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"One is Your Master, even Christ, and all Ye are Brethren."

Jan. No.

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71 Bay

THE
CANADIAN
INDEPENDENT.

THE THIRTY-THIRD YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 5.

MAY, 1888.

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TORONTO:

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1888.

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REV. A. N. SOMERVILLE, D. D.,
EVANGELIST.

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, MAY, 1888.

[No. 5.

Editorial Jottings.

LATELY, eight Jewish men and women were baptized in "Christ Church," Mount Zion, Jerusalem. Other candidates are coming forward. There never was such a movement among the Jews.

WITH all our styles of preaching, and their name is legion, there is none so popular or effective as that which takes plain Scripture and lays it close to the hearts of men.—*Central Baptist.*

"I HAVE made a great mistake in waiting for opportunities to do good to men. I find that if I would really do anybody good, I must make the opportunity myself." So said a man in one of our noon prayer-meetings, recently. It was a remark worth pondering.—*Words and Weapons.*

LET every Pastor and every church Secretary have in their statistics, in good shape and in good time, to the Statistical Secretary. Some things the Pastor can best fill in, and some the Secretary. Let them work into each other's hands; and the one will be a reminder of the other in the matter of any delay.

TWO OPINIONS:—Let not any one who feels moved to Christian work of any kind, wait for organization to open the way, but go right forward and do the work his hands find to do, delaying not for an association to direct him. Often one may naturally and easily take up the special work for which he is fitted independent of any association.—*Religious Herald.*

MAY day is in England what the first of

June is with us; the beginning of the warm weather. Yet "May" is a welcome sound to us. "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land!" And the God who rules in benignant Nature, is the same God who smiles upon us in beneficent redemption.

It is estimated that 100,000 Jews have been converted to Christianity during the present century. The translation of the New Testament into Hebrew is accomplishing unexpected results in this direction. Dr. Rothwell predicts that a large turning of the Jews to Christ would give a mighty impulse to the conversion of the Gentile world. We may be approaching an epoch in the history of this wonderful people.—*Exchange.*

"THE PROTESTANT PILLAR," an 8 page quarto, the organ of the Reformed Episcopal Church in Canada (E. Berryman, Box 2092, Montreal), is strong in its opposition, both to Romanism, and the concealed Romanism that is undermining the English Establishment. It traces the latter very largely to the Prayer Book. "The old church without the Romanism," was Bishop Cummins' platform; and on this platform it hopes the two sections of the "Reformed" will soon coalesce.

THE editor and founder of the "*Christian World*" newspaper, London, England, James Clarke, died 24th February, aged 73. The "*Christian World*" is popularly considered the leading Nonconformist paper in England; and what it is has been mainly gained by the tact and ability of Mr. Clarke. "Instead of thy fathers shall be thy children;" and Nonconformity and its upholders will increase and

thrive, whoever of the old veterans may fall by the way.

RESPECTING the blizzard in New York, we read:—"One proof of the exceptional character of the late blizzard has been the deathlike silence of the oldest inhabitant. He is completely snowed under. Nothing in his own venerable experience, and no traditions handed down from his greatest grandfather, seemed to him worthy of mention. Altogether, a new storm-standard has been fixed, and future disturbances of the elements will be more or less famous as they approach the memorable blizzard of March 12, 1888."

THE modern round dance is to me especially abhorrent: for one, I will not put myself where I am compelled to look upon it. I am too well acquainted with both its origin and history to countenance it: after watching for twenty-five years its effects upon modern society, I have set my face forever against it, as an iniquity and a snare. True it did not have its roots in pagan idolatry, but it did have its origin in a worse than laxity of morals; and the fact that pure-minded persons may possibly engage in it with entire innocence of wrong feelings or intent proves nothing as to its influence on society generally.—*Rev. A. T. Pierson.*

THE obituary notice of the late Mrs. Burgess, in another page, recalls a pleasant visit we once made to their place. All her seven sons were then at home; and no queen or duchess was ever as proud of her sons as Mrs. Burgess of hers! They were all musical: and had their little family concerts at home. On Sunday when we preached, four of them led the praise, taking the different "parts," two of them on flutes. The youngest boy rolled up his sleeves, and helped his mother in the kitchen—for she had no daughters. A wild-looking place, then. Now, as Mr. Hall's last letter testifies, a capital country, with an interesting people. Mr. and Mrs. Burgess will long be remembered as among "the pillars" of that township!

THE death of Henry Bergh, the friend of dumb animals, is a public loss. Alone and single-handed, amid indifference and scorn and ridicule, he pressed the subject to which he had devoted his life to the front and never

ceased until he had secured the legislative enactment for the protection of the helpless. The Society for the Prevention of Cruelty to Animals, of which he was the head, has grown to large dimensions and has done a beneficent work.

Henry Bergh is dead. Long live Henry Bergh! He has no successor and he needs none who converts a generation to his idea. The statutes of forty States and Territories, embodying his humane spirit in merciful laws are his best monument. Few men ever battled with such prejudice and ridicule, or built up a reform against such opposition, or saw it triumph so gloriously.—*Advance.*

It is difficult to see the usefulness of a pastor who cannot speak to his people in their own language, but in Wales recently it took a judicial decision to settle the point. The Bishop of Llandaff has been proceeded against for refusing to institute a clergyman in Wales because he could not speak the Welsh language. He has gained a verdict, and is highly commended for his bold stand against the unreasonable demands of a wealthy patron.

We don't believe in the usefulness of authoritative creeds and articles: but certainly people who do believe in them should be consistent enough to follow them. The 24th of the "39 Articles" reads thus:

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

It is to be hoped that there will be no misunderstanding on the part of school trustees as to their powers with reference to the introduction of the new temperance text-book authorized by the Minister of Education. It has been said that in a few instances the School Boards have not fully recognized the powers which they are required by law to exercise with regard to this matter. It makes no difference whether there is any temperance instruction from other text-books, or whether it is given in a fragmentary way in conjunction with other subjects—if in any schools there is such temperance instruction already given, this does not in the least interfere with the power of the trustees to supplement it by introducing the new text-book. We trust that, since the law has now given practical

effect to the earnest efforts of temperance workers throughout the Province, none of that effect will be weakened by dereliction of duty from those on whom the duty falls. —*Christian Guardian*.

—

THE Rev. N. W. Wells, in *The Presbyterian*, proposes the breaking up of the large churches into colonies with a view to the evangelization of the city. "Let the church," he says, "with a thousand members, send out five colonies into as many different sections of the city—five colonies of one hundred members each, and those members not from its feeblest, but from among its strongest, spiritually and financially, to labor for the Master earnestly and prayerfully—and we have no question as to the result in the ultimate evangelization of the city." Mr. Wells gives an actual illustration of the effectiveness of this plan in the case of a church of moderate size which has sent out these colonies, each of which is now larger than the mother church. One of these colonies the last year has itself sent out a colony, giving ninety-six of its members for the organization of a new independent enterprise.

—

THE difference between the Committees of the two Presbyterian Churches in reference to the Negro seems to be about this: The Southern Committee says: "Our policy is to have nothing to do with the Negro in the Church, from Presbytery to General Assembly; but we are willing to stand him in the General Assembly if we can have him nowhere else." The Northern Committee say or would say: "Our policy is to draw no color line from Presbytery to General Assembly; but, if you wish, he shall go out of everything but the General Assembly." It is a marvel that a Committee of the Northern Church could be found, even if it comes from the border line, that would say this unanimously. If the union of two Churches can only be accomplished by creating another Church, what is the net gain of such union? If the union of the Northern and Southern Presbyterian Churches can only be accomplished by the virtual organization of a Church of the Negroes within the Reunited Church, is it worth while to have the Union?—*N. Y. Independent*.

Editorial Articles.

DR. SOMERVILLE.

We have pleasure in presenting a plain but somewhat striking picture of Rev. A. N. Somerville, D.D., of Glasgow; the "Old Man Eloquent" among the Evangelists. He was one of that glorious band of young men that included McCheyne, W. C. Burns, the two Bonars, and others; men who knew they themselves were converted, and wanted everybody else to realize the same blessing. He was born in Edinbrugh in 1813, and educated there. From 1837 to 1874 he labored in "Anderston," one of the districts of Glasgow; first in the "Kirk," and then (after May, 1843), in the Free Church. In 1874 a great Revival drew all the Christians of Glasgow together; and it was not long before the "United Evangelistic Association" of the city solemnly called upon Dr. Somerville to "go out" to the great work in the world abroad.

It was a great undertaking for a man of over sixty! Yet he bowed to the call, as if from the Lord. His church insisted on his accepting a small pension for the rest of his life, as a security against absolute poverty. So he has been laboring in Britain, Canada, United States, Australia, France, Germany, and a month ago was in Servia, at Belgrade and other places; and from there went to Kishenoff in South Russia to visit Rabinowitz the converted Jew. The past winter he spent five months in Hungary. His audiences varied from a few hundred persons to several thousands, and on one occasion he addressed a congregation of 7,000. At Arad he received a visit from two men belonging to a sect called Nazarenes, and they remarked to the interpreter that they thought Dr. Somerville must be the angel spoken of in the book of Revelation, who was seen toward the end of the world flying in the midst of heaven preaching the everlasting Gospel to all nations.

Twelve years ago he visited Canada. Many will remember his genial face and stirring words. Two years ago he was elected Moderator of the Free Church Assembly in Scotland.

The writer of this sketch had the opportunity, on one occasion, of being in his Bible-class in

Glasgow, before Dr. Somerville left his charge. And we never had such teaching! Promptly to a second, almost, he came in; and with just a breathing of prayer—two or three sentences—he asked the 150 young men present to turn to First Thessalonians. "This," he said, "was Paul's *first letter* to the churches." And then he told us the circumstances, and the aim of the epistle; throwing out a question here and there to some particular person, and keeping attention on the alert, till the *hour* being up, he closed with an announcement for the next Sunday night, and with another breathing of prayer, closed.

Thus he was being trained and qualified for the great work in which he is now engaged. The world was never so rich in Evangelists—Moody, Somerville, Pentacost, Whittle, Hay Aitken, Varley, Hammond, and many others. And among that honored band, Somerville holds a high position, peculiarly his own. May the great Lord of the vineyard bless his own soul, and the souls of his hearers; and inspire them with the enthusiasm with which His Lord has inspired him!

REV. J. B. SILCOX AT SAN DIEGO.

Mr. Silcox is evidently making a good impression in Southern California. We slightly condense from the *San Diego Daily Bee* of February 17th, an account of a reception accorded to him by the church he has gone to serve. Our American cousins are free with titles, and we don't see why the San Diego Church has not as good a right to confer a Doctorate as anybody else. You have our warmest wishes, Dr. Silcox, and we hope to hear from you often.

The First Congregational Church was the scene of a brilliant gathering last evening, and was fitted up in suitable floral attire for the reception tendered to the new pastor, who has but just arrived. Many beautiful pyramids of bloom occupied the different nooks and corners of the room, and bouquets of geranium blossoms and roses filled the auditorium with their fragrance. Dr. Silcox was present early, with the Committee of Introduction, and as the different members of the congregation arrived, they were made acquainted with him. A pleasant hour was spent before the company were called to order, and the Divine blessing invoked by Rev. Abernethy.

At the close, Deacon Douglas stepped forward and on behalf of the church bid the new pastor welcome. He told of the remarkable growth of the church since its inception sixteen months ago, and of the gradual growth of the congregation, a large portion of which were of the shrewd business men of the East. He spoke of the work to be done in the city and the desire of the church to go hand in hand with the pastor in the performance of the work. He wished to extend to the reverend doctor the heartiest and strongest possible welcome of the church to their leader.

Dr. Noble of the Presbyterian Church, in behalf of the ministers of the city, spoke, welcoming Dr. Silcox.

The president of the evening, Dr. Rond, here intimated that it would not be considered out of order as a head of the church discipline if the rev. doctor should make a reply. Receiving this broad hint, Dr. Silcox said:

Dear Friends: I hardly know how to thank you and to reply to these addresses of welcome. It has been but a few days since I bid good-bye to my friends in the frigid region. To-day, I received a letter from them in which they expressed a desire to say a word to this congregation, and, indeed, I think that when a congregation calls a pastor, they should write a letter to the congregation they call the pastor to leave. They wish us success and extend their prayer to us in this different climate. I do not love them less and I can not turn my back upon either them or the treatment they have given.

I have come down here at your call. You went a great deal like the Irishman who purchased a "pig in the poke." In the East, I understand that the parents make the marriages for the children, and I often think that a man or woman must be curious on the morning of the marriage day to see what kind of a choice had been made for him. So I suppose you were as anxious to see what kind of a choice you had made in the dark as I was, and I assure you that when I saw you gathered here on Sunday morning I thought I had made a good choice.

You know that often after a marriage we sometimes step up and congratulate the bridegroom with much zest, but we turn a little shyly to say similar words to the bride. So I say that I congratulate myself, but turn a little weaker to say the same to you.

I am glad to know that I have a congregation of willing workers here. We shall need them, and we shall need God's blessing on our labor.

I have gone from winter to summer, from a monarchy to a republic, from an inland town to a seaport. It is a great change. But, then I was always a Republican. My mother's folks were New Englanders and I was always proud of it, and I was a Republican, although my father was from old England, and indeed I was proud of that. Why not? We have the same language, the same institutions and the same laws, and it seems to me that God intends us for some great work or it would not have been so.

I am thankful for the welcome I have received. It is not easy to transfer our affection from one people to another, and my heart often goes back to them, and you cannot blame me. I hope to remain with you a long time. I have had but two pastorates—two partings; and they are not easy.

I am thankful to the pastors for their welcome to-night. I am sure I will find them all good men, earnest in their work, and intelligent. We need not be jealous. We

need not go to other churches for converts; there are plenty outside. I must say that I have been kindly received, and I trust that you will learn to love me as you know me better. That's what my wife says she does, and I guess she knows about those things. I hope we shall get along nicely, as pastor to people and as pastor to pastor, and as pastor and people to God. I truly thank you all for your kindly welcome.

A quartette was called for, but they were not present. Dr. Strong, of Carleton College, made a pleasant speech of congratulation to both pastor and people. Afterwards the company broke into a social, and meanwhile refreshments were served in the other room by the ladies, to which all were invited and which all enjoyed. It was an evening pleasantly passed by all and one long to be remembered by the church and the pastor.

THE OUTLOOK.

The outlook is good. The churches are hopeful. There is much land to possess.

Somebody said, "There is one thing sure and certain—that whether success is in sight, or howsoever other things may go—*there is always work to do!*" That's it! The *work* is always pressing; and always in order.

Now, what is "work?" And *what* work is pressing on us? and ready for us? "Manitoba!" some one suggests. Well; we'll pray for our three brethren there, and try to provide places for more; and so strengthen the Home Missionary Treasury, that it may be encouraging and possible. But there's more than that! "Foreign Missions!" says another. Yes; we'll all help there; and while regretting that we may be too old, or otherwise out of the calculation personally, we'll help with money and sympathy, and with prayers those who do go! "Organization!" says a third. Well; our organization is near enough perfection to be working on at least. We will let our constitution alone for a little, and try what good work we can achieve under it as it is!

Well, *what* work? This, to do more, personally and individually, in our churches! Every one of our non-progressive churches has become so, by a partial or total cessation of patient, personal, responsible, private word for Christ, in saving souls and helping believers. A man is hired—that's not the name, but it is the fact—to do the spiritual work of the church; in fact, to do the church's work for it—and the members sit down; no care now, except to "entertain" the minister in

their houses, pay his salary, and meet an instalment on the church-debt!

Let it be our outlook—which depends often as much on the eye that looks, as on the scene that is looked on—to make an end of this, and to make this year such a year of individual spiritual *work*, that it shall be the greatest year of ingathering we have ever rejoiced over. The churches are getting thoroughly awake. Only *keep* awake, brethren; and work and pray, every man and woman!

And let the *press* help. The INDEPENDENT is well received. Let it be made more and more a power for good in the land. Not only our own monthly, but a lively weekly, the *Canadian Advance*, speaks in Canada for Congregational Independency; and instead of being jealous at the journalistic field "divided," we rather rejoice that the cause is strong enough and progressive enough to demand and support two journals instead of one.

CHURCH MUSIC.

In the *Christian Guardian*, and in others of our exchanges, there have been many letters of late, about church music. Some take the ground that the choirs are too often found to be independent of the church and the pastor—a state within a state. Others defend them, and have much to say of "want of taste," and "inability to appreciate good music." It will be found probably, for the ten-thousandth time, that the truth lies between them. *There are* churches whose services are turned too much into musical rehearsals, and there *are* churches which trample down anything like musical culture among their young members. Two or three conclusions may be safely reached:

(1) That it is an important subject. The proof of this is in the fact that it occupies so much of the thought of many Christian people.

(2) That it is a part of the worship of the Church: and being a part of the public worship, should be performed by Christian people, and in a Christian spirit.

(3) No hymns or musical selections should be given by the choir without the knowledge and direction of the pastor; except in cases where it is stipulated and understood that the choir-leader has the praise of the church entirely in his own

control—in which case he becomes a co-pastor, responsible to the Church, and not to his colleague who conducts the prayers and teaching.

(4) It is very much as we “get accustomed” to a thing: and that suggests charity to us. The Salvation Army’s *drum* does not seem half as dreadful to us, as it did three or four years ago: nay, there is a good deal can be said in its favor! And people who have not been accustomed to organs and choirs gradually get over their dislikes when listening to them (and helping them!)

Like the late President Lincoln, we will end with “a story”:—When Moody was in Toronto two years ago, the conference one morning, for an hour, was on “Praise in the Church”; and Rev. Mr. Wilson, pastor of a Presbyterian congregation where organs and hymns were strictly prohibited, made a slashing speech against the organ. He was followed by Rev. D. J. Macdonnell, of St. Andrew’s, who took the other side—and ended by asking Mr. Moody a question. “Mr. Moody,” said he, “suppose an organist who is a Christian man, and who plays his instrument for the glory of God—such a man playing an anthem—no words, just the music—when the congregation is departing, don’t you think it promotes a feeling of devotion in the hearers?”

We wondered what Mr. Moody would say? How would he escape a conflict with one or other of the parties? But he was equal to the emergency. He quietly replied, “*I don’t know!*” We haven’t any organists like that in *our country!*” And that was all he *did* say.

THE ENGLISH CONGREGATIONAL YEAR BOOK.

This large and well-filled annual is on our table, with all the reports up to the end of 1887. Our English brethren present no such elaborate statistics as our Churches do in Canada; but in many other respects the Year Book presents examples and suggestions to us which we shall not hesitate to use. From an English contemporary we append an excellent *resumé* of the statistics:

The volume for the current year of the above-named publication has been issued by Messrs. Hodder and Stoughton, of London. We need not insist upon the value of the work as a book of reference, for that has long been recognized by those persons for whose use it is principally

designed. Its contents include the usual list of office bearers of the Union, its constitution and laws as settled in October, 1871, and a carefully revised report of the proceedings of the annual and autumnal meetings of the Union. Then follows a detailed account of the Congregational colleges, institutions—religious, benevolent, etc., and much other information relating to the body, its chapels and schools, Acts of Parliament affecting Dissenters; an alphabetical list of ministers, their removals, etc.; colonial and missionary churches; new churches and schools; and the following statistical summary relating to the Church and its members:—

ENGLAND.		ENGLAND.	
Associations.	No. of Churches, Branch Churches, and Mission Stations.	Associations.	No. of Churches, Branch Churches, and Mission Stations.
Bedfordshire	24	Lancashire	302
Berkshire, South Oxon, and South Bucks	97	Leicestershire and Rutland	76
Buckinghamshire, North	48	Lincolnshire	42
Cambridgeshire	49	Middlesex	287
Cheshire	75	Monmouth (English)	40
Cornwall	22	Norfolk	56
Cumberland	37	Northamptonshire	54
Derbyshire	58	Nottinghamshire	38
Devonshire	126	Shropshire	59
Dorsetshire	51	Somersetshire	89
Durham and Northumberland	77	Staffordshire	80
Essex	209	Suffolk	112
Gloucester and Herefordshire	162	Surrey	120
Hampshire	121	Sussex	105
Hertfordshire	67	Warwickshire	89
Huntingdonshire	27	Wilts and East Somerset	78
Kent	120	Worcestershire	31
		Yorkshire	315
		WALES.	
Anglesey	41	Glamorganshire	227
Carnarvonshire	97	Pembrokeshire	43
Denbighshire	47	“ (South)	37
Flintshire	28	Radnorshire	11
Merionethshire	65	Glamorganshire and Carmarthenshire	58
Montgomeryshire	57	(English)	58
North Wales Union (English)	57		
Breconshire	47	Total for England and Wales	4338
Cardiganshire	69		
Carmarthenshire	111		

The number of churches and mission stations reported in the several county returns for England and Wales is 4,338, against 4,315 in the statement of last year. Adding to this, as was done for the last two years, the 166 stations known to be supported by individual churches, but not included in the county returns, there is a total given of 4,504, as against 4,461 reported last year.

The total number of ministers in England and Wales is 2,686.

The returns of accommodation have, in many cases, not been revised. A substantial increase is shown in the cases in which they have been revised, and as these are representative, and in different counties, they furnish a basis for estimating the entire sitting accommodation provided. This amounts to 1,625,600.

SCOTLAND, IRELAND, &c.—In Scotland there are 102 churches; in Ireland, 29; in the islands of the British Seas, 10.

TOTAL.—The total of churches, branch churches, and missions in Great Britain, Ireland, and the islands of the British Seas (mission stations in Scotland and Ireland are not included), is 4,645.

VACANT CHURCHES.—There were at the date of returns

vacant churches in England, 174; in Wales and in Welsh churches in England, 139; in Scotland, 6; in Ireland, 3; in the Channel Islands, 1.

COLONIES.—In Canada, Manitoba, and the Maritime Provinces, there are 187 churches and mission stations; in Australia, 310; in New Zealand, 31; in Natal, Transvaal, 24; in South Africa, 38; in Jamaica, 41; in British Guiana, 37; in India, 31; in China, 2; on the Continent, 4; total, 705. There are also ten institutions in heathen lands belonging to the London Missionary Society, training about 300 native students.

REV. DR. DUFF.

The Professor of Airedale College, one of our own young men, though scarcely young any more, comes up before us once in a while, as we try to keep watch on all our boys and men who have run over the sea from us. On March 11th, in preaching at Bradford, he alluded to the death of Emperor William; and gave some anecdotes respecting him—one of which was beautiful in itself, and interesting as connected with the student-life of our friend. We quote from the Bradford (Eng.), *Observer*:—

The speaker knew, more nearly, another incident. He lived in the home of the great theologian Tholuck, who had founded a little hall in order to have close to him half a dozen students. When he founded it, and gifts in his honor came in from friends, the Emperor William sent him one gift more notable than all. It was a beautiful Bible. That volume, read amongst them on all important occasions, lying there before them day after day, bearing the great Emperor's signature on its title page, was the mark of the Emperor's esteem for the great, good theologian, and was his message to inspire them all to make the knowledge of God the foundation for their strength, and for the strength of the peoples they might teach. It was this devotion to unseen things working in a strong man that made William truly a king—a bearer on earth of God's kingly gift. In prayer, Dr. Duff asked that the late Emperor's son might have the Divine strength for his great task, and his own great weakness.

Our Contributors.

DR. TAYLOR AT THE COLLEGE.

Dr. Taylor of Broadway Tabernacle, New York, delivered an address in our College on "The heroic spirit in the Christian ministry." He began by saying that Gideon and his 300 men had the

heroic spirit that ministers now need. They were eager to do and dare; and so victory followed. You have a war before you, and to succeed, you need to *fight*. If you love ease and comfort, go back; if you wish simply to have a chance to study, go back; if your heart will permit you to follow any other occupation, go back. Many a first rate carpenter has been spoiled, to make a tenth rate minister. Not education or discipline makes the minister. Without this heroic spirit, this life is drudgery. With it, the most exalted. Some ways this heroic spirit may manifest itself:—

(1) In the choice made at first. Paul left much in order to preach, others in modern times have done likewise; they whimper not, they complain not, they rejoice, they have gained great property in souls, they gratified their higher self, and so other things were little. Agassiz said, "He had no time to make money." You have no time for money. If you look behind with regret, go back; but if you wish to do good, go on!

(2) The heroic spirit is seen in the choice of a field. Do not pick and choose, but prefer the hardest post. That which you don't want to do, is likely that which you will have to do. I wanted to stay near my home, in a quiet pastorate, but now I am 3000 miles from where I was born. Read the literature of foreign missions; many of these I place next to the Bible. Sir Colin Campbell, on being asked when he could start for India during the mutiny, he said, "To-morrow;" and the world rang with applause. Wm. C. Burns, when asked when he would be ready to go as a missionary to China, with equal heroism, said "To-morrow."

Be unencumbered soldiers, ready to march at any time. The home mission field has also its heroes; many are ready to go, as the negro preacher was, who said, "I want to go where there is *the most devil*." Even in the great churches of this land, heroism is needed. To preach what the age dislikes, to preach without fear of men, at the risk, perhaps, of your pulpit, requires heroism. It costs nothing to wave the banner of your country in times of peace; but to unfurl it in time of rebellion, requires heroism.

(3) In conclusion, how to acquire and maintain this spirit. Live in union with Christ. "I am the vine, ye are the branches." This will be the main-spring of your heroism. Christ said "for my sake." Keep close to Him, and do your duty. Selfishness paralyzes; Christ gives power. Do nothing except from the highest motive.

You owe a duty to your fellow-men. Paul said, "I am debtor both to the Jew and to the Greek."

Alone in Athens—before Festus—in Rome—everywhere he went—he wished to pay his debt. His life was a mighty success. Go in the same strength and you will succeed. The common place will become sublime. Take the studies of the seminary, as the wood, and yourselves as the lamb, then where is the fire? I come to light a match and throw it in among you, to kindle enthusiasm within you, and to inspire you with the heroic spirit necessary for your Christian work!

The address was listened to with rapt attention throughout, by the students of the various colleges, who were present by invitation of our principal Dr. Barbour, who occupied the chair, and who, by a few suitable remarks, introduced the speaker as an authority on preaching on both sides the Atlantic.

COLLEGE EDITORS.

Montreal.

IS TOTAL ABSTINENCE IMPERATIVE UPON CHRISTIANS?

Considering the decisive and resolute attitude the church has assumed regarding the temperance question, it is surprising how very little we hear, comparatively speaking, on this particular point, and yet we think it is one of the most, if not THE most important point in the whole matter.

Can a Christian calmly contemplate the terrific evils caused to every class of society by this demon alcohol, and refrain from raising his voice in however feeble a manner against its continuance in our midst?

And again, has he any right to do so—is it consistent with the religion of Christ for him to keep warning his fellow men against the dangers, the ruin of health, of reputation, of social standing, and of the soul's eternal death, arising from the use of intoxicating liquors, while he himself partakes of the same, though of course only in "moderation"?

We think not. If we take Christ for our example, and endeavor to follow in His footsteps, we will surely be very careful of the example we set to those around us; and we have no right to condemn in others that which we indulge in ourselves.

Can any Christian conscientiously uphold the liquor traffic? Lives there a man whose heart cannot be touched by the low moans of broken-hearted widows and mothers, the piercing cries of

sweet and innocent little children perishing for lack of proper nourishment, the ruined homes, the desolate hearths, the blackened prospects, the blighted hopes of youth—all caused by drink; and who, viewing these in his daily walk through life can say with self-complacency, "I have nothing to do with these things. I only take it in moderation?" Yet we find alas! that there really are professing Christians who act in this manner, and from whom much better might be expected. It is to be regretted that the Rev. E. White, chairman of the Congregational Union in the mother country openly reversed all his temperance teachings a short time ago, declaring that he had tried total abstinence for some time, and finding it unsuitable, had returned to the use of stimulants "for his health's sake." What a terrible example to those whom possibly he may have been the means of weaning from drink, and to hundreds of others who were in the habit of looking up to him for advice and counsel in spiritual matters!

Oh, that Christians the world over would awake to the tremendous responsibility resting upon them, and taking unto them the whole armor of God, with the glory of Christ reflected in their daily life, fight determinately and prayerfully against the crying evil, which has robbed the church of so many bright ornaments, and sent thousands of immortal souls to perdition, who might possibly have been saved, had their Christian neighbors acted more consistently with their professions.

ALEXANDER GEO. ELLIS.

Montreal, March 14th, 1888.

MISS LILY LYMAN.

A HOUSE TO BE BUILT FOR HER.

All the contributors to the C.C.B.F.M. will be interested in anything connected with Miss Lily Lyman, the missionary whom we have undertaken to support this year. Miss Lily Lyman was a member of Emmanuel Church, Montreal, to which her parents belong, and she was for some years an active worker among the Chinese in Montreal, and the president of the Young Ladies' Missionary Society of Emmanuel Church, which is an auxiliary of the Canadian Woman's Board. Miss

Lyman left Montreal in the beginning of September last year and arrived in Bombay on the 31st of October, with her companion Miss Millard, from the Woman's Board of the Interior. On November 3rd a welcome meeting was held and an address presented by the native Christian ladies, expressing great rejoicing that some one had come to assist Mrs. Hume, who had for years carried on alone the work connected with mother's meetings, girl's and boy's boarding and day schools, and the laborious duties of editing a magazine in a foreign language, besides the care of her own family, the entertaining of visitors, and the helping in church affairs.

Bombay is a city of some 800,000 inhabitants. Mrs. Hume started a school for Christian children there in 1876, in her own house. At the end of a year the attendance was forty and it was removed to a school-room. Then a few boys were taken as boarders and the work continued to grow both as a day and boarding school, until now there are 140 scholars, from little ones learning their letters, to pupils of twenty years of age. There is a dormitory for boys, built partly by a Government grant, and a beautiful and convenient school house, a picture of which is given in the March number of *Life and Light*. A dormitory for the girls is however much needed, and they hope that this will also be built by the Government. A site however is required, and the plan at present before the Mission is, to purchase a certain piece of land in a suitable position, on which can be built a new church, the much needed dormitory, and a house for Miss Lyman and Miss Millard. The Boston Woman's Board, which has this school in charge, asks the Young Ladies' Societies to give this year \$1,000 towards the land, and \$1,000 for finishing and furnishing the rooms in the house. It also asks from Mission Circles \$1,000 towards the building, to be used for doors, windows, etc., and \$1,500 for twelve hundred feet of land at 12½ cents a foot. It proposes to form an "East India Land Company" among the wide awake boys and girls of the Circles, and make every one who contributes five dollars for the purchase of forty feet of land, or a portion of the building, a member of the company, or a "Bombay land owner." The school has been a great success. The picture in *Life and Light* shows the faces of two

girls, who after completing eight years of study, went up for the University matriculation examination, and passed successfully, though hundreds of candidates with similar expectations were "plucked." These girls were the first in the Bombay Presidency who went up in the native dress; and they were, with two exceptions, the first who passed the examination. A former teacher from this school was invited by the King of Baroda to photograph the ladies in his *harem*, and succeeded so well that he presented her with 3,000 rupees for her school, and valuable presents for herself.

We learn from recent letters, that Miss Lyman is beginning to teach a little without an interpreter, and our prayers should be constantly with her that her work may be much blessed for the conversion and building up of souls.

A FRIEND OF THE WORK.

Correspondence.

MR. EDITOR,—The "Doctrinal Statement" adopted from our American brethren by the Union in 1883, is printed in subsequent Year Books "*in the place of* that adopted in 1878." As that of 1878 covers ground other than that covered by the American statement, it is pertinent to ask, "by what authority are the articles of 1878 set aside?" Certainly not by motion of the Union. *e. g.* Is the last paragraph in that of 1876 repealed?

ENQUIRER.

BETHEL CHURCH, KINGSTON.

DEAR SIR,—We have been exceedingly busy in the Master's vineyard, and very little time is left for correspondence. However, we desire to let the brethren know that we are waiting, working and watching.

The annual meeting has been held. A review of the past year shows that it has been a prosperous one for us. The congregations, though somewhat lessened by removals, have been greatly increased by new families coming in. A large number of the members of these families profess to be followers of Christ. At our last communion we received five into fellowship.

The various departments of church work have

been energetically maintained. Monday evenings are set apart for cottage meeting conducted by the young people. These meetings have been well attended and productive of great good. On Wednesday evening is our prayer meeting, which, especially of late, manifests a growing active spiritual life. On Thursday evening the teachers' meeting is held. This meeting is one of special interest, it does the pastor's soul good to see the earnest devotion of these young people to the Master's work. The parents meet on Friday evenings to discuss the "Home Circle." We are thankful to say that these parents are awakening to the importance of training their children to know the Scripture from their very infancy. The attendance on the Lord's Day services has improved, especially in the morning. We have had many conversions during the year, and these young converts have gone heartily into the Christian work.

Our Sabbath School has made a wonderful progress. The new school-room has decidedly become too small. The Bible Class conducted by the pastor has supplied the school with an excellent staff of teachers, so that we have more teachers at present than classes, whereas a year ago it was difficult to get enough of teachers to carry on the work.

We have also organized a branch of the International Bible Reading Association. All the teachers have united and many of the scholars, and all the parents who attend the Friday evening meeting. In this way we are endeavoring to bring the Home Circle and the Sabbath School into working sympathy.

Above all, the past year has been characterized by a marked spiritual growth. We rejoice in this even more than in numbers added. We believe that there is a power accumulating in Bethel Church, which will tell on the neighborhood more in the future than in the present.

Yours very sincerely,

A. L. MACFADYEN,

March 20, 1888. *Pastor Second Cong. Ch., Kingston.*

WHEN the collection is made for missions in your church, remember that it is not into the basket alone, but into the pierced hand of your Saviour, that you drop your gifts. The crumbs that fall from your table are for the dogs: put into that hand something more than a crumb.

Our Story.

THE NEW REVIVAL.

A Story of Church and Social Life in Toronto.

BY REV. CHARLES DUFF, M.A.

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CHAPTER IV.—(Continued.)

He said, "In everything new, Mr. Chairman, we may expect old prejudices to be shocked, and cherished convictions to be dealt with in an unseemly manner. These are inevitable consequences, though the persons producing them may be as far from any desire to give pain, as those on whom the effects are wrought, are of receiving it. 'Speaking the truth in love,' should be our motto; at all hazards, we must speak what we do know.

Christianity, as at present organized, it seems to me, is guilty of gross inconsistency. One thing is preached, and quite another thing is deliberately and coolly practiced. I must not here allow myself to be misunderstood. I do not say that men of all classes and grades who preach the Gospel of Jesus Christ, do not believe the good news, and are not saved by faith in them. We are not largely inconsistent as to the doctrines of the Gospel in relation to personal salvation; our inconsistency is ethical; it is in relation to our fellowship with one another, and the duties which under Christ we owe to one another. Societies of believers, denominations, churches, no matter what their names, are not founded upon, and do not harmonize with the fundamental principles of the Gospel of Jesus Christ. Nor do ordinary revivals seem to bring any check to the evil. The highest point to which we have attained under the present revival system, is to leave every convert free to join the church, in the case of a young person, to which his parents belong, or in the case those of mature responsibility, which they may choose for themselves. This I regard as a very mongrel sort of thing—by no means either an unmixed good or an unmixed evil. As such, of course, it has no foundation in the word of God.

"The community of Christians which succeeded the pentecostal revival at Jerusalem, *did* really

embody the ethical principles contained in the Gospel itself. This is as it should be. The ethical principles of the family embody the ethical principles of a true union of the married state. The one is an outgrowth of the other. What the social life of father and mother is will be the social life of parent and child, brother and sister. Now, I ask, does the relationship existing between the true believer and Christ, dominate the relationship of believers in the church? Have not rather the maxims and principles and practices of the world come in first to modify, and then to control the societies which we variously call denominations or churches; so that the shaky, tottering moral condition in which they are found, will scarcely allow of a word of criticism in relation to them. How soon a minister is criticised who is suspected of preaching false doctrines in relation to the Gospel, or a man for personally living contrary to his profession! Why not as readily criticise a church for not holding and preaching Gospel truth, for its moral guidance or control? What is wanted then is a church, or community, or society which shall illustrate and commend in its practice the ethical or moral principles of the Gospel, and of the personal lives of its Christian members, and thereby strengthen instead of weaken them. If according to Mr. Brown's idea, a church or denomination exists which does this, by all means let us hear of it and see it, and I for my part, will do all I can to encourage it and help it along."

While Harry Wilkinson was speaking, there was breathless silence and profound attention. It was a somewhat new vein of remark for him, but every one felt that he was in earnest, and some timid souls wondered what would come of it.

At the close, Judge Daly rose to his feet and said, "I have been profoundly moved by the observations of my young friend. I do not know whether he fully comprehends the weight of the criticism he has just made. He has not certainly backed it up with the evidence necessary to fully sustain it. This can scarcely be expected just now; and besides a good deal will depend upon individual observation. Still so grave a charge against the very constitution of the churches cannot be accepted without conclusive evidence. There are, however, certain things which in my own mind raise a presumption in its favor. 1st.

There is the exceedingly nervous or touchy way in which almost all denominations regard any criticism of their church organization. If a member within criticises, it is said, 'If he don't like it, let him leave it.' If one without says a word, then, it is said, 'It is none of his business.' So the constitution of the church, the moral foundations of the Christian community, are largely above or beyond criticism. Now why should the foundations of church life any more than the foundations of personal religion be beyond criticism? Some say it is because of the pecuniary interest of the priesthood in it; but I have another and different philosophy of the fact than that. 2ndly. The assumption on the part of so many, that Christians are left to govern churches as they please—that the great law giver has no will in the matter—that it is a matter of as much indifference what church organization or government a man connects himself with as it is what particular cut the clothes he wears shall have.

"It is I think at this point that our leader's remarks so heartily commend themselves to us all. I have no sympathy with the idea that the Lord has expressed no will in the matter, and I join with him in the idea that what we now want to know is the law of the Lord in relation to the subject.

"I was reading a little book on the train to-day, and in relation to the Sermon on the Mount, the author says (I will only read a sentence or two). 'This Mountain Sermon is one. Its sayings have a common principle. They constitute one legislative act for the guidance of citizens in the new Kingdom of God. They are a law to be kept in its integrity, if kept aright at all. They will be kept by every true citizen who has the spirit of the Kingdom and the love of the King within him.'"

At the close of Judge Daly's remarks, the leader said, "The time has come for closing, and I suggest that Judge Daly bring in a paper for our next meeting on the Law of Christ's house." General approval was manifest by the clapping of hands; but Judge Daly accepted it only on the condition that he be able to be present. Major Cauldwell announced meeting again one week hence, to be held in the same place, if nobody invited them and offered to treat them better.

"All hail the power of Jesus name,"

was sung as the concluding hymn, and the following prayer was offered:

O, Lord, we thank Thee for this hour. Bless the words that have been spoken and the hearts that have been lifted up unto Thee. Guide Thy servant whose intervening labors shall be our starting point at the next meeting. May those labors truly reflect the glory and bring us at once into a deep sense of Thy presence. During the interval, keep us under the shadow of Thy wing, from the world, the flesh and the evil one. Guide and bless Thy servants whom we expect to hear on Thine own day, and finally bring us unto the everlasting rest, through Jesus Christ our Lord, Amen!

CHAPTER V.

THE CONVERSATION OF MISS HUNGERFORD AND HARRY WILKINSON ON THEIR WAY HOME—MISS THOMPSON'S ARRIVAL AT HOME—THE UNEXPECTED RETURN OF HER FATHER—TOM SEES MISS MENZIES HOME.—CONVERSATION AT BREAKFAST AT THOMPSON'S THE FOLLOWING MORNING—MRS. SCOTT-SIDDONS AT ASSOCIATION HALL—SALVATIONISTS.

"I did not like your remarks quite as well as some others I have heard you make," said Miss Hungerford to Harry Wilkinson, as they joined step together in the direction of home. Not that she felt she had any particular right to question or call to account her companion by the way. But the meeting at Major Cauldwell's had been characterized by a decided spirit of candor, and Harry had expressed without reserve the thoughts that were in his mind. Miss Hungerford had evidently caught this spirit, and she simply expressed herself along its plane now. She was not finding fault, nor did Harry so understand her. What he had said was a little out of his usual line, and she simply wished to probe and see if they were, solidly and soundly, his real sentiments. "I am not surprised," he replied, "to hear you say that. I do not like them as well myself as the things I am more frequently in the habit of saying on a somewhat different line. But this only shows what slaves we are to habit. I am quite as sure that I spoke the truth as truly

to-night as I speak it when I point an enquiring soul to Jesus Christ as its only Saviour. But everybody very properly recognizes the importance of gospel truth in its relation to lost souls. And though it is the same truth more fully grown, the tree in blossom instead of in leaf-bud, the church more generally recognizes and admires the seed time in preference to the summer growth and ripening time. In nature it is not so; the seed-sowing in dirt and dreariness is not half so pleasant as the perfume and beauty of the growing plant, and if there is now and then one who enjoys the former more than the latter, it is because of what an ardent imagination does in realizing the possibilities that are in it, and not because of the facts and circumstances of the thing itself."

"I think, however," said Miss Hungerford, "that that is not all that is in it. There is a great difference between truth that brings a man into saving relationship with Jesus, and that which develops and unfolds him in that relationship. There is all the difference between a poor sinner casting himself helplessly upon Jesus Christ for salvation, and that same sinner, thus saved, studying out the mind and will of Christ for his guidance through life. The one is a kind of last resort, a forlorn hope; the other is a deliberate purpose of the soul under the guidance of the Holy Spirit, and the inspirations of a new life. To use your own figure, there is all the difference between the planting of the seed (a sort of burial in hope) and the growing, blooming time, which is the glory of the resurrection life."

"I cheerfully acknowledge the difference," said Harry, "and, so far, the helpfulness of your thought."

"I am glad to find one gentleman, then, who owns that woman is his peer in thought," rejoined Miss Hungerford.

"A woman," said Harry.

"Well, the subject is altogether too interesting for change, though, after my kind, I must confess to be chargeable with the digression. There is one thing," continued Miss Hungerford, "which commends your way of putting the subject, and it is this, the relationship of believers to one another in the Kingdom or Church of God; and the mutual duties which arise out of those relationships are things as truly connected with Christ as

the 'foundation,' as the personal salvation of believers."

"Thanks, again, my helper, for another blessed thought. It did not strike me just in that way before. The structure is indeed social and has its key and character in Jesus Christ as its chief corner stone, 'in whom all the building, fitly framed together, groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.' (Eph. ii : 21, 22.) But I had not thought of it as connected with the atonement."

"It follows, then," Miss Hungerford said, "that while we seek to be *living* and *polished* stones in this temple, we must not neglect the quarrying process. I should have little sympathy with these meetings if, while they sought Christian knowledge for social and spiritual edification, they ignored the first principles of the doctrine of Christ, the new birth, repentance or conversion."

"I quite sympathize with you in that. But in as much as these two departments of Christian life and work are so intimately connected, they act and re-act one upon the other. The just and proper relations of believers to each other in Christ, constitute the bonds of that unity for which Jesus prayed that the world might know that the Father had sent Him, John xvii : 23. So that the purer, the truer, the more righteous the Church, the stronger her faith in the power of the Gospel, and the greater the number of those who shall take knowledge of them that they have been with Jesus. There is no doubt that the worldly state of the Church at the present time is a great hindrance to the conversion of sinners."

"Quite so," rejoined Miss Hungerford. "Revivals and missionary work must more and more lead to the study of Christ's law and government, and the more perfect understanding of these must lead to the more extensive conquests of His kingdom."

By this time the shade of the piazza of Miss Hungerford's home was reached, and the growing unity of sentiment on this important question was not without its counterpart in a consciously drawing together of these two spirits on a far wider basis of unity than that of the subjects that had engaged their attention.

When Miss Thompson arrived at home she was not a little surprised to find her papa's overcoat

and hat in the hall. She hurried to the sitting-room expecting to find him there, and finding only her mother and sister Bertha, she spoke in a somewhat surprised tone as she asked, "Where's papa, is he not home? I see his overcoat and hat in the hall."

Her mother said: "Yes, he is home; came in on the half-past seven o'clock train from Hamilton. But he was very much wearied, having been on the road for two nights and two days, and after a cup of tea he retired immediately. Don't disturb him, I was up a few minutes ago and he was soundly sleeping."

"Has Mary gone to bed?"

"Yes," replied Mrs. Thompson, "and she has prepared everything for breakfast, so that you need not give yourself any trouble."

At this juncture of affairs, Tom, who had walked on with Miss Menzies, opened the door, and having hung his coat and cap in the hall, came in cheery and bright with no suspicion of the attack that was now to be made upon him. Miss Bertha Thompson, a bright blonde girl of about thirteen years, had been hard at her "home studies" for the next day in school; but while her eldest sister and her mother had been engaged in the conversation recorded above, she had strapped her books together and had risen to stretch herself just as Tom entered the door. After several hours hard study of Euclid, algebra, history, French and English grammar, an active, healthy mind and cheerful disposition finds relief and rest in a little mental *encontre* involving wit and fun. When her brother Tom had not come in with Miss Thompson, but about the time after her that it would take to go to Mr. Menzies' and back, Bertha easily divined what had happened to her brother, and when he entered she was just in trim for "a time."

"What did Miss Menzies say to you, Tom?" was her first fire. And as quickly, if not quite as coolly came the response:

"Do you think I'm going to tell *you* what she said to me?"

By this time Mrs. Thompson had turned her full gaze on her daughter and said sharply, "Why, Bertha!"

To which in an undertone Bertha replied, "I only want a bit of fun." And proceeding with the attack, she again said, "Did she talk *sweet* to you, Tom?"

But not the least disconcerted he replied, "Now you think you've got me, don't you? Would you suppose that Miss Menzies could talk anything else but 'sweet' to me? If you were but in a better mood to receive some of her 'sweet' talk, as you call it, you would be better off than you are."

"I think so, too," rejoined the mother.

"How do you know I am not? One thing is

certain, I cannot receive it without hearing it. That's just the reason I asked you to tell me."

"Don't say anything more to her, Tom. Get off to your bed, Bertha," said Mrs. Thompson, and the tilt ceased.

During this bit of badinage, Miss Thompson had passed up-stairs and had kissed her papa good-night, though he was asleep. Early in the morning, Miss Thompson was up and in the kitchen, superintending in a quiet way the cooking and preparation of breakfast, especially careful that her papa got his favorite morning dish served as he liked to have it. So that when the breakfast bell rang, everything was in just such order as she thought would give the best chance of conversation during the meal-time.

When Mr. Thompson had received his morning salutation from all the members of his well-ordered family, and each in turn had been served, Miss Thompson spoke of the meeting at Major Cauldwell's, in response to whom her father said her mother had told him something of it last night, and that he had no doubt it was exceedingly interesting.

"Judge Daly," said Tom, "is to read a paper at the next meeting on the 'Law of Christ.' The meetings," he continued, "are not those narrow kind of revival meetings where everyone has to have an experience which is just like that of every other one, but where everyone talks just as he would about anything else. They are real lively meetings, too. They pray, and sing and speak, and its all sensible and nothing put on."

"You will be pleased, papa, to hear that Miss Menzies is taking a deep interest in them," (Here Bertha looked at Tom as if she would like to hear what she had said to him about them; but her school work was before her and she knew that there was no time or opportunity for fun now) "and I do think that she will regain her former cheerfulness and mental activity. Indeed it seems to me that it has mostly returned to her already," remarked Miss Thompson.

"That is a consummation most devoutly to be wished," said Mr. Thompson.

"Do you think, papa," said Miss Thompson, "you will be able to attend the next meeting and hear Judge Daly's paper on the Law of Christ?"

"I am not certain," he replied, "but I shall do so if I can. I am sure it will be worth listening to, and the meetings altogether must be fraught with good in the direction of true Christian living; for that is what now seems to be most needed in order to give proper impetus to all Christian work and progress. Better than the Bible, better than the Sabbath, better than the doctrines preached in all the churches, is veritable Christian life. That includes all, as the fruit represents all the forces of the tree."

"That was in substance what Major Cauldwell said in his opening speech last night," said Miss Thompson.

"Can you not tell us something to read on the subject," said Tom, "between this and the next meeting?"

As Tom asked his father this question, he betrayed some timidity on account of appearing to be more than usually interested in religious matters. Mr. Thompson perceiving this, simply answered the question without betraying any surprise at his son's inquiry.

"Yes, my son, you can read the 2nd and 72nd Psalms, 9th and 11th of Isaiah, the Sermon on the Mount in the 5th to the 7th of Matthew inclusive, the 18th of Matthew, the first five chapters of the Acts, the 14th and 15th of Romans, the 13th of 1 Cor., and any other passages you can find from the marginal references. These will occupy you pretty well between this and the time of your meeting. And though I suppose that Judge Daly will deal practically with the subject, you will be assisted in the understanding of it by a knowledge of these Scriptures."

Here the subject dropped for family prayers and the ordinary duties of the day.

At one of the readings of Mrs. Scott-Siddons in Association Hall, it so happened that Mrs. Cauldwell and Mrs. Hawkins had, unknown to themselves, secured adjoining reserved seats. They both came a few minutes too early and were gladly surprised to find themselves thus thrown in each other's company. After the usual salutations and a moment's pause, Mrs. Hawkins asked, "What charm have you thrown over Mr. Hawkins in your religious gatherings at Montvale? He seems to be quite a different man within the last two weeks. Of course he always took an interest in church matters, but these meetings seem to have put new life into him. He talks and reads, and is as chipper as a spring bird."

"I am really glad to hear that," rejoined Mrs. Cauldwell. "I believe a good many are interested in them. There seems to be a good deal of common sense about them, and I think the interest in them is a great deal owing to that."

Just at this point a general clapping of hands indicated that Mrs. Siddons had made her appearance, and attention must now be given in another direction.

The comments of Salvationists on their return home were not many or deep. They rather occupied themselves with thoughts and remarks on their own ways and methods, but rejoiced in the new departure as a sort of divine quickening, though out of their own line and something which they did not altogether understand, or were not able to enter into.

(To be Continued).

News of the Churches.

ULVERTON.—The young ladies' "Missionary Needles" of this church, anxious to increase their funds, also to interest the young people in Foreign Missionary work, invited the Rev. J. G. Sanderson, of Danville, to lecture under their auspices. A most enjoyable evening was spent listening to the very interesting and instructive lecture given by Mr. Sanderson. His subject was, "The wonderful success attending mission labors in the Sandwich Islands." The lecture was illustrated by about sixty stereoptican views of scenery, islands, volcanoes, old heathen gods, natives, royal family, missionaries, churches, schools, etc. The lecturer described the magnificent scenery of the islands, the awful volcano of "Kilauea," with its crater nine miles in circumference—"the home of the everlasting burning"—the bottomless pit—the fiery sea whose waves are never weary. The condition of the natives when first visited by missionaries was presented; they were a race of naked barbarians, and all kinds of uncleanness was shameless in open day. The "tabu" system was explained in all its horrors, and all the discouragements and encouragements of the missionaries in the beginning of their labors. The description of the great awakening that took place, beginning in the year 1838, was very interesting, when thousands of anxious enquirers thronged the missionaries' premises asking, "What must we do?" Mention was made of the fact that the Rev. Titus Coan baptized 1,700 in one day, receiving them into fellowship. Great care was exercised in the reception of these applicants, they were subject to continuous instruction and the strictest examination; the world, friends, enemies, were called upon to testify if they knew aught against the candidates. From the year 1838 to 1845, 27,000 (twenty-seven thousand) were admitted to membership. The lecturer stated that the Bible is now in almost every house. Prayer, social and private is very common; churches, stone or brick are seen in many places. In fifty years it had become a Christian nation, independent of the American Board, supporting their own pastors, and had organized a society for carrying the gospel to Micronesia. The joy of the natives in view of

the life to come—their toils in church building—their sacrifices, and their liberality, were testimonies to the power of the grace of God. At the close a collection was made for Foreign Missions.

WHITBY.—This church, once the field of the now famous Dr. Cunningham Geikie, has been, from removals of families and other causes, in a depressed state for many years; and at last it was resolved to sell the property, and hand over the net proceeds to the Missionary Society. The amount thus handed over by Mr. Ross Johnston, acting for the church, was \$750.50, after mortgage and all other claims were paid off. The following resolutions explain themselves:

"Moved by Ross Johnston, seconded by Henry Harvey, That after the payment of all proper claims against the said The Whitby Congregational Church, or its trustees or other officers, and all costs and charges properly payable either by them or to them, or either of them as such officers, the balance found on hand from said sale of church property or from rents or otherwise, be granted free to 'The Canadian Congregational Missionary Society,' for such purposes as said Society may see fit, and that same be forwarded to the proper officers of said society in due time, by Ross Johnston, sec.-treas. of said Church, with a copy of this resolution. Carried unanimously.

"(Signed), WM. BURNS,
"Chairman."

"Moved by Mrs. Till, seconded by Mrs. Wm. Johnston, That after the completion of sale and conveyance of said church property by the trustees, and the disposal of moneys on hand after all proper payments and allowances, the duties of the trustees shall cease, and the said 'The Whitby Congregational Church,' as a distinct organization shall stand dissolved. Carried unanimously.

"(Signed), WM. BURNS,
"Chairman."

"Some of us," Mr. Johnston writes, "feel keenly this cutting off of hope as to any further effort here; yet we think it preferable to continuing in a perpetual state of dependence on the funds of our Missionary Society, which are so much needed in more hopeful directions

"We have on hand a nice communion service, consisting of 1 pitcher, 2 goblets and 2 plates, all silver-plated, which the trustees were authorized to present to any of our struggling churches needing the same, on application being made. Who will speak first?

"I think the above contains all the information

necessary to be given here. Should any one wish for more, I shall most readily, as far as in my power, furnish what may be desired."

TORONTO, SPADINA AVENUE. —The following excellent account of the laying of the corner-stone of the new church building, we take from the daily *Mail* of April 5 :

It was a promising day for the church and its enterprising pastor and congregation. Thirteen years ago they started in a humble enough way on Spadina Avenue. But even then they saw with the eye of faith a future of increasing brightness and prosperity. They secured a plot of land and built their first unpretentious temple on the rear of it, thus leaving room for the fulfilment of their dream of a more pretentious structure that should follow in the years to come. Yesterday the corner-stone was laid with all due ceremony, and when the cap-stone is at last in place, the Western Congregational church and the western part of the city will have an edifice that will be a credit to both.

Shortly before three o'clock there was a large gathering of ladies and gentlemen. A platform had been erected, but it was only large enough to accommodate the speakers and a few of the principal members of the church. It was crowded. Amongst those noted on the platform were:—Rev. H. M. Parsons, Rev. Hugh Johnston, Rev. Ira Smith, Rev. T. W. Campbell, Rev. Charles Duff, Rev. D. McGregor (Guelph), Rev. A. F. McGregor (pastor of the church), Mr. William Gooderham, Mr. John Harvie, Rev. R. Wallace, Rev. George Robertson, Mr. E. H. Arms, Mr. J. J. Withrow and Mr. George Roper, together with members of the choir.

At three o'clock Rev. Dr. Parker gave out the hymn—

"This stone to Thee in faith we lay,
We build the temple, Lord, to Thee;
Thine eye be open night and day
To guard this house and sanctuary."

Rev. George Robertson, of Yorkville, led in prayer, after which Mr. E. H. Arms, a trustee and member of the building committee, read a somewhat lengthy and detailed historical sketch of the church, together with a list of the papers, documents, etc., about to be deposited in the stone. Mr. George Roper then presented the pastor, Rev. A. F. McGregor, with the trowel. A glass jar containing copies of daily papers and the *CANADIAN INDEPENDENT*, *Advance* and *Progress*, also the current coins and a list of the names of those connected with the building of the new church, was then placed in the cavity prepared for it. Rev. Mr. McGregor touched the stone with his trowel and declared the stone properly laid.

An adjournment was then made to the old church in rear, which was soon well filled with an interested and appreciative audience. Rev. J. Burton presided. After the singing of a hymn, the pastor led in prayer.

Rev. H. M. Parsons was glad to be able to congratulate the congregation on their rapid advancement and the brightness of their prospects. Some of the happiest moments of his life, outside of his own congregation, had been passed in that very church. He congratulated them also on having a platform on which all could meet.

Rev. Hugh Johnston followed. Every church was a fort to resist the advances of the evil one on society and to drive him out. Although there were various Christian denominations, they were all part and parcel of the Church of Christ. They formed the circumference of the circle with Christ as its centre. By drawing nearer to Christ they reduced the diameter of the circle, figuratively speaking, and in doing so drew nearer to each other.

A solo, "Rest in the Lord," was rendered, and the collection was taken up.

Rev. T. W. Campbell and Rev. Charles Duff followed with short addresses.

Rev. D. McGregor, of Guelph, read a resolution passed by the Western Congregational Association, Paris, tendering their greetings to the Central Congregational Association here, and wishing them God-speed. He referred in his remarks to the deep interest taken by all outside the Western Metropolis in what is going on here, and concluded by asking the Divine blessing on the pastor and the congregation of this church.

Mr. William Gooderham and Mr. John Harvie were the two last speakers.

After the singing of the Doxology, the meeting was dismissed with the Benediction.

The building, which is of white brick, has a frontage of sixty-seven feet, with a full depth of eighty-four feet. The distance of twelve feet between the rear of the new and the present building is to be occupied with a low one-storey structure, giving accommodation for vestry and class-rooms. The audience room proper will be fifty feet wide by sixty-one feet long, exclusive of organ recess at the rear or the large recess in the gallery over the entrance vestibule. Four aisles or passages will run longitudinally down the church, giving access to the seats, which are on the circular plan, all facing the speaker's desk. Immediately in front of the pulpit platform will be the choir platform, two steps above the floor of the church, while the pulpit is to be four steps higher. The floor of the church will slope toward the pulpit, so that all may have a good view of the speaker. In rear of these platforms will be the organ recess. Along both sides of the church there will be a three-seat gallery, while the portion across the front opposite the platform is to be seven seats deep. The actual ordinary seating accommodation of the church will be as follows:—Ground floor, 452; gallery floor, 293; choir platform, 30. Total, 775. The ceiling of the church will be one clear span, formed into a triple barrel arch and divided by plaster ribs and purlins, and the side windows groined up into side arches. The height of the centre of the ceiling from the floor will be 37 feet. The interior casings and woodwork of the church will be clear pine with varnish finish; the seating will be finished with hardwood. The building will be heated by two large furnaces. The space in rear, between the church and the old building, is to be utilized for a vestry and also for two large classrooms, which will open by folding doors on the old schoolroom.

This church was formed in November, 1875, by an emigration from Zion for this very purpose, and enjoyed for several years the pastorate of Rev. J. B. Silcox. After Mr. Silcox went to Winnipeg the church called their present pastor, Rev. A. F. McGregor, B.A., under whose faithful ministrations the church grew beyond the necessity of missionary aid, to the position of growing prosperity indicated by the work undertaken as above.

There is no better locality to be found in this growing city for a solid, healthy growth than the neighbourhood selected by this congregation for their church. The past has been a most successful one, and the future bids fair for a continuance of the same temporal and spiritual prosperity.

FRANKLIN CENTRE.—The weather being very fine and cheerful on Sunday, March 25th, the members of the church and congregation turned out in good numbers to welcome our esteemed Superintendent, the Rev. Thomas Hall, and to hear his encouraging and stimulating discourses, which were, in the morning, on the subject "Christ's charge to Peter," and in the evening,

"Jesus and Nicodemus." The evening service was of a special evangelical character. After a few hymns had been sung by the choir, while the friends were arriving, Mr. Hall sang a beautiful solo, "I'm the Son of a King," and the pastor then opened the service with prayer. The church was quite full and every one seemed to enjoy the meeting especially the address, which was full of earnestness and touching appeal to Christians and to the unconverted. The preacher also sang some new gospel solos, "The Crystal Sea," and "Jesus is a Rock," with much effect. After the service had lasted for two hours we were sorry to close, and our great regret was on account of our brother having to return at once to his successful work in Ottawa, he having left it to visit us according to promise given a long time ago. If he could have remained here a few days as he anticipated, we feel sure some good work of ingathering could have been done; but we are glad to hear of such good results to his special labors in the capital, and while we pray for the friends there we will sing:

"Lord I hear of showers of blessings
Thou art scattering full and free,
Showers the thirsty land refreshing,
Let some droppings fall on me."

MAITLAND, N.S.—The church began to meet in its own building in November last. Since that time there have been regular fortnightly Sabbath services in the afternoon, and monthly on the Sabbath evening. All these meetings are well attended, as are also the prayer meetings every Thursday; about 60 persons attending the latter. The membership of this church is small as to numbers, but encouraged by present circumstances. The ordinance of the Lord's Supper was administered on the first Sabbath in March. This was quite an event in the church's history, as it was its first communion service in the new church edifice, and only the second for a period of over ten years. At present there are but eight members, two of whom were unable to be present at the Lord's table, but six members of other churches made the number of communicants twelve on this occasion. It has been decided to start a Sabbath School as soon as practicable, and also to take up monthly Sabbath evening collections for missions. A social was recently held at the public hall in the village, at which about \$27 was realized for

church purposes. Notwithstanding the small number of members and adherents, the church's proportion of the pastor's stipend has been promptly met.

EDGAR.—Your readers have not heard from us for some time through the "C. I.," yet we are still in existence as a church, though the people are longing for a settled pastor amongst us, and the parsonage has been vacant for a year now.

Since the departure of the students who supplied us last summer, the pulpit has been ably filled by our good deacon, Mr. T. S. Macleod, and the attendance is quite up to the average, this means a well-filled house. We looked forward to getting one of the students who were with us last year, and who endeared themselves to our people, and those of the sister churches, by their faithfulness both in and out of the pulpit. We have been disappointed in this, however, as the Missionary Society has not seen fit to send him, though a special request was sent them. Instead of this, they are sending two young men; this was not what was wanted, as Vespra Church is supplied by a local brother, leaving the three churches (Edgar, Rugby and Dalston) requiring only one man.

We are pleased to report a "Christian Endeavor Society" also, which was formed during the winter, with an active membership of about twenty.

The Sabbath School has kept up very well all winter, though the storms have been very much against us.

The "Young People's Literary Society" has held its monthly meetings all through the winter, which have proved a great success, both intellectually and financially, the latter being devoted to the "Library Fund" and in assisting in defraying the expenses incurred in defence of the "Scott Act" against the proposed repeal.

There is a great work to be done here if we only had a good, earnest and capable man, regularly installed as pastor; he would be welcomed by all the people.

OTTAWA.—This Church has been enjoying "showers of blessing" which have gladdened many hearts. Early in the winter, signs of unusual earnestness began to be apparent in the church and congregation, and several interesting

cases of conversion were met with. Then, after the Week of Prayer, the special services held in the Dominion Methodist and several of the Presbyterian churches by Messrs. Hunter and Crossley, and Mr. Meikle and Mr. Grant (Baptist) greatly deepened this impression and were blessed of God to the salvation of many more. On the 15th of March, Mr. Hall, our beloved Missionary Superintendent, came to assist in special services for a week in our own church, at the close of which the indications of good were so manifest that the people besought him to remain another week with us, which, after fulfilling a Sunday appointment, he did. The result has been the admission, in all, of fifty-four new members, nearly all on profession of faith, who were publicly welcomed in a service of extraordinary interest, on Easter Sunday morning, April 1st. Others are applying, and there are still others who, we believe, will yet be brought in. To God be the glory!

As we write, the old church building in Ottawa is being demolished, in preparation for the erection of a new and handsome edifice to be erected on the same site, of which more anon. W.

VANCOUVER, B.C.—A correspondent from Vancouver informs us that the Rev. Jas. Pedley and wife arrived safely in that city on Friday, March 23rd. They were met at the station by a number of friends, and escorted to the "Leland House," where they will make their home for a week or two. The first service was held in the Y. M. C. A. Hall, on the following Sunday morning, and just thirty-five persons were present. The service was merely an introductory one, and Mr. Pedley said he was surprised to see even so many present, especially considering the short notice given. At the evening service the hall was crowded, and a powerful sermon was preached, and the people went home impressed with the conviction that the ministerial ranks of this province has been materially strengthened by the advent of Mr. Pedley. The Congregationalists of Vancouver, though few in number, are very hopeful of a bright future. Immediate steps are to be taken in the direction of church building, and we have no doubt but that in the course of a year or two a flourishing congregation will be doing the Master's work in that beautiful, far-away city.

OTTAWA.—Affairs have taken an entirely new turn in regard to our church building. When the tenders were opened it was found that the figures were fully fifty per cent. higher than we had been led to expect they would be, for the contemplated enlargement, and the committee were brought to a stand-still. A general feeling of dissatisfaction was expressed at the proposal to expend so large a sum as \$10,000 on the alteration of an old building, especially as the changes to be made would give us only about 200 new sittings, and it was resolved to lay the matter before the congregation, and recommend the pulling down of the present edifice, and the erection of a new brick building, with stone basement and stone facings in its place, which, by using the old material, as far as possible, it was believed could be had for the same amount of money. Plans have accordingly been prepared with this in view, and adopted by the congregation with an enthusiasm which augurs well for the success of the scheme. A number of new subscriptions have been pledged, and previous subscriptions enlarged.—*Cong. Record.*

S. MAITLAND, N.S.—This is one of a line of four churches in Hants Co. It owns a very pretty church building, in the basement of which it has held its services for several years, the auditorium being yet unfinished. One member was admitted on profession at the last communion; in connection with this admission the ordinance of baptism was administered. The church has recently arranged with the neighboring Presbyterian Church to hold united prayer meetings weekly in their respective churches alternately. These meetings are well attended, are interesting and profitable, one or both pastors being generally present. A Christian Temperance Union has also been started and worked on the same basis of union, and also with good results; over 100 persons have become members. A weekly evening prayer meeting is also held at Urbana in connection with these churches: this is occasionally conducted by one of the pastors. The Sabbath services at S. Maitland are well attended; they are held fortnightly instead of monthly as formerly.

WINNIPEG.—Rev. J. B. Silcox writes from San Diego, California: "I like my new field very

much. The prospects are good. We have a strong church here. It gladdens me to know that the church in Winnipeg is going right ahead under Mr. Pedley's care and leadership."

PORTAGE LA PRAIRIE, PILGRIM CHURCH.—We have to thank our friends at Pine Grove and Humber Summit, for a large number of Sunday School papers sent us. This kindness was much appreciated, as it was extended at a time when most needed. We are, however, in a position to procure papers for ourselves now. We have also to thank the pastor and people at Paris, Ont., for a timely gift of library books for our S. S.

A. W. G.

MONTREAL.—*Memorial Window to Dr. Wilkes.*—There has lately been put up, in Emmanuel Church, Montreal, a memorial to Rev. Dr. Wilkes, who died in its fellowship, was buried from within its walls, and was so long the pastor of many of its members. The proposal to erect some memorial was brought forward soon after his death, a mural tablet being the form first suggested. But a memorial Window was wisely preferred, and the funds were secured by a committee of the church, from Dr. Wilkes' old parishioners and friends.

The design of the window (by Castle & Son) is based on the idea of "The Preacher," embodied in the classical figure of "St. Paul at Athens," in Raffael's famous cartoon. The arrangement of the colors is such as to throw out this figure—so full of life and force—into strong relief. Above and below, the space is filled with gothic designs, forming a canopy for the central figure. The trefoil above the light contains a crown. At the base is a suitable inscription, closing with the words, "He, being dead, yet speaketh." The work will fitly perpetuate the memory of one who was identified with the city for over three-score years, and was known far and wide as "a good minister of Jesus Christ." Its erection is especially timely, on the eve of the assembling in Montreal of the representatives of the Congregational Churches of Ontario and Quebec, for whom Dr. Wilkes labored for over half a century.

HAZELTON AVENUE, TORONTO.—The Central Association was held in this church the first week of April. The attendance was not large. Some

interesting discussions were had; and a new constitution adopted—the latter with a view of getting more into practical touch with the churches. One afternoon was spent at the Western Church, the corner-stone of which is "laid" in another page. Rev. John Burton was re-elected on the Missionary Executive Committee, for the Central District. Rev. Chas. E. Bolton presided at the meetings.

PARIS.—On Sabbath, April 15th, the editor of the INDEPENDENT preached morning and evening; the young pastor being on a visit to his father, Rev. Joseph Unsworth, at Stouffville. The members all spoke highly of the "visitation of the churches" in that vicinity through the winter. They had also a very excellent meeting there of the Western Association early in April, of which, however, we have only heard scattered reports by word of mouth.

SHERBROOKE.—We were glad to hear from Dr. Barnes, the pastor, a few days ago. This strong and well-established church is, and has been, a tower of strength for religious freedom and enterprise in Quebec Province. We would like to have them more connected with the rest of the churches. Might they not invite the Congregational Union some time? The pastor's address to the students, containing so many suggestive points, will find a place in our next.

THE INDIAN MISSION.

The writer visited French Bay during the last week in February. The Indians are advancing along the lines of civilization; the pursuits of their fathers are almost wholly abandoned; now, they spend their winters in "taking out" ties, posts and saw-logs. The Reserve has a large portion of well-timbered land, which is now open to the industry of all. I was informed that they intend to have it surveyed into fifty-acre lots; Indians will then have proprietary rights, still as wards of the Government.

The missionary has services in each of the three settlements. "Scotch Settlement" and Saugeen village on alternate Sabbaths; all services are well attended. The Sunday School is on a working basis. During the two days of my visit we had services each afternoon and evening; at the evening service the chapel was crowded. The

building has been plastered at the expense of the Band; all they need now is better seats, as far as the interior of the church is concerned. Mr. Bigcanoe is improving as an interpreter; the school teacher (white) told me that he was fairly accurate in his work. Through the kindness of the ladies and other friends, the missionary's house and table have been partly furnished, and his rent paid. If any farmer wishes to aid the Mission, he can do so by sending potatoes, corn or oats, for seeding. We have about twelve acres, some of which is in grass.

The Christmas presents were highly appreciated, especially by the older people, who needed them most. Mrs. Walker has removed to her father's, at Cape Croker; she has received the articles sent for her and her child. Mr. Walker's younger children are at a "Home" on the north shore.

I shall be happy to furnish any information I can to interested friends.

CHARLES E. BOLTON, Warton.

THREE DENOMINATIONAL GATHERINGS AT MONTREAL.

On Tuesday and Wednesday, the 10th and 11th of April, three important meetings in connection with the Congregational Churches were held in Montreal.

1. The Executive Committee of the Canada Congregational Missionary Society assembled at the College at 10 a.m. on Tuesday, and continued its sessions till Wednesday noon. Its meetings of course were private, and the results will be communicated to those whom they immediately concern. Twelve students were given appointments for the vacation.

2. The Quebec Association of Ministers and Churches met on Tuesday, and sat through that day and part of Wednesday. A report of the proceedings will no doubt be sent by the Secretary.

The closing service of the 49th session of the Congregational College was held, says the *Witness*, in the Assembly hall of the College on Wednesday evening. There was a crowded attendance. Mr. George Hague occupied the chair, and among those present were: The Revs. Dr. Barnes, of Sherbrooke; Dr. Jackson, of Kingston; J. G. Sanderson, of Danville; T. Hall, of Kingston; Dr. Barbour, G. Brown, of Melbourne; Dr. Cornish, E. M. Hill, John McKillican, F. H. Marling, J. I. Hindley, J. Wood, J. McArdie, B. W. Day, and Messrs. H. Lyman, R. C. Jamieson, C. Cushing, Theo. Lyman, Charles Alexander, etc.

The opening devotional services were conducted by the Rev. G. Brown, and Mr. G. Hague made a few remarks, in the course of which he said that next year the College would be called upon to celebrate the 50th year of its existence. He thought it would only be fit and proper that the event should be marked by a demonstration

fitting to the occasion. He eulogized the work of Dr. Barbour since his occupying the position of Principal, and closed by announcing that he would present to each of the graduates \$50, to be spent in buying such books as were most useful to a minister.

Brief reports of the year's work were presented by Dr. Barbour, Dr. Cornish, Dr. Jackson and the Rev. E. M. Hill. They were all of a satisfactory nature.

The silver medal, given by Calvary Church for the best examination in Church History, was presented to Mr. John P. Gerrie, B.A. Mr. Andrew P. Solandt, B.A., was a good second.

Mr. Robert Anderson's prize of \$100, to be divided in three, was won by:—1st year, Mr. Gerrie; 2nd year, Mr. Mason; 3rd year, Mr. Kenyon and Mr. Moore, equal.

The three graduates, Mr. John P. Gerrie, B.A., of Fergus, Ont., Mr. Andrew P. Solandt, B.A., of Inverness, Que., and Mr. Frank Davey, Montreal, were called on to deliver addresses. Mr. Gerrie spoke on "Apostolic Congregationalism," Mr. Solandt, on "Religions preparatory to Christianity," and Mr. Davey, on "The Study of Hebrew."

Dr. Barbour presented their diplomas to the three graduates, remarking that the class was small, but it was the quality they looked to, and the number would be larger next year.

After the singing of a hymn, the Rev. Dr. Barnes spoke on "Some perilous tendencies of education." He referred to the training of hands, head and heart,—manual, mental and moral. They should be mutually helpful. There was a tendency to exalt out of proportion mental culture, and it might be asked if the moral culture of the educated young men was equally well looked after. There was too great a strife, he thought, for the distinction of being thought "smart,"—or, as the English say, of being "clever." A German had remarked that that word "smart," if not broken, would break the neck of the American nation. In the good old word "duty" was expressed the principle of true success; it was the one art every person had occasion to practise. He pointed out the specific evil tendencies of too much of this kind of head development and superficial culture. Without Christian sentiment it tended to a kind of idolatry and cold selfishness. The noble, generous impulses of the heart must be cultivated, and true Christianity could alone do this. Pascal had said that piety was an essential to any science, and that noble thoughts come from the heart. This so-called culture also tended to exclusiveness, and forgetfulness of humanity. The speaker illustrated his remarks by quoting several passages from the great "philosopher of this school," Ralph Emerson, giving their explanation. He said we did not want this cold, heartless training; it would paganize our civilization and turn our churches into religious clubs. The education we wanted must train head, heart and hands together; if not, our modern civilization would not stand, and would grow big with the elements of its own destruction.

A collection in aid of the College Library was then taken up, and a vote of thanks was then accorded Dr. Barnes for his able address.

After singing the "Traveller's Hymn," Dr. Barbour pronounced the benediction.

SHORT SERMON

BY REV. W. H. ALLWORTH.

LOVE'S COVERING FOR SIN.

"Love covereth a multitude of sins."—1 Pet. iv. 8.

This does not mean that gifts of charity are an atonement for sin; but that where there is love, a large number of faults will be unseen.

The ancients represented Cupid (Love) as the blind god, or with a bandage over his eyes, and his fingers on his lips; the bandage represented his blindness to faults, the covered lip his discretionary silence in regard to them.

The text teaches the same thing: that love prompts us to cover up or hide the faults in the objects of our affections, and not to publish them.

Where there is love a multitude of small faults will be overlooked, and we shall be kind and forbearing to one another.

Love and Hate talk the matter over.

Hate says: I have caught that man, and now I will show him up. I'll not spare him, but publish him far and wide.

Love says: He appears to me to be wrong, but not intentionally so; it can serve no good purpose to expose him. Justice does not require it, nor can any interest be served by it.

Hate says: I'll watch for his halting, and help to trip him and not spare him.

Love says: I'll be kind to him and help to hold him up, and strengthen him.

Hate says: I will uncover his hypocrisy, and hold him under the focal blaze of public scorn.

Love says: He is better than his enemies represent him. I will not put a bad construction on every thing he does and says.

Hate replies: His motives are bad, and his evil purposes should be proclaimed from the housetop.

Love answers: His motives may be good, let us not judge him harshly. I hope this matter will never be known to others.

Hate says: He has injured *me*, he purposed to do it, and I will never forgive him.

Love says: Ah, poor fellow! I too am injured by him, but he did not intend to do it, it is just a mistake. I'll forgive him, and never again refer to it.

Hate says: I'll track out that man's course, and follow up every clue till I prove him a bad man before the world.

Love says: I see much that is good in him. God help me to see more; he has many virtues.

Hate says: I'll ruin him yet.

Love says: I'll pray for him.

Hate says: He has done you injury, how can you be so craven as not to resent it?

Love replies: I'll not easily offend, nor be easily

offended. What's amiss I'll try to mend, and will bear what can't be mended.

Thus Love covers a multitude of sins, while Hate puts the smallest of them under his microscope.

Personal injuries, Love forgives; while Hate makes a man an offender for a word, and the unpardonable sin is a sin against himself!

Hate may forgive a man who sins against God—the Father, the Son, or the Holy Ghost: but he never forgives a sin that impinges on himself!

Love beareth all things, loveth all things, endureth all things. Love resists not evil, recompenses no man evil for evil: but if it be possible, lives peaceably with all men. Will even give food and drink to an enemy. Will not be overcome of evil; but will overcome evil with good.



Joseph Cook

One of the most potent forces in the moral, intellectual, and religious life of America, is the Boston Monday Lectureship. That it is such, is due to the distinguished man whose name gives title to this paper.

Joseph Cook was born in Ticonderoga, N.Y., January 26th, 1838. His father was a farmer, and a good Baptist deacon.

At nine years of age, we are told that he attended an auction sale of a district school library and bought every book of merit in it. At one time, because of his good scholarship, he was offered his choice between a watch and a cyclopaedia. He chose the latter. The boy is father of the man.

He fitted for college at Andover, in Phillips Academy, under the great teacher, Dr. Samuel H. Taylor. In 1858 he entered Yale College, and stayed over two years. But severe mental application broke down his health. Having fallen back three years, he turned to Harvard, where he entered the junior class in 1863, and after gaining various prizes, graduated with high honor in 1865. He then went to Andover and took high rank in theological studies under Professors Park and Phelps.

After graduating in 1868, Mr. Cook kept on for a fourth year, meantime supplying various vacant pulpits. This he continued doing for two years more; the second year he served as acting pastor of the First Congregational Church, Lynn. He had been previously licensed to preach, but was not at this time, nor has he been since, ordained. But a settled pastorate was not the place for Mr. Cook. He began to see that he was a specialist, and must fit himself for that work to which God was calling him. Accordingly, in September, 1871, he started for two years' study in Europe. After

traveling through Italy, Egypt, Syria, Turkey, and Greece, he returned to America in the latter part of 1873.

Taking up his residence in Boston, he began the next year lecturing under the auspices of the Y. M. C. A., on the Relations of Religion and Science. So great and rapid was the interest developed that the following year (1875) it was necessary to go into Tremont Temple, and the Boston Monday Lectureship had begun its triumphal course. Since then, 200 lectures have been given.

In 1880, Mr. Cook yielded to earnest solicitation, and, going abroad, made his great tour of the world. He was gone two years and seventy-seven days. Everywhere great audiences greeted him.

He was widely recognized as one of the great moral forces of his time.

Returning to Boston, Mr. Cook resumed his courses of Monday noon lectures, and these have been continued to the present time. Mr. Cook has now rounded out fifty years of abundant life. With him there is no sign of a dead line. He is a man of thick frame, of the sturdy English build. His forehead is high, broad and full; his head is large, and covered with brown hair; below his large, round face, which is full of red blood, is a brown beard. In his vigorous mien one sees no sign of the weak student whose face is "sicklied o'er with the pale cast of thought."

Some years since Mr. Cook married a pleasant-faced, fragile looking Hartford lady. They live now, during the winter, in very pleasant rooms at 28 Beacon street, Boston. Here, only a stone's throw from the State House, on the site of the house of Governor John Hancock, he sits in his fine library, or stepping on the little piazza, watches the panorama of the street, or gazes down across Boston Common. In this pleasant library and connecting rooms—all up 'one flight—which he very kindly showed to the writer a few weeks ago, Mr. Cook, aided by his scholarly wife and a secretary, carries forward his important literary labors. Health, wealth, fame and happiness now crown and bless his life. Few living men have exerted so potent an influence upon the great religious and thinking public as has Mr. Cook during the last decade. On the free, broad platform of his Monday Lectureship, backed by a noble galaxy of the most eminent

religious leaders of the land, he has discussed a wide range of topics—the most important topics which can engage the mind—with startling force, breadth, and originality of expression. The lectures, at noon-day, were listened to by great audiences of 3,000 people, mostly men, and many of them ministers and theological students. Full reports of them were published in the Boston, New York, and London papers, while abstracts appeared in a multitude of daily and weekly papers all over the land, and have a very extensive reading. His audience has literally encircled the globe. Some idea of the breadth and reach of subjects discussed may be seen by simply stating the titles of the eleven volumes which he has now published. These are "Biology," "Transcendentalism," and "Orthodoxy," published in 1877; "Conscience," "Heredity," and "Marriage," in 1878; "Labor," in 1879; "Socialism," in 1880; "Occident," in 1884; "Orient," in 1886; and "Current Religious Perils," which is just appearing. "Biology," the most popular of all his volumes, is now in its nineteenth, "Transcendentalism" in its seventh, and "Orthodoxy" in its sixth, edition. Of the other books, "Marriage" has reached a seventh and "Conscience" a tenth edition.

These books are all published by Houghton, Mifflin & Co., 4 Park St., Boston, (\$1.50 each; "Religious Perils," \$2), from whom, or from any bookseller, they may be had. From the same firm we are courteously furnished with the use of the cut at the head of this article. For the facts of this sketch we are indebted to a well-written article by Rev. F. H. Kasson, in one of our American exchanges. Mr. Cook's visit to Toronto last month gave many of our friends an opportunity of hearing him for themselves; though then he appeared under a considerable disadvantage, suffering severely from "cold" and hoarseness. But however his voice may be, his thoughts never take "cold"; they are always fresh and vigorous. We know of no series of books by any author, that would do a thinking young man more good, than these deep and manly volumes of Joseph Cook.

For sure if idle words must be accounted for, idle letters will not be left out of the reckoning.

Selections.

DR. DALE'S LAST WORDS IN AUSTRALIA.

[We extract a few sentences from the *Australian Independent* for Feb. 15th, just to hand.—ED.]

He asked each one to attempt to devote some time to silence and solitude, so that the great central truths of the gospel with which they were familiar might become vivid and real. He wondered whether in Australia any Christian man had realized the necessity of securing such times of silence and solitude for meditation on God and things unseen. One other point he wished to insist upon. He was greatly interested by the letter from the Bishop, which only bore out what his lordship had said to him in private intercourse. He would be glad if his ministerial brethren would discover what the bishop had discovered, and that was that he was a high churchman. He had at home been called by the Conservative papers, "a Non-conformist high churchman." (Laughter.) That very fairly expressed his ecclesiastical position. He believed that the church was perfect individual Christian life. He believed, of course, that men when living in solitude might be able to achieve a large measure of Christian knowledge, but generally he believed in the necessity of the Christian Church for enabling men to attain perfect Christian life. What he meant was, that the communion of souls in some form or other was necessary, and he asked them to come together more fully, more frequently, and more intimately than before. There was a chance of the individual flame dying out, but if these individual flames were brought together, the whole would be strengthened, so that any opposition would only induce them to burn more freely. (Applause). He would be content if his visit had resulted in the attempting to develop the character of the life of the individual Christian man. He trusted that the fervor which he knew was growing in the hearts of many Christian people in South Australia would break down that reserve with regard to the higher feelings which had been the curse of Congregationalism for more than 100 years. Every real revival of religion had had a direct effect in elevating morals. He did not believe in a religious revival which exhausted itself in visions of eternal glory and passionate outcries to God in hours of transcendent peace and blessed meditation. The final test of its reality was that it made men better. (Applause.)

He had thought for many years that the great revival in England, last century, which was connected with the names of John and Chas. Wesley and Whitfield, and to which Nonconformist churches were so greatly indebted, wanted this

ethical originality. No doubt that revival might be appealed to in support of the statement he had already made, because it effected a great moral reform for the English people in the old country and in the United States. But it always seemed to him that its ethical side was its weak side, and its power would have been greater if with passionate zeal there had been associated a more generous conception of the life which those who were destined to immortality should live. That revival made no great ethical discovery. Perhaps that would bear some qualification if speaking with the greatest accuracy, but broadly speaking it was correct. What it did was to induce those who believed in the Gospel to live up to the ideal which existed before, and did not transcend that idea. He had long felt that what they needed in England and here was a clear idea of the method of life a Christian man should accept and endeavor to fulfil. Many Congregationalists were too liable to live up to the principles of the ten commandments given to a people who knew nothing of the teachings of the Gospel, instead of grasping and following the commandments contained in the Sermon on the Mount. He found that people felt great difficulties in this direction, but until all aimed at seeing how the Sermon on the Mount could be best expressed in actual life, it would be impossible to lay down conditions of life in modern times. The commands, "Lay not up for yourselves treasures on earth," and "Ye cannot serve God and mammon," were as imperative now to us as they were then to those who heard the words. People could not understand how as farmers, stockholders, manufacturers, blacksmiths, mechanics, they could carry out this. Christ had done away with any consecrated places. All the earth was consecrated; all times were consecrated; there were no consecrated persons, except those who had received the light of God. He in his office was no more consecrated than they were.

AMUSEMENTS.

As to amusements, the New Testament writers, and even Plato, would certainly have regarded the vast space which they occupy in modern and nominally Christian life simply as unblushing heathenism, and would have refused to give directions of conduct to idle persons whose whole existence was framed on an avowed principle of being *lovers of pleasure* or entertainment *more than lovers of God*. In our time multitudes of persons of all ranks, retaining the Christian name distinctly fashion their existence on the principle of toiling as few hours as possible, and then of crowding into their leisure the utmost variety of gross or elegant enter-

tainments, under pretence of recreating their energies. Among the larger class of such self-pleasing persons, women's life largely consists of a series of expensive dinner parties; of dancing parties (bad in costume, in conversation, in hours of retirement); of a ceaseless round of visits to galleries, museums, spectacles, and exhibitions of decorative skill; of costly voyages, and migrations for change of air and scene; of endless concerts of music and song; of unwearied studies in dress, and in the marketing needed to prepare for it; in the reading of light literature, in which exquisite skill is often employed in setting forth in fine colors everything in character that is most contrary to the Creator's will. And the "religion" of such so-called Christians is only the half serious continuation of their amusements in concert with a degenerate sacerdotalism.

Here then comes in the doctrine of Christ's Counsels of Perfection in directing our life. Amidst such surroundings, in a world mad upon its idols of sensual delight, splendid decoration, and perpetual self-indulgence, the safety of sincere Christians will not be found in carrying conformity to custom even as far as conscience under other circumstances might permit. Christian families, who will do all that they may, will generally go much further than they ought. But there are two dangers. The Scripture is full of charming memories of the festive side of life; for Christ Himself commenced His public ministry by turning, not wine into water, but water into wine, at a wedding feast, and also set forth the innocent "music and dancing" of a country farm-house at the prodigal's return, as a direct emblem of the joy of God and the Holy Angels over the reconciliation of His sons. Yet who can doubt that when a nation has sunk so low as to make Entertainment the ultimate concern, that it is essential for the Church of God to make it clear as day that duty, labor, battling against evil, and a determined limitation in pleasure-taking, both as to time and money, is one leading law of the Christian life. The Bible is not in the bad sense of the word a puritanical book: but in the age of the Stuarts, the Puritan gentry and scholaas were right in offering a resolute resistance to the general sway of Cavalier morality. And if the churches of our country are to be maintained as spiritual powers to-day they must be persuaded to incur the "reproach of Christ," by presenting a more solid front of open opposition, first to the vast expenditure of time and money on mere amusements, and next to those, amusements specially in which the modesty and self-respect of women, the financial necessities of the spiritual war, and the very idea of a life of labor in earnest, are sacrificed on the altar of an idle and profligate Epicureanism.—*Rev. Edward White.*

WHAT WE GO TO CHURCH FOR.

We go to church, not for theology, but for religion; not for new theories of truth or honesty, but for new strength which shall help us to be true and honest in a vitiated social and mercantile atmosphere; not for new social theories, but for new impulses of manliness and good will to our fellow-men; not for some new philosophy about God, but for some power to bring us into closer fellowship with God. If, from his quiet meditation, and from his open-minded study of the Bible which God writ years ago, and the Bible which He is still writing in human experience, the preacher can bring to his people a new and divine life, he will give them that for which they have come to church, and he will never lack a congregation. The commission of Christ to His twelve is the perpetual commission to His ministry: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." He who can do this is a preacher; he who cannot do this is not a preacher; and he only can do this who by a daily life with God has freely received the life which he is freely to give to others.

Whether the minister preach doctrinally or practically, whether he read, commit to memory, or extemporise, whether his sermon is exegetical, topical, whether it is Arminian or Calvinistic, old theology or new theology, is unimportant in comparison with the question whether it is vital with human sympathy and divine faith, with love to man and fellowship to God—vital with that kind of power which enables it to bring, not merely truth, but God Himself, the universal Life-giver, into direct and personal contact with human souls, bringing comfort to those who mourn, light to those who are in darkness, strength to those who are weak, and life to those who are in despair and death.—*N. Y. Christian Union.*

HELPS FOR KILLING A MEETING.—Change your leader every night; burn just as few lights as you can; appoint the meeting in some out of the way place; avoid singing any new or stirring hymns or songs; don't preach grace, for the people don't deserve it; preach as if you never wanted to see that audience again; in closing the effort, get some long-winded brother to pray; have the sexton turn off lights as soon as preaching service is over; select the basement, if in a church, or some inferior room adjacent to a fine hall.—*Record of Christian Work.*

It is told of a poor peasant on the Welsh mountains, that month after month, year after year, through a long period of declining life, he was used every morning, as soon as he awoke, to open his casement window toward the east, and

see if Jesus Christ was coming. He was no calculator, or he need not look so long, he was a student of prophecy, or he would not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both; the longing soul was satisfied with either.

ONE of the Presbyteries in New Jersey has recently devised a plan which, if it is developed more perfectly, may be of great assistance in solving some problems connected with the greatest possible activity in small parishes. A committee was appointed who secured the names of all the ministers in the ministry who were fitted to do evangelistic work and who would give from two days to two weeks of their time to such neighboring parishes as might desire their services. This committee then communicated with the churches and the result has been the bringing together of the neighboring pastors and churches, resulting in a number of revivals in the smaller churches in the presbytery. We shall probably publish shortly a more complete account of the practical working of this plan, with suggestions as to its further development in other localities.—*Words and Weapons*

HISTORIANS tell us that at Christ's first advent the heathen not only felt despair because of the injustices around them, but their own consciences haunted them in their dreams, and they knew not where to fly. An article in the current *Contemporary* goes to show that the same hopelessness is passing over Russia. Political despair among multitudes has been succeeded by apathy; the nerves of the people are wrecked; suicides are continuous; terror and uncertainty appal; necromancy and spiritualism are resorted to; the world is forsaken for solitude. Probably the writer has not got at the heart of the pessimism that, with others, despairs of help from the world, and is looking to Christ. But he pictures a state of society that has not been paralleled, perhaps, since our Lord's first coming.—*The Christian.*

It is not always the great sermon that converts a sinner. More often it is the loving testimony of some private Christian, spoken out of a full heart to one for whom prayer has first been made.—*Words and Weapons.*

FIFTY two gentle pulls on a man's purse strings are more promotive of healthy liberality than one conclusive jerk on an annual Sunday.

Woman's Board.

The Canada Congregational Woman's Board of Missions will meet (D. V.) on Wednesday, June 6th, at 10 a. m., in Calvary Church, Montreal; auxiliary societies are entitled to send one delegate for each ten dollars contributed to the treasury of the Board. Mission Boards become auxiliary on payment of \$5, and are entitled to send one delegate each. Names of delegates should be sent, as soon as possible, to Mrs. R. W. McLachlan, 55 St. Monique Street, Montreal, that arrangements for their accommodation may be made.

Only regularly appointed delegates will be entitled to vote, and all such should bring credentials made out and signed by the secretary of their society. It is, however, very desirable that all the churches which can possibly do so should send representatives to this meeting, as the movement is a denominational one, and it is important to have expressions of opinion and feeling from every quarter. Such representatives will be cordially welcomed, and their names should be sent at once to Mrs. McLachlan. The address of welcome will be given by Mrs. (Rev. Dr.) Wilkes, and the response by Mrs. Duncan McGregor of Guelph. The papers to be read and the addresses to be given will be, as far as possible, announced in the JUNE INDEPENDENT. All auxiliaries and mission bands should send in a short report in writing, and representatives of churches will be expected to tell of the work they are doing.

REPORTS.

There are some copies of the report still on hand. Churches which have not been supplied can obtain them by sending to Miss C. Richardson, *Witness Office*, Montreal. The rate which has been announced is twenty-five cents for twenty copies, but they will be sent gratis to any church which so desires. The report is attractively printed on colored paper, with pictures illustrating Mr. Currie's work in Africa. It contains, besides, a Report of last year's meeting, the Constitution of the Board, and (optional) Constitutions for Societies and Mission Bands. It is a very complete document and should be kept for reference.

WORK OF THE C. C. W. B. M.

The object of the Board is the cultivation of a missionary spirit and the raising of funds for carrying on missionary work in the home and foreign fields. Money contributed by the auxiliaries may be appropriated to either home or foreign work, as those who give it may prefer. At the meeting in Toronto last June it was, after much consideration and consultation with representatives of the C. C. M. S. and the C. C. F. M. S., decided to undertake the support of Miss Lily M. Lyman, of Emmanuel Church, who is working in Bombay under the A. B. C. F. M., for one year. This involves an expenditure of \$570, which can be easily raised without interfering with home work, if every church will do something. Much of the year is past, however, and only a portion of the money has been received. A little enthusiasm is required in a matter of this kind, and we hope some one in each church will take up the work.

No special recommendation was made with regard to the Home field, and societies were left free to choose among the various claims presented to them from time to time in the CANADIAN INDEPENDENT. A letter from Mrs. Hall, the Home Secretary, in the February number of the CANADIAN INDEPENDENT, suggested various modes of helping this important work, while Mr. Hall's letters and visits keep the churches informed of the destitute places in our own land.

MISSIONARY BAGS.

All Societies and Mission Bands which have adopted the plan recommended at the Toronto meeting of weekly offerings by means of bags, are requested to be prepared to report upon its working, and to show samples of the bags used.

LANARK.

The Secretary of Ottawa Branch, on a visit to Lanark and Middleville, was much pleased to arrive at the former place just in time for an entertainment given by the Young Ladies' Missionary Society. The programme consisted of vocal music, readings and recitations given by the young ladies, assisted by the little folks and some of their gentlemen friends. It passed off smoothly and reflected great credit

upon those who had spent so much time and trouble on the preparations. A feature of the evening was an original dialogue on Mr. Currie's work, written for the occasion by Mrs. Day, President of the Y. L. M. S. It was interesting and well rendered, and your correspondent would be glad if some other of our juniors could get it.

The Lanark Y. L. M. S. is about three months old, and this is their first concert. They meet monthly at the manse; give a Bible reading on some practical subject, and study missions. They, as well as their mothers, have adopted the "bag plan" of giving, which seems to be received with pleasure where it is plainly presented to the minds of the people. The young ladies have also selected society colors, dark red and white, and wore pretty bows of ribbon at their concert. Another good idea that your correspondent wishes to recommend to the juniors and mission bands connected with our board. We expect great things of the Lanark Y. L. M. S., which has shown itself capable of doing so well in public; and, no doubt, is just as earnest in its private meetings.

H. WOOD, *Sec'y, Ottawa Branch.*

Our College Column.

EDITORS.

A. P. Solandt, B.A. | F. W. McCallum,
James Daley.

Mr. Horace E. C. Mason has been chosen editor for the vacation.

Before leaving College, Dr. Barbour and the above class had a group photograph taken, a copy of which covers part of the reading-room walls.

It is to be hoped that all will have a pleasant and profitable summer work, and that they will be followed by the prayers and sympathy of the churches.

With this issue the present staff go out of office. We have tried in a humble way to interest the churches in the College. Our hope is that we have not altogether failed.

We opened the missionary box which has been in the reading-room during the winter, and finding therein the amount (\$12) was unanimously voted to the C. C. M. S.

Over the domestic arrangements of our College,

our respected Matron has presided with her accustomed grace and ability, and it is but fair to say, that to Miss Piggott we owe much of our happiness in College life.

The graduating class have received and accepted calls to important fields of labour. Mr. Davey goes to Alton, Ontario; Mr. Gerrie to Stratford, Ont.; Mr. Solandt to Brigham, Que. They expect to enter on their work about 1st May.

The 49th session of our College closed on April 11th, with the usual services. In spite of the inclemency of the weather, the hall was crowded.

Among those present were the Revs. Day, Lanark; Wood, Ottawa; Sanderson, Danville; Brown, Melbourne; Barnes, Sherbrooke; Jackson and Hall, Kingston; McAdie, St. Andrews; Marling, Cornish, Hill and McKillican, Montreal.

A new but pleasant feature of the closing exercises was the presentation, by Mr. Hague, of a cheque for \$50 to each of the graduating class. The amount is to be expended in books, under the supervision of the College professors. Mr. Hague has ever been the fast friend of the College and students, and this, his generous act, will long be remembered.

The first annual report of the reading-room committee was presented; it showed that 26 papers and magazines had been regularly on file during the session. Total receipts for the term, \$19.20; expenditure, \$18.17. All are gratified with this successful beginning, of what we hope will be a permanent feature of our College. On retiring from the committee, A. P. Solandt was awarded an unanimous vote of thanks, and Mr. McCallum was appointed successor.

We have come to the end of the first session of our College under the guidance of our new Principal, Dr. Barbour, and we as students, looking back, desire to place on record this tribute of the high esteem and love in which we hold Dr. Barbour. His profound scholarship, his ability as a teacher, and his genial bearing as a Christian gentleman, have had a great influence for good upon all.

Mr. George Hague presided. After the opening service, the reports of the professors were read and prizes and medals awarded. Short addresses were given by members of graduating class, and Dr. Barbour, in a few well chosen words, presented the certificates and wished them God speed in the name of the College. The Rev. Dr. Barnes, of Sherbrooke, Que., then delivered the address of the evening. It was entitled "Perilous tendencies of modern education." His mastery of the subject, his beauty of language, beauty of diction and eloquence of tongue charmed and instructed a very attentive audience. The usual collection

was taken up on behalf the Library, and a most interesting meeting was brought to a close.

The Missionary Society made the following appointments of students for the vacation :

- Mr. McCallum to Georgetown, Ont.
 " Pedley, assisted by Mr. Kenyon, to Edgar, Rugby, Dalston.
 " Mason to Newmarket, Ont.
 " Watt to Kingsport, N. S.
 " Austin to Manchester, N. S.
 " Lee to Cowansville, Que.
 " Bessey to Tilbury Centre, Ont.
 " Reid to Baddeck, N. S.
 " Hamilton to Hawkesbury, Ont.
 " Craik to Ulverton, Que.
 " Moore to Listowel, Ont.

Mr. Swanson remains at Coldsprings, Ont.; Messrs. Daley, Coleclough and Gunn were left without appointment, according to their own request.

Official Notices.

CONGREGATIONAL UNION.

The annual meeting of the Congregational Union of Ontario and Quebec will be held in Emmanuel Church, Montreal, commencing on Wednesday, June 6th, at eight o'clock, p.m., when the annual sermon will be preached by the Rev. Wm. M. Barbour, D.D., Principal of the College.

A special feature of this Union will be a memorial service on Friday evening (the 8th), in commemoration of the Tercentenary of the Defeat of the Spanish Armada, and the Bicentenary of the Revolution under William III. The Rev. Wm. Cuthbertson, B.A., of Woodstock, has consented to deliver the lecture on that occasion.

The attention of Churches and Pastors is called to the Standing Rules of the Union, and especially to Rule 12, which calls for a collection in aid of the Union, on or near to the Lord's Day prior to the meeting.

Arrangements are being made with Railway and Steamboat Companies for reduced rates. The Secretary is prepared to furnish the necessary certificates to ministers and delegates. Applications should be sent in early, and the particular line of travel specified.

Delegates will send in their names and addresses to Mr. Henry W. Walker, 942 Dorchester Street, Montreal.

The Union Committee will meet in Emmanuel Church, Montreal, on Wednesday, June 6th, at two o'clock, p.m.

W. H. WARRINER,
*Sec. Congregational Union of
 Ont. and Que.*

Bowmanville, April 18th, 1888.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The Executive Committee of this Society will meet (D.V.) in the parlor of Emmanuel Church, Montreal, on Tuesday, the 5th June, 1888, at 2 p.m., and the General Committee, on Wednesday, the 6th June, in the same place at the same hour. A full attendance is requested.

The Annual Meeting will be held in Emmanuel Church, Montreal, on Thursday afternoon, June 7th, at 2 o'clock, when a report of its operations will be submitted, a new Board of Directors and Executive Committee will be elected, and its general affairs be discussed. For information as to membership, representation of churches, right of voting, etc., see Article III. of the Constitution, page 126, Can. Cong. Year Book for 1887-88.

JOHN WOOD,
Sec. C. C. M. S.

Ottawa, April 16th, 1888.

TORONTO, April 18th, 1888.

Allow me, through the CANADIAN INDEPENDENT, to state that the blank forms for the statistical returns have been sent to all the churches in the Provinces of Quebec, Ontario and Manitoba. The Statistical Secretary earnestly requests the pastors and officers of the various churches to fill up promptly these forms and return the same on or before, if possible, the 15th of May. We hope to have complete returns. Let each and all take an interest in the good work.

Yours very truly,
 GEO. ROBERTSON.

16 Avenue Place.

UNION MEETINGS, AT MONTREAL.

The Reception Committee for the Union Meetings, to be held in Emmanuel Church, Montreal, June 6th to 11th, wish to announce, that in order

that accommodation may be provided for all Ministers and Delegates attending the Union Meetings, the names of those purposing to be present should be forwarded to the Chairman of the Committee, *not later than the 14th May.*

Address :

H. W. WALKER,
942 Dorchester St., Montreal.

WOMAN'S BOARD.

In the announcements sent to the INDEPENDENT one item was omitted, that of a reduction of fares to all delegates attending the Annual Meeting of the Woman's Board. Would you kindly insert this, and greatly oblige,

St. Elmo, "Ont. MRS. MACALLUM,
President.

THE CONGREGATIONAL PUBLISHING COMPANY.

The annual meeting of the shareholders of The Congregational Publishing Company will be held in Emmanuel Church, Montreal, on Friday, 8th June, at 4 o'clock p.m.

W. H. WARRINER,
Secretary-Treasurer.

Bowmanville, April 18th, 1888.

MISSIONARY HERALD FREE.

The following is the regulation of the American Board. The *Herald* is sent free to ministers whose churches contribute to the American Board, honorary members, donors of not less than ten dollars annually, collectors of not less than fifteen dollars annually, treasurers of churches contributing not less than twenty dollars annually.

But it is required that each year the following note be sent to the publisher:—"I am entitled to the *Missionary Herald* free for this year—please continue."

This privilege is extended to the Canadian churches. Let it be freely used. The success of Missionary enterprises in the home churches depends upon information. Send to

CHARLES HUTCHINS,
1 Somerset St.,
Boston, Mass.
Montreal.

Or to E. M. HILL,
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CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following subscriptions have been received since the last acknowledgment:—Forest, Ont., \$10.80, for Superintendent's travelling expense, \$3; Rev. T. Hall, for supply of Zion Church, Toronto, \$10; Northern Church, Toronto, \$100; Burford, Ont., \$50; Speedside, Ont., \$24; Bowmanville, Ont., \$10; Garafraxa, Ont., additional, \$1; Pine Grove, Ont., \$14 30; Edgar, Ont., additional, \$13.61; Rugby, Ont., \$18.75; Clinton, Ont., \$5; B. W. Robertson, Kingston, \$100; Rev. T. Hall, for Evangelistic Services, Ottawa, \$50; Franklin Centric, Que., \$8.50; Waterville, Que., \$33; Kingston First, \$133 25; Sheffield, N.B., \$19.50; Edgeworth, Ont., \$13; Tilbury Centre, Ont., \$7; Creswell, Ont., \$15.05; Calvary Church, Montreal, \$68.25; Emmanuel Church, Montreal, additional, \$23.70; Mission Box, Students C. C. of B. N. A., \$12; Pleasant River, N.S., \$15; Zion Church, Toronto, \$40; Mrs. L. M. Field, Stanstead, Que., \$2; Canada Congregational Woman's Board of Missions, \$100.87; Special for disabled Missionary, \$412.39; Interest on George Robertson Mission Fund, \$78.

All collections for the year, closing on May 31st, should be in the hands of the Treasurer not later than May 15th, when the accounts must be closed for auditing.

SAMUEL N. JACKSON,
Kingston, April 18th, 1888. Treasurer.

Literary Notices.

THE CENTURY. Century Co., New York. \$4 a year.

From George Kennan's account of the Russian Penal Code in the April *Century* we quote as follows:—"I have been asked many times by friends in America why intelligent and liberty-loving Russians do not get out of such a country. Many answers might be given to this question, but perhaps the most cogent of them will be found in Sections 325-328 of the Russian Penal Code, which are as follows:

“SECTION 325. Whoever leaves the fatherland and enters the service of a foreign government without permission of his own government, or becomes a subject of a foreign power, such person, for violation of his allegiance and his oath, shall be deprived of all civil rights and expelled from the limits of the empire forever. If he returns he shall be exiled to Siberia for life.

“SECTION 326. Whoever leaves the fatherland and does not return at the summons of the government, shall, for this disobedience, be deprived of all civil rights, and expelled from the limits of the empire forever—unless, within a period to be fixed at the discretion of the Court, he shows that his disobedience was due to causes which were beyond his control, or which mitigate his guilt. Until he shall make such proof, he shall be regarded as missing, and his property shall be controlled by the bureau of guardianship.”

“The government does not recognize the right of

its subjects to go abroad or to live abroad without its permission; and if, therefore, a Russian takes refuge from oppression in a freer country, he must face the prospect of expatriation, outlawry, the loss of all the property left behind him, and exile to Siberia if he ever returns. Few people are willing to separate themselves for life in this way from friends, relatives, home, country and all that a man naturally holds dear. What alternative, then, is left to the oppressed when oppression becomes intolerable? They must either submit or fight; and if they are not willing to submit, and are not able, under the provisions of this code, to oppose tyranny by peaceful collective action, they will inevitably resort to violence and fight, singly or in small groups, as they are now fighting, until they go to Siberia in leg-fetters or perish on the scaffold."

The illustrated papers descriptive of the Siberian experiences of Mr. George Kennan, the author, and Mr. G. A. Frost, the artist, will begin in the May number of *The Century*.

THE HOMILETIC REVIEW for April contains some noteworthy articles of more than usual interest and value to clergymen. The leading paper by Dr. J. O. Murray, Dean of Princeton College, entitled "The Pulpit and Fiction," is very able and discriminating, and is worthy of careful reading. And the next, by Dr. Nathan E. Wood, of Brooklyn, on "The Minister's Study," is worth its weight in gold. The preacher who fails to read and ponder his suggestions and teachings will be a great loser. The sermons are eight in all. The Prayer Meeting Service, the European Department, Homiletics and Pastoral Theology and The Study Table, are all fully up to the high standard which this *Review* has attained. The same may be said of all the other departments. Published by Funk & Wagnalls, 18 and 20 Astor place, New York. \$3.00 per year; 30c. per single number.

THE MISSIONARY REVIEW OF THE WORLD. A monthly magazine of 80 octavo pages, on very heavy paper; and the most complete thing of the kind in existence. Not only collated intelligence from every part of the mission-field, but articles, biographical sketches, reviews, statistics, as well. A few copies of this incomparable Missionary magazine in a Church, would go far to make it a "Missionary Church." And a Missionary Church is always one that does most work at home! Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 a year; in clubs of 10, \$1.50. For 3 new subscribers to each, with \$7.50, both the CANADIAN INDEPENDENT and the *Missionary Review of the World* will be sent one year. Each of the 6 magazines may be sent to different addresses if desired.

THE OLD TESTAMENT STUDENT. Monthly, 8vo, 32 pp. Contents for April:—Editorial; Macaulay's Use of Scripture in his Essays; The Nature of the Discourse in Hosea i and ii; Paraphrase of Gen. iii, 1-6; Professors Gardiner and Bissell on the Pentateuch Question; A Biblical Check to Bible Chronology; Prophecy of Micah; The Prophecy of Nahum; Old Testament Notes and Notices; Book Notices; Correspondence School of Hebrew; Current Old Testament Literature. \$1 a year. New Haven, Ct.; P.O. Drawer 15.

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THE ST. NICHOLAS MAGAZINE is as full of entertainment for the children as ever. The April number is a good one. Nothing has ever yet equalled the woodcuts of *St. Nicholas* and the *Century*. Century Co., New York, \$3 a year.

For the Young.

THE BLIND BOY'S BEEN AT PLAY, MOTHER.

The Blind Boy's been at play, mother,
And merry games we had;
We led him on our way, mother,
And every step was glad.
But when we found a starry flower,
And praised its varied hue,
A tear came trembling down his cheek,
Just like a drop of dew.

We took him to the mill, mother,
Where falling waters made
A rainbow o'er the rill, mother,
As golden sun-rays played;
But when we shouted at the scene,
And hailed the clear blue sky,
He stood quite still upon the bank,
And breathed a long, long sigh.

We asked him why he wept, mother,
 Whene'er we found the spots
 Where the periwinkle crept, mother,
 O'er wild Forget-me-not's ;
 " Ah, me ! " he said, while tears ran down
 As fast as summer showers,
 " It is because I cannot see
 The sunshine and the flowers."

Oh, the poor sightless boy, mother,
 Has taught me I am blest
 For I can look with joy, mother,
 On all I love the best ;
 And when I see the dancing stream,
 And daisies red and white,
 I kneel upon the meadow sod,
 And thank my God for sight.

THE PRECIOUS BLOOD OF CHRIST.

At Gibraltar the English have a strong fortress cut in the rock. It is protected by very powerful guns, and a garrison of soldiers, some of whom are always on the watch.

One night a sentry on duty, in a gallery cut in the rock, saw a dark figure coming towards him. " Who goes there ? " he cried.

" A friend."

" What is the password ? "

" The precious blood of Christ."

Strange words ! they were spoken by mistake. The next moment the new-comer recollected himself, and gave the right password. He was a Christian man, and his mind was so full of joy in thinking what he had just heard at a Gospel meeting, that these words came to his lips unintentionally. But they had a work to do for God. They echoed through the gallery in the rock, and reached the ears of another sentinel who was just then burdened with a sense of sin. They came to him as a message from heaven, and brought him peace with God.

If we take the four consonants in the word " precious," P, R, C, S, each of them may help us to remember a reason why " the blood of Christ " should be " precious " to us.

P., PEACE.—He "made peace through the blood" (Col. i. 20). Once on my return home I found a letter waiting for me. Inside it was a bill for £1 4s. 6d. Now I could not remember whether it had been already paid or not, and I did not want to pay it again, so I had no peace about that debt until I had looked through a lot of old papers, and found the receipt for it. There it was, signed and settled, and I had no more doubt or trouble about it. The receipt was the ground of peace. But there was another debt I once found I had that I could never have settled myself—my sins, I mean ; but I have peace with God now, because I have a receipt for that debt, too. That receipt is " The precious blood of Christ."

The next letter, R, stands for REDEMPTION, or Ransom from death and the power of sin. You remember how Richard I., the Lion-hearted King of England, was shipwrecked on his voyage to England, and made prisoner by an enemy, and confined in a castle in Austria. How did he get his liberty again ? Why, the English had to pay a large sum of money as a ransom—about £60,000. But the redemption of our souls is more precious, and we are redeemed, not with silver or gold, but with the precious blood of Christ. Just as the Emperor of Austria had King Richard under his power, so sin and death reign over all men by nature until they are each redeemed. What is the price in this case ? It is a life for a life, for " without shedding of blood is no remission," or setting free.

We see a picture of this in the history of the Passover, in Exodus xii. The Lord said, " When I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." The houses of the Israelites were not safe simply because a lamb had been slain ; each had to make use of the blood. How precious it was to them ; it was the only ground of difference between them and the Egyptians. It was not the death of the lamb merely that made them secure, but it was their faith in God's promise which led them to shelter themselves under the blood. If we had been in one of those houses we should have been safe, because the blood was sprinkled on the door ; we should have been sure of it, because we had the Lord's promise.

Nothing but the blood of the lamb on the door would have done, and so we know that there is no other ransom for our souls than the blood of Jesus Christ ; how precious we should hold it to be, and not put anything in its place.

One day I was showing a friend of mine, a schoolboy, a picture of the broad and narrow ways. I asked him what road he was in, and he could only tell me in reply, " I say my prayers." That was all the poor boy was trusting in, as if that could save him. God has said : " The soul that sinneth, it shall die." So either I have to die, or some one must take my place. Who can do it ? We hear the Lord Jesus say, " I have found a ransom." He has given Himself for us, and it is not by our prayers, but by His precious blood, that we are accepted and receive salvation,

C., CLEANSING—The blood of Christ is precious because it "cleanseth us from all sin." One day, an officer in the army, named Captain Hedley Vicars, went to a friend's house, and was shown into a sitting-room. As no one was in the room, he took up a book from the table, and began turning over the leaves. It was a Bible, and his eye caught the words : " The blood of Jesus Christ His Son cleanseth us from all sin " (1 John i. 7). They

struck him as the very thing he needed, but he hardly dared to think they could be meant for him. He went home, but could find no rest, until he had asked God to show him if they were true for him. This he soon believed, and he said, "If it is true for me, henceforth I will live as a man who has been cleansed by the blood of Jesus." Have you found out that it is true for you? If so, you will be able to join in the new song, "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. i. 5).

S., SEPARATING. Some boys I know who have begun to stand up for Christ among their school-fellows are called all sorts of nicknames, one of which is "saints." Now the meaning of the word "saint" is one who is "set apart," or "Separated" from sin to God. If you serve the Lord Jesus Christ, and confess Him with your mouth as your Saviour and Master, the thoughts of His death for you will make you hate sin, and you will want to separate from all that is evil. Thus the blood of Jesus, which was shed for you, separates you from sin that would grieve Him. Like a leper who had been cleansed, and had a few drops of blood put on his right ear, his right hand, and right foot, so that we may know and feel that every part of us has been ransomed, cleansed, and sanctified by the precious blood of Christ.—H. G. Harris, in *The Christian*.

THE NAMES OF THE MONTHS.

January. The Roman Janus presided over the beginning of everything, hence the first month of the year was called after him.

February. The Roman festival Februs was held on the 15th day of this month, in honor of Lupercus, the god of fertility.

March. Named from the Roman god of war, Mars.

April. Latin Aprilis, probably derived from *aperire*, to open, because spring generally begins and the buds open in this month.

May. Latin Maius, probably derived from Maia, a feminine divinity worshipped at Rome on the first day of this month.

June. Juno, a Roman divinity worshipped as the Queen of Heaven.

July (Julius). Julius Caesar was born in this month.

August. Named by the Emperor Augustus Caesar, B. C. 30, after himself, as he regarded it a lucky month, being that in which he had gained several victories.

September (septem or 7). September was the seventh month in the old Roman calendar.

October (octo). Eighth month of the old Roman year.

November (novem, or 9).—November was the ninth month in the old Roman year.

December (decem, or 10).—December was the tenth month of the early Roman year. About the 21st of this month the sun enters the Tropic of Capricorn, and forms the winter solstice.

THE REJECTOR REJECTED.—A prisoner lay in his prison cell awaiting trial. He was hopeless and yet careless: no friend had he to plead his case. Presently the door opens, and a stranger, humbly dressed, but kind and gentle in appearance enters, and pleads to be allowed his confidence. A surly refusal is the only answer given. This entreaty is repeated day by day with no better result. At last the time of trial arrives. The prisoner walks towards the court with despair in his heart. He enters, glances up to the judgment seat, and lo! there upon it is seated the very man who had so often entreated him to trust him with his case! To-day, Christ Jesus asks our trust and love: to-morrow we must, if we reject Him, meet Him as the stern and awful Judge.

A LITTLE six-year old granddaughter of a well-known New England clergyman, in doubting a statement by her uncle that the moon is made of green cheese, was advised by the divine to ascertain for herself. How can I, grandpa! "Get your Bible and see what it says." "Where shall I begin!" "Begin at the beginning." The child sat down to read the Bible. Before she had got half through the second chapter of Genesis and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with the excitement of discovery. "I've found it, grandpa! It isn't true, for God made the moon before he made any cows."

Be noble—that is more than wealth;
Do right—that's more than p'ace;
Then in the spirit there is health,
And gladness in the face.

Geo. Macdonald.

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.

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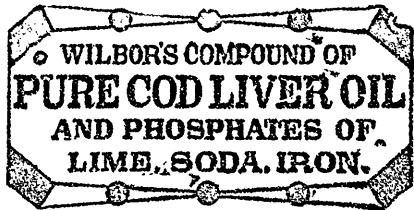
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The Century Magazine

WITH the November, 1887, issue, THE CENTURY commences its thirty-fifth volume with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly dition by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption **Lincoln in the War**, the writers now enter on the most important part of their narrative, viz.: the early years of the War, and President Lincoln's part therein.

Supplementary War Papers, following the "battle series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

Kenman on Siberia.

With the previous preparation of four years' travel and study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles—Liberals, Nihilists and others—and the series will be a startling as well as accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A **Novel by Eggleston**, with illustrations, will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

Miscellaneous features will comprise several illustrated articles on Ireland, by Charles De Kay; papers touching the field of the Sunday School Lessons, illustrated by E. L. Wilson; wild Western life, by Theodore Roosevelt; the English Cathedral, by Mrs. Van Rensselaer, with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritualism, and Clairvoyance; essays in criticism, art, travel, and biography; poems, cartoons, etc.

By a SPECIAL OFFER the numbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues on all, for \$6.00, or, with the last year's numbers handsomely bound, \$7.50.

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