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

THE
CANADIAN 
INDEPENDENT.

THE THIRTY-SEVENTH YEAR OF PUBLICATION.

VOL. X. (NEW SERIES) No. 4.

APRIL, 1891.

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NEWMARKET AND TORONTO, ONT. :

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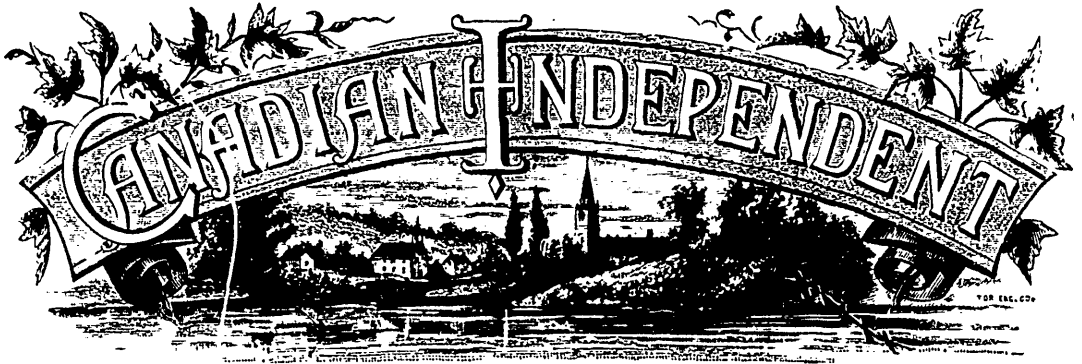
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New Series.

TORONTO, APRIL, 1891.

Vol. X, No. 4.

Editorial Jottings.

EVERY pastor of a Congregational church in Canada is an authorized agent of the CANADIAN INDEPENDENT.

“WHEN thou art obliged to speak,” said William Penn, “be sure to speak the truth, for equivocation is half way to lying, and lying is the whole way to hell.”

THE end of preaching is persuasion, and its objective point is the will. Anything short of this and the purpose of the pulpit is prostituted:

Work for some end, be it ever so lowly.
Work for some good, be it ever so slowly,
Work, for all labor is noble and holy.

Now, Evan, you know the veriest child can be a witness if he knows anything about the facts; and I do certainly know some wonderful things about Jesus, to which I could witness.—*Pansy.*

“HOME RULE.”—The *Contemporary Review* points out, in a recent article, that the irreconcilable divergence between Home Rule which is Home Rule, and the Home Rule which is the rule of the Americanized Irish, must sooner or later break forth.

ST. VALENTINE'S DAY has very nearly died a natural death. The postman's work was comparatively light this year. Instead of the sentimental or comic valentine, useful presents are now more frequently sent. A few years ago close upon 3,000,000 valentines were posted in London; last year they did not exceed 320,000.

CAN WE HAVE A REVIVAL IN OUR CHURCH?—Most of the revivalists say “Yes.” We would like to hear, in one-column articles, from our correspondents on this subject. Everyone desires a genuine revival. What are the conditions, expectations, limitations, agents, mode of procedure, and best utilizing of results?

WE BLUSH.—A correspondent in Toronto writes:—“The INDEPENDENT is very interesting, and every page is readable, over and over again; and I, as an ex-journalist, say that it is a credit, and takes the lead in the monthlies that are issued in the Dominion, and should be in the house of every Congregationalist in Canada. You can publish this if you like.”

MORAL CHARACTER: WHAT IT IS NOT.—What a man is, is not what he is on a Sunday, when the organist plays to him, and the minister preaches to him, and all good influences play upon him, but it is what he is in the week-day, when his life is wearing, and working, and weaving for him the garment in which he is to stand and be judged.—*H. W. Beecher.*

MISSION STEAMER.—The Christian Endeavorers of the Saco (Maine) Congregational Church, have started the project of building a mission steamer, to be called the “Christian Endeavor,” at a cost of \$10,000, to cruise about the islands and coast of Maine, on Christian work. Captain Lane, who has been doing what he could in a small sailing yacht, will be the commander.

THOSE who are struggling to keep the Universities shut against all young men who do not know Greek, have received a severe blow

from an unexpected quarter. It is none other than John Stuart Blackie, the veteran professor of Greek himself, who declares "that at the present day neither Latin nor Greek has any claim to be prescribed as a *sine qua non* to the full participation in the privileges of academical education in this country."—*English Paper*.

THE authorities of the British Museum are claiming to have made the greatest classical find of the last three centuries. Some time ago they purchased a number of papyrus rolls unearthed in the buried cities of Egypt, and one of these now turns out to contain what is believed to be Aristotle's treatise on the Athenian Constitution, which has been lost sight of for over a thousand years.

ENGLAND.—A northern church and two London churches have elected female delegates to the Congregational Union, and probably next year a still larger number will follow their example.

So we read in one of our exchanges. We have had lady delegates (a few of them), for a number of years. A hint to the churches: Send those who will *work*! The only way to be sure of it is to send those who are already working in the church at home. A hint to the Union: Put some women on your hard-working committees!

MISSIONARY GATHERING.—The eighth annual meeting of the International Missionary Union, will be held at Clifton Springs Sanatorium, N. Y. (40 miles east of Rochester), June 10 to 17. All "foreign missionaries," and missionaries under appointment, are invited, and will be entertained. The venerable and philanthropic Henry Foster, M.D., the head of the Sanatorium, gives the invitation. Rev. Mr. Cuthbertson, conversing about Clifton Springs, last year, said: "It was a blessed place."

SIXTY thousand Jews have been settled in Palestine during the last few years. The Earl of Aberdeen presided at a meeting in Grosvenor House on Monday in aid of the Syrian Colonization Fund of the Society for the Relief of the Persecuted Jews. It was stated that the Jews make good agriculturists. Mr. F. D. Mocatta, while he did not encourage the movement of Jews to Palestine, said they would go, although the country was not the best for colonization.—*Christian World*.

THE INTERNATIONAL COUNCIL.—The Special Committee appointed by the Congregational Union of England and Wales, to make the needful arrangements, have unanimously requested Dr. Mackennal to act as its secretary in succession to the late Dr. Hannay, and he has consented to do so, Rev. D. B. Hooke being assistant secretary. The announcement was made on Tuesday to a largely-attended meeting of the Union Committee, and well received. The names of those who are to read papers at the Council have been selected, but they will not be made known until their consent has been obtained.

FREE PRINTING OF THE PSALMS IN SCOTLAND.—Instructions under the Queen's sign-manual, are published in the *Gazette*, to Her Majesty's "sole and only master printers in Scotland," revoking an Order-in-Council, dated July 11, 1839, and ordering henceforth the free publication in Scotland of the Metrical Psalm-Book, the Book of Common Prayer, the Confession of Faith, the Larger and Shorter Catechism, etc. For these purposes no special licenses are to be granted to any person or persons.

SIGN YOUR ARTICLES.—Speaking from the standpoint of the interest of the magazine, we wish all our correspondents would sign their communications. It is infinitely more interesting to the reader to know who wrote the article; the writer deserves any praise that belongs to the writing of it; and any parties whose actions are reviewed, have a good claim to know who the critic is. Everything is gained, and nothing lost by a signature to every article. We have two letters in this issue we wish we could append the writers' names to. They are too important to be anonymous.

No more heart-rending calamity has ever fallen on any Canadian community than the terrible explosion in the Springhill colliery, Nova Scotia. The whole country has been moved by it. The mine had never been known to generate gas, and had been inspected scarcely more than a few hours before the accident. The many families bereaved, and left without support, have a strong claim on the Christian generosity of their countrymen, and to all, this sudden summons loudly calls, "Be ye also ready!"

MISSIONARY BOXES.—The question is discussed in our American exchanges, whether these boxes should be continued? or their money-value, or even a portion of it, given to the home missionary? There are two sides to it. These gifts have been a blessing in many instances. They are *not* counted on his salary; and if replaced by gifts from individual churches of money, these would be sure after a while to be estimated as part of his allowance. We hope the "boxes" will continue—as outlets for the liberality of the churches, and as effective aids in the struggle of many a poorly-paid home missionary to obtain necessary supplies for his family. And let the matter ever remain, as now, a private and confidential transaction between the church that gives and the missionary that receives.

At the City Road Chapel, London, on the 2nd March, a statue, erected in honor of John Wesley, was unveiled before a large concourse of people. Archdeacon Farrar took part in the ceremonies. The Archdeacon delivered a long and eloquent eulogy of John Wesley, during the course of which he said he regretted, as a Churchman, that the Church a hundred years ago had not the wisdom to assimilate the mighty enthusiasm which gave momentum to the Wesleyan movement. It seemed, said the Archdeacon, shocking and disgraceful in Christians, bound by a common Christianity, to treat each other with mutual coldness. John Wesley, he said, set an example of splendid tolerance. The Archdeacon reminded the congregation of the words of William Penn, that the humble, meek, merciful and just are all of one religion, and will so recognize each other when in another world with the mask off.—*Christian Guardian*.

ARCHÆOLOGY is doing, and is likely to do, a good deal for us. The Palestine Exploration Fund is beginning a systematic survey of Upper Egypt. And only the other day some Babylonian slabs gave us some more knowledge of Belshazzar, who is not mentioned by any historian other than Daniel. The fact is, as shown by Layard's discoveries in 1852, he was merely crowned in his father's lifetime, to secure the succession—as in the case of David and Solomon—and never reigned alone. And is therefore not mentioned by the historians. The present slabs show that "Belshazzar, the son of the king" (Nabonadius), had a house hired

for him by his guardians; and afterwards a house purchased for him; and by the data given, we find that Nabonadius reigned eighteen years. His reign terminated, as the Greek historians tell us, on his surrender at Borsippa, after Babylon was taken.

A MOVEMENT has been inaugurated to permanently commemorate the strong respect entertained throughout the whole Congregational churches for Dr. Hannay, as well as to show appreciation for the services he rendered to Congregationalism. A memorial fund has been started, and next week the first list of contributions will be published, showing gifts from £1 to one hundred guineas from personal friends. At its meeting on Tuesday the committee of the Union unanimously voted £500. It is proposed that the interest of the main sum raised, be given to Mrs. Hannay, the capital being ultimately devoted to a special fund, bearing Dr. Hannay's name, in connection with the Church Aid and Home Missionary Society. A suitable memorial is to be erected in Abney-park Cemetery, and a portrait secured for the Memorial Hall.—*Christian World*.

"IF we are to suppose," says Professor Max Müller, "that Buddhism had reached Alexandria, and had filtered into Judea, and had influenced the thoughts of the Essenes and other sects before the rise of Christianity, how are we to account for the diametrical opposition which exists between the fundamental doctrines of the two religions? From a Christian point of view, Buddhism is atheistic. It recognizes no gods in the Greek sense, no God in the Christian sense of the word. If we translated Buddhism into Christianity, it would be, to put it briefly, a belief in the Second Person, and a complete denial of the First. While Christianity is founded on a belief in revelation, such a belief would be entirely incongruous in Buddha's teaching. Buddha lived a long life, and died a natural death, and nothing can be more different than Buddha's conception of Nirvana, from the words uttered on the Cross, 'To-day shalt thou be with me in Paradise.'"

DON'T FORGET THE OLD PILGRIMS.—Dear brother, I enclose one dollar, being my subscription for the CANADIAN INDEPENDENT from July, 1890, to July, 1891, which you will

kindly acknowledge in the usual way. I am always pleased to receive the usual monthly visitor, and am pleased to learn how matters are going forward. . . . I trust you will be enabled to "hold the fort," though it may prove a rather arduous work, there are so many competitors in the field. I may now be said to be *hors de combat*, yet, I still feel a lively interest in the great and good cause. I need your prayers, that I may be enabled to hold fast the confidence and rejoicing of the hope firm unto the end. I believe brother Morton feels encouraged in his work, and hope he will be assisted to promote the good work of converting many, and building up believers in their most holy faith. I have been nearly confined to my house during the winter, being three one half miles from town [Hamilton, ED.]. Yet I trust I feel considerable interest in the advancement of the Redeemer's kingdom throughout our Dominion, and throughout the world. Soliciting an interest in your prayers, and wishing you much success,

I am, dear brother,

Yours very truly,

ANTHONY MCGILL.

Ryckman's Corners, Ont.,

March 2nd, 1891.

Editorial Articles.

CHURCH DIRECTORY.

WINNIPEG, CENTRAL CHURCH.

Pastor, Rev. Hugh Pedley, B.A.

Sunday Services, 11 a.m. and 7 p.m.

Prayer Meeting, Wednesday, 8 p.m.

Secretary, James Manson, C. P. R. Offices.

Treasurer, A. Wickson, Merchants' Bank.

S. S. Superintendent,

Deacons, R. Waugh, H. Buckle, T. C. Jones, A. Wickson, F. Stephens, George E. Owen, A. L. McLean, Jame Hooper.

WINNIPEG, MAPLE STREET CHURCH.

Pastor, Rev. Joseph K. Unsworth, B.A.

Sunday Services, 11 a.m. and 7 p.m.

Prayer and Conference Meeting, Wednesday, 8 p.m.

Secretary,

S. S. Superintendent,

PORTAGE LA PRAIRIE CHURCH.

Pastor, Rev. Andrew W. Gerrie.

Sunday Services, 11 a.m. and 7 p.m.

Prayer Meeting, Wednesday, 8 p.m.

Secretary, R. B. Hill.

S. S. Superintendent, Rev. A. W. Gerrie.

Treasurer, William B. Unsworth.

BRANDON CHURCH.

Pastor, Rev. H. C. Mason, B.A.

Sunday Services, 11 a.m. and 7 p.m.

Prayer Meeting, Wednesday, 8 p.m.

Church Clerk, J. F. Howard, Post Office.

Treasurer, W. Walker.

S. S. Superintendent, Rev. H. C. Mason.

VANCOUVER CHURCH.

Pastor, Rev. James W. Pedley, B.A.

Sunday Services,

Secretary, H. O. Foster.

S. S. Superintendent, J. L. Johnson.

EMMANUEL CHURCH, MONTREAL.

Pastor, Rev. Wm. H. Pulsford, M.A., 140 St. Monique street.

Secretary, Rev. Geo. Cornish, LL.D., 177 Drummond street.

Treasurer, William Reid.

Assistant-Secretary, W. D. Lighthall, B.A.

Deacons, Charles Alexander, Rev. George Cornish, J.

M. M. Duff, A. F. Grafton, Silas Huxley, R. C. Jamieson,

Henry Lyman, H. W. Walker.

S. S. Superintendent, J. B. Learmont.

Sunday Services, 11 a.m. and 7 p.m.

School and Bible-class, 3 p.m.

Week-night Service, Wednesday, 8.30 o'clock.

Anniversary, second Sunday in January.

Christian Endeavor, Wednesday, 7.30 p.m.

IMPROVEMENTS AND CHANGES.



CHANGES are not all improvements, though "improvement" is generally asserted for them. Yet changes are necessary. Sandy gets tired of his "parritch and milk" every morning, and Augustus of his rolls and coffee and breakfast-bacon. They want a change from the monotony. So in the church. The pastor has been lecturing on the Psalms in connection with his morning reading lesson, for fifteen months, and giving an evening sermon for a year on the Gospel of John; and the people want a change. Or Deacon Jones has made the opening prayer at the prayer-meeting, and brother Smith has followed, and sister Brown has related her "experience," and not another voice,

save the pastor's, has been heard since last summer's city visitors went away, and "people won't come to the prayer-meeting!"

Well, dear brother pastor, try a change. You can easily change the subjects of discourse in the pulpit, and give variety there. But in the other matter you must move cautiously and prudently. Not everybody likes to be told what to do. It may be considered almost certain you don't like it yourself. And you can't tell a man "you don't want him to pray." In fact, you can't do much with negatives. You need to go on the other tack. Get those who have been silent, to speak; those who have been timid, to help in this matter of duty. But your negotiations with them must all be in private and alone. By getting in plenty of new material, you will minimize and circumscribe the old spread-out, colorless addresses to God, which were supposed to be prayers. Let there be three or five-minute "testimonies" given on one night; questions asked the pastor on another night, the "questions" all being secured in advance, from among the members. Or let there be a conference over efforts and opportunities in the immediate neighborhood, in evangelistic or hand-to-hand individual work. Or (with a little necessary persuasion, and a week or two of notice), let some brother or sister preside at the prayer-meeting, and the pastor sit in the "pew."

Let no change in the ritual—we use the term in its best sense—be sprung suddenly upon the church. Some will have objections to the new methods in themselves; and more will object because of the way they were introduced. The renting of pews, the weekly envelope system of giving, the establishment of a choir, the time-limit in the service of deacons, the doing without a home missionary grant, the introduction of a new hymn-book, a change in the hours of service—all these may be mentioned as subjects at some time or other coming up in many churches. These matters must be privately talked of before they are brought up for discussion in the business-meeting of the church. Just as no methodical business man would think of carrying anything through a meeting till he had first, at least, provided a mover and seconder for it; so no pastor should introduce to the church any proposition till he has secured the free co-operation of some friends to the measure. Ordinarily, it will

be found best, where there is a great divergence of opinion, to introduce the new arrangement, where its nature will admit of it, in an unofficial way. For instance, the matter of a new hymn-book. Get two or three copies among the musical families of the church, and use them in little prayer-meetings other than the regular prayer-meeting. Or, the "weekly offering" system: get a few, who see the advantages of it, to put in their subscriptions *weekly* (in straight "quarters," or straight *dollars*, so as not to give the treasurer trouble), and let it be entirely an optional and individual affair, and after a while the church (most likely) will of itself officially adopt the system. If a thing is right, and wise, and for the glory of Christ, and sought for with a good motive, there is always a way to do it!

This is one reason why (where there is only one elder in a church, and the deacons have to do the work of elders), for having deacons elected for moderately short terms, and for having a proportion of them young men—they are more ready to adopt and recommend changes where they are needed; do not cling to usages just because they are "old"; but are willing to believe that the present generations know as much as those that have passed away; and that those now in their cradles will be able to improve even upon *their* methods!

OUR CONTRIBUTORS.

We are gradually having overcome for us the trouble of not having as much original matter as we wished, for our pages. Of the numbers for this year, January had 24 pages original matter; February (a 36 page number), had 30; and March 24.

On the whole, the epistolary form and style suits us best. So few men can write in the essay or "article" form, without being too long. They have to begin with such a far-away introduction. In the direct form of address in a letter to the editor, most men are more concise. Here, as everywhere else, some planning is necessary. "Let me see," the contributor says, "about 400 words make a column; if I put my account of our anniversary meeting, or the new station we have organized and are keeping up, into one column, it

will be sure to go in. If I make two columns of it, it will be pretty sure to be cut down. And if I make two pages of it, it will be laid over, and likely cut down at the last." And so he does the best he can, writing a rough and interlined copy at first. When he counts it up, it is just twice as long as he intended. If he is the model contributor we desire him to be, he will, in copying it on a clean sheet, reduce it to just one-half the length, *without leaving anything out!* And the occasional contributor *must copy out his articles!* He cannot pack and compress them as they ought to be packed and compressed, without. "Do editors do the same with their articles?" some one asks. We say "No." They could not get time; and they do all the packing and condensing as they go along. Neither this nor any of our articles are "copied out"; the original draft goes to the printers. But forty years' more or less practice in the art compels method, and suggests healthy short cuts.

And there is a temptation with our friends, after giving a loose-jointed and spread-out account in the local paper, of an anniversary or tea-meeting, to send off *the paper* to the INDEPENDENT. Perfectly suited to the local paper, they are generally quite too long for *our pages*; and we have either to cut them down; or merely notice them; or re-write them. Both the first and second are very unsatisfactory to the senders, and the third we respectfully decline. Almost all our items of church news err in the direction of being to diffuse, and in consequence too long. We can't enlarge the magazine till our friends enlarge our subscription list; and we can't banish advertisements while we so much need their help to make the magazine "pay"; and by-and-bye all the long contributions will have to be declined on account of want of space.

We are pleased with the contributors we have, and would like to encourage more of them—say from among our younger church-members. Last month one contributor was after the young brethren in Manitoba, with a sharp stick; another took up the cudgels for Mr. Fay; Mr. Allworth relieved his mind on the subject of worldliness in the church, and coquetting with skepticism; and a western brother shook his fist (in the way literary men do shake their fists), towards the east.

When brethren sign their names, we can afford to give them much more liberty than if anonymous. Yet it is sometimes a question—and a question to be decided on the instant—whether to put in such-and-such articles? And if our readers knew how many we throw aside, or with "regrets" and apologies return to the writers, we would receive more sympathy than we do. One good advice to our contributors is, "Don't write a letter unless you are asking for necessary information—that somebody else, out of respect (as he believes) for his own good name, will feel bound to reply to." This much, as a chat with our contributors.

THE COLLEGE JUBILEE FUND.

We hope all our readers will refer again to Mr. Black's statement (among the "Official Notices," in our last), about the College Jubilee Fund. It reached us too late to receive notice in the editorial pages for March. Mr. Hague's extremely generous offer, of doubling the subscriptions, thousand by thousand, till \$10,000 more is thus made up, is not only worthy of all praise, but ought to stimulate action in many quarters. To raise the permanent endowment fund of the College to \$50,000, would give a fixed income which would greatly reduce and simplify the problem of College support; and only a few thousands now remain to be raised. Will not those who have the desire and means to help, ask the treasurer, Mr. C. R. Black, to write them, telling them how the fund stands, and what the needs and encouragements are? Get all the particulars—which Mr. Black will promptly and courteously furnish—and then a friend of the College would be in a position to intelligently determine on further action. Mr. Black is waiting to write a few such explanatory letters to our friends.

Correspondence.

THE WEAK CHURCHES.

DEAR INDEPENDENT.—I have a desire to talk a little to your readers about our poor little weak churches. How are we to account for their existence? My answer is this; like you and me they had a very small beginning. Some of them may

have had a kind and loving mother who nursed the child for a time, and taught it how to walk and to work, and so manage to take care of itself. It may be that some of them lost "mother" while too young and poor to take care of themselves.

Such call for our sympathy and help. Others of these churches remind one of the many foundlings, who never had a mother to nurse and care for them. They were deserted and left to live or die; and die they must, but for the kindly aid they receive from somebody's bottle.

But in church matters as in other things, it sometimes happens that the poor are made poorer by the rich and the strong. Dear little weakling churches are sometimes spoken of by their older and wealthier brothers and sisters as if anything in the way of a preacher was good enough for such poor folks; and therefore they send them Mr. ———, who gets into the poor little church and stays there until driven away, but not until he has done harm, and injured and made weaker the weak one.

The little ones need the very best of food and care; and you rich ones ought to help them. I once attended a meeting of the learned and the wise. One of the objects of the meeting was to devise the best way of teaching and preaching the gospel of our blessed Lord and Christ, according to the convictions of those known as Independents or Congregationalists. With few exceptions, the knowing ones concluded that it was quite right and proper that we should begin our labors of love in the centre of large communities, such as towns and cities (where there are already a number of churches). Then it was thought that in these places, "we"—whoever that might mean—ought to plant "first-class ministers," and these must be well-supported. To which sentiment more than one could say "Amen."

But what about the poor country people? O, they were to be provided for, of course; and this was the plan for reaching them: After the town and city folks have grown numerous, wealthy and pious, they are to go out and visit their poor neighbors in the country; and in process of time these big churches will have a family of little churches, nursed and supplied by them.

Oh how I would like to see it! Did anyone ever see the like? What I have seen is the very oppo-

site. It is our poor little struggling churches that are feeding and swelling the number of the membership of our city churches!

The cleverest of our young people in the country—both men and maidens—make for the city, as servants and mechanics, or to study for school-teaching, for business, or with the view of becoming doctors or lawyers. No, you poor little country children, you would die, most assuredly, if you had to wait until some city church undertakes to supply you with the Gospel, or with anything else of much importance! It is true, city churches have been known to help some of the poorer ones; but it is after the case has been so pressed upon them that they have of their abundance cast in a little. They did not go out in search of needy ones.

And now what I have said about our poor little country churches building up our big and wealthy city churches, is equally true with regard to our College and its supplies. Up to the beginning of 1889, one hundred students had entered our College, and sixty-eighty of them were from the Province of Ontario; and nineteen of these came from the eight cities of the Province, and ten of these from dear old Zion church. It took seven city churches to furnish the other nine students. Why, if you turn to only four of our poor little country churches, you will find that these four have sent to our College twenty students! Scotland nine; Southwold (Frome) four; Cold Springs four; Manilla three.

The fact is, your cities and your city churches, and your College—one and all—would sicken and die but for the country, and its little churches; it is the small fish that are feeding the big ones.

And are not our country boys equal in all respects to our city young men, both when they enter College, and when they leave it? Foreexample, think of our Allworths, Silcoxes, McGregors, Pedleys, Hays, Gerries, Cunningham Geikie, Unsworth, Wallace and others of burning and shining light.

Why then, I ask, do you give your money and influence to build up a city church, to the neglect of your poorer brothers in the country? The question is, "What can be done to help the weak ones?"

A child cannot help being born small; and I wouldn't blame you little ones for being small at

the beginning ; but you are all to blame for remaining so. Some little churches had amongst them something of the Prodigal. They, under their imagined Independency, live in want, whereas if they would meet and pray together, and then resolve that seeing and feeling, as many a wise one has done, that it is not good to be alone, therefore, start out and look for some other little sister with whom you may form a union ; and so prove what you have often heard as being true, namely, that "Union is strength." Until churches will be willing to let the Lord Jesus govern and guide them, they had better—two or more of them—unite under one pastor.

If our dear Lord was here in body as He once was, He would visit you, teach you and help you, and would make no charge (the no-charge part would suit you all!). Or if the Apostle Paul was here, his city work would not prevent him from giving you a helping hand. But these you cannot get now ; and you don't deserve such help if you could get it! You have only to obey your Lord, and your numbers will multiply. If, like the Ephesians, you are only *twelve* in number, make an officer of each brother and sister, and be a Christian Endeavor Society. Do Dorcas Society work : read Acts ix : 36-43 ; Mission work ; Sabbath school work ; visit from house to house ; help where help is needed ; warn sinners, and pray with and for them. Have your prayer meetings, and each take part in them. Do all you can to bring others to the meetings. Let the brothers follow the example of the blind man mentioned in John ix : and the sisters copy the doings of the Samaritan women, John iv : and of Paul, who said, "Lord, what will Thou have me to do ? If this is done, union and love will be maintained."

There was one live sister in a small church, where all others appeared to be dead. This one employed a carpenter to make her a number of seats, and she then announced that revival services would be held in her house. This was a surprise to all, and crowds thronged the place, and they found the Holy Ghost was there in great power. *She had been walking with God.* She had asked for guidance ; and got it! God has said, "Them that honor Me, I will honor."

Our dear Lord has said, "Seek ye first the

Kingdom of God, and His righteousness and all these things shall be added unto you." "No good thing will He withhold from them that walk uprightly."

It is not city help, missionary aid, or a preacher that is most needed, but to be filled with the Holy Ghost, to have the love of Christ, in the hearts of the members of these little churches. *O God send it in great power, for Christ's sake!*

LETTER FROM FLORIDA.

The following letter from the Rev. F. H. Marling, so long known to all our churches, will be read with interest by all who knew the much-loved writer. We are glad also to read in it of another of our Canadian boys, Dr. Sherrill :

DEAR BROTHER,—Would the Congregational Brotherhood of the far north, like to receive a telephonic message from that of the far south? Let me be the wire.

The General Congregational Association of Florida has just held its eighth annual meeting at Pomona, 70 miles south of Jacksonville. As the place was near that where I am preaching for two months—San Mateo—I came and was made welcome.

In climate and scene there was a difference between this gathering and one in Canada, during February. The thermometer in the seventies, the roads of heavy sand, the same all the year round ; some oranges still on the trees, the trees dressed in new leaves, many flowers blooming. But the warmth of hospitality on the part of the orange growers seemed very like that of Ontario or Quebec.

There are about forty Congregational churches in the State. They are not indigenous. New England people have come down to seek a winter's sun, and have brought their faith and order with them. Life and the means of living are matters of experiment for many years, and there are not a few disappointments. The people are scattered over a field 500 miles long, and (along the Gulf) 400 miles wide. The ministers have often come for the health of themselves or their families, and are birds of passage too. Yet there are some fixtures and a number of able men. The membership of no church exceeds 100 ; about twenty is a common number. But the material is above the average.

The subjects of discussion may indicate the interests engaging the minds of these brethren : "Terms of Church Membership ;" "Report on the State of Religion ;" "Bible Study in Sunday

School; "Need of Christian and Church Unity to do Christ's Work in the World;" "Best means of Raising Church Funds;" "The Colored People in Florida and our Duty to them."

At the anniversary of the Home Missionary Society, admirable addresses were given by three secretaries from Boston and New York, Dr. Creegan, of the American Board; Dr. Beard, of the American Missionary Association, and Dr. Cobb, of the American Congregational Union (a church-building society).

For one session the Association yielded the church to the Women's Home Missionary Society of the State. The sisterhood here is effectual, as usual.

In one instance, the Association resolved itself into an ordination council, *at a church's request*, and set apart a brother to the ministry. This was without precedent, but was deliberately and unanimously done.

The body is incorporated, so as to hold property. It unites with the brethren in Georgia in sustaining a newspaper, the *Southern Congregationalist*, of which Rev. Dr. A. F. Sherrill, born at Eaton, P.Q., is an associate editor. A missionary superintendent, under the American Home Missionary Society, looks after the work in these two States and Alabama. There is a State missionary besides, filling vacancies. Hardly any churches are self-sustaining.

F. H. MARLING.

Feb. 12, 1891.

HOME MISSIONARY GRANTS.

SIR.—I have for some years taken a deep interest in our Home Missions, and especially since we were brought face to face with a yearly deficit, while not large absolutely, is large relatively.

I knew that this condition was not healthy, and unless an effective remedy was secured and applied, partial, if not complete, paralysis must ensue.

The large reduction in the grants to the churches for the support of their pastors must awaken dissatisfaction, and make the struggle for existence so keen that relief will be sought in an exodus to the States, or to secular callings in Canada.

Yet I wondered why the reductions should be so large? For while our missionary income is less for the past two years than it was for a few years previously, it is yet larger than it was eight or ten years ago. Comparing the two years of 1882 and 1890, the figures are, for the former \$3,232.09, and for the latter, leaving out the special subscriptions

and counting only on the regular channels, the figures are \$7,229.60. Showing an increase in ordinary sources of income of one hundred per cent. in eight years.

In this period we have occupied some new places, but the number is not large, certainly not numerous enough, one would think, to absorb the increase and the amount saved by the cutting down of certain grants.

I turned the other day to the columns of the *Year Book* giving the amount of missionary money granted to each station for 1890, and found an explanation of the difficulty. In Manitoba and the North-West Territories, the absorption of mission funds in the past two or three years is simply enormous for the number of stations manned. For Wood Bay, a place recently deserted, the amount is \$400; for Portage la Prairie it is \$650; for Brandon it is no less than \$1,000, to support a young man just out of College; and for wealthy Vancouver, with its large congregations, especially of young men, the dollars flow to the amount of nine hundred!

Now why, I ask, should the assistance rendered our missionaries in the West be so much greater than in the East? It cannot be on the ground of greater expense in living. For even in the case of men having families, which few of our present representatives there have, the cost is little, if any, more than in Ontario. Nor can it be on the score of greater ability in the men; for all did work previously in the older provinces, and were not proved to be superior to the average of their fellow-pastors. And it seems hardly fair to cut down the generally small salaries of our missionaries in the older provinces to give exceptionally large ones to their brethren in the West.

Then as between stations in the eastern sections, the principle of equity seems very far from being honored in our division of missionary moneys. Why, I ask, should Woodstock, with an income of \$1,150 for local church purposes, get a grant of \$225, and Wingham, with an income of \$1,403, obtain \$225, and Sarnia raising \$850 for its own support, receive from the missionary treasury \$350, and Stouffville securing for local purposes \$787, and getting from mission sources \$208; while Kingston, Calvary, raising \$1,000 for local purposes, gets only \$150 of a missionary grant, and

New Durham raising \$639, receives \$200, and Barrie, which reports \$905 for home expenses, receives the sum of \$150. These differences certainly require explanation. On the face the only explanation seems to be "favoritism" or carelessness.

Yours sincerely,

A SUPPORTER OF OUR HOME MISSIONARY
SOCIETY FOR THE PAST TWENTY YEARS.

LETTER FROM MR. HUBBARD.

DEAR SIR,—As a warm friend of Dr. Barnes, I wish to say that I am very glad that he was "too majestic," to notice any farther than he did, W. F. Clarke's letter in the January INDEPENDENT, and I am very confident that he will not "condescend" to the very "low estate" of the extract in the March number. Mr. Clarke may resent as impertinent, the suggestion that a writer, particularly on a religious topic, who expects to be answered, should show at least the ordinary courtesy of a gentleman. As a Congregational layman I wish to enter an emphatic protest against the tone and temper of Mr. Clarke's letters, and their appearance in our denominational magazine. I greatly misjudge, if such articles are calculated to advance the interest of Congregationalism or Christianity, or to increase the circulation of the INDEPENDENT.

Yours fraternally,

H. HUBBARD.

Sherbrooke, March 6th, 1891.

Our Contributors.

JOINING THE CHURCH.



FOR generations to come, the church as an institution is indispensable. Doubtless we are making rapid strides to meet the "good time coming." Few, however, are so sanguine as to believe that the millenium is just yet. Till

its advent, whenever that may be, or whatever form it may assume, we cannot afford to do away with the church, either as the house of the saints, or as an organization for the evangelization of the world. In the early history of Christianity, the

line of separation between the church and the world was more distinct than it is now. Then "joining the church," meant the abandoning of a venerable and venerated creed. It involved, not unfrequently, the rending asunder of the closest and dearest relationships. It implied becoming identified with a sect, few in number, and lowly in circumstances—a sect despised, hated and persecuted. By this act a man brought discredit on the religion of his fathers, brought disgrace on his family, and exposed himself to ridicule, peril and perhaps death. Now instead of anyone losing anything worth cherishing he is likely to be a gainer by the step. This in itself constitutes an element of danger. Many, through ignorance, presumption, expediency, may seek to join the church without joining Christ. Some are to be found who believe the one implies the other. They think that by becoming members of a church they become members of "the Church," that is, true disciples of the Lord Jesus Christ. This is a gross delusion and tends to weaken the church and to dishonor its Head. The branch that is only tied on to the tree will surely wither and fall off; the branch that is grafted into the vine partakes of its nature and brings forth fruit after its kind.

Before any one joins the church he ought to be fully persuaded in his own mind, that he loves the Lord Jesus in sincerity. If he loves not the Saviour and joins the church, to him it is a sin; if he loves the Saviour and joins not the church, to him it is sin. There are those who ask the question, Can we not be as good Christians outside as inside the church? Certainly not. They may be Christians, but not as good Christians. The good Christian knowing what the will of his Lord is, will always seek to do it. In obedience to that will he joins the church, not more for the good that he may get than for the good that he can do.

Kingston.

D. McCORMICK.

EXAMPLE.

What example is so powerful as that of a parent? One of the first things a child observes is the behaviour of his parents. Good advice, when not illustrated by good conduct, inspires contempt for right doing.

Small wonder that so many parents repudiate the family altar, for their example would belie their profession. To appear before God daily as the priest and intercessor of the household, requires a clean heart and unspotted hands. Shall I recall some vivid pictures of bad example of misrule? Think of David, Solomon, Saul, Noah, Lot, and Eli; these men preached, and golden were the truths they uttered; but in their practicing, either by foolish deed or sinful habit, or lack of firm administration, their words fell unheeded by their sons, who copied their practice, or took advantage of their laxity, and forgot their words.

Many a nineteenth-century Solomon, as grave as any owl, has said, "My son, never smoke;" but when he lit his pipe the sermon was pronounced a jest. Many men say "pray," and forget *themselves* to set the example. Even preachers have lauded the gospel of work, while utilising the methods of that spendthrift of time, procrastination. Parents, beware how you act. Let your children see sincerity in your religion, and they will witness power, beauty, and attraction; and this shall win them to God.

Again, beware of excessive indulgence. It is a sad destruction to have it said, "My child was never crossed." When it happens to meet with the first cross, there will be no crown awarded, we fear, unless it be a *broken one*.

Remember Eli—the grand old man of Shiloh—the loving friend and advisor of Samuel, how the honors were heaped upon him, beloved and respected by the nation. In direct communication with God, the Urim and the Thummim flashing from his breastplate, but the storm arose, the blast came, and there was lightning in the air—it fell, and his two boys—the light of his eyes, the joy of his old age, the successors of his priestly office—that *should have been*, were slain; and the Ark of God passed from his care and keeping, while the old man himself gave up his life by the city gate in despair. And why? The message is told to us; may it cut like a knife, right to the heart of every parent: "I have told him that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not." There are worse sights for parents' eyes than little graves, sad though these appear; prison bars, the felon's dock, disgraced manhood,

a reeling drunkard, a betrayer of purity; these are the things from which we all turn away and shrink pleading that God will spare our boys! If we really love them, let us have courage enough to sacrifice for them.

If an evil habit has chained us, Lord help us to break the shackles, that not only ourselves, but our sons may go free. May we besiege the throne of the living God. It matters not the position we occupy, it may be as teachers, or preachers, or office-bearers in the service of the King, rest assured of this, he that expendeth continual powder and shot in the warfare for God, and faileth to enter the arsenal of His abundant provision in the word, and at the throne, will find his power waning and influence departing soon.

Wingham.

W. H. W.

SUNDAY STREET CARS.

This is a burning question in Toronto at present. It is discussed in press and pulpit. Able sermons were preached on the 4th Jan., in which there was no uncertain sound, as to the Sabbath being a Divine institution, and as to the duty of preserving it sacred and hallowed for all time, "the Lord's Day." The Ministerial Association discussed the question, and the opinions of the ministers appeared published in the *Globe*. One of these opinions was thought worthy to be published in the paper which gives its influence, (whether subsidized or not we cannot say), to the establishment of a Sunday street car service; evidently because it was thought to be the most favorable of those opinions, to its side of the question. The speaker was a Congregationalist; and although he did not, of course, commit the denomination, yet we all feel interested in what one of our ministers says on a public question. The following clipping from the *World* of Dec. 21st, is the concluding sentence of the opinion referred to:

"Then, too, while the Association (the Ministerial) would be attacking what was declared to be one form of Sabbath breaking, they knew that the livery stables were all open and doing their greatest business on Sundays. Even the members of the Ministerial Association on Sundays used the hired cabs of the livery stables to take them to the Central Prison and the reformatories. Could it not be said that if the members were consistent they would walk Sunday mornings?"

There is dangerous sophistry in this. I will not

ask space to comment upon it, further than to say, that persons engaged in the charitable and Christian work of visiting prisons and reformatories on the Sabbath day, might well be justified in using a conveyance, without thereby giving countenance to the establishment by law, of a system of Sunday traffic, with labor of man and beast, to be used by all manner of people, and for all manner of purposes, amongst others, the carrying of large numbers to suburban pleasure resorts. Our Lord's teaching as to works of mercy and necessity on that day (without destroying the commandment), could not have been plainer than it is. Beside this, we should discriminate between the act of the individual, and the act of the community. When a nation makes a law, or a city a by-law, the whole community is affected by it, and is more or less responsible for it. Nations and communities receive their reward here, individuals hereafter. If I may be allowed to borrow a *simile* from a "sermon," which appeared in last number of the INDEPENDENT, those who help the introduction of Sunday street cars, "are in the devil's work of strewing flowers along the way that leads to ruin."

Toronto, Jan., 1891.

SOME IMPRESSIONS OF TORONTO.

After an absence of ten or twelve years I found in Toronto many things to draw my attention. The amazing spread of the city, which now seems to cover about twice as much ground, the energy displayed in grading and paving, draining and lighting the miles upon miles of new streets. I was shown one street of considerable length laid out, drained, asphalted and lit by electric light, upon which the first house has apparently yet to be built. We, in Montreal, would call this extravagance, but it certainly exhibits great faith by the Torontonians in their city's future; and from information I gathered, the faith will be realized, although I was very impressed at the time of my visit by a sense of flatness in business or absence of money, and by the plentifulness of real estate brokers. I should think there were as many land brokers in any one of a dozen streets as there are in the whole City of Montreal.

The city extension has been well backed up by

the improvements in building operations, the Government buildings, city buildings, great collegiate institutions and handsome edifices of public companies and the private residences are giving Toronto the air of a metropolitan city. Then the people have no lack of confidence in themselves, and this, in hard times like the present, is likely to bear them through any ordinary financial crisis.

The object of my visit, however, was not so much to see the city as to visit Congregational friends with the view of ascertaining their interest in the Congregational College of Canada, and, albeit the funds were not forthcoming, yet I saw many things to admire and to copy in the denominational and spiritual life of the Toronto brethren. Their churches have more than doubled in number, and a strong evangelizing and missionary spirit prevails, recalling apostolic days, when pastors became one with their flocks, working hard and faring humbly, bearing the burdens of their less favored members, and always ready to give, even of their own scanty means to aid weaker causes and brethren in need.

It seemed to me there was more of self-denial and consecrated Christian life in the newer causes than in the larger and more wealthy central churches, but this is not unusual.

I was a little surprised to find that the brethren in Toronto look upon theological students as young men whose time should be largely devoted to active evangelical work, even during their college terms. I venture to say, that on a little reflection this view will materially change, certainly it has not obtained in this city; perhaps it might not be too much to say, that we in Montreal have gone too far in the opposite direction, and have supposed that theological students were not to be expected to do any definite mission work during their college terms.

I found the Toronto Congregationalists well disposed towards the College, loyal to the denomination, and possessed of no small amount of energy, and I am more than ever convinced that our cause in Canada is on the eve of immense progress, towards which all the new organizations, such as the Societies of Christian Endeavor, strongly tend, and which cannot be prevented in our enlightened age, by the organizations known as the Epworth League of the Methodists, the Loyalist

League of the Baptists, and the Westminster League of the Presbyterians, which, by secessions from the Y. P. S. C. E., because not denominational, accentuate rather than delay the progress of union sentiment among Christians, and of self-reliance and self-government in the several churches.

March 9th, 1891.

C. CUSHING.

Our Story.

VETULIA:

OR, GOING TO THE BOTTOM OF THINGS.

BY REV. WILLIAM WYE SMITH.

CHAPTER IV.

VETULIA REVISITED—PARLIAMENT—ENACTED "PRINCIPLES"—WOMEN VOTING—"VOTING" AND "SPEAKING" MEMBERS—OBLIGATIONS OF THE OPPOSITION.



LIKE many other men, I had been literary rather than political, for all the earlier part of my life; and though I had had many problems on various subjects before my sojourn in Vetulia, very few of these had been in anywise political. I had consequently paid less attention than under different circumstances I would have done to political matters when there. And this I came afterwards to regret, for it is one of the things we are slowest to learn, to let no opportunity slip of acquiring any knowledge whatever,

that is innocent in itself. No sooner is the knowledge obtained than an opportunity for using it presents itself—an opportunity which was there before, but we did not see it! So, had I studied Vetulian politics when I was there, I should probably have been in Canadian public life long before the period I now speak of. But having "entered political life" (as the candidates' phrase is), in my more mature years, and even achieved somewhat of a local celebrity, I thought I should exceedingly like to repeat my experiences in Vetulia; confining myself this time to matters I could think upon, and recommend to my own

countrymen for thought; and pay less attention to "naturalization" or other matters that had formerly concerned me, in relation to my then proposed settling down in the country. It was several years however, before an opportunity arrived of putting my desire into action. In the meantime, however, I had been priming myself with *questions*, for the difference between one person learning much, and another person under the same circumstances learning *nothing*, is just that the one is anxious to know, and thus *asks*, and the other is indifferent, and learns nothing.

At length, by means of the newly-discovered "Central Strait," I made the City of Vetulia, the seaport and capital of the country; and was glad to find I was remembered, and courteously welcomed by many former friends. I say "friends," and yet some of them were gone—not into death, but into "defeoement"—"laid upon the shelf," so to speak—packed away in garrets like old lumber—dressed in brown flannel gowns, and long red nightcaps. Some who had been the wisest legislators, most gifted authors, and (I was proud to say) my warmest friends, were thus found by me on my second visit. It brought vividly to mind my former cogitations, "To be, or not to be?" To be an old man in Vetulia, or an old man in my own country at home? Well, the question was settled now, and I cannot say I regretted the way I had settled it. I would live and die at home. I was asked, "If I had repented of my former resolution, and had come back to be naturalized?"

I said "No; I had come back to study their political institutions." I never knew before what a discovery was awaiting my researches in this particular. And, as I am down on all patent rights, and shall not even take out a copyright for "VETULIA," I give my discovery freely to my readers. It is this: If you want to be well-received in a town, go there to study their system of water-works, or their police, or their light, or to inspect their hospital arrangements, or their new school-buildings. Or, if you would be popular in a country, study their political institutions and their *code*. The same human feeling that makes a person feel flattered to be consulted with and copied, is found in the community and the nation. So when I told the Vetulians what I had come for—and especially with my former good reputation—I found it easy to obtain all the information I sought as to the working of their institutions.

I was profoundly struck with this—that every man seemed to consider himself privileged and bound to appeal to First Principles. And I do believe now, after long thinking it all over, that this principle in the mind of the Vetulians came largely from the influence of their legislation, act-

ing for many ages on the mind of an acute and reasoning people. Their statutes and public acts were all founded on reasons, and the reasons were *stated*. And a man called upon to shape his conduct in accordance with the laws, looked at those reasons; and thus going back to First Principles with the legislators of his country, he became a judge of those first principles as well as they; and the habit thus gradually formed became national and hereditary. I had, as I now fear, gone so far with the popular superstition that "everything is corrupt in politics," "one side is as bad as another," and "Politics are merely *expediency*," that I must have seemed to some of those incorruptible politicians as something worse than a mere learner—as one already wrongly taught.

I was informed that Parliament seldom passed laws. "What then," I cried, "are its functions? Do the members hunt, fish, and roam in pleasure parties over the earth? and only come together once a year to vote the supplies?" It was explained to me thus: "Parliament is considered to be, not only a representative of the people, but consisting itself of the best minds among the people. And as no improvement will ever take place unless somebody suggests it—and improvements *do* take place—it follows that some minds must be in advance of the general sentiment of the times. We think it better that Parliament should occupy that position, and lead the public mind; rather than that the *literati* and the philosophers should lead Parliament. But, as it must have occurred to you, in your experience in life, that the best way to lead others is to *lay your whole case* carefully before them—give them all your arguments and reasons—then give them time to act! so we think Parliament should go with easy steps—lay down general principles—give the good reasons that support them—and then wait till the country, having considered those reasons and principles, is prepared to adopt them. Then make the special application of those principles in specific enactments. But the fact is, that the enunciation of the 'principle' by Parliament is often enough. People don't do what Parliament says ought not to be done, even if there is no command and no penalty. We have a multitude of laws, which have never been enacted by Parliament otherwise than in general principles; and yet have become—like your unwritten Common Law—a power in the land."

The franchise was very liberal. The *principle* passed in Parliament was, "That all persons, old enough to be steady in their minds, and not so old as to be imbecile, and who were permanently resident, so as to share the good or evil produced by their vote, ought to have the privilege of the ballot." This had been construed by the Courts, and by long usage, to include women as well as

men; though it was well-known that the mover of the *principle* did not intend to give women the privilege of voting. And there was ferment in the public mind when the privilege was first claimed and exercised. But when it was found that, with few exceptions, the women all voted for *the best man*, without very much regard for his party politics; and could not be induced, on any consideration, to support a man who was morally unsound, the opposition gradually died away. Twenty-two had been fixed on as—on the whole—the earliest point at which a young man might be supposed to be settled in his mind, and have passed the Scylla and Charybdis of youthful passion; and the earliest age at which a young woman may be supposed to be married, and able to think about something else than dress and bonnets. And as you cannot ensure "permanent residence" by projecting it into the future, you may make an approach toward ensuring it by demanding that it shall have already existed twelve months. Deffoement by the courts carried with it extinction of the political franchise.

Parliament had also passed the *principle*, that "Every class of citizens should be represented in the Legislature." And a few years after applied it in a specific *Act*, that if a defeated candidate for Parliament polled ninety per cent. of his opponent's vote *he* also should sit in Parliament; but without the privilege of voting: could speak only. I was assured it had wrought very beneficially in two directions. First, it took away much of the acerbity formerly and generally found in election contests; for if a candidate foresaw the probability of his opponent's sitting opposite to him in the House, he would be more careful how he treated him on the hustings. And, second, the less successful candidates had a good chance to prove themselves, and show "what was in them." And they often showed themselves so wise and excellent in their conduct in the House, that they afterward easily secured a constituency. And, if a man proved himself a fool, as a "speaking member," the public were always glad they had found him out; and took good care never to make him a "voting member."

This chapter, though necessary, is rather dry. I promise the reader something more entertaining in the next. But I must speak of one matter more. It had been a *principle*, ever since Parliament was first organized, in the reign of the great Thermacor, "That no one should object to anything, without proposing something better." In the course of ages it had wrought a silent and beneficent revolution in men's minds. For, the reader must know, these parliamentary *principles* were read in the text-books at school, and taught by mothers to their children at home; and thus became interwoven, as it were, into the mental and

moral structure of the nation. I was asked how it was with us? if our school children read and recited *our laws*? Incautiously I said "Oh, no!" And then I was persecuted with the question, for which I could find no answer, "Why not? If the laws are good, and expressed in plain language, why should they not be studied and read in the schools? And if not good in principle and plain in language, *why not?*"

Now, the Opposition in Parliament were bound by this *principle* I have mentioned, as well as everybody else. So, in opposing any Government measure, the leaders of the Opposition were obliged to state the alternative measure they would propose; and this was recorded in the journals of the house: and if, within five years after they came into power, they were by immemorial usage, bound to bring those measures forward, as Government *principles*.

I asked, "Why *five years*, neither more nor less?" The answer was, that a man was not to be bound forever by opinions at one time expressed; for there could be no improvement if no one was ever allowed to change his mind. And anything less than five years would allow the party who happened to be in Opposition, to play "fast and loose" with their professed principles; and encourage a factious opposition, for the mere purpose of opposition. I passed a sleepless night, after my interview with the Premier, and he had given me all these particulars. I am glad I put them down at the time, or I certainly should have forgotten some of them. And I cannot say all these *principles* are properly digested in my mind yet! But, like a merchant from afar, I bring them home with me, and dispose of them to him who will give them room!

CHAPTER V.

JUVENESCO ISLAND—OLD MEN GROWING YOUNG—
THE "MAN" IS FATHER TO THE "BOY"—A CUT-
THROAT GROWN YOUNG—OLD MAIDS REJUVENATED.



HAVING arisen with a headache (for the third time only in my life), after tossing about bound (in my dreams) hand and foot, then rolled down huge precipices, and at last quartered and dissected, by all these multitudinous and sharp-edged *Principles*, I determined to consult my pleasure for a few days, and let study alone. My good friend Dr. Oko would accompany me; and we would take a cruise to "The Islands." Two days' sailing over the Level Sea—for such was the name of the vast arm of the ocean we traversed—brought us to Nesco Island. Here the air and scenery were quite different from Vetulia. As

with King Duncan, "The air merrily and sweetly recommended itself" to me. Everything seemed different: and I was not therefore surprised to hear that everything *was* different from Vetulia. *There*, people went on to infinity, getting continually older; *here*, they became continually younger! I was told they issued from dark caves in the mountains that formed the interior of the island; that they were very old and decrepid, and needed much careful treatment and nursing; that year by year they got younger, till finally they became children.

I asked the doctor if the world knew of this wonderful island? If *anybody* would grow young by living here? And what benefit might the world derive from the knowledge and study of this phenomenon? And why it was called Nesco island? He said, "I myself had been probably the first to tell the rest of the world anything about Vetulia; and as to its outlying Islands, they were, he supposed, quite unknown abroad. That only a native could expect really to grow young, though the air was remarkably sweet and pure (as I had already noticed), and anyone might hope to *remain* young longer than elsewhere. That the principal use the world at large could make of the phenomenon was a *moral* one, and that the name of the island was properly *Juvenesco Island*, but by usage and on the charts abbreviated to *Nesco*."

We were seated on a hill, overlooking the beautiful harbor where our yacht was anchored. The indescribable something was in the air that whispers of spring, and blossoms in the woods, and days growing longer and brighter, and birds, and flowers, and happiness! And here it lasted all the year! I was fairly entranced. The doctor noticed it and smiled.

"Yes," said he, "it is like the poet you were quoting the other day—what is his name? who says,

"All save the spirit of man is divine."

"To this island legislators and instructors of youth often come, to study the moral problems here to be elucidated. For here, you must understand, the man is father to the boy; just as with you the boy is father to the man. With you as with us in Vetulia, a good boy, thoughtful and pure, intelligent and kind, grows up to be an estimable man—a blessing to the race; and a stubborn, wrong-headed, disobedient boy, grows to be a man of passion and brute impulses. And you and I can tell, as we look around us, what kind of men our young companions will be, by seeing what kind of children they are. Well, here, we can tell what kind of a man a boy has been, by seeing what kind of a boy he is now! And sometimes a Vetulian boy, brought over here a few days by his parents, returns a changed and reformed boy. For he sees boys just like himself

in every particular, and learns from the neighbors just what kind of men they were twenty or thirty years ago, and takes warning! There! there! Look at that boy now!"

I looked in the direction he pointed, and there below us on the strand was a boy throwing stones at an old man hobbling with a stick. One stone struck him on the ankle, and brought the old man to the ground. We could bear it no longer, but hastened to the rescue, shouting as we went. Before, however, we could descend the deep slope on the top of which we had been seated, the boy was arrested by a constable, and he was cursing and fuming, as the officer held him tightly by the arm.

"That boy" said my friend, "I knew when he was a man. I was then but a boy myself. He was a notorious criminal. He was convicted at different times, of perjury, arson and piracy, and served more than one term in the 'penitentiary,' so called, though in his case the name served a grim joke. The bad man, you see, makes the bad boy. I wish all our bad boys could see this one; for, as surely as we can trace this boy's history in the past, from bad manhood, to bad boyhood, so we can trace their history in the future, from bad boyhood to bad manhood. It is a repulsive but salutary mirror for our youth."

As the boy was led away to a magistrate first, and then I suppose to some "reformatory," we continued the subject—after seeing that the old man was properly cared for; the doctor said there would be no permanent injury. I remarked that it seemed to me that the memory of what these children had been, would greatly influence the treatment people gave them now. "So it does," said the doctor, "In this instance, for example, I could have no respect for this boy, knowing him to have been a cut-throat and pirate in his manhood. Our boys are better off in this respect, for we always hope they will be better as men than they have been as boys; and we cannot convict them on a prevision of their unworthiness."

I thought here was a lesson the rest of the world might well ponder. And if I could not bring the bad boys of Nesco, to show them in their proper persons as warnings to our youth, I might at least bring back with me the report of them: which, with a little sound thought and a very little logic added, might be a good lesson and point to a good moral.

Our conversation had just turned on the interesting (and to men, the little understood) subject of female character and habits, when there passed us a pert little miss, fluttering with ribands, and wielding her fan in that deftly-fascinating way affected by certain fashionable ladies. "Now," said Dr. Oko, "can you guess what kind of a woman that has been?" I said I would not try

guessing; but I should judge she must have been a leader of fashion in her day; and was, no doubt, showing us the juvenile ending of a wasted life. "You are right in the main," said the doctor: "she was a leader of fashion; broke the hearts of two honest fellows, who were in turn, fools enough to fall in love with her pretty face; jilted her affianced bridegroom; outlived all her friendships; became a by-word for feminine treachery; and more sour and sharp in her temper day by day, as her friends left her. Yes, there she goes! the heartless old maid of former days, with all her sham delicacy, prudery, pride and treachery about her!"

The doctor could not have spoken stronger if he had been one of her victims. And I never could find out the reason of his severity; for on other occasions I heard him speak in the most glowing terms of the unselfishness and true-heartedness of many old maids of his acquaintance. But no man can quite understand his own heart, and I suppose much less another's. But as we followed down the street this mincing remainder of former power, I could not help saying to myself, how surely does pertness, and forwardness, and undutifulness, on the part of a *girl*, point to frivolity, heartlessness and deserved contempt, in the lot of the woman! To be respected, one must *deserve* respect, and to deserve respect, one must begin to deserve it young!

The old gentleman I knew (he is now passed away), was not far wrong, who thought, if he could only get a few more to join him, and put their means together—and if the race would but hear them—they could soon renovate the world! He would have little tractates printed in every language, setting forth that if *parents* would only train their children up in virtue, in twenty years this earth would be a happy world! The actual attempt would have shown—not the want of zeal or truth in the teachers—but want of receptiveness on the part of the wished-for scholars: for many moral teachers have been inculcating the same lesson, age after age; and, true as the lesson may be, it is not learned yet!

(To be Continued.)

News of the Churches.

SARNIA.—*Installation of Rev. W. McCormack*—The Revs. W. H. Allworth, Robert Hay, Trotter Carr, and A. F. McGregor, by invitation of the Sarnia Congregational brethren, were convened on February 20th, to aid in the installation of Rev. W. McCormack as pastor of the church there. The customary preparatory steps having been taken, a public evening service was held, which was well attended, considering the inclemency of

the weather. The Rev. W. H. Allworth was chosen moderator. *the young old man*, whose kindly hearted and faithful services to our Canadian Congregational churches, will live, as they abundantly deserve to do, long after his venerable form has passed away from among us. It may be well that the churches of the republic to the south of us should gladly receive and utilize men, *our own men*, whom Canadian Congregational churches find it not in their hearts to hold; *willing*, as numbers of those men are, to labor in the country they have helped greatly to make. But this is a digression.

The Rev. Mr. McLaren, of the Sarnia Baptist church assisted the moderator in the opening devotional service. After the call to the pastor had been explained by the secretary of the church, Mr. E. Bassett, Mr. McCormack made a brief statement in regard to his acceptance of the church's call, and his aims and purposes for the future. His address was characteristically direct, earnest and hopeful. Mr. McGregor then led in the prayer of installation and gave the right hand of fellowship to the pastor elect.

Thereafter, in a clear and vigorous manner, the Rev. Robert Hay spoke to the people with regard to "Congregational principles." Rev. Trotter Carr gave the charge to the people and the moderator to the pastor, both addresses were appropriate and impressive.

The ladies of the church and congregation served full and fragrant cups of tea and coffee, with many other *good* things, to a large number, previous to the regular service; and the choir furnished very excellent music throughout the evening. That the youthful pastor may prove a worthy successor of the good and heroic men who preceded him, in ministerial work in this important town, and that the enthusiasm of the kind people of his charge may enjoy a rebirth, is the fervent prayer of one and all interested in the Lord's work in Sarnia.

A. F. MCGREGOR,

Sec. of Council of Installation.

MONTREAL, EMMANUEL.—We have just received the Year Book of Emmanuel Church, for 1891. The membership is 232. The total amount raised during the year is \$9,454; which includes about \$1,500 for the College, Missions, Union, and Provident Fund. Rev. W. H. Pulsford, the present pastor, began his ministrations at the beginning of September last. Salary, \$3,000. In October, a change was made as to the election of deacons. They are now elected for a period of three years. The present number is eight, all of them elected in October; the deacons then in office resigning, in order to a new election. Debt on the church, \$16,564. Sunday school, 21 officers and teachers, 162 scholars. Additional, "Chinese class," with

13 teachers and 15 scholars. A former Chinese scholar, now returned to China, writes:

"Oh, how I like if my daughter can read and write as you do, and have a church to go every Sunday as you do, and believe Jesus Christ as you do. And also I like if my whole country is a Christian nation as your country do. We often talk about you and about all teachers of the S. S., and about all the kindness which your Christian people have been treat us. Our people were glad to hear what we talk to them, and they said: 'Your Christian people must be very good, very good.'"

This man's name and address and those of his two companions have been sent to Mr. Hager, missionary of the American Board in Hong Kong, in response to a request from him that names of returned Chinese be sent, so that he may visit them at home, and follow up the work begun in America. There was also sent to Mr. Hager the sum of \$27.20, being the voluntary contributions of the Chinese themselves.

WINGHAM.—I was delighted to see the "Mission Studies," recommended for our societies; it may not be Home Missions, but it will help us to look into the subject of missions; and for carefully prepared articles, it cannot be excelled for a paper of its size and price. For the last six years, we have looked for it side by side with the INDEPENDENT. The Women's Society of Wingham, have started the year with a view to its study, and we hope to prove that home funds will not suffer on that account, but that more may be done for both.

Though nearly all our families live out of town, it has not stopped our meetings, rather they seem to have taken on fresh vigor with the cold. Our last two meetings have been held at homes quite a distance from Wingham, but we did not need to trouble the locomotive to take us there. In they came with a sleigh and plenty of robes to keep us warm, and our meetings do not get a chill of waiting the one for the other, for we are all on hand. Not to speak of the warm cup of tea, that seems to be considered in order, out of town, though we in town are not so generous.

A spirit of love and peace reigns, we long to do more, and ways of doing it are coming up; at last meeting the question was asked, "Why send in money quarterly?" After being talked over all saw the advantage of so doing to the Missionary Society.

Our Women's corner does not seem to be as full as it ought to be. Why could we not discuss some practical subjects and so help the Lord's work? Though but a new corner to the west, I long to know what things we can do to help, and not to despise the day of small things. May we go on to a more perfect work, not in word, but in deed and truth, is our desire for Wingham.—*Cor. Sec.*

MONTREAL, CHURCH EXTENSION.—The Congregationalists of the city have purchased the well-

known church and school buildings on Congregation street, Point St. Charles, with the intention of handing the property over to the Congregationalists of the Point by the usual trust deed and free of debt. This is a long step in the right direction; the residents of the Point are the best class of intelligent workmen, earn good wages, own their homes and not a few of them are in very comfortable if not affluent circumstances. They are of the class which forms the backbone of our country's Christian manhood, and though unable, probably, to bear the cost of church building, are thoroughly competent to maintain a vigorous independent life. The many-sided generosity of the Montreal sisterhood of Congregational churches has thus found a new and useful field within its own borders, a field wherein there is a Protestant population of upwards of 7,000 souls.—*Witness.*

MONTREAL.—LECTURE IN AID OF THE COLLEGE ENDOWMENT.—If any proof were needed of Dr. Wells' popularity as a lecturer, the audience gathered to hear him in the American Church on Tuesday night would have been ample. A lecture on this same subject, "The Passion Play," in Oberammergau, was given by Dr. Wells only a few months ago, and still the church on Tuesday was filled, and in the gallery seats had to be placed in the aisles. The Rev. E. M. Hill, pastor of Calvary church, in a few introductory remarks, explained the scheme for enlarging the jubilee endowment fund of the Congregational College, to aid in which Dr. Wells had kindly volunteered to deliver this lecture, and the trustees of the church had offered it free for the evening. While greatly appreciating the Passion Play, and seeing nothing objectionable in it when given by the simple Bavarian peasantry as an act of worship, Dr. Wells most strongly endorsed the sentiment which refused to have it rendered by a theatrical troupe on this side of the water. The lecture was successfully illustrated by magnificent lime-light colored views thrown on a twenty-five foot screen, and by the selections from the music of the Passion Play given on the organ by Mr. Reed, the organist of the church. At the close of the lecture the Rev. Principal Barbour tendered the thanks of the audience to the lecturer, the organist, the trustees of the church for the use of the building, and to Mr. George Lighthall and Mr. A. Wright for the magnificent views.—*Witness.*

KINGSTON, FIRST.—A prompt and satisfactory settlement has been made with the insurance companies for the loss of the church and hall, by fire on February 15th. The total amount received is \$9,200; on the buildings \$8,000, the organ \$750, and the furniture \$450.

The contract for the re-building of the hall has been let, and it is to be completed by May. No definite plans have been decided upon for the reconstruction of the church, but it is likely this will be enlarged, and the interior made amphitheatre in form. The ladies of the congregation have undertaken the refurnishing of the buildings, while the young people have organized an association to secure funds for a new organ.

TORONTO, HOPE CHURCH.—A lecture was delivered in the above church, by Alderman F. Phillips, on February 19th, in aid of the Building Fund. Subject: "Luther, or the Struggle for Liberty." There was a fairly good attendance, and the lecture was very much enjoyed. At the close, Miss Amy Bentley sang a solo, entitled, "After," words by Miss F. R. Havergal.

On March 17th, the Y. P. S. C. E. had their annual social. The members and their friends, numbering about a hundred, spent a most enjoyable evening. The programme was good, and well carried out. The Society has done good work during the year; it has thirty-two active and eleven associate members. The pastor is always present at the weekly meetings. The regular attendance is always good, and the real object kept in view—the spiritual growth of the active members, and the winning to Christ the associate members.

E. BENTLEY, *Pres.*

OTTAWA.—The church at Ottawa has given its pastor, Rev. John Wood, four months' leave of absence. The pastor's place will be supplied by a student. Mr. Wood will represent the Congregational Union at the great International Congregational Council in London in June; and will then extend his travels as far as Egypt and Palestine before he returns. *Bon voyage!* Brother Wood; some of us would like to accompany you!

PARKDALE.—During the week now closing, this church has been holding special services every evening. The attendance has been good, and a deep interest has been clearly manifested. The probability is that they will be continued during the following week. The Sabbath school now doing exceedingly well are preparing for their usual Easter services, which are anticipated with pleasure on the part of all. The "Willing Workers" who are a society of ladies connected with the church and congregation, are bearing the burden of interest on the church debt with commendable perseverance and success.

WIARTON.—A scheme is proposed by which the Congregational and Presbyterian people in Warton should become one "Union" church. Neither are numerically very strong, and neither have a

good house of worship ; so if the amalgamation takes place, they will build a good church edifice, and form a strong religious community. We shall probably hear more about it before our next.

WINNIPEG, MAN.—Our congregations during the last few Sunday mornings have been exceedingly good. It is pleasant to notice the large number of young men that attend. It is a good sign that many speak appreciatively of the morning service. Some go so far as to say that if they are to miss one service let it *not* be the morning. We are inclined to think that those who go to church are fresher at noon than those who stay in bed. A unanimous and hearty approval of the church was given to the Deacons' recommendation that our Pastor be granted leave of absence for three months, in order that he may attend the International Council of Congregational Churches to be held in London, Eng., in July and August next, before which he has been asked to read a paper on the Problems and Plans of Home Missions in the West, and also that *en route* he may attend the June meeting of the Congregational Union of Ontario and Quebec of which body he is chairman for this year.—*W. Cong.*

PORTAGE LA PRAIRIE, MAN.—On Friday evening, Feb. 20th, Rev. J. K. Unsworth, B. A., of Winnipeg, delivered his lecture, "Miles Standish's Sword and some other things, or four hours in Plymouth," under the auspices of the Young People's Society.

KINGSTON, BETHEL.—Preparations are being made for the extension of the Sunday school premises as soon as the weather allows. The plans provide a kitchen, infant class-room, Bible class-room and vestry. Mr. McCormick has commenced an adult class on Sunday afternoons with encouraging prospects.

LANARK.—Rev. Joseph Colclough, formerly, for a short term, pastor at St. Catharines, and for two or three years past resident in England, is coming out to become pastor of the Congregational Church at Lanark, as successor to the Rev. W. N. Bessey.

EMBRO.—Rev. E. D. Silcox, the pastor of this church, completed the tenth year of labor in that field, on Sabbath, 22nd February.

BRANDON, MAN.—Six persons were received to membership, March 1st, on confession of faith. Two others were proposed.

VANCOUVER, B. C.—"Things are going along splendidly with us." (Feb. 16th, 1891.)

Missions.

LETTER FROM MR. CURRIE.

CISAMBA, Dec. 16th, 1890.

Dear Mr. Hill,—You have not heard from me for some time, I shall therefore trace briefly the events of the past few months.

When I had returned with a good caravan from the coast, Mr. Lee left for Benguella and the road then became completely closed to traffic. Rivikivi, of Bailundu, came up and plundered a number of villages in the vicinity of this country; we thought he was on his way here, but he did not arrive.

A messenger from Cesindi brought word that the king of that country was on his way to exact from me payment for the death of a young man who had carried a load for this station, and died after his return. I at once put the case before the chiefs; they were incensed at his injustice, and declared that if he came with peace they would tie him up and hold him until my missing loads were produced, and if with war they would engage him here and send another force by a different road to seat another ruler in his Ombala. At this juncture the Portuguese forces were reported within a short distance of Ekonongo—the head village of Bihe—and all the chiefs were called to help in the war against the whites. The chief of Cisendi and others at once started in that direction.

The chief of Kopoko sent men to bring me without delay to a council with himself and followers. I advised them to stay at home and take no part in the war, which they did.

A battle was fought between the Portuguese and the people of Ovimbundu, the latter fled with terror to protect their lives, leaving their flintlocks, powder and war appendages behind; about one hundred were slain and their largest village burnt, but the king escaped.

[The Portuguese commander sent Mr. Currie word that he would give the natives five days to capture and deliver up the escaped chief: else, after that time he would devastate the country, sparing none. Mr. Currie visited the Portuguese camp, to try to arrange matters. Away to the East, another battle was fought, but the chief again escaped.]

At last the glad news came—the king is captured and handed over to the commander; the war is over. The chiefs must assemble to choose another king.

On Sunday I received word from the commar^{oo} that this assembly must take place on Dec^{king} 8th. We started out in the morning but^{king} not reach Porto's until next day. At the^{ing} for

the chief of Kopoko was chosen king, and was accepted by the commander. We signed the papers of agreement between them, and the war was ended. While at the council a captain and small company of horsemen rode up. They were on their way to the salt-pans, but as I could not return at once, I sent back a chief to act as their guide. To-day the commander sent the tidings, that an attack had been made on the above party by the Nganguellas, and that a white man was killed. I have sent messengers to gather information, and in the meantime the commander has postponed his departure.

I was forced to close my little school during these troubles, but otherwise we have not suffered. I have now twenty-two boys, whereas I had only five on my return from the coast. The people seem better disposed towards me than they have yet been. A good-sized caravan is gathering to bring in my goods from the coast.

I must not close without saying, that so far as our missionaries are concerned, we have been treated in a most kindly manner by the Portuguese authorities, and have not suffered the least personal inconvenience from any of their force. Nor can I neglect to ascribe unto God, that gratitude due for His loving care of us during these trying times, when you at home were perhaps more anxious for us than we found cause to be for ourselves. My health for the past seven months has been better than it has been for any such period since coming to Africa.

Yours sincerely,
W. T. CURRIE.

THE following letter of welcome from King Lewanika, on the Zambesi, to M. Adolph Jalla, is not a bad letter from a heathen king: "To the new missionary, health! Come soon with the peace of thy God. I thank thee for thy letter. I too would fain see thee and salute thee soon, new missionary! I shall soon rejoice to see thee with my eyes. Health, health, it is I who love thee.—*Lewanika.*"

THE annual report of the Hawaiian Evangelical Association shows the great variety and extent of Christian labor at the islands. The Hawaiian Board acts as the Executive Committee. It is composed of both foreigners and natives, elective members in three classes, each serving three years, one-third being natives. The Hon. A. F. Judd, Chancellor of the Kingdom, is the President; the Rev. O. P. Emerson, Secretary. It has seven ^{cl}ing Committees—on Finance, "Morning ^{fir}," appropriations from A. B. C. F. M., Education, publications, Home Missions, Foreign Mis-
\$750,

sions. The total receipts last year were \$44,857.02; and these besides this invested fund, now amounting to \$15,795.15, of which the income is available annually. The Book Room sold over \$1,000 worth of Hawaiian books last year. Kohala Girls' School was re-opened at an expense of \$2,370.18.

WE can never more speak or write of Scotland, without the feeling which a son would have for his mother. We add the words of Dr. W. M. Taylor: "I say without any hesitation that when interesting foreign missions are maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things, of course, while, if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success." These are true words.—*Rev. Dr. Pierson.*

ALEXANDER the Great while on a visit to Africa witnessed a sentence passed by the king of that country. A man who had recently purchased land found a treasure underneath it which was claimed by the seller. The king reconciled the rival claims by deciding that the son of one should marry the daughter of the other, and the treasure serve as a dowry. Alexander seemd to be discontented with this judgment. "We," he said, "should have taken the treasure by all means for ourselves and should have beheaded the rivals." "Does the sun," hereupon asked the African king, "ever shine in your country?" "Certainly!" "Does it ever rain?" "Undoubtedly!" "And you have, I suppose, cattle also?" "Of course." "Well, then, this is the reason why the sun shines and the rain falls; it is for the cattle, not for your sake."

THE beginnings of Protestant work in Korea are due to the Rev. John Ross, missionary of the (Scottish) United Presbyterian Church in Manchuria. He translated various portions of the Scriptures into Korean, from the year 1873 onwards. These were circulated in Northern Korea, and the result was truly remarkable—indeed, few things in mission history have been more so. Then came the American Mission, in 1884, being begun by Dr. Allen, a medical missionary, whose professional skill was greatly valued in the highest quarters. An Episcopal Methodist Mission has followed, and recently an Anglican one. Two laborers from the General Assembly of Victoria, in Australia, co-operate with the Presbyterian Mission. So far a marvellous blessing has rested on the work. The opening of Korea has been more sudden, and more complete, even than the opening of Japan.

WHEN Rev. Geo. W. Chamberlain first went to Brazil, he found 10,000,000 of people in a nominally Papal land, who scarcely knew what a Bible was. One old patriarch of fourscore years, to whom he gave a Portuguese New Testament, and explained salvation by faith, said to him: "Young man, this is what I have long been waiting to hear: But where was your father when my father was alive that he never came to tell my father how to be saved?" Some such question as that we must all answer, if not before we die, at the judgment seat of Christ.

It is known that there is a difference of opinion among missionaries, here and there, as to the use of the native instead of the European dress. There can be no doubt, however, as to the wisdom of Dr. Harford-Battersby's course on the Upper Niger. He says in the *Intelligencer*: "For the first time adopted the native dress. Found it very comfortable, and well adapted to the climate. The turban, I believe, is far the best protection from the sun; the *tobe*, or gown, which is very loose, admits of free ventilation, and at the same time can be modified to suit almost any change of the weather except rain. Below we have the loose trousers and sandals for the feet—very comfortable. It is delightful altogether to have discarded boots and socks." Elsewhere it is remarked how pleased the people are to have the white men condescend to dress like themselves!

Temperance.

The man who lets the saloon alone does a good thing for himself and family. But he never can discharge his duty to his country by simply letting the saloon alone.

The liquor interest is purposing to spend money freely to checkmate temperance reformers by securing the return of M.P.'s who are pledged to defend the drink trade.

The British Workman Public-house Company has declared a dividend at the rate of 10 per cent. The company have now 53 cocoa rooms, seven *cafes* and two coffee carts.

When the prohibition law was nullified in Iowa by the introduction of "original packages," fifteen thousand places, it is estimated, were opened to sell liquor; within a week after the President signed the original package bill, these places were nearly all closed. Does prohibition prohibit?

The connection between drink and criminality

receives a remarkable illustration in the case of the drink-sellers of New York, of whom there are over 8,000. Of these between 3,000 and 4,000 are Irish, and between 2,000 and 3,000 German. Only 1,616 of this total number have not in some way or other passed through the prison.

A Bill has been introduced into the New Zealand House of Representatives, by the Government, to extend the principal of local option for the total prohibition of granting licenses for the sale of intoxicating liquors. If the Act pass, no license will be granted or renewed in any district until the ratepayers of such district shall have been consulted.

At a recent session of the Social Scientists in Saratoga, N. Y., Dr. T. W. Couthers advocated a practical method of treating drunkards. He would put the inebriate on the plan of the small-pox patient, and put him into quarantine till he recovers. He would take away his personal liberty, declare him both incapable and irresponsible, and so strike a death blow at the saloons with the pauperism and crime that proceed from it.

The international agreement between the seven-teen governments of Christendom, as represented in the late Anti-Slavery Conference, to break up the slave trade, and prohibit the liquor traffic among the native races in Africa, is at length consummated. Holland, which alone stood out against it, because of its immense rum trade on the Congo and elsewhere, has yielded out of decent respect for the opinion of mankind. Altogether this is a notable and hopeful event.

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that had cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

We ask every man, young or old, who reads the *INDEPENDENT*, carefully to ponder the following truthful utterances of the Rev. Dr. Talmage, made at a recent Friday evening lecture in regard to the dangerous smoking habits which are now ruining the health, and destroying the lives of so many thousands:

"There are multitudes of young men smoking themselves to death. Nervous, cadaverous, narrow-chested and fidgety, they are preparing for

early departure or a half and half existence that will be of little satisfaction to themselves, or little use to others. Quit it, my young brother. Before you get through this life you will want stout nerves and a broad chest and a brain unclouded with tobacco-smoke. To get rid of the habit will require a struggle, as I know by bitter experience. Cigars and midnight study nearly put an end to my existence at twenty-five years of age. I got so I could do no kind of study without a cigar in my mouth—as complete a slave was I as some of you are.”

Official Notices.

RETURNS FROM CHURCHES.

The Statistical Blank Forms for the Congregational churches of the Union of Ontario and Quebec, will be mailed to all the churches within the bounds of the Union on the 15th of April. Let the pastors and officials of the churches do their utmost to fill up the blanks and return the same to the Secretary on or before the 8th of May. Later returns make it almost impossible to present a complete statement at the Union meeting in June. Thanking all for generous aid given in the past,

We remain, yours very truly,

GEO. ROBERTS, *Sec.*

10 Avenue Place Toronto,

March 18th, 1891.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

ANNUAL MEETING.

DEAR SIR,—I would remind the churches of the meeting of the Union in Guelph, June 10th to 15th, in order that delegates may be appointed early. Further particulars will appear in the May number of the CANADIAN INDEPENDENT.

Yours etc.,

W. H. WARRINER, *Sec.*

7 Shuter St., Montreal.

CONGREGATIONAL UNION.

Members of the Union and accredited delegates from the churches, and from corresponding bodies, are respectfully requested to notify the under-

signed at their earliest convenience of their purpose to attend the approaching Union meetings. By so doing they will greatly aid the work of the committee of entertainment. If any make private arrangements for accommodation, will they please send full particulars to the same.

G. J. NEWTON, *Sec. to Com.*

Guelph, March 17, 1891.

CONGREGATIONAL COLLEGE OF CANADA.

The closing service of the session 1890-91, will be held in the Assembly Hall of the College at 8 p.m., on Thursday, April 9th, when the address will be delivered by Rev. E.M. Hill, M.A., and Principal Barbour, and others will take part in the proceedings. The usual collection will be taken up in aid of the library fund.

GEORGE CORNISH,

Sec. Cong. Coll. Canada.

Montreal, March 8th, 1891.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

DEAR MR. EDITOR,—As I am about to leave home for England, and a tour in Palestine and Egypt, and shall not be back till August, will you please ask any who may wish to address any communication to the Missionary Society, to write after Mar. 25th to Rev. Dr. Jackson, the treasurer, 193 Johnston St., Kingston. I am, dear brother,

Yours very truly,

JOHN WOOD.

Sec. C.C.M.S.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the month of February:

Brooklyn, N. S., for deficit, \$4.15; Montreal, Calvary, \$139.20; Belleville, Ont., for deficit, \$5; Danville, Que., additional for deficit, \$2.50; do. S. S. \$2; C. C. Woman's Board of Missions, \$55.88; Kingston First S. S. \$20; Gorham Estate, N. S., \$126; A. J. R. interest G. R. M. F., \$27; Liverpool, N.S., Ladies' H. M. S., \$10; Economy, N. S., Ladies' H. M. S., \$6.

SAMUEL N. JACKSON,

Treasurer.

Kingston, Feb., 28th 1891.

THE WESTERN ASSOCIATION.

Ministers and delegates are reminded of the meetings of the above Association, to be held at Hamilton on April 7th and 8th. The first session will meet on Tuesday, afternoon, at 3 o'clock. A warm welcome and profitable meetings are promised. Names not already forwarded should be sent at once to Mr. A. Alexander, Custom House, Hamilton.

J. P. GERRIE, Sec.

Woman's Board.

EXTRACTS FROM MR. LEE'S LETTER.

Mr. Currie's letter refers to a box containing many things for his personal use, which Mr. Lee succeeded in forwarding to him from Benguella, before the other box could be sent. Under date of Jan. 12th. Mr. Lee writes: "To-day carriers have come down from Cisamba for loads, and they will take in all Mr. Currie's loads, Miss Clarke's furniture, and as many loads of mine as I can spare from here."

In speaking of the contents of the boxes Mr. Lee says:—"I think the boxes contain the most liberal and well-selected assortment of sensible goods that any missionary boxes I have ever seen contained. The articles for the boys are *just the thing*. The soap, combs, mouth organs, etc., are all just what we want for the natives. The dressing and work bags will be highly prized, but are a little beyond our people as yet. If the friends have erred at all, it is on the side of over-generosity, with ladies' wearing apparel. The stock contained in the boxes will last Cisamba station a long time."

Before closing his letter Mr. Lee humorously confesses that he used two of the shirts in the boxes for his two boys. To quote from his letter:—"Though the boxes are Mr. Currie's I thought neither he nor the senders would object to my doing so. These two boys are all the congenial company I have here in Benguella, and I wanted to give them a *shirt* each, together with some other things for a Christmas present; and—as for the life of me, I can't sew up a shirt!—I thought it would not be violating the intent of the donors to take two shirts from the boxes. If it was wrong please let me know, and I will get the boys to *give back the shirts*, plus six months wear and tear! One of the boys Iniko, is a Cisamba boy who came down with me, and so he has a sort of claim on the Canada boxes. He is a Christian and a great treasure to me. The other boy is from Bailundu. His name is Kambambu, and though not a Christian yet, he is a good boy and does my cooking very nicely."

THE BOXES FOR AFRICA.

CANADIAN STATION, Cisamba,

December 18th, 1890.

"You will be pleased to know the first load of the goods sent by our friends in Canada, reached us December 16. It was a box filled by the ladies of Montreal. We were pleased to have it in time for Christmas. Let me thank you for myself and the young people, and also, by your favor, convey our gratitude to the ladies for their generous help. The box contained nothing that will not be of decided help, while some of its contents were more than needed.

"I was fortunate in being able to bring inland, before the difficulties actually arose, the larger portion of our goods which had been accumulating at the coast for two years previous. We were in consequence well provided for, and indeed were able to turn the situation to our own advantage in finishing work that Mr. Lee judged would not be done for some years, labor having been scarce when he was with us. Now that the strife is over for a time, we find our work in better condition than ever it was before. We have more easy access to the people who now recognize us as their friends."

[The above is from a letter received in Montreal in acknowledgement of the boxes sent by Quebec and Eastern Ontario, to Rev. W. T. Currie, West Central Africa.]

ANNUAL MEETING.

Soon after last annual meeting, the Ottawa Aux. extended a cordial invitation to the C. C. W. B. M., to hold its next meeting there.

This month cards were sent to the members of the Executive, announcing this and asking votes, but almost at the same time Toronto Branch at its quarterly meeting decided to send an invitation. The majority of votes received so far has been in favor of Ottawa, but the question is not yet settled. We hope to announce the decision of Executive and the arrangements made in the next issue of the CANADIAN INDEPENDENT. As we are a small body, we cannot send a sufficient number of delegates to secure reduced fares.

CHANGE OF ADDRESS.

Please address reports, etc., to the Corresponding Secretary, Miss H. Wood, 101 Metcalfe Street, Montreal, after 1st April.

CORRECTIONS.—In Treasurer's acknowledgements in March number, for "\$13.20" read "\$13.60" from Belwood. For "Hamburg, Mrs. G. Higgins" read, "Hawkesbury, Mrs. G. Higginson." For "Dunville" read "Danville."

Obituary.

REV. JOHN FRASER.

The Rev. John Fraser, one of the earlier students of the Congregational College (having graduated exactly forty years ago), died on the twelfth March, at Stanstead, in the Province of Quebec. Mr. Fraser was one of those warm-hearted, unaffected men, who compel everyone to love them, for people cannot help it. And he had withal an original quaintness about him, that agreed well with his single-hearted kindness. His College mates had no end of his quaint sayings. In his ministry he was said to be very full of the marrow of the Gospel. His friend and classmate, Rev. D. Macallum, sends us the following :

The Rev. John Fraser died this morning (March 12th, 1891), in Stanstead, Que., to which place he removed last fall. He had been in poor health for two years, and last summer went, with his wife, across the Atlantic, hoping to be benefited by the change and the voyage. He came back not much better, though he stood the journeying better than some expected.

His first charge among us was in Brockville, where he remained some years. Then, after some time in the Eastern Townships of Quebec, he went, for the benefit of his wife's health, to Australia, where his labors were abundant and successful. Owing to failure of health, he then removed to New Zealand, where he ministered to one of the churches, and then he came back by way of California and Nevada to Canada.

He was one of our most intellectual students, and occupied a first place in his class. He was several times asked to prepare papers for the Union, and they were always well received. He also spoke at the annual public meetings of the Union with acceptance. Under his ministry there were several extensive revivals. May the Lord bless and comfort Mrs. Fraser in her loneliness !

The *Witness* has the following :

The death is announced, at Derby, Vermont, of the Rev. John Fraser, for a number of years a Congregational minister in this city, and at one time a writer for the *Witness*. Mr. Fraser's productions, whether for the press or pulpit, were singularly brilliant and scintillating with allusions which would have been more within the reach of an Emersonian club than of an ordinary congregation. Though intellectually much above the average, he was neither in matter nor in manner a popular preacher, nor was his health equal to laborous pastoral work, and yet in several of his pastorates his ministry was very much blessed. It was well, therefore, that he had a rural home to which to retire when unable longer to stand the tear and wear of his calling. He was one of the alumni of our Congregational College, which he entered in 1847.

Review.

MANUAL OF DOCTRINE, AND CHURCH POLITY :—
Toronto : published for the author by Dudley & Burns, 1890. Price 5c.

The Manual of Doctrine and Church Polity, which was first written for the INDEPENDENT by its author, the editor of that magazine, now appears in pamphlet form. It covers with marvellous brevity almost the entire ground of both the subjects which its title embraces. In forty-eight short chapters with numbered paragraphs also short, it deals with both ancient and modern religious thought, practices, opinions and religious life, with the Bible, its inspiration and translations into now nearly three hundred different languages and dialects, by the British and Foreign Bible Society. The work is didactic rather than scientific in its statement. "The author hopes he has written as the Holy Spirit has taught him in the word." There is no attempt at argument, and he has had in view the benefit of the young, for whose sake he has made the language very plain.

The writer of this notice has heard the criticism made, that it might have been rendered more useful by noting the passages of Scripture referred to in it. This, however, would have given the author much more labor, and also to some extent have changed the purpose of the work ; which, if we understand it aright, does not profess to be given to the reader, as a work simply resting on the authority of Scripture, but as the joint product of the Scriptures and the Holy Spirit in a man liable to imperfection, both in the conception and statement of such fruit in him. The author evidently believes in the *growth* of "creeds ;" hence, this, (and so far as he knows) the first of its kind, "provides for its own amendment."

It is, we think, fairly open to question, that the word church "is never used in any territorial sense" in the New Testament.

Under the head of "Duty to the World," Mr. Smith states that while the Christian claims the world for Christ, he "must act on his own principles" to secure this result. The careful thought of the author is seen in many an unpretentious passage, phrase and sentence of this little work. Here is one: "But for these two things: a corrupting connection with the State, and authoritative creeds, the church never would have been divided into so many different bodies ; and the abolition of these two things will be the first and only effectual beginning of all Christians becoming one."

We heartily commend for careful perusal, this unpretentious statement of Christian faith and practice here given.

The mechanical execution of the work is ex-

cellent, clear type and good paper, pleasing to the eye, and attractive in appearance.

CHARLES DUFF.

JESUS OF NAZARETH, by John A. Broadus, D.D., LL.D. New York: A. C. Armstrong and Son, 1890. Sold by the Upper Canada Tract Society, 102 Yonge Street, Toronto.

This work of Dr. Broadus', consisting of three lectures, was given in March, a year ago, at the instance of Eugene Levering, Esq., the munificent donor of the Y. M. C. A. Hall, to the Johns Hopkins University, located in his own city of Baltimore. The subject of it seems to be one of ever-increasing interest. It is dealt with in the three aspects of Christ's "Personal Character," His "Ethical Teachings," and His "Supernatural Works." The lecturer himself is a sufficient guarantee for the able treatment of these topics.

One important feature connected with this, as well as with every new attempts to set forth, however imperfectly, the life of Jesus, is the amount of attention which is now given to the subject of His ethical teachings. That which some years ago was scarcely touched upon, is fast coming to be regarded as one of the more important deeps in the current of His life and teaching. Piety towards God is immeasurably important, but piety towards man, when properly conceived in its true relations, is not one whit behind, but rather if possible, before the other in this regard. Practically, God makes the treatment which we mete out to our fellow-men, the basis of the treatment which He will mete out to us. We must forgive to be forgiven ourselves. Love of our fellow-men is proof of our love to God. And James tells us that the *supreme* law is, "Thou shalt love thy neighbor as thyself." What we do to the weakest and worst of humanity, we do to Christ himself; and for this He has told us He will hold us accountable.

Let this ethical teaching of the New Testament but have the full weight of its divine authority, and how speedily will both the Church and the State be so revolutionized as to cause the desert to blossom as the rose. *

Literary Notices.

APPLES OF GOLD. "Apples of Gold in Baskets of Silver," is the flowery title of the report of the Twenty-fifth Provincial S. S. Convention, held at Brantford, 28-30 October last. Mr. Thos. Dransfield, of Rochester, and Mrs. M. G. Kennedy, of Philadelphia, were the "guests" on this occasion, and greatly stimulated the Convention with their

wise and stirring addresses. Mr. Dransfield is an authority on study and organization, and Mrs. Kennedy on primary teaching. The report, which extends to near 200 pages, and full of everything interesting to the S. S. teacher, can be had of Mr. J. J. Woodhouse, Secretary, Box 525, Toronto, for 25 cents. We give an extract from Mrs. Kennedy:

Years ago, when I was first teaching a primary class, I found it was always the story of the last hours of our Saviour that they used to like to hear me tell. I believe that the recital of that story—how Jesus was punished for us—if properly told, will arrest the attention of any boy. I remember one boy, he was about thirteen years of age, perhaps more, a wild mischievous kind of a boy, very difficult to manage in school, and very often absent. I never knew when he was going to be there or when he would not be; and on the day when I intended to teach that solemn lesson to the boys, I was almost sorry to see him present.

I thought, "Oh, now he is going to spoil this lesson." Oh, teachers, how weak is our faith! As I told that story, I suddenly became conscious that Charlie was not only very quiet, but was listening very attentively. I talked right at him, and every minister knows how you can talk to or at one person in an audience, who seems to be sympathetic. I was speaking about Peter and his denial of his Lord, when suddenly Charlie got up, and with his face as flaming as his hair, which was of a brilliant red, he said, "Wasn't that fellow mean? I never heard of anything so mean as that; I wish I had that fellow here!" "Charlie," said I, "I know some fellow who is meaner!" "Who is that?" he said. And I said, "It is Charlie." I can see that boy's face yet, as he looked into my face. I said, "Jesus has done more for you than any body else has done; He died for you, and yet you have never thought to thank Him. You have never thought to love Him for all He has done." His eyes dropped, his head dropped, and with a finer taste than I have often seen in older people, the little children went out of the room one by one and left Charlie and me alone. It was all very simple, and yet Charlie was led to believe on Christ by that story having reached his heart as no lesson had ever done before. I could tell you incident after incident that has taken place in my own experience; but it is nothing more, as I have said before, than any one of you can do, if you only will.

HOMILETIC REVIEW, March, Funk & Wagnalls, 18 Astor Place, New York; \$3 a year, \$2.50 to clergymen. 96 solid pages monthly of everything interesting to a minister or a studious Christian. The March No. has five weighty articles by such men as Dr. Pierson and Dr. John Hall; eleven sermons by Dr. Storrs, Dr. Maclaren, Dr. Thwing, etc., with a variety of other departments.

MISSIONARY HERALD. Congregational House, 1 Somerset St., Boston, \$1 a year. Monthly, 48 pp. The organ of the "American Board." Full of fresh reports from all parts of the foreign field.

SCOTTISH CONGREGATIONALIST. Monthly, 8vo., 32 pp., four shillings a year. A. F. Bainbridge, 18 Clyde St., Edinburgh.

THE CENTURY, Union Square, New York; \$4 a year. The current No. continues the Tallyrand Memoirs, giving much information at first hand concerning Napoleon and the Bourbons. "Fremont's Explorations," and "Gen. Crook in the Indian Country," and many lighter pieces, make a good number.

ST. NICHOLAS, March, full of stories and very fine illustrations for the boys and girls. Union Square, New York; \$3 a year.

NOTES FOR BIBLE STUDY. Monthly, 36 cts. a year, 16 mo. 32 pp. Notes on the International Lessons, the Daily Readings, and Christian Endeavor topics, and other departments. Exceedingly good. Willard Tract Depository, Toronto.

SUNDAY SCHOOL TIMES. Weekly, \$1.50 a year. 1031 Walnut St., Philadelphia. Clubs in Sunday Schools, \$1 each copy, or when 5 copies or more to one address, 50c. each. The best paper of the kind we have.

OLD AND NEW TESTAMENT STUDENT. Monthly, 64 pp., \$1.50 a year. 336 Asylum St., Hartford, Ct. An invaluable guide to one who would critically study the scriptures.

THE CONVERTED CATHOLIC. Monthly, 8vo., 32 pp. \$1 a year. James A. O'Connor, 72 Bible House, New York. A very excellent magazine, and written in a loving Christian spirit.

THE TRIANGLE. A new magazine of physical culture and gymnastics, published at the Training School at Springfield, Mass. \$1 a year.

CANADIAN HORTICULTURIST. 32 pp. monthly, with many illustrations, \$1 a year. Grimsby, Ont.

Our College Column.

Our students generally take an active interest in the University Y. M. C. A., which is in a very flourishing condition, and is doing good work for the Master among the students of McGill. At present an effort is being made to raise money for a building, the want of which hampers the work exceedingly. Up to date over \$3,000 has been promised by the students and graduates, and the work of canvassing is not nearly completed. In February the Provincial Convention of Y. M. C. A.'s of Ontario and Quebec, was held at Kingston, one of the delegates to which was Mr. Frank J. Day, of our own College. The convention was very successful, and the reports of the work being done

show that in all the Associations the members are putting forth every effort to win young men for Christ. Of special interest to University men was the College Conference. From the proceedings of that interesting meeting, it is evident that throughout the Colleges the work is being pushed forward with increasing vigor every year. Papers on subjects of interest to the students were read and thoroughly discussed.

Throughout, the necessity of personal work was emphasized, and the importance of forming classes for Bible study. The presence of Mr. A. C. Morse, of the International, and Mr. Galbraith, General Secretary of the Association at Cornell University, added much to the interest of the Conference, as both gentlemen were brimful of new ideas on the work. All the delegates were most hospitably entertained by the good people of Kingston, and left the "lime-stone" city, carrying with them recollections of a time most profitably spent.

The student volunteer movement for foreign missions, which is one of the marvellous movements of the age, met for the first time at Cleveland, Ohio, last month. The meetings were attended by 500 delegates, and 100 returned missionaries from all parts of the world. Mr. F. W. Read was chosen as our delegate, and judging from the zeal and enthusiasm with which he spoke of his visit to Cleveland, the convention will long be remembered by those who attended, as a powerful influence that will bind together into one golden cord the missionary spirit of the students scattered throughout the various colleges, and do much to carry out the command of our Saviour "Go ye into all the world and preach the gospel." We gather the following from Mr. Read's report at the McGill Y.M.C.A. missionary meeting, taken from the *Montreal Gazette*:

Mr. F. W. Read, one of the delegates to the convention of the students' volunteer movement for foreign missions recently held at Cleveland, referred to the rapid growth of the organization, pointing out that, though it was only started in 1886, it had sent out 321 volunteers to different parts of the world, and there were 6,000 students on this continent who had pledged themselves for foreign mission work. The world was to-day open as it never was before in its history, and the church had God's command to march in and take possession of the land; the people were prepared to hear the word and were longing for the true gospel. The great need was more entire consecration, more missionary pastors in our churches, and more truly missionary churches.

NOTES.

Rev. Dr. Jackson of Kingston, has concluded his course of lectures on "Congregationalism."

On the evening of Monday, March 9th, our Principal, Dr. Barbour, entertained the students at his residence. A very pleasant evening was spent.

Again has the Congregational College the honor of supplying the valedictorian of the McGill graduating class, Mr. W. T. Gunn having been elected by his classmates to represent them in that capacity.

It gave us great pleasure to welcome to our midst one of the alumni of our College, Rev. H. C. Mason, B.A., the popular pastor of the Brandon Congregational Church. Mr. Mason delivered a hopeful and encouraging address before our Saturday Club upon the work in the North-West.

Rev. W. Hanson Pulsford, M.A., gave the students a very entertaining and instructive "talk" upon pulpit methods. Half an hour was spent in the answering of questions by Mr. Pulsford, to whom at the close a hearty vote of thanks was accorded by the students.

It is with pleasure that we learn that Rev. A. P. Solandt, B.D., has been elected an hon. member of the Ohio Church History Society. We ever take an interest in the success and progress of our graduates, and we would that more of them would communicate with us.

Messrs. G. Reed, and E. Baker assisted in a concert at Hawkesbury, on March 2nd, given under the auspices of the Congregational church. Judging from the report of the local newspaper, their efforts were very much appreciated, since to them was attributed much of the success of the entertainment. The debt on the church organ was removed, which was the object of the concert.

One of our fellow-students has been called upon to pass through the deep waters of affliction, in the person of Mr. A. G. Ridgeway, whose mother, in February last, was called upon to bid adieu to the world. The news of her death, which occurred in Dublin, Ireland, came quite unexpectedly upon Mr. Ridgeway, who did not even know of her illness. Only those who have passed through a similar experience can understand the feelings of our fellow-student in this trying hour. Mr. Ridgeway has lost a devoted mother whose rich Christian experience has been a means of blessing to her family and all her friends.

The students mourn greatly the death of their late much-beloved Principal, Rev. Dr. Stevenson. To those few remaining who were once under his care, his memory will be ever dear. We recall his words of help and counsel, and his sympathetic, loving and lovable disposition. He will ever be remembered by us as one who by his teaching and example made our way clearer in the Christian

life and work. To us he yet speaks, and will speak from the heavenly land. We thank God for his beautiful life and character. While we deeply sympathize with those who have been bereaved, we exult in the thought that now he sees "face to face," and knows "as he is known." May God sustain his family in their affliction!

The following lines were written by one of our students, being suggested by the funeral service, which the students attended in a body, as their last tribute:

FRUITION.

White face, closed eyes, sealed lips, expansive brow,
Mute form, unconscious of the notes of woe,
Out-pulsating in cadence sad and low,
Over bent reverent heads—oblivious now,
Also, of tint, and scent of flowers that strew,
With flush of crimson, and with white of snow,
The sombre pall—and to the steady flow
Of calm and tearful faces, that glance down,
And thank God for the soul that lies not there.
Unconscious do we say? Known now as known
He is—sees face to face—He dwelleth where
Earth's mirrored pictures blurred and darkening
Perplex the mind no more; but where he fronts
The beatific vision of the King.

COIN OF THE REALM.

"If a doubter on religious matters is honest, he must be the most unhappy of men, because of the immense importance to him of the matters in question." — *Wm. M. Taylor.*

"Once to every man and nation comes the moment to decide."
In the strife of Truth with Falsehood, for the good or evil side."

—*Lowell.*

"Virtue is the adherence in action to the nature of things, and the nature of things makes it prevalent. It consists in a perpetual substitution of being for seeming and with sublime propriety God is described as saying I A.M."

W. F. COLCLOUGH, B.A.

Editor-in-Chief.

For the Young.

A missionary in South Africa was reading Cicero's orations with his negro students. He came upon the passage where Cicero advised the general to make slaves of all his prisoners, except the Britons. They were too lazy and illiterate, he said, for any good. The negroes saw the point. It is a good thing to look at the hole of the news whence we were digged, especially when To impatient enough to say that the lower range, 5s. us cannot be civilized. erwise, st, Ont.

DO YOU KNOW YOUR NAME ?

BY JOSIAH SPIERS.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 TIM. i. 15.

I daresay you have heard the story of a little boy, nine years old, who went one night with his father to a meeting.

As they walked along the country lane, the father said, "Now, Johnnie, I want you to pay great attention while I am speaking, because in the address I mean to mention your name."

"My name, father, what shall you say about me?"

"Oh, you must wait, my boy, till you hear the address."

So Johnnie fixed his eyes upon his father, and listened very quietly until the service was over, when, as they were walking home together, he said—

"Father, you forgot to mention my name."

"No, Johnnie, I said it more than once. Walk quietly along. Now try to understand what I mean."

After walking in silence some distance, the little boy said softly, "*I think* I know what you mean, father. Was it when you said sinner?"

"Yes, my dear boy, for that is indeed your name."

I don't think Johnnie will ever forget that walk, and the nice talk he had with father.

Do you, dear reader, know your name? Perhaps you are not aware that both your name and address is put down in the Bible; but such is the fact, for your name is *sinner*, and your address is the *world*, and both are mentioned in the verse at the head of this chapter.

SAVING HER BOYS.

I think when a boy has become an habitual loafer he is then ready for something worse, and I was greatly worried to find my boys come slipping in very quietly about the time the "stores" closed for the night, so I just resolved to try and make a pleasanter place to spend the evenings than the aforesaid stores.

Our best room had hitherto been kept sacred to the use of visitors and for Sabbath; but after thinking the matter over very seriously I started thine, arranged everything as nicely as though I were hooking for company, and then just let the boys live it. So far the plan has been a great success, they took right up with it, and now spend about it,

their evenings at home reading, playing (for they are all three musical), and besides being better for the boys it is better for us.

Now, sisters, just between ourselves, of course they'll spoil the carpet, and it's a real pretty carpet, too, and I have been so careful of it! But I mean through God's help to have my boys all grow up to become good men, and if it's going to take a pretty room and pretty carpets to help do it, why I am very glad I have them, that's all!—Cor. Detroit *Free Press*.

A LITTLE GIRL ON CONVERSION.

"You've been converted?" she said at last.

"Have I?" said Reuben; "I don't know. I don't even know what the word means."

"I do; Miss Hunter told me. She said there were two sides to it; God had one side, and folks the other. God called to people, asking them to *belong*, you know; that is *His* side. Then they said either 'I will,' or 'I won't'; and that is *their* side. And she said even God couldn't do anything for them so long as they said 'I won't,' because He had promised, Himself, when He made them, that they should have the right to decide things for themselves, and that was their side. Then she said just as soon as they made up their minds to say 'I will,' He put new feelings into their hearts, so that they wanted to do right, where they hadn't cared, or hadn't thought anything about it; and all at once they knew that the thing they wanted most was to follow the Lord Jesus, and please Him. And she said that new feeling in their hearts was called 'being converted,' and there wasn't anybody else who could do it only just God; and I know you have been converted."—*Pansy*.

THE STRAIGHT GATE.—Never let us make the mistake of thinking the inquiry-room is the strait gate. It is a much easier thing, under the excitement of sympathy and entreaty, as well as example, to go into a vestry, than it is to give up sinful practices and evil thoughts. When the young ruler came to Jesus he kneeled before Him. This was done on the highway. This enquirer would have found it easy to have left a pew, and have gone with others to seek the Lord; but he could take the advice of the Master, and part with his wealth, even for the sake of the poor. We shall find not a few put "coming out," as it is called, in the place of giving up sin, and forsaking evil. Then, as the excitement passes away, and they are confronted with the fight with evil, in some time of loneliness or fierce temptation, they give way.—*Rev. T. Champness*.

POSTSCRIPT.

DEAR SIR,—Am pleased to know you have abundance of material to draw from in making up the INDEPENDENT. This may be both the result and the cause of its becoming more interesting under your management. Pleased also that you retain so many of its old original friends as correspondents, such as W. F. Clarke, W. H. Allworth, and others. Am in full sympathy with W. F. Clarke in guarding the rights and privileges of the individual church. Our Canadian churches have yielded to temptation to let go their independency, and have lost thereby. So with their internal management. Your article, *Church Business Meeting*, is in point. The pastor would often make his oversight much more profitable for himself and his people, if he kept out of the chair, and let the church manage, by putting one of themselves therein. The church always loses by neglecting to use its inherent privileges.

Yours truly, WILLIAM EDGAR.
Hamilton, March 19th, 1891.

CONGREGATIONAL COLLEGE.

MR. EDITOR,—Having been at the last meeting of the Board in Montreal, permit a few lines in fulfilment of a promise there made; though the lines may not be in all particulars conterminable with the promise.

The Treasurer's report shows that the Endowment Fund is slowly creeping up. The Jubilee endowment effort sums up to date (March 14) \$7039. \$4000 more subscribed would mean \$8000, according to Mr. Hague's generous offer. The total Endowment Fund is \$35,357, which is an advance since last May of \$2359.35. It should be remembered that \$50,000 was the minimum sum aimed at by the jubilee effort.

The expenditure, since the last annual meeting has been \$4705.06, the income \$4077.33. The deficiency is therefore \$627.73, to which must be added the old deficit of \$2400, which, though borrowed from the Endowment Fund, is a *bona fide* debt, that should be wiped out; otherwise the Endowment Fund is thus far impaired. There are still 28 churches to be heard from, and our Treasurer estimates, if they do their usual share

that the year's deficiency may be reduced to about \$200. But then that deficiency continued means continued crippling of the teaching staff, which is absurdly small for the necessities of the present day, leaving us behind, when we ought to be in the very forefront.

There was considerable conference on the Toronto movement, about which we will only say, at this moment, that without doubt a *modus vivendi* will be amicably arrived at if friends burdened with *cacoethes loquendi vel scribendi* will forbear.

The examinations were being held during our brief visit, the result not yet known. There are no graduates this spring, and the three expected next year are pre-empted for foreign mission work.

The question is forcing itself upon the constituency, whether some steps are not necessary to secure home work for those whom the churches practically educate for the work of the ministry. I am giving no opinion, but the fact must be faced. Is the College primarily for the home field? or must the foreign be the chief claim? These are among the questions that will not down, and should be fairly considered, not at a brief annual meeting, where resolutions are passed to order, but at a full free conference of those who are satisfied that something ought to be done and are prepared to do it. Akin to such questions is our home mission work. Cramp our home work and of course the foreign field is the more inviting, but cramping the home work is practically undermining our foreign work after the fashion of the farmer who lives upon his seed corn. The time for the annual meeting draws nigh, let the friends take these matters into prayerful consideration. Some church meetings would be more after the apostolic model than they are, were these and kindred subjects discussed therein. We are not alarmists, but there is need for wise action.

Toronto.

J. B.

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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 all 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.

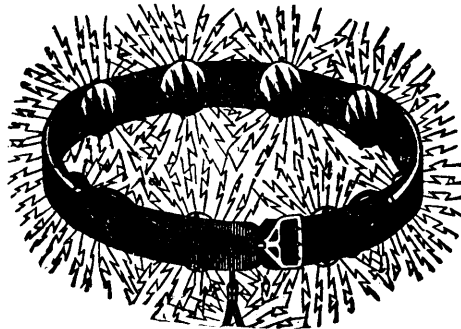
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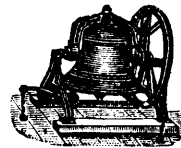
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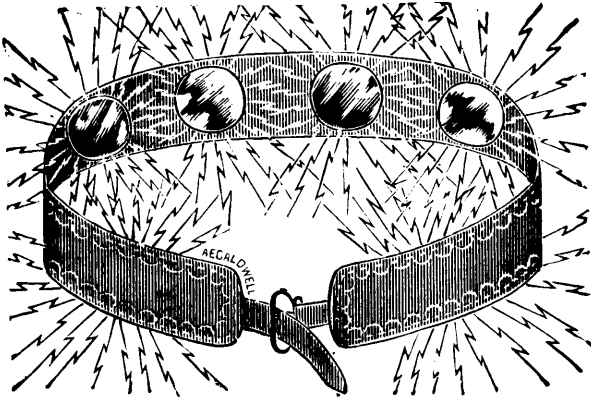
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W. J. Gould, Gurney's Stove Works, City, not able to work for three weeks, cured in four days—Sciatica.
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C. C. Rockwood, 16 Bulwer street, City, cured of Lame Back in a few days.
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Miss Flora McDonald, 21 Wilton avenue, City, reports a lump drawn from her wrist.
Josiah Fennell, 287 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia.
Mrs. Wm. Bennett, 14 King street west, City, after years of sleeplessness now never loses a wink—Butterfly Belt.
Mrs. S. M. Whitehead, 578 Jarvis street, City, a sufferer for years, could not be induced to part with her Belt.
Mrs. F. Stevens, 140 Lisgar St., City. Blind with Rheumatic Inflammation—cured in three weeks by Actina, Butterfly Belt and Insoles.

Geo. H. Lucas, Veterinary Dentist, 168 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles.
Richard Hood, 40 Stewart street, City, used Actina three months for a permanent cure—Catarrh.
Alex. Rogers, Tobacconist, City, declared Actina worth \$100. Headache.
E. Riggs, 220 Adelaide street west, City, Catarrh cured by Actina.
John Thompson, Toronto Junction, cured of Tumor in the Eye in two weeks by Actina.
Miss E. M. Forsyth, 18 Brant street, City, reports a lump drawn from her hand, twelve years' standing.
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Miss Laura Grose, 106 King street west, City, Granulated Eyelids, cured in four weeks—used Actina and Belt.
Mrs. J. Stevens, 82 Tecumseth street, City, Rheumatism in the Eyelids, spent three weeks in the hospital, eyes opened in two days.
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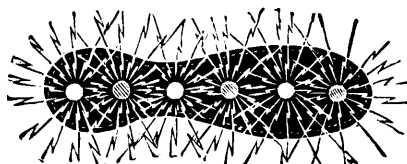


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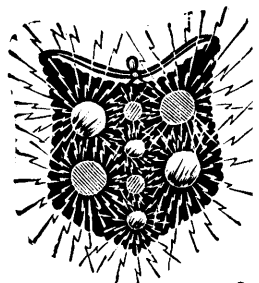
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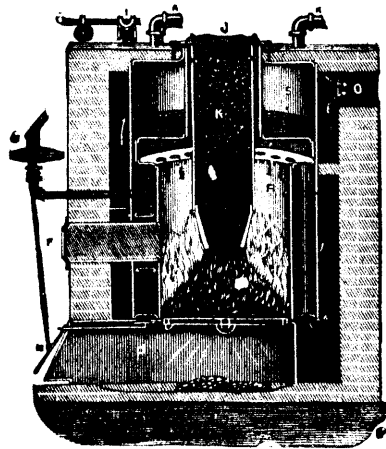
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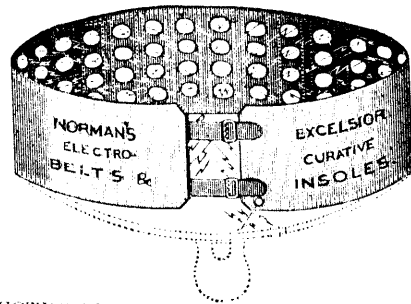
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