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THE
CANADIAN
INDEPENDENT.

THE THIRTY-THIRD YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 4. / 4

APRIL, 1888.

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TORONTO.

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1888.

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REV HENRY WILKES, D.D., L.L.D.
OF MONTREAL.

BORN, JUNE 21, 1805.

DIED, NOVEMBER 17, 1886

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, APRIL, 1888.

[No. 4.

Editorial Jottings.

Rev. Andrew O. Cossar, one of the Alumni of the College, for some years in the United States, has resigned his charge at St. Johns, Michigan. "Whither bound?" we do not know.

A discussion recently took place at Lucknow between the Arya Somaj and the orthodox Hindus, when the attacks made upon Christianity by the former aroused the ire of the Mahomedans, who *took sides with the Christians*, declaring that Christ was holy and sinless.

The Bi-centenary of the "glorious revolution" of 1688, is engaging the attention of the Congregational Union in England. A series of meetings and addresses, and a memorial volume, will probably be some of the outcomes of the deliberations held. Things have not yet taken definite shape.

1496 Churches and Stations are reported among the Congregationalists of Great Britain as without pastors; but are pretty regularly and efficiently supplied by *lay preachers*. The class, we fear, is almost extinct among us—greatly to our loss. A country church, with us, unable for the time to secure, or support a minister, begins at once to dwindle. What are the members doing?

We had Rev. Thomas Hall "our way," a few days ago. He was up to "re-open" the Congregational Church, Newmarket. He preached two good, plain, earnest, Hall-like sermons. He announced that "The pulpit would be supplied regularly; and that if a suitable pastor were not secured in the meantime, an advanced student would be sent for

the summer; and that the Missionary Society would assist, for a year or two." The church is handsomely renovated, but the congregation is scattered. No services for three years past.

High license, (\$500 to \$1000,) has been tried in Nebraska. The best men testify that while it makes saloons fewer, it does not diminish drinking. And the mistake of placing license-money to the support of schools, (\$200,000 in Omaha, from liquor, for schools!) has entrenched the traffic in the selfishness of the average citizen, that will make it hard now to change. "High license" satisfies half-hearted "temperance" men; and will be found a hindrance to Prohibition.

And the Anti-Scott party has carried the County of Halton for "repeal!" Well; those who labored and voted for the continuance of the Scott Act have good consciences, at any rate. Whenever the time comes that Christ shall reign in all lands—and it is coming!—there will be no liquor sold over tavern-bars: "Truth, struck to earth, shall rise again!" sings Bryant; and Halton will yet have a chance to let her best men and women decide for her.

Rev. Charles Berry is still at Wolverhampton, and would not come to Plymouth Church, Brooklyn, and he is more popular than ever, from the very fact of his having been thus "called." The last time Beecher was in England, the Lancashire Board gave him a breakfast in Liverpool, and Berry was one of two deputed to give him an address of welcome. Beecher was so taken with him, that he remarked, "We shall hear of that man again." So we shall! In the meantime, his people, not wishing him to work himself to death, have provided him with an assistant.

An Oberlin woman discusses in the *Chicago Advance*, the "Novelty Business." She thinks that sensational methods are beginning to fail; and is quite sure that "The world, with its sacred concerts, its 'whistling soloist, humorist, etc.' can outstrip the church, in the matter of sensational entertainments, every time!" Of course her conclusion is the sound one, that if there is to be spiritual fruit, there must be spiritual work done; and that by the whole membership, and not by the pastor single-handed. Strange, that a working membership should be the greatest "novelty" of the season!

Rev. Dr. Dale, now in England, is writing some of his late Australian experiences. He speaks of meeting "Sir Alfred Stephen, an old man of 87, with the intellectual alertness and freshness of a boy." Afterwards he "asked Sir Alfred what was the oldest thing he could remember? He said that he remembered very distinctly being whipped in 1807. He remembers Hannah More, and likes to remind his friends that Hannah More knew Dr. Johnson, and that Dr. Johnson saw Queen Anne."

The Editor's father told him, a few months ago, that he distinctly remembered the "lighting of the beacons," in Scotland; and how the women were excited, gazing at the signal. That was 31st January, 1804. How few now remain, who have "come over" from the last century!

We cannot do without Railways. But surely it is not necessary that scores and scores of brakemen are killed and mangled in Canada every winter, while at their duty! We prayed with and consoled a poor young fellow at the station in Newmarket, a few days ago—almost torn to pieces with the wheels of a freight train. He testified his trust in Christ; and just lived long enough to see his mother in Toronto.

A conductor gave evidence before the Labor Commission in Montreal, 27th Feb.:

"Had no grievance against the Company, but wished to testify against the introduction of the foreign cars of the Delaware & Lackawanna and the Delaware & Hudson Companies, which it was almost impossible to couple; a man to save his arm had to stoop down, and often lost his life. A railing around the top of a car would give men more confidence; an open railing would do; if a man slipped he would then have something to hold on to. A brakeman sometimes had to jump from three to four

feet between two cars; the foot board projected about 10 inches; a brakeman, if there was no brake handle to catch hold of, just shut his eyes and jumped; believed this a subject for Parliament to discuss; suggested an international commission to settle the coupler question; 15,000 men had been killed and maimed in the past four years on railways, and witness believed this quite as important a matter to discuss as the right to catch codfish."

Editorial Articles.

EMMANUEL CHURCH, MONTREAL.

The Year-Book of Emmanuel Church is before us, containing all the reports presented at the annual meeting on 25th January. The report of the pastor, Rev. Francis H. Marling, is so good and suggestive, that we give the substance of it, before speaking of the statistics. Mr. Marling says:—

Following the usage of former Annual Meetings, this evening's Reports are introduced by a few words from the pastor. I can speak from the experience of only one-third of the year in this position. This term of service, however, has been amply long enough to furnish cause for a hearty acknowledgment of the reception and support given to the new Minister, alike by the official bodies, the families and the individual members of the church.

I left Montreal, after six year's service in Gosford Street church, in 1854, and have been continually surprised, since my return, to find in how many families there is a link of association with that distant past, or with my succeeding twenty-one years' ministry in Toronto. All these have greeted me as an old friend come home again. But others, to whom I was more a stranger, are giving me their confidence, and the door is open on every side.

I am all the more affected by this, as I have come to know more intimately, in family after family, how strong were the ties that bound them to their former pastor, and how keen the sense of loss in his removal. In view of the perils of any pastoral interregnum, and the special disappointments and severe bereavements of this church during that period, it says much for the quality of the membership and for the wisdom of the administration, above all, for the care of the Divine Head, that Emmanuel Church "held together" as it did. *Somebody must have been praying*, in many a household.

In your invitation to me, of the 25th of Mar last, occur these words: "This church pledging itself, should he accept this call, it will, in all ways it can, do its best to sustain him in his work, and

to make it a joy and happiness to himself and a blessed success to others." And I replied: "I shall enter on your service with all my heart and all my force." These were our marriage vows. Are we not trying to live up to them?

From my point of view, Emmanuel Church occupies a position of much power and responsibility. As one of the heirs of a noble mother, and in its own individual capacity, it has a constituency, a field and an influence of no ordinary character. I remind you of this, not to foster pride, but to quicken the sense of obligation. We owe much to the families of this flock, to the city of Montreal, to Canada, and especially to the sister Congregational churches therein.

Since I first knew it, Montreal has come to share with the great American cities one serious drawback to church life and work, in the shortening of the season. With many of our people, the eight months from October +, June are all the time spent in the city. Which some, this tapers down to hardly more than six. We need to make the utmost of the period of active fellowship, and to watch against certain relaxing influences of an arrangement that seems desirable for physical health. The *Summer Sabbath* is the conspicuous point of peril. At this season, it is not out of place to add that the form of danger known as "Too much of a good thing" is not wanting from our manly and invigorating Winter Sports. Saturday afternoon! "thou shalt not kill," Sunday morning.

The chief events of the past four months calling for mention on my part are these:—(1) My Installation by Council on September 15th, in a service that worthily represented the Fellowship of the churches, and was helpful and stimulating to the pastor and the people. (2) The Social Reception given by the Congregation on October 26th, which, in numbers and character, was so replete with cheer and promise. (3) The Moody Meetings in October, giving an impulse to the churches at the opening of the season, still felt in many ways. (4) A good and growing attendance on our own church-services, especially in the morning. (5) A very encouraging response to the pastor's offer to conduct a Bible class in the Sunday School. (6) A number of good Wednesday-evening services, with room for further improvement. (7) A visitation of the families that has brought me to almost every door,—repeatedly, to those in trouble. (8) A series of Christmas services and festivals in connection with the Sunday School. (9) The generous and tasteful renovation of the pastor's Vestry, by the Ladies' Aid Society, whose zeal for improvement is now seeking other rooms to conquer! (10) Cordial relations between the pastor and the Young People, through their own Association, the Bible class, and otherwise. (11)

The financial story of the year, as the trustees will tell it as soon as I have done. (12) Best of all, the addition of 30 new members to the roll, many of these on Confession of their Faith. Surely, there is material here for thanksgiving and hope. But none for boasting or resting. "Go forward!" is our watchword still.

And then, after speaking of the debt, and the necessity of vigorous action for its removal, and of his ideal and desire respecting a hymn and tune-book, he concluded his model pastor's annual address.

The trustees had a specially interesting statement to make through Mr. W. Reid, treasurer, inasmuch as the deficiency of \$1,465, with which the year began, had been entirely removed, partly from the regular revenue and partly from a special subscription at the close of the year. There had also been paid off \$2,750 of the debt on the building through the Debt Fund Committee, Mr. W. B. Blackader, treasurer. These reports were adopted by acclamation, and with special thanksgiving.

The statistics of the year are:—

Additions to the membership on profession....	6
By Letter.....	14
As by Letter.....	10
Total	30
Removals:—	
By death.....	4
By letters of dismissal.....	15
By rule for unreported absentees.....	3
Total	22
Gain for the year.....	8
Total membership, December 31st, 1887.....	244

The following contributions have been received during the year:—

Church Current Expenses.....	\$6,961 61
Fellowship Fund.....	214 95
Ladies Aid Society.....	1,145 88
Cong. Coll. B. N. A.....	570 58
" " (Special).....	215 00
Canada Cong. Miss. Society.....	306 25
Congregational Union.....	50 00
Foreign Missions.....	145 80
Provident Fund.....	206 50
By Sunday School.....	196 57
Young Ladies Missionary Society.....	112 00
Building Fund.....	1,736 67
Vancouver Mission.....	170 00
Thanksgiving L., House of Industry.....	59 00
Christmas Service, Diet Dispensary.....	49 00

12,143 11	
Less amount included in two reports.....	543 68
\$11,599 43	

The present amount of church debt is \$20,500.

The Sunday School reports show an average at-

tendance of 120 for first half year; 155 for last half. Officers 4; teachers 19, scholars on roll, 171. On 4th September, Mr. Marling organized a Bible class of 14, which had increased by January, to 52 members.

The following amounts have been collected during the year:—

Mission Fund	\$114 66
Fresh Air Fund.....	15 80
Building Fund of Church.....	51 31
For Bibles.....	8 5
Mrs. Currie Memorial Fund.....	6 25

Total..... \$196 57

The Mission Fund has been appropriated:—(1) For support of scholar at Sirur, India. (2) For support of scholar at Nazareth. (3) To the Canadian Woman's Board of Foreign Missions. (4) To the Congregational Missionary Society.

The school hopes the church will be able to allow them \$150 this year, for Library uses.

Two years ago there was organized in connection with the school, a Helping Hand Society, the object being to awaken in the scholars a spirit of self-denial and desire to be useful, and to cultivate a practical sympathy for the many poor children in our city in their sorrows and sufferings. The Society has no strict rules for membership; all who will and can help are welcome, the motto of the Society being—"Inasmuch as ye have done it unto one of the least of these ye have done it unto Me." Since its organization it has proved a benefit to the workers and those worked for; these meetings have been regularly held weekly, except during the summer months. At them the girls and boys are taught the use of knives and tools, needles and scissors, etc., in making articles, which will contribute to the happiness of many poor and sick children.

Last January the young people decided to work for the Diet Dispensary; meetings were held regularly every Saturday until April, when a sale was held, the result of these small efforts amounting to \$20 for this worthy charity.

Through the kindness of friends in the church, and the self-denial practiced by our young friends, over 200 garments have been received and distributed among the poor children.

In the summer the school gave an "outing" to a number of poor children and their friends, instead of having an excursion for the school; and provided a dinner of turkey and plum-pudding for many who could not provide it for themselves. Six of the scholars have professed Christ in the church.

The Ladies' Aid Society has sent three "boxes" to as many Home Missionaries. Aggregate value, \$300. They have renovated the vestry at an outlay of \$132; "and" Mr. Marling says, "they are now looking for other rooms to conquer." They

have given \$400 in all, to seven worthy enterprises; have kept up their weekly prayer-meetings, and look forward hopefully to another year's work.

The Young Ladies' Missionary Society, auxiliary to the Woman's Board, is also at work. They have sent \$25, and a "box," to India; and "their time," they say, "has been occupied in making up clothing for the poor." \$65 was contributed to the Clara Wilkes Currie memorial fund.

REV. DR. WILKES, AND THE GREAT REVIVAL IN LANARK.

We present to our readers this month, a woodcut of the Rev. Dr. Wilkes; and, instead of recounting the chief events of his life—which has been done in the Year-Book, and in these columns, and elsewhere, since his death in November, 1886—we rather call a page from his Biography lately published by Rev. John Wood, of Ottawa.

In many of our Western Ontario Churches, especially at Listowel and Turnberry, we have met many men and women, whose salvation was dated from the writer of 1853 54. Nor did the blessing confine itself to the Congregational friends. The Rev. J. K. Smith, D.D., now of Galt, late Moderator of the Presbyterian Assembly, was then a young pastor in one of the adjoining townships, Dalhousie or Ramsay, and threw his whole soul into the work. When, fourteen years afterward, Rev. John Climie was doing a similar work for the Editor that he did for our brother Black in Lanark, Dr. Smith enquired anxiously about Mr. Climie, and spoke affectionately of him, and about the great work the Holy Ghost did by them, in those years gone by. There Dr. Smith learned to be the Revivalist that he is.

Dr. Wilkes' share in the work is spoken of, in the following extracts:—"The Rev. R. K. Black broke new ground in a very wide and needy field in the county of Lanark. The settlement of Mr. Black, under the blessing of God, led to most cheering and remarkable results. Early in the Autumn of 1853, a meeting of Association was held at Middleville, where Mr. B. resided, at which Messrs. Roaf, Climie, Fenwick, and others were present. The preaching of the Word was attended with great power, and several of the visiting brethren were urgently requested by the young

pastor to return and help him. Mr. Fenwick, of Kingston, went to his assistance early in November and continued his labors in the neighborhood for over five weeks. Mr. Fenwick says :—

"... The number of enquirers increased every night, and we had to remain each night until eleven, twelve, and even one o'clock, with persons under deep distress of mind. It was moving to look around and see poor sinners weeping apart, abased under an oppressive sense of guilt and unworthiness, yet still prisoners of hope. I have spoken in one night to upward of thirty persons under deep concern.... Upward of 120 souls are hopefully brought to the Saviour; amongst the converts are some of the most influential of the village. Six members of the church under the care of our beloved brother Black, resided at the village. These were formed into a distinct church, and, before I left the church numbered 60 members...."

Mr. Black, reporting with respect to this remarkable work next spring, says :—"... It is estimated that in connection with the blessed work of grace enjoyed here since last October, 350 have experienced a saving change, through the instrumentality of our brethren who have been laboring here."

Anxious to see something of this wonderful religious awakening, which continued all through the autumn and winter of 1853-54, Dr. Wilkes made arrangements, in February, to visit the locality. at the same time taking in, going or returning, all the churches lying, in any sense, *en route* to this interesting field. Referring to this visit, he says :—

"I spent the Sunday, and several days there. The scene at Lanark was one of deep interest. At Middleville the house was crowded—the communicants occupying one side, and the non-communicants the other, the former being most numerous. There was deep solemnity in listening to the Word of Life, and also at the communion service. The churches continue in a fair measure of vigor."

Dr. Wilkes was always in favor of that direct personal work which forms the chief secret of a "Revival." On one occasion, he was telling a few of us about conversing with a little boy, who had found peace in Christ. He said to him, "But suppose God demanded of you a satisfaction for your sins; you had sinned against him, and he would accept nothing but your punishment. What could you say?" The little fellow replied, with a sparkling eye, "Ah, but *He wouldn't do it, Sir!* He has promised to accept me for Christ's sake."

Our cut, this month, is not the same as the portrait in the Biography. That is by a more expensive photographic process.

BOMBAY AND ITS PEOPLE.

Bombay, which claims now to be the second city in the British Empire for population—having wonderfully increased since the opening of the Suez Canal—is interesting to us as the field of our devoted young Missionary, Miss Lyman.

It was visited in December by Mr. Henry Robertson, of Canada, now of Australia, who was visiting friends in Toronto a few months ago, and is now on his way home. He writes to his sister, Mrs. Henry Wickson.

This, of the bullock-drivers, whose rig-out and ways are probably entirely unchanged from the most ancient times.

"Let me just mention a few things that struck me.... The almost universal use of those hunch-back bullocks for drawing loads, with the peculiar lumbering carts. The drivers amused me exceedingly. A driver sits on the tongue of the cart, just by the tails of the little animals, (they are just a little taller than a man's waist), with a stick which he uses as a whip, uttering at the same time a peculiar cry, which I can neither describe nor imitate—but which is so laughable when accompanied by a pound with his fist on one animal, a whack with the stick on the other; a twist of the tail on the first, a punch in the ribs of the second; and so on, all the time; while the quiet animals plod on, these wild actions of the driver being as unnoticed as water on a duck's back!"

He was also struck with "the innumerable multitude of the natives, and the great number of different *castes* or divisions of the people." "One of the wealthiest races in Bombay, and who dress most like the Europeans, are the Parsees. The Parsee is hardly found anywhere else but in Bombay, and he has a peculiar *hat* by which you can tell him every time. An old Parsee amused me. He was very stout, and wore a fine black Prince Albert coat, well befitting the inevitable black hat; and a pair of bright crimson India silk pants, rather short about the ankies,—no socks, and a pair of sandals."

"The Coolies (the lowest caste of the Hindus) are the hard workers; and it is wonderful what heavy weights they will carry on their heads. Just imagine four of them staggering along, with a *piano* on their heads, one at each corner of the instrument!"

Our Contributors.

DR. TAYLOR IN MONTREAL.

Sunday, February 19th, was a "red letter day" in the history of Emmanuel Church, Montreal, through the presence of Rev. William M. Taylor, D.D., LL.D., of the Broadway Tabernacle, New York. It was "Missionary Sunday," when a Foreign Missionary had usually been secured from Boston. But this year Mr. Marling succeeded in engaging his friend, *Dr. Taylor, for the occasion.*

In the morning the church was very full, and extra seats were required. The text was, "I am the light of this world." The leading thoughts were:—(1) The purity of our Lord's personal character; (2) the brightness of His revelations; (3) the bringing life and immortality to light; (4) the health, the joy, the safety, brought by this light; (5) the light yet to be enjoyed by all the world. Under the last head, besides copious illustrations from the blessing of Missionary work in various fields, the preacher adduced with emphasis the testimony of Charles Darwin to the marvellous effects of the Gospel on the people of Terra del Fuego, as degraded savages as were to be found anywhere. Darwin actually became a subscriber to this mission!

The evening sermon was from Exod. 32: 29, "Consecrate yourselves to-day to the Lord," etc. Our consecration was to be made in a different manner from that of the Levites, called to smite down their idolatrous brethren, but the command was just as binding. Our whole daily life was to be offered to God. All must begin in the soul, the true self. The body must be kept from defilement and every member devoted to God's service. Our property was His, not one-tenth alone, but the whole ten-tenths. Religion is character, and we are always making or marring character. We need not withdraw from the world, but must serve God there. This consecration could not be made in one great act, but was the work of a lifetime. It must be complete, no part of the price kept back.

The evening congregation crowded the building to its utmost capacity, and the ushers reported "as many sent away as could get in." And no wonder, Dr. Taylor is a preacher of great power.

Physically, he is a strong man, with a large frame, massive head and features, indicative of force in every line. His voice can give forth the mighty thunder or the gentle whisper. His delivery is so charged with passionate energy as to tax even his uncommon strength. The matter of his preaching is eminently scriptural, the fruit of deep digging into the mine of the Bible; richly and fervently "evangelical," in the fullest sense of the word; and most earnestly practical. His style is pure and easy, abounding in illustrations from nature, literature and life, revealing the thorough student at every point. The sermons are written in full, and closely read, with another illustration interjected now and then. His hearers do not complain of "the paper!"

On Monday afternoon, Dr. Taylor addressed the students in the Congregational College, with as many of those from the Presbyterian and Wesleyan institutions as were disposed to come. The Assembly Hall was well filled. The address—on "The Heroic Spirit in the Ministry"—could not have been more appropriate or acceptable. It was applauded with characteristic heartiness. But we cannot attempt a report.

On Monday night, the distinguished visitor rendered his last service in a lecture on "Sir Walter Scott," in Emmanuel Church. Another large audience came together, on a rainy, slippery night, and were abundantly repaid by the outline given of "The Great Unknown's life, character and works, and the wise and Christian view presented of the whole subject of Fiction.

This series of services will long be remembered, and will doubtless bear fruit in many ways.

AUDITOR.

THE POWER OF GOD'S WORD.

It is now over ten years ago, but I always look back to the time I taught a mission school in the suburbs of our small town, as the most profitable portion of my Christian life. The children's bright, happy faces were always watching for me, each trying to get my hand first.

Then the hearty singing of those beautiful gospel hymns, with such sweetness, it was more like angel voices vying with other in heavenly praise, than children of earth. If any were sick,

the whole school would go in a body and sing at the bedside of the little sufferer, when he would forget his pain and join in hymns of praise to his dear Redeemer until his health was restored, or he was called to join the heavenly choir.

I was also expected to have an oversight over the homes from which those dear ones came. The brother of a scholar had fallen from a scaffold upon which he was working, and was paralyzed from head to foot. I was soon in close conversation with him, and found he had once made a profession of religion, but had fallen away and was now in great distress of mind, because he knew his time was short. After a few days he found peace in believing. All was done that medical skill could devise, but after two weeks it was evident his end was near. His father sent for me one morning, saying "Johnny was dying, could I come?" I was soon at the bedside of the dying young man. His face was the picture of despair. I said, "Johnny, you are not so well?" He said, "I can't talk." I asked his Christian grandfather, who was present, what he had done? His answer was, "I have prayed with him two or three times." "Have you read God's word?" I asked. He said, "No." I then opened at John 3: 14-16, and read slowly and distinctly,—“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but but have everlasting life.” He said, “Read that again.” I read it again. He said, “Is that all?” I answered, “Yes, Johnny, that's all.” His countenance changed in a moment; despair was gone, and a calm, sweet rest was there. He looked up to his brother, and said, “Bill, meet me in heaven.” “Are you going there, Johnny?” he said. “Yes, I am!” then looking to each of the family, he repeated the same words. During the following hour I read portions of God's word every few minutes, cheering him with promises, assurance and rest. He then wished each good-bye, and calmly fell asleep in Jesus.

Truly there is power in God's blessed Word. It was the sword of the spirit to him, in that last conflict with the powers of darkness. I write this to encourage others to go into this blessed work,

for there is not a village, town or city, in which this mission Sabbath School work might not be taken up.

If you cannot rouse the wicked,
With the judgment's dread alarms,
You can lead the little children
To the Saviour's loving arms.

NOT I, BUT CHRIST.

[The above, written at our earnest request, is the first of a series of articles, that will deal with Mission School and “Prison” work, by one who never wrote an article for the press before, and won't let us (as yet), put his name in the magazine, but whose dearest wish is to spend his whole life, if he could, in such work. ED.]

HISTORY OF EATON CHURCH.

Mr. Hiram French, for many years a deacon in the Congregational Church at Eaton, Quebec, and now the oldest member of the church, sends us a full account of the beginning, and a sketch of the subsequent history of the cause there; which we think it best to let Mr. French tell in his own words; only premising that we are glad to find he is still able to use his pen to such a good purpose. May the God of the aged bless his declining years!

COPY OF AGREEMENT

Between Rev. Jonathan Taylor and the Inhabitants of the South part of Eaton and Newport.

EATON, April 20th, 1815.

Know all men by these presents:

That we the undersigned inhabitants of the south east parish of the township of Eaton, District of Three Rivers, Province of Lower Canada, being sensible of the benefits resulting from moral and religious instructions, both for this life and for our future and eternal well being: do form ourselves into a society, to be known by the name of the *first religious Society* in the aforesaid parish, and as such, we, the undersigners do call and invite Mr. Jonathan Taylor to settle with us as a Gospel Minister to gather a church which shall be formed in the aforesaid Township of Eaton, on the plan of Gospel discipline.

ARTICLE 1st.—We hereby engage to appropriate fifty acres of wild land by deed, suitable and convenient for settlement in the township of Eaton aforesaid, for his, the said Jonathan Taylor's use and benefit forever.

ART. 2.—Also fifty acres more to be deeded as aforesaid, on conditions. The aforesaid Jonathan Taylor becomes obligated to the undersigners to redeem the last mentioned fifty acres, or forfeit and pay the undersigners of the township of Eaton, the sum of (———), in case of fault or failure on the part of the said Jonathan Taylor, to serve the parish or society, in the capacity of a Gospel Minister, ten years, as hereinafter mentioned, and school master, as hereinafter mentioned, for five years.

ART. 3. --We severally bind ourselves and estates, to pay the said Jonathan Taylor, annually, on the first day of February, one hundred dollars for preaching twenty-five Sabbaths, alternately, for four years from the first day of February next, causing the date of this instrument, and for intervening time in the same proportion. Also the said Jonathan Taylor teaching a school three months in a year, alternately, every other year, while he, the said Jonathan Taylor, teach six months in the winter season at twenty-four dollars per month, to commence the school the winter succeeding. That at the other parish or school at Cookshire, and to be kept in the school house near Captain Sawyer's dwelling house, the usual place for public worship, in the aforesaid parish, provided that the inhabitants of the aforesaid parish, benefitted by the school, defray the expenses of the school.

ART. 4th. --After the aforesaid four years, we jointly, the undersigned, promise and agree to pay the aforesaid Jonathan Taylor one hundred and fifty dollars for preaching only every other Sabbath, as aforesaid, and to enlarge said sum ten dollars per year and no higher.

ART. 5th. --Provided, nevertheless, in the case the aforesaid town or parish should receive a salary from government for the support of the clergy, then the remainder of the aforesaid four years, if any, the said Jonathan Taylor's salary to be one hundred and fifty dollars per year, for preaching only, and after which last mentioned time the last mentioned sum is to rise twenty-five dollars per year, while it rises to two hundred dollars on the last mentioned sum for preaching and no higher, and each of the aforesaid conditions of payment to be made to the said Jonathan Taylor by the undersigners, by person or persons duly authorized to receive and pay the same, on the first day of February annually, while the said Jonathan Taylor remains our Gospel Minister, and no longer.

ART. 6th. --The conditions of the aforesaid articles are that the aforesaid parish extend north to a line drawn through the middle of the sixth range of lots in the aforesaid township of Eaton, east and west, with the exception of Capt. Benj. Rogers'.

ART. 7th. --The better to carry into effect the aforesaid articles of agreement, we, the undersigners, do appoint as a superintending committee the present year, Capt. Benj. Rogers, Artemus Rand and Lieut. Peter G. Sawyer, which number are to be chosen annually, on the first day of January, by the aforesaid society or parish, whose duty it shall be as also their successors to apportion the aforesaid stipulated sums to us, the undersigners, severally, upon principles of justice and equity. Likewise the aforesaid committee, as also their successors, shall have full power to call meetings of said society as occasion may require, provided they, the committee, give ten days notice of the time when and where, and the matters to be acted upon by inserting an instrument on the said parish door.

ART. 8th. --The said society shall have power at the aforesaid annual meetings, to transact any business relative to said society which may be thought expedient. Provided nothing be done to militate against any of the aforesaid articles of agreement.

ART. 9th. --The aforesaid payments by the undersigners as aforesaid are to be made one-half in merchantable wheat at the current price among us, and the other half in cash.

ART. 10th. The aforesaid articles of agreement are to be considered valid and good, both in law and equity, when the persons holding or owning three-fourths of the property belonging to the inhabitants of the said parish, shall have signed the aforesaid articles, and not before.

ART. 11th. --Provided always that the township of Newport, in the said district of Three Rivers, in the Province of Lower Canada, be considered as a part or belonging to said society or parish, in the south east division of the township of Eaton, which parish is to extend north to a line drawn through the middle of the sixth range of lots in the aforesaid township of Eaton, east and west, and when they, the inhabitants of the township of Newport shall have signed the aforesaid articles equally bound with them, the inhabitants of the aforesaid parish, in the township of Eaton, to abide by the aforesaid articles, as also they, the inhabitants of Newport, are to have the privileges of said society in the south east parish or division of the township of Eaton, equally, until they, the inhabitants of Newport, shall have settled a minister in said township of Newport, at which time they are no longer bound to said society of Eaton.

ART. 12th. --In confirmation of the aforesaid articles of agreement we have hereunto set our hands and affixed our names.

This the 20th day of April, 1815.

Josiah Sawyer, sen.,
Samuel Phelps,
Edmond Alger,
Wm. Heard,
Edmond Heard,
Henry Sunbury (Elder),
James F. Buchannan,
David Curtis,
Wm. Williams,
Dudley Allen,
Enos Alger,
Galen Pond,
Henry Sunbury, jr.,
James Buckley,
Wm. Whitman,
David Farnsworth,
Ezekiel Brown,
Benjamin Rogers,
Jonathan Bowker,
Asaph Williams,
Artemus Rand.

Timothy Holmes,
Thos. Kimball,
Reuben Hudson,
Peter Sawyer,
Thos. Bickford,
Nathaniel Currier,
Aaron Hill,
James Lobdell,
John Sawyer,
Thos. Morse,
Josiah Morse,
Wm. Alger,
Rodolph Sawyer, jr.,
Josiah Harvey,
David Hicks,
David Metcalf,
Nathan Wright,
Josiah Lothrop,
Isaac Mitchell,
Huldah Alger.

The above is a true copy of the original, and I think in the writing of the late Rev. Jonathan Taylor.

HIRAM FRENCH.

A Congregational Church was organized in the summer after 1815 and Mr. Taylor set apart as pastor. I was present at said ordination.
H. F.

Some few years after the formation of the above church, the people being very poor, were unable to keep up the salary of Mr. Taylor; and, on consulting with his people, and with the assistance of the late Bishop Stewart, who at that time was placed over the Episcopal Church at Charleston, (or East Hatley), Mr Taylor was induced to become an Episcopal Minister for this township: but the most of his members of the Congregational Church withdrew; and quite a number of them, being Calvin Baptists, formed a Baptist church in the South part of this township.

In the fall of 1835, the Baptist people held a Protracted Meeting near Eaton Corner. This meeting was well attended, and the result was that many persons were converted, and wished to lead a new life. Soon after this meeting, there

were quite a number of persons who had Congregational sentiments, and some who had been members of Mr. Taylor's church, who conferred together, and entered into covenant as a Congregational Church. This was done on the 7th November, 1835. The number that composed this second Congregational Church, was nineteen. (Continual accessions were made to his church, for the next ten years; and then, fortunately, Mr. E. J. Sherrill came unexpectedly among us. He labored with us till the following Spring, (1838,) when the people and church gave him a call to become our pastor—which he accepted, and a Council was called to ordain him as our pastor; which was done on the 13th June, 1838. And for thirty-six years he remained with us, preaching, and breaking to us the Bread of Life. Few congregations are privileged with so good and exemplary a minister as he proved to be; and I trust much good has been done, and the great Day of Accounts will only reveal all the good that was done during his ministry.

There were 33 members when he came among us. During his labors with us, 153 were added to the members. After he left us it was sad to see the need we had for a regular pastor. The church was in part supplied by Students.

Our second pastor was Rev. W. W. Smith. He was well liked; and while his pastorate continued, 26 were added to the church. Owing to so many members leaving the church for other places, our people could not give Mr. Smith such a support as his talents entitled him to.

Our third pastor was Rev. Thomas James. He was a good preacher, but there were some things our people were not satisfied with; and after his year that we engaged him for, he felt as though the climate of Canada was not favorable to his health, being an Englishman. He left Eaton, and went back to England—his pastorate being from 1st September, 1882, to 1st September, 1883.

In December, 1883, our present pastor, Rev. George Skinner, came among us; and he seems to be the right man in the right place; has been very active; and is doing, I think, much good. After this date he will preach on Sunday afternoons at Birchton. He has had three services each Sunday since he has been with us. He is in his daily walk, more like our first pastor than any

we have had. There have been 26 added to the church, since he came among us. Five were added to the church the first Sabbath in this year; and there are some that are wishing or will unite with us soon. Our church has never been a self-sustaining one; owing in a great measure to our young men, and others, leaving us. But they have been helps to other churches. Quite a large number are now living in Sherbrooke, and some in Montreal. Two of our once young men, from this place, are successful ministers of the Gospel, now past middle life. One, the Rev. A. F. Sherrill, son of our first pastor, is now pastor of the First Congregational Church in Omaha, Nebraska; and I am informed there have been seven Congregational Churches come out of that "First Church," at Omaha.

Another, Rev. N. W. Alger, son of Deacon Enos Alger, is pastor of the Calvin Baptist Church at Bellows Falls, Vermont. These two ministers were in our Sabbath School, when Rev. E. J. Sherrill was first among us. So I think, if our church has not been a self-sustaining one, it has been the means of doing much good.

I should feel as though I were all alone, if it were not for the promises contained in the word of God. So far as this world is concerned, I have none that were members of this church when I united with it, fifty three years ago.

Yours, Mr. Editor, in Christ,

HIRAM FRENCH.

SHORT SERMON BY REV. W. H. ALLWORTH.

A TONIC FOR WEAK BELIEVERS.

"The joy of the Lord is your strength." - Nehemiah viii: 11.

Bible religion though an intellectual thing is not exclusively so, it does not float in the head and leave the passions and impulses of the soul untouched. It operates through the emotions, fear, sorrow, pity, love, joy, etc. The joy of the Lord is a fruit of the Spirit. Christians should "rejoice in the Lord always" One of the characteristics of a true believer is, he rejoices in Christ Jesus. Paul says, even though sorrowing, he was always rejoicing. If *any* body should have what the world calls "a real good time," it is the be-

hever. Those who do not know anything of true Christianity suppose it to be joyless, a very gloomy, melancholy experience, fit only for ascetics and old people. Mrs. John Smith in telling of her religion said:—"I let my children dance, because young persons must have *some* pleasure." Mrs. Smith evidently did not associate religion with pleasure. She was not different in this respect from many others who think that there is joy, pleasure in our social gatherings, just in proportion as religion is excluded. In church socials if they pay the Lord the compliment of singing "Be present at our table Lord," etc., etc., they spend the rest of the evening in frivolities, puerile and inspired to a genuine Christian's heart. The old-fashioned tea-meeting with its prayer, hymns, anthems, and short spicy addresses on profitable topics, afforded real joy and did not blunt the keen edge of anybody's religion, or offend our sense of right by conformity to the world. If the professed disciples of Christ really enjoy his service, why in their amusements do they push him, and all that relates to him to the wall, and join hands with his enemies? From their inactivity, young Christians should be taught to find joy in the Lord and in his service. We enjoy talking of that with which we are in sympathy--of our dear friends, and our pet schemes. Why then should our blessed Saviour, and the beneficent requirements and soul stirring exercises of the church be ignored in our social gatherings as joyless things which must give place to the silly pleasures of the worldly-minded? If the joy of the Lord is our strength, then to be without the joy is to be without the strength. This how it is we have so few strong Christians, so many weaklings.

In a congregation of 150, and 70 of these church members, only 18 attend the week night prayer-meeting. The rest not able to attend, it is too wet, too cold, too snowy, too hot, or too dusty, yet the ball at the rink was crowded; Mrs. Brown's progressive euchre party exceeded the number of the prayer meeting, and the opera house boasted of a large attendance.

But the joyless Christians are weak- very weak. Many of them cannot get out but at one service on Sunday, and are not strong enough to teach in the Sabbath School, are unable to hold a cottage prayer-meeting, or pray by the bedside of the sick sinner. They have not strength in their tongues to speak for Christ, or strength in their feet to go after lost sheep and bring them to the house of God. They say they have no influence in drawing others to Christ, or any strength to resist temptation to sin, and really do not feel able to do church work.

Dear friends I believe you, you are indeed very weak. Take a tonic, *take a tonic at once*, you are in a bad way. There is ample provision to make you

strong. Read 15th chap. of John, Christ said, "These things have I spoken that my joy might remain in you, and that your joy might be full." Again John 16: 24, "Ask and ye shall receive that your joy may be full." Read also John 17: 13. Take your fill of joy. The joy of the Lord will be your strength, and the taste of that joy will put your mouth out of taste for the pleasures with which Satan baits his hook. A Christian who has joy as well as peace in believing, feels that he can do all things through Christ who strengthens him. Take the tonic, and you will be a spiritual giant in the Lord's service.

Our Story.

THE NEW REVIVAL.

A Story of Church and Social Life in Toronto.

BY REV. CHARLES DUFF, M.A.

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CHAPTER III.—(Continued.)

Take a slight survey of this religious gathering. I see by their dress and badges, a number of the Salvation Army lads and lasses. A few of the "Brethren" also, with their bibles. There, too, sit at some little distance apart, Judge Daly, Professor Harcourt, and Sheriff Davis. There are also a number of Sabbath School teachers well known in their own Churches, and some of them through the Y.M.C.A., as active Christian workers in the City. Probably one-third of those present are ladies, among whom, cosily seated together on a small sofa, are Miss Menzies and Miss Thompson. Other prominent Christian ladies are there; and all taken together there are materials for a religious meeting of rare and varied interest.

There are well represented at this meeting that class of people who always feel themselves invited wherever there is manifest any kind of revival movement. Of the truly indifferent, back-slidden, worldly-minded class of professors, there are really none. Those present, however, each in his own measure and manner, are alive to the importance of attending to divine realities. The source and set of the current of this movement, however, are in the quiet, observant, thoughtful class of religious people, from all denominations. This fact does

not breed intolerance toward any sudden or loud expression of emotion; nor are such expressions at all distasteful when adequate cause exists, or when those indulging in them are acting in harmony with genuine thoughts and impulses which they cannot suppress. "Amen," "Glory to God," "Hear, Hear," or even a clapping of the hands, will not be considered out of place when the soul is truly touched or lifted by some word or sentiment, into new light and new life.

As we learn to look for genuine Christian life as the natural expression of the divine indwelling of the human soul, rather than any set or formal expression of it, though sanctioned by round centuries of use, we discover that life, spread over larger areas, and cropping up under very various and unexpected circumstances. All talent finds a place for its use, and many men who would shrink from taking part in the public worship of God in Church, readily find themselves moved to service where social conditions and companionships are suitable for their doing so.

Mr. Hawkins (never before known to exhibit any warmth of interest in the religious services of his church), stood up at the precise time appointed for the meeting, and suggested that Major Cauldwell again occupy the chair, and lead the meeting. A gentle clapping of the hands all over the room indicated general approval, and the Major at once rose and asked Miss Williamson to preside at the piano, and lead the service of song. By the time that lady had made her way to the piano and was ready, the leader had announced the well-known hymn of Toplady, beginning, "Rock of ages, cleft for me." After softly and slowly running over a few bars of the tune, Miss Williamson led in a clear sweet soprano voice. All joined in singing; the different parts were well sustained; and the effect was hallowed.

Sheriff Davis, sitting by the little stand, on which rested a large, beautiful bible, was asked by the leader to read the first sixteen verses of the 16th chapter of John. Having read through the 12th verse, he paused and said, "There was certainly progressive revelation in the early church; and who shall say that this age contains all the light that the Holy Spirit has to communicate to men? It cannot be so while there are new discoveries of truth to be made in any department of its vast and boundless treasures." Slowly and measuredly he again read:—"Howbeit when he, the spirit of truth, is come, he shall guide you into all the truth." Pausing for a moment, the reader again remarked, "It just comes to me, that possibly we owe to this 'Spirit of truth' the vast discoveries of science, as well as those of Christian knowledge and char-

acter. Huxley, Tyndal and Newton had the spirit of the little child in relation to the facts and phenomena of nature, even as all true disciples have it in relation to the facts and phenomena of the Kingdom of God." The sixteenth verse read, the chairman led in a few sentences of appropriate prayer, and as he closed some gentleman started to sing, but not immediately catching or knowing the words, the audience allowed him to sing them alone. This he did in their true spirit, and with marked effect. They were these:

"Come gracious Spirit, heavenly dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide;
O'er every thought and step preside."

As he closed Major Cauldwell was on his feet to say a few opening words; but a messenger communicating to him the fact that there were many out in the hall desiring to hear, he requested the doors to be opened, and that all should make themselves as comfortable as possible in the best way they could. As many as could, sought to see into the room, and those who could not, seated themselves upon the hall stairs, or stood in as comfortable positions as possible to listen. The Major could be heard by everyone, and he spoke slowly, distinctly and clearly words befitting the occasion and the man. "My friends," he said, "I bid you all a hearty welcome to MONTVALE on this occasion. As the leader of this meeting, allow me to express the hope that nothing will be strained, but that everything will be easy and natural. I assure you that it will be my chief solicitude to secure for us all the best results of our prayers, studies and counsels. Since our first meeting, as was quite natural, a number of different reports concerning our gathering have obtained currency. What I wish to say in relation to them in a single word, is that it is not our principal work to correct these reports except as they may stand in the way of our true aims. We are not trying to advocate or establish the views of any man or class of men, but to gather if possible the fruits that the spirit and word of God have formed and ripened in the minds and lives of his people, and which need to be brought into proper shape for future usefulness. Now, you know, I am a soldier by nature as well as by profession. That means that I do not live to talk merely, but to act; not to think merely, but to do; not to hear commands only, but to obey them. To *my mind* the great need of Christianity to day is prompt obedience to the commands of our great Captain, Jesus Christ, the Head of the Church. The Church is dying of insubordination; and Jesus is saying to her, 'Why call ye me Lord, Lord, and do not the things which I say?' But in order that we may properly obey, we must understand what our Lord commands us to do. This, it seems to me, should be the burden of our inquiry now.

All the denominational or church forms, and even conceptions of obedience fail to satisfy a large class of those who follow them; and the true currents of Christian love and sympathy, thought and life, are restless for new association and new expression.

"Earnest and fervent study as to the meaning and modes of the Lord's commands cannot fail to lead to more intelligent and abiding loyalty to his person and government. And I am sure we find exquisite pleasure in such study. Before I sit down, allow me to say that I do not regard myself as placed in this position by you to be as the autocrat of all the Russias. I have made my suggestion, and if I have struck the line of the Spirit's thought in your minds, you will acquiesce; but where the Spirit of the Lord is there is liberty."

"We shall, I think, attain the very highest ends of this meeting, by making haste slowly. 'He that believeth shall not make haste.' 'Let patience have her perfect work, that ye may be perfect and entire wanting nothing.'"

When Major Cauldwell had taken his seat, some one in the congregation struck up, and all joined heartily in singing the following stanza, led by Miss Williamson on the piano:

"Always with us, always with us:
Words of cheer and words of love:
Thus the risen Saviour whispers
From His dwelling place above."

Mr. Seymour then prayed. "O, Lord Jesus, we thank thee that thou art here. Help us to come very close to thee, and through thee to the Father. Thou art our life, our support and our comfort. Impart unto us the Spirit of all truth and grace; and, thus, be our Guide. Keep us from going astray from thee; and help us truly to discern thy will and way, and to walk in them. Brood over our spirits during this hour: create in us clean hearts; and give us that holiness without which we cannot see thee. And thou shalt have all the praise. Amen."

CHAPTER IV.

A STRANGER SEA-CAPTAIN SPEAKS—SALVATIONISTS RESPOND—NEW DENOMINATION, OR NOT?—THAT NOT THE OBJECT—CANNOT CONTROL PROVIDENCE—SOME OF THE OLD ONES LIKE WINDMILLS—HARRY WILKINSON AND HIS SPEECH—JUDGE DALY APPOINTED TO BRING IN A PAPER ON THE LAW OF CHRIST.

At the close of Mr. Seymour's prayer, not a moment was lost, before a stout, dark and full-eyed, full-countenanced man arose. He was a stranger to almost all present, and bronzed, as was afterwards ascertained, by the winds and suns of

many a salt-sea voyage. The earnestness with which he spoke his first words, and the rich, full tones of his voice, fixed all eyes upon him as he said, "If I have rightly understood that speech of our Captain to-night, he has given us our true course. Keep the old ship's head to that point, and in God's good time, we shall reach port in safety. But when we have been storm-driven in bad weather for a season, we must know how to take the sun, and find out *where we are*, that we may get our true course again. Now, the church has been long laboring under stress of weather; and we need to take the Sun of Righteousness, to know where we are. Through the clouds and mists of human selfishness and sin, we must find our way to Him. He is 'the light of the world,' and they who follow Him 'shall not walk in darkness.'"

The salvationists present felt at the conclusion of this speech like "firing a volley," if one might judge by the pleasure expressed in their countenances; but they contented themselves by responding distinctly, "Praise the Lord."

At this time Mr. Brown arose, and in his usually cautious way took a different tack. He said, "Mr. Chairman, I believe what you said to be correct, Sir, when you remarked that we should make headway slowly; and for my personal satisfaction, if I am in order, I should like to ask a question. ('Certainly,' said the chairman.) Is it intended that, by the holding of these meetings, a new denomination is to be formed? Because while I am on my feet I may say, that there are so many already, that it scarcely seems prudent to work for that object."

The chairman at once felt that what he had said of the denominations or churches failing to satisfy a large class of their members in their forms and conceptions of truth and obedience, was responsible for Mr. Brown's question. And he promptly rose and said: "We—I am speaking for myself, but in doing so I doubt not I represent a number of others—are not working for that object. Truth and righteousness are the ends we are seeking—right dispositions, thoughts and lives. These doubtless can best be secured by personal and social study of the word of God, under the guidance of the Holy Spirit. But we shall not attempt to take charge of Providence, or dictate what it shall do. The general feeling of Christians whom I know, is that already there is too much of church and denomination, and not enough of proper Christian living. That I think is Mr. Brown's view also. But we cannot say what God in His providence shall do with the best endeavors of his people after the highest Christian life; whether he shall give new forms of association, or whether he shall renovate the old ones, or whether he shall do both. Wesley's work resulted in a new denomin-

ation. Whitfield's did not. Neither of them wanted that it should. The churches formed by Luther and the Reformers still live; so also does that church from which they separated."

When the chairman sat down, a man sitting only a few feet from him, with an unmistakeable Irish countenance, and a rich Irish brogue, rose to speak. He was recognized at once as Mike Docherty, a Roman Catholic by profession, but one who mingled freely with his Protestant fellow-citizens in political gatherings for the common good. With a peculiar twinkle in his eye and a slight toss of his head, he said, "Did I understand yer Riverance—yer Honor, beggin yer pardon—Did I understand yer Honor to say, *rinovate* the old denominations and churches? Faith, and yees moight as well say, 'Rinovate the old windmill, that stood where the big whiskeymill now stands!' Some of thim are as useless, and moight be dispensed with as easily. Its moighty little of the brid of loife they give, and many of their flocks are perishing. Windmills are not needed any more! Give us something to turn out the abundance of the Gospel to the people; that is loike the five steam roller mills, that can turn out of God's rich and plentiful harvests, from 1000 to 1500 barrels of flour per day."

A voice—"Look out you don't get whiskeymills in place of the windmills."

"We will git them," replied Mike, "if we are mean and silfish enough—if we love mammon more than God and our fillow min!"

At this point some one struck up,

"Guide me, oh Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty—
Hold me with Thy powerful hand."
Bread of Heaven
Feed me till I want no more!"

The congregation joined heartily in singing the one stanza, and then a moment's pause ensued, as if a digression had been made, and they knew not whether to take up the new line of thought, or to return to that which had been particularly emphasized by the chairman.

Harry Wilkinson whose seat was in the corner, a little aside from a direct view of the people generally, was seen by the chairman to be on his feet, and Major Caldwell announced his name. The name was heard with evident satisfaction; for all felt that something good and safe would be said by him. His well-known Christian activity throughout the whole city, and his generally conceded weight in Christian counsel, put everybody at once into a state of rest and expectancy, though they had no idea of what was forthcoming.

(To be Continued).

Correspondence.

THE ALTON CHURCH.

DEAR SIR,—Doubtless you will be surprised that I should address you, but however retiring a person may be naturally, sometimes the force of circumstances will not permit such an one to occupy that position. Such is now my excuse for soliciting your assistance.

It is the intention of the Church Building Committee to have the new church building so far completed by the middle of March, as to be able to hold in it concerts, etc., to help pay the present existing debt, therefore enabling completion of work. At a meeting last evening I was appointed one of a Committee to secure music for a concert to be held as soon after the middle of March as possible. Already some of our churches have kindly responded to our call for help, and the idea has now presented itself to me that if some church cannot give money, it may be they have help for us in their church by having enough musical talent to volunteer a concert or entertainment here, as foreign talent is usually desirable. What I want to ask is, "what sister church will be first to volunteer to come and give a concert or an entertainment? Of course we would provide for them when here, and if necessary even pay travelling expenses of a sufficient number.

Hoping I have expressed myself clearly enough that you may not have trouble to know what I wish you to write, and that I may not be laughed at for my pains when my idea appears in INDEPENDENT, as I have been told I would be—nothing like good encouragement when trying to use one talent. Am afraid the laugh will not be this month. However, my writing will accomplish something; enclosed you will please find two dollars (\$2) for INDEPENDENT. Lately it has been worth while to look between its covers. "The prayers of a righteous man availeth much." Pray for us, so much needed.

Alton, Feb. 24, '88.

ANNIE McCLELLAN.

[Sorry this was a little too late for last month, but do hope the friends of the cause will help the Alton Church. The burning of their beautiful church was a terrible blow—from which they are only beginning to recover.—ED.]

News of the Churches.

YARMOUTH, N. S. The Tabernacle Congregational Church, Yarmouth, Nova Scotia, has recently held its annual meeting. We are glad to be able to report progress all along the line. The financial statement for 1887 is a very encouraging account.

SUMMARY.

DR.

To Pastor's Salary	\$1200 00
" Insurance and Taxes	102 55
" Fuel and Light	211 42
" Hymn and Anthem books	25 33
" Union and "Currie" Memorial	15 00
" Home and Foreign Missions	111 96
" Poor of Church, and College	47 50
" Renovation (Church and Psg.)	398 81
" E. Scott (loan)	100 00
" Tuning Organ	25 00
" Sabbath S. books	64 36
" " Periodicals and Pic-nic	43 10
" Incidentals	123 49
" Balances to 1888	104 34

\$2582 86

CR.

By Balances from 1886	\$ 106 94
" Receipts from all sources	2475 92

\$2582 86

STATISTICS.

Church Membership, Dec. 31, '86	109
Additions during year	7
Removals by letter	2
	— 5
Present membership	114
Average attendance at S. School	110
No. of Books in Library	409 vols.

The following is a list of the officers for the ensuing year:—

Church organized January, 1847. Pastor, Rev. Wm. McIntosh. Settled Oct. 17th, 1883.

Deacons: J. D. Dennis, Esq., Thos. Ritchie, Esq., R. Ellenwood, Esq., W. T. Sterritt, Esq., Capt. E. Scott. Sec., J. D. Dennis; Treas., W. E. Perry; Asst. Treas., Louis A. Clements; Chorister, W. E. Perry; Organist, Mrs. J. A. Perry; Asst. Organist, Miss Julia Hilton; Auditors, Jonathan Horton, E. N. Clements.

Musical Committee, Mr. E. S. Williams, Mr. W. E. Perry, Mr. W. T. Sterritt, Mrs. J. A. Perry, Mrs. S. Killam. Seating Committee, E. S. Williams, Eben Scott.

Sabbath School: Supt., The Pastor. Vice-Supts., J. D. Dennis and Robt. Ellenwood; Sec.-Treas., J. A. Perry; Librarians, A. P. Lewis, Ernest Clemens, H. H. Horton, Robt. Williams

This church is sustained by voluntary contributions. Pews are allotted, not rented. Strangers are always welcomed.

ZION, TORONTO. The Annual Social was held on the 28th of February. Tea was provided by the ladies in the church parlors, after partaking of which, the company adjourned to the lecture hall.

There was a large attendance. Mr. David Higgins expressed his pleasure at seeing so many present, especially was he glad to have with him on the platform, the Rev. Mr. Cuthbertson, of Woodstock, ex-chairman of the Congregational Union of England and Wales, who had supplied the pulpit on the preceding Sunday, and who would deliver an address during the evening. The financial statements for the past year, printed and distributed through the meeting, showed a very satisfactory state of affairs, considering the peculiar position of the church so long without a pastor, all the accounts having a balance to the credit. The total amount raised was \$3,487, including \$361 for denominational objects. Reports were also presented by Mr. George Pim, secretary of the deacons; Mr. Wm. Freeland, church-secretary; Mr. J. L. Dawkins, Sunday School Secretary; Mr. V. E. Ashdown, for the Woman's Missionary Society; Mr. John Adams, for the Foreign Missionary Fund; and Mr. A. F. Wickson, for the society of Christian Endeavour. The statements submitted, all go to show that the efficiency of the various departments of church work has been well maintained. Mr. Cuthbertson in his address said, that he was agreeably surprised at what he had heard, and congratulated the church: he made an offer to come again in the course of a few weeks and lecture for the benefit of the young people; this announcement was enthusiastically received. The church has extended a call to the pastorate to the Rev. J. Jackson Wray, of Whitefield's Tabernacle, Tottenham Court Road, London, England, the salary offered being \$4,000, for which a special guarantee fund has been subscribed; a reply has been received from Mr. Wray, on the whole favorable, but he cannot make a final answer until after his return to England, in April. The choir rendered some very fine musical selections; Mrs. Crook singing two beautiful sacred solos. A pleasing feature of the evening, was the presentation by Mr. Ashdown, on behalf of the Sunday School, of a purse containing a ten dollar gold piece to Miss Ada Snarr, late organist of the School, in acknowledgement of her valuable services. The church has appointed Mr. L. H. Pease, 42 Henry Street, to promote the increased circulation of the "CANADIAN INDEPENDENT," among the members of the church and congregation.

FROME.—The Young People's Mental Improvement Society of this place is growing both in interest and numbers

The Association meeting of the Frome, Shedden, and St. Thomas churches was held Feb. 16, in the old church in this place. Delegates and others were present from Shedden. None of our St. Thomas friends were present. The afternoon session com-

menced at 2.30. After opening services by our pastor, Mr. A. Horton was appointed as chairman. Discussions were held on Sunday School work, prayer meetings, church meetings, foreign missions and finances. This profitable and interesting meeting was then adjourned to 7.30 in the evening. The evening found us again in our places, but the attendance was larger. Owing to the absence of Rev. W. F. Clarke, whom we expected to preach for us, Rev. Wm. Claris took charge of the meeting. After the opening services he answered several questions of interest, which were handed him by members of his afternoon service. His remarks for the evening were founded on Romans, 12 : 9 ; showing very clearly the truths and strength contained in the passage. After the service, communion was held. This will be long remembered by all that partook of it, for it will be the last time the opportunity will be given us to commune with distant friends in the old church.

The building committee expect to commence the new church in a month hence. All the material is on the ground now.

MAXVILLE.—The Women's Missionary Society connected with the Maxville Congregational Church held a public meeting on Wednesday, February 29th. The chair was taken at 8 o'clock by Mrs. Macallum, president of the society. She was accompanied to the platform by the secretary and treasurer of the society, Mrs. J. McDougall and Mrs. McEwen. During the evening Mrs. McNaughton, of the Presbyterian, and Mrs. Shearman, of the Baptist Church, also Mrs. Cowan and Miss Wood, president and secretary of Ottawa branch, occupied seats on the platform. After opening exercises, the president addressed the meeting, noticing the significant fact that only in a Christian land could such a gathering presided over by women, take place. The reports of the secretary and treasurer showed the society to be in a flourishing condition. It has given more than \$500 to various objects during the six years of its existence. The juveniles reported three mission bands in operation from three to five years, which have given altogether about \$275. A missionary recitation by the little ones and a song, "Gipsy Boy," by a member of Maxville band filled up their portions of time.

Mrs. McNaughton, Presbyterian, being more familiar with Gaelic, addressed the meeting in that language (said to have been spoken in Eden). The address, though short, was much enjoyed by all who understood. Mrs. Shearman brought the greeting of the Baptist Society, and extended to sister societies a standing invitation to visit theirs. Mrs. R. W. Cowan, of Ottawa, delivered an able address on the fulfilment of prophecy in African missions. This is noticeable in three lines,

the translation by Dr. Krapft of the Bible into the Swahili language, understood more widely than any other African tongue ; the discoveries of Livingstone, followed by Stanley's journey across the continent and the formation of the Congo Free State, of which may be said, "Kings shall be thy nursing fathers, and queens thy nursing mothers."

Rev. Mr. Macallum summed up the evening's proceedings in a few happy words and the meeting closed with the Doxology. The choir sang several times during the evening, adding to the interest of a very pleasant evening.

TORONTO, WESTERN.—In the *Evening Telegram*, Toronto, 25th February, was a double-column sketch of the church and its work, and its pastor, the Rev. A. F. McGregor, with two outline woodcuts of the old church ; as well as a description of the beginning made for building the new church—a cut of which appeared in these pages in September last. The ubiquitous city reporter interviewed Mr. McGregor ; first, remarking in his notebook,

He is a kindly-spirited man, popular and energetic, with just enough of the Scottish firmness in his make-up to give a positive character to his work that proves so effective. He will find his new church a wonderful help to him in extending the interests and usefulness of his own denomination.

"How do you like your work among your people?" asked the reporter.

"I am pleased," said he, "and enjoy the work. I have had discouragements, but the people are loyal to me. I have considered them and they have done the very best for me, and they are appreciative."

The corner-stone will be laid in April, and the new church will be finished in autumn.

WINNIPEG.—We have a handsome brick church, and we have it well occupied. It will seat over a thousand. The prayer-meeting is well attended ; last week there were a hundred and fifty. About 160 in the Sunday School. A large Bible-class. All things in all departments seem to be very happy with our new pastor. I think he feels happy, and the prospect is very pleasing. The indications are that the Master is with us. Pray for us !

[With the above Winnipeg correspondence, come 15 new names for the INDEPENDENT, prepaid. A good example.—ED.]

PINE GROVE.—From the financial statement, printed at the beginning of the year, we find the weekly offerings to have amounted in 1887 to \$190 ; and the whole income for the year, \$403. The Home Missionary contribution of the church was \$24 ; and to the College \$20. The Ladies' Aid Society raised \$57 ; which was carefully and thoughtfully expended. The S. S. raised \$78, and

spent \$40; leaving for the present a balance on hand. And the "Willing Workers" have made a small beginning. The church is somewhat weak, financially. The members should carry on a good lively week-night Mission in Woodbridge.

TORONTO, HAZELTON AVENUE. The anniversary services were held on Sunday, March 11. The Rev. John Burton, B.D., preached an appropriate sermon at 11 a.m. from Is. 52: 1, "Awake, awake, put on thy strength, O Zion." Rev. Coverdale Watson gave an able discourse at 3.30, from I Cor. 3: 6. He emphasized, (1) Human imbecility, (2) Human inefficiency, (3) Divine sufficiency. At 7 o'clock, William H. Howland, Esq., ex-Mayor, spoke to a very large congregation, basing his remarks on "Christ Beyond"; John 10: 10-12. Many were deeply impressed with the preacher's simple, clear and earnest exposition of the Word of God. He put very forcibly the error of the day—"The arranging God's Word on one side, and self on the other," saying:

"We know better. . . . The age demands definite absolute truth. . . . Man must get off his own ground to the Christ beyond. . . . Salvation is a *touch* of the Son of God. . . . Christ will have everything, or nothing. . . . Formalism is trying to be saved by standing on a scaffold, and not on the road."

All the services were much appreciated, and the church was cheered on in the good work.

Our annual social was held on Monday evening following. There was a good attendance of the church and friends. After an excellent tea provided by the ladies, the platform meeting was addressed by the Revs. J. W. Jolliffe, A. F. McGregor, B.A., and R. Robinson. Miss Wetherald, Elocutionist, with her usual ability, gave a selection from Longfellow, "King Olaf," and in response to a hearty encore, she gave "Where the Brakeman went to Church." Miss Howell sang sweetly two solos during the evening. A few remarks from the pastor brought a pleasant reunion to a close.

On Wednesday evening March 14th, the annual business meeting was held. Reports from the different branches of the church work were presented. All the reports were encouraging. The pastor's statement showed that there had been no deaths during the year. 26 new members had been received. The membership of the church is now over 150. All are grateful to the great Head of the Church for the spiritual blessings of the year. The financial report showed that some \$1300 had been raised during the year. The S. S. room had been beautified, a furnace added to the church and other improvements. The S. S. reports an average attendance of about 170. The Society of Christian Endeavor reports a membership of 52, and a year of helpfulness to the church. The general report is hopeful, as was manifested by the statement of deacon John Wightman. The attendance at our annual meeting was large. The officers for the year were appointed as follows: Church Secretary, Mr. David Scott; Treasurer, Mr. Henry Wickson, deacon; Treasurer of the Fellowship Fund, Mrs. Geo. Scott.

Church property committee, Messrs. Deacon Bryce and Mr. Taylor. Two deacons, Messrs. Henry Amos, and Chas. Page. Ushers, Wm. Mellville, R. V. Rippon, Wm. Davis, and Mr. Roberts. The various societies of the church are all doing a good work. The city of Toronto is growing rapidly towards the north and west, and more and more is there need for a vigorous Church of Christ on Hazelton Avenue. Our numbers are not great, our financial ability limited, but a willing people are devoting themselves to the work for Him who has said, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

TURNBERRY CONGREGATIONAL CHURCH.—A public tea and social meeting was held in the above church on the 8th March. The tea was all that could be desired, and reflected great credit on the ladies of the congregation for the way in which it was got up, and secured a vote of thanks from the entire audience. The social meeting consisted in singing, recitations, readings and speeches. This was presided over by Robt. Currie, Esq., J.P. Miss Longley presided at the organ. Mr. Gracey gave some readings. Miss Billingsby sang some pieces, as also several others. Miss Currie gave a beautiful recitation on "Rest." The choir sang in quite a new style, the old hymn, "All hail the power of Jesus name," and we had a good speech from Rev. Dr. Ward, of Wingham, on "Union"; also from Rev. Mr. Smith, of Wroxeter, on the "Utility of Social Gatherings to the Church." The Pastor also addressed the meeting, which closed a very enjoyable evening. The result of the above was, that it was decided to have another tea meeting the next night, which also came off well, and the results of the two were between \$40 and \$50 towards the Church and Sunday School funds. We had good attendance both nights.—*Com.*

STRATFORD.—This church has extended a call to Mr. J. P. Gerrie, student, to take effect at the close of the college course, should Mr. Gerrie accept. At the anniversary services of the church, Rev. T. Hall preached, morning, afternoon and evening. The attendance was good all day. The annual social was held on the following evening. Rev. W. Cutthbertson, B.A., and Rev. Geo. Pullar, being present. A most enjoyable and encouraging meeting was held, and a fair sum of money realized. This church is reviving, and with a speedy settlement, will give a good account of itself.

LISTOWEL.—Rev. W. Burgess, pastor, resigned in February; resignation to take effect on April 1st. It was reluctantly accepted by the Church; for Bro. Burgess' preaching we understand to have been more than ordinarily acceptable. The local

press speaks highly of Mr. Burgess. His future is not settled; there are some good openings for him in the United States, but his preference would be for a suitable field in Canada. We hope the Listowel friends will soon fill the vacancy; for few things work more against a church than a long vacancy in the pastorate.

UNIONVILLE, PINE GROVE, AND HUMBER SUMMIT. Last November, the Unionville pastorate was enlarged by the addition of the churches of Pine Grove and Humber summit. The Unionville pastor has now all the work he wants—of territory and people, quite enough. Before "federation," these fields were weak; were asked to die; they would not die; they got married and are prosperous in the union! A scheme bridged the gulf:—

"The heart may find its hope deferred,
But scheming keeps the way bright."

Unionville church, in November, held its annual bazaar, which in addition to home patronage, was honored with a deputation of Pine Grove friends, who courted the good nature and grace of the Unionville people, to the extent of a return sleigh-load of visitors, to the Pine Grove New Year's "Tree." Date of this *tree* and entertainment, Dec. 29. A missionary tree; in fact, an all-round missionary effort. City missionary Hall, of Toronto, told us of home-destitution and needs, the aspect of foreign field was presented by the Rev. G. G. Braithwaite, R.A., of Oberlin, Ohio, (formerly of Unionville Church) in a masterly review of half an hour. Facts, figures, missionary spirit, and proofs abundant, evidenced his knowledge of, interest in, and zeal for this work.

Sunday, February 19th, in the church at Unionville, were held anniversary dedication services. Rev. L. W. Bowen (late of London, England) of Manilla, preached morning and evening. Compliments are nowhere; facts must be told, to do the brother justice. He will fulfil, we think, all the strong-toned prophecies of the superintendent of missions about him. As a preacher he is good, evangelically good. He is a fine good brother. Know him. Get him to give you a service, or a Sabbath, he is a brother who can earn his expenses both ways! In connection with this anniversary service was held an oyster supper, Monday evening. Not much can be said about the supper, more than it was the handsomest spread of the kind that most of us ever saw. Pine Grove and Humber Summit were there in force; two sleigh loads, besides cutters full, came from these places, and then Markham friends, true to their spirit and custom, came in numbers and cheerfulness, sufficient to insure success. W. A.

Wallis, Esq., of Etobicoke, Pine Grove Church, occupied the chair.

A few evenings ago, a number of the friends of Miss Sarah A. Jeffery, organist of Pine Grove Church, called to see her at her father's house; said their kind words, wished her happiness in her new sphere and home, and left with her a sensible present, to witness their appreciation of her services as organist. She has moved to Tottenham.

Five and a half weeks of special services at Pine Grove, conducted by the pastor, did both pastor and people good. Special services are now in progress at the "Summit." Rev. T. Hall visited this field a few evenings ago, in behalf of home missions. His zeal is inspiring, his address good.

Also worthy of notice, are the following efforts by Pine Grove. Congregational tea held after annual business meeting in the church; relief social at the parsonage for Rev. Mr. Cox; tea and sleigh-ride for the Sunday School. Enough to say that all these things were worthy the name they bore. Also Unionville S. S. Anniversary was well arranged for, and its happy issues pleased all concerned.

W. F. W.

GARAFRAXA.—The members of the choir of this church provided us with a genuine treat one evening recently. They secured the services of Miss Jennie Wetherald, of Toronto, and interlarded with musical entertainment the programme thus provided. Our good humored pastor, Rev. J. W. Wright was in the chair, and all had to enjoy themselves. At the close of the evening the tender comments and tear-stained faces testified that Miss Wetherald's "Little Rocket's Christmas," and "The Story of Old Robin," had found the way to the tender spot in man's anatomy. Although under considerable expense, there was a comfortable surplus in aid of the Manse Fund, left in the hands of the committee.

It is not often that your tidy columns bear any news from this quarter. On that plea I would crave a few lines more. We feel that in this neighborhood we have been peculiarly blessed this winter. While our neighbors to the south of us a few miles, have been complaining for want of snow, and those to the north have been living somewhat after the manner of the Esquimaux—we have been revelling in just enough, and not too much of the good things of winter; namely, frost and snow. The members of our congregation, knowing what fun there is in a sleigh ride, assembled in loads the other evening, and made a *raid* upon the family of one of our members, Mr. Wm. Boyle. Fortunately, Mr. Boyle's house and stables are like his heart—large, warm, and hospitable. When all had assembled, Miss Smith (Mr.

Boyle's step-daughter) was presented with some valuable plate, a dressing case, and an album, as a slight acknowledgement of the patient, untiring service, rendered as organist in the church. After relieving the baskets of the good things provided by the ladies, and otherwise regaling ourselves, the hour for leave-taking came all too soon. With a hearty hand-shake from the genial host and hostess, we drive away, feeling better for having thus met.

F. M.

WOOD BAY, MANITOBA.—We are trying, as best we can, to preach the gospel, and to make our principles known in this locality. At present we are not able to tell that we have made much progress during the cold season, yet I believe that we have been (though slowly) moving in that direction. The cold weather (owing to the inconvenient places in which we had to meet for worship) has greatly interfered with our work outside Wood Bay. The attendance at Wood Bay has been very good, though on some occasions the thermometer was as low as 40 below zero. During the month of February, the Methodist and Presbyterian ministers and myself, were engaged in special meetings at Pilot Mound. Some good has been accomplished; quite a number have professed faith in Christ. It is doubtful whether any of them will unite with us, seeing that we have no place at Pilot Mound, where we could meet at a convenient hour on the Lord's day. This has been a great drawback to us, ever since I came here. However, we hope that before long this difficulty will disappear. As soon as the warm weather comes (D.V.), I expect that we shall be able to have an evening service at Pilot Mound. I have got the promise of a hall for this purpose; I presume the rent will be quite reasonable.

This winter has been rather severe, yet we did not suffer much from the cold; I believe this is a very healthy country. I am now a little over sixteen months out here, and during this time I *have not been called to see a sick person*: for which I am very thankful. Last year's abundant harvest has caused men in general to take courage, and to look forward to a great future for this province: The debts and difficulties which occurred during the time of the "boom," will soon vanish away; villages and towns are beginning to look brighter. I am told that during the coming season, quite a number of new buildings will be erected at Pilot Mound, and from what I hear from all quarters, I believe that a new church edifice will, before the end of the year, in most villages attract the eye of the passer by. I cannot say much about ours, save that I wish we were able to erect one just now.

J. M.

WINGHAM.—A valuable organ was recently purchased by the church here, and on Sunday morning, March 11th, was opened by Mrs. Ward, free of debt; the whole purchase money having been raised at three socials which were held in the homes of the members. At the last annual meeting encouraging reports were presented, showing marked increase in the congregation, the finances, and the church roll. Many improvements have been made for the comfort and convenience of worshippers; amongst which may be mentioned—the church and school room have been thoroughly cleaned, the church "re-matted," a new fence in the front of church, and other improvements; so that now the church is one of the most comfortable and attractive in the town. The Treasurer closed his financial year—for the first time in the history of the church—with a balance in hand.—*Com.*

GUELPH.—Carrying out the church-visitation scheme of the Western Association, delegates from Garafraxa, Belwood and Fergus churches, with their pastors, met in Guelph on the evening of February 15th, in the Congregational Church. Short addresses on church life and work, and on our denominational work, were delivered by the Revs. J. C. Wright, C. S. Pedley, Thomas Hall, D. McGregor, and by the delegates present. After the meeting proper, the delegates and friends partook of refreshments and parted; having greatly enjoyed the opportunity thus afforded for the fellowship of the churches. Such visits must do good. They do much to inform and to stimulate. In varying form, may they continue to be made.

BARRIE.—The anniversary services in connection with the above church, took place last Sunday and Monday. On Sunday special services were preached by the pastor fitting to the occasion, and on Monday evening a very enjoyable evening was spent at the anniversary entertainment. The program embraced solos, piano duet, violin solos, anthems, and addresses by the Revs. D. D. McLeod, Geo. Leech, W. H. Barnes, and Mr. Black, the pastor of the church. Tea was served in the school room. The pastor was in a very happy mood, and the members of the church made themselves very agreeable to the numerous gathering. This church is evidently prospering under Mr. Black's pastorate.—*Barrie Paper.*

HUMBER SUMMIT.—We had the opportunity afforded us a few days ago, of visiting this church. They were carrying on meetings from night to night, all by themselves; and we preached two evenings in succession, and twice on Lord's Day, March 18. There are a fine lot of young people

there, and some of them were beginning to put on Christ. *Aquila and Priscilla* live there; and have been instructing their young neighbors "in the way of the Lord more perfectly," for many years! and the fruits are now apparent. Oh for more of such steady, faithful labor. In the associated church at Pine Grove, some good has also been done. A young matron told us of her father-in-law, who had been lately converted; and (about seventy years old) was *learning to read*, that he might know more of the Word of God! Last week, in the Pine Grove meetings, he was speaking of Christ, and ended by saying, in his broad North of England dialect, "I just *threw myself at Him!*"

PARIS.—A number of visitations from neighboring churches, have been indulged in by the churches in the Brantford district. We prophesy they will be continued. The last of the series was on 14th February, at Paris. Visitors came from Hamilton, Woodstock, and Burford. The speakers were Rev. John Morton and Mr. Bale, of Hamilton; Rev. William Cuthbertson, and Messrs. White and Watson, of Woodstock; and Mr. Rutherford, of Burford. No more effectual way could be devised, whereby strong churches may help weaker one, or one church encourage another—and be encouraged itself!

FRENCH BAY.—An Indian brother, a member of this church among the Ojibways, called on us a few days ago. He was full of the praises of the Rev. Thomas Bigcanoe, the native pastor. The church is growing in knowledge, zeal and influence. He says the Sabbath congregations can hardly be accommodated any longer in the building. We have written to the pastor, asking him to furnish the INDEPENDENT with an account of their present state and prospects. In the meantime, we are glad to know that the cause is flourishing.

WOODSTOCK.—The hearts of the Scotch people of our town were made glad last night, by a genuine Scottish entertainment, given in the lecture-room of the church, under the auspices of The Young Peoples Church Aid Society. The room—which was crowded to the very doors, many being compelled to stand—was handsomely decorated with mottoes in both Gaelic and English (quotations from Burns and others) formed upon the walls with sprigs of evergreen. Branches of heather—imparting an air of genuineness to the scene—were scattered here and there throughout the room, and tartans from all the representative clan—homes of the neighborhood, lent their festooned beauty to charm the beholder. The chair was occupied by G. R. Pattullo, Esq., County Registrar; and he filled it with great grace and

efficiency. Tea was served from 6.30 to 8.30, and the tables fairly groaned beneath their load. Four immense "Kings," (prepared by good Mrs. Munro, former cook to the Duke of Buccleugh), proudly steaming, filled the room with their rich and appetizing aroma—crowdie, scones, oat-cake, short bread, seed-cake, etc., etc., all contributed to delight and satiate the Scottish palate. But the enthusiasm of the meeting centred in and revolved around the haggis, "Great Chieftain of the Pudding race"—wonder of the ages in this line—Tartan bedecked maidens, assisted by killed waiters in abundance, enlivening the scene, and rendered the whole "a thing of beauty" and joyous festivity. The balance of the evening, or to nearly 11 o'clock, was spent in the regalement of Scottish song and story; and seldom, if ever, had a more delighted and thoroughly satisfied audience assembled in the good town of Woodstock. The net cash proceeds of the entertainment will be about \$90; which besides being a great encouragement to its promoters, is a substantial help to its Building Committee. Our next evening will be a lecture by the Pastor, on "William Ewart Gladstone," under the auspices of the "Ladies' Circle"; to place them in funds for the preliminary expenses of the Bazaar, which they contemplate holding in the autumn.—*Com.*

PORTAGE LA PRAIRIE, PILGRIM CHURCH.—An interesting ceremony took place on February 20th, when a Congregational Church was organized in Portage la Prairie. The Rev. Hugh Pedley, B.A., of Winnipeg, being present, was elected chairman; and Mr. W. B. Unsworth acted as secretary. A statement was made enumerating the steps taken towards, and the reasons for organizing a Congregational Church here.

It was then Resolved, on motion, "That we proceed to organize as a Church." Afterwards the names of the nine covenanting members were read, and all standing, assented to a covenant and basis of belief, prepared and read by Mr. Gerrie. A verse of "Blest be the tie that binds" was sung; after which the members affixed their names to the Church Covenant.

The new church voted to be known as "Pilgrim Church," and then formally elected the Rev. A. W. Gerrie, B.A., as their pastor. Mr. Pedley offered an installation prayer. Messrs. John Dodimead and W. B. Unsworth were elected deacons, and Mr. Unsworth secretary and treasurer as well. The organization proceedings concluded, Mr. Pedley preached an appropriate sermon bearing upon the newly organized church.

On the following evening a public meeting was held, at which stirring addresses were delivered by Mr. Pedley, and ministers of the town. A splendid musical programme was also rendered. This

concert netted upwards of thirty-five dollars for the organ fund. On Wednesday evening, Feb. 29, the first business meeting of the church was held. Three young men were admitted to membership. A constitution was adopted, and a gratifying financial report presented by the treasurer. This report showed that we had paid in full for organ, met all current expenses, such as hall rent, advertising, purchase of needed books, etc., and had a small balance in the hands of the treasurer at that date. Our next undertaking must be a meeting house. A growing interest is being manifested in our meetings, and we are not without evidence of good done. May the Lord own and use this new enterprise in the advancement of the Kingdom of Christ and the redemption of man.—*Com.*

SARNIA.—The writer of this note had occasion to spend a day in Sarnia (16th ult.), and called upon our esteemed brother Mr. Black. Our friend is evidently making himself felt for good in that town. Attendance is doubled, and in a much needed part the good work is carried on. The friends who aided in lessening the debt burden may rest assured that their contributions are well invested. May our brother continue long on his good work
B.

MAXVILLE AND ST. ELMO.—The friends in these places gathered in the Parsonage on the evening of the 17th February, to make a donation visit. The evening being fine, a large number was present. The evening was pleasantly spent in social intercourse; all seeming to enjoy themselves. After refreshments were passed round, and prayer by the pastor, the cheerful company took their departure, having left behind them substantial tokens of their visit in cash and goods.—*COM.*

VANCOUVER, B.C.—Rev. J. W. Pedley, late of Georgetown, was married on 7th March, to Miss Charlotte Reed, of Georgetown. The happy couple were in Toronto March 8th, ready to leave that night for the Pacific Coast. Mr. Pedley having been appointed by the Missionary Society to labor in Vancouver City. He says, very neatly, *appropos* of his marriage, "We propose attacking Vancouver together!" Our best wishes follow them: and may his energy and talents be a blessing in that young city of the West!

BOND STREET CHURCH.—The demolition of the old school room has commenced, only the bare walls and roof remaining. It is expected that the new building will be ready for occupancy next fall. Fourteen new members, many of them young men and women, were admitted on last communion Sunday. The salary of Sexton Totterdell has been

raised to \$650. Mr. Totterdell is an ideal sexton, and deserves all the praise and remuneration he gets.—*Canadian Advance.*

PINE GROVE.—At the entertainment noticed in our last, by some oversight, our correspondent omitted the names of Rev. Mr. Braithwaite, of Oberlin, Ohio, who made an excellent speech—and Miss Clarkson, of Unionville, who gave some good recitations. Better late than never; and these friends have the thanks of the church for their assistance.

TORONTO, SPADINA AVENUE.—A very pleasant and successful social, to help to furnish the new church, was held at the residence of Mr. John Lucas, 239 Spadina Ave. About a hundred were present. Refreshments, musical selections, readings by Miss Wetherald, and others, and pleasant conversation, agreeably filled up the evening.

WATFORD is reported as being anxious to build a better and larger tabernacle. It is a good plan too, to gather the chief part of the funds—all, if possible—before the building is erected. Avoid debt! It often saps the spiritual energies of the church for years.

MR. HALL'S LETTER.

Dear Editor,—I have fallen behind in my correspondence so far that I despair of ever overtaking it. For some months past I have yielded my space in the C. I. to others, who have ably pleaded for missions; especially for Foreign Missions. And so earnest have these writers been, and so generous have both your predecessor and yourself been with your columns, that we begin to regard the Magazine as a Foreign Missionary Advocate, pure and simple. A right good use this, to make of the CANADIAN INDEPENDENT. May the Foreign Missionary spirit become a thousand fold more intense than it is! Yet I have hope it shall not be so, to the injury of the Home Missionary work. For in this Home Missionary work we have the *base of supply*. Out of it comes the churches that support College and Foreign Missions. Here we find the men and the women who work for temperance and missions at home and abroad. Neglect your base of supply and the army will soon diminish and perish. We need to be constantly reminded that we are living in a vast country, with an ever-increasing population; and a popu-

lation in thousands of cases wholly unable to support the institutions of religion, without assistance from those more favorably situated than themselves. It needs to be reiterated again and again that many, nay most of our Missionaries throughout the Dominion, are struggling along in their noble work, on a very scanty subsistence; that they are doing good work for Christ, their fellow men, and this new country. They deserve support, generous hearty support. We must be also reminded that doors of usefulness are opening to us, all over the land. Doors that may be entered by others, or closed to us forever, while we hesitate or delay. There is no call so loud as this; no work that can for one moment compare in importance with preaching the Gospel, and planting Christian Churches, in a great new country like ours. This work will not only influence the destiny of the present generation in this land, but will likewise influence the destiny of generations yet unborn, on this and other Continents. Let there then be no abatement of Foreign Missionary zeal, but let there be a thorough revival of interest in the work at home.

The time has fully come, when the Home Missionary Society should hear from all the churches, and when auxiliaries, as well as churches, should manifest their interest in the society's operations, by remitting their annual contributions; and all should remember that it is expected these will be *double* those of last year. The work has steadily progressed from year to year; and with the expected support, a further and still greater advancement can be made in the future. We have broken ground in several important places in Ontario within the past five years; and more recently still, in Manitoba and British Columbia. There is no limit to the possibilities of the work to be done in coming years. And we need not despair either of receiving men or means with which to do it. In the report of 1881-82, the income of the Missionary Society, including the Maritime Provinces, was \$4,521. In 1887-88 the income was \$3,366. Nearly double that of six years ago. It may be too much to expect that amount to be doubled in one year; but there is no reason why, within a very few years, the regular income should not be from sixteen to twenty thousand dollars per annum. *It must be*, if we do our duty, and keep

pace with the growing demands of our country. At this moment there are important centres in Ontario, where we should be doing our share of Christian work. In some of these we have made a beginning, but for lack of sufficient means we have either wholly abandoned, or so fitfully and inadequately supported the new enterprises, that they are a weakness rather than a strength to our denomination. Some time ago, I visited the village of

TILBURY CENTRE.

This is a rising place, on the Michigan Central, surrounded by a fine country. The population is increasing rapidly, buildings going up in all directions, and there is every prospect of a large town. A few years ago a new church was built, and it is out of debt. There is no resident pastor in the place, or was not when I was there. We have not had a settled pastor there for some time, and when we had one, he was so poorly paid, that he became utterly discouraged. Student Watt did excellent service during part of his vacation last year, but it has been without any supply since.

There is a small church in the country, where the late Rev. Mr. Burgess labored for many years. I have no hesitation in saying that there is no more promising, and few more needy fields in the whole of the Dominion. Probably a student will be sent for this summer, but we want to put a strong man there in the field, and give him adequate support. Do this for a year or two, and you will have a self-supporting church, that will be a blessing to the community, and a strength to the denomination.

ST. THOMAS

may be quoted, as another illustration of the old saying, "The destruction of the poor is their poverty." Here we found a suitable building in a splendid locality for mission work, but the property had to be paid for, and all the expense of maintaining public worship in an expensive city, met. We were obliged to work with "Supplies," or Student help. Then we placed a minister, on a stipend of \$500 a year, and expect him to carry the whole burden, and gather a congregation, pay interest, insurance, and be as happy and cheerful as an angel. The thing is impossible; we want men to make bricks without straw. The same diffi-

culties, only in a less degree, were experienced in

STRATFORD AND WINGHAM,

and other places. We want to be in a position to say to the very best man we can find, "Go there, and the society will support you for a few years." Then, instead of having feeble dying causes to cook and care for, from year to year—self-support would soon be reached, and we would all be encouraged.

We should have a church in Windsor, and with the power to make a beginning in the proper way, we could very soon have a strong one too. The same could be said of a score of other place. We should, without delay, begin in Brandon and Calgary. We are needed there, and to complete even our outposts, or centres, in that far-off part of our country, we should not delay another month.

And while we are pleading for the West and North-West, we must not overlook or neglect the far East. To mention only one point in Nova Scotia, where at this hour we should be putting forth our best efforts.

KINGSPORT.

This is the terminus of a projected railway, an important harbour, where steamers are constantly calling, (even from England last year). We have a small cause in this place, that has been without a settled pastor for years. The little band keeps together, hold their service, carry on their Sunday School, and such other work as they can. There is no church of any denomination in the place; services are conducted in a hall. Our people intend to build: and with the encouragement that we would like to be able to give them, great things might be done all through that beautiful Cornwallis valley.

There are several other most needy places in Nova Scotia, which we are not able to enter, for the same reason that we are not able to enter promising fields in the West. The Maritime Provinces are drawing upwards of £200 this year more than they contribute, but the work is one; and if the society has the means, it will work for the Lord, in every part of the land, making no distinction between east and west. We can get men—good men, able men, scarcely a mail but I have letters from men who have succeeded in the mother country, who are anxious to come to

Canada. Yet to-day we have some ten or twelve vacant pastorates; and we fear some of them will remain vacant, for the same reason that other promising and needy fields must remain unoccupied by us—*lack of means*. Should these things be? Who will devise liberal things? If only a few generous, right-hearted men would set the example of attempting great things for God and country, it would be done! Let each reader ask, "*Lord what wilt thou have me to do!*"

I am, very truly yours,

Kingston, Ont.

THOMAS HALL.

WARM HEARTS IN COLD REGIONS.

When the thermometer gets away down to 50 below zero, or a blinding blizzard rages without, and sometimes creeps into our houses as well, it is comforting to know that whatever else may fail, folk living in frigid climes may have hearts as warm as any to be found elsewhere in the world. One thing that will forcibly strike a new comer to this country will be the warm, cordial welcome extended from almost all classes of the community. The people are friendly, sociable, and endeavor to make those who come to dwell among them feel at home and happy. And I think it will be generally acknowledged that few places can surpass Portage la Prairie in this respect. Readers of the INDEPENDENT who contemplate removal to the West will take a note of this, as also of the fact that we have a splendid agricultural district round the Portage. It is acknowledged that there are no better farm lands in the Province than the Portage plains. We have a town which up to the present has proved itself exceptionally healthy. The site, though on the level prairie, is high and dry. We have two railways, and if we are to believe the politicians, by October next we are to have another connecting us with the Red River Road by way of Winnipeg. Wood is plentiful, and at the present time as cheap as it is in Ontario, there being a large tract of bush land to the south of the town.

Every now and again during the winter, we see that this place and the other, has been visited by a Manitoba wave. All this is somewhat amusing to people living in the Province. We begin to think that this wave must be a kind of prodigal

who has no thought of coming home, and if he did Manitoba would not recognize him at all.

The loss of life from blizzards and cold in Dakota and Minnesota has been appalling, while only two or three serious cases have been reported in this country during the whole winter. A characteristic feature of Manitoba, and a very cheerful one too, so far as climate is concerned, is the amount of bright, clear weather we enjoy. The strong, steady sunshine in this land must become proverbial. When the country is better known and more appreciated, the epithet "Sunny," will be transferred, I doubt not, from Florida and California and other southern lands, and people will speak of Manitoba as the "Sunny North."

The people in this country are not, I believe, any lower down in the scale of morality than people in other lands, but there is need, great need, for the preaching of a pure, practical and helpful gospel that will satisfy the cravings of the heart; a Christianity that will reach down and touch the springs of life and action, and blossom out and bear fruit in business life and daily toil. It seems to me that we Congregational people have a work to do along this line, in this country as well as elsewhere, and if we do not do this, then, in my opinion, we are missing to a large extent the object of our existence.

Here in Manitoba we have only three churches as yet, occupying the corners of a triangle, the shortest side of which is sixty miles. We should be better represented than this, and I trust the time is not far distant when the Association, which we hope to form in the spring, will compare favorable in size as well in spiritual power with any of the Associations of Congregational Churches in Canada. The prospects for a cause in Brandon are brightening, and we hope something may be done very soon there.

On the 20th of February, we organized our church in Portage la Prairie. It was a little one indeed, as the covenanting members numbered only nine persons, but on the first Sunday in March three more were received into fellowship, so that now we number twelve. A membership, we are reminded, about the same as a Congregational Church formed a long time ago away in the east—the first church, we believe, the world ever saw. We were much encouraged and cheered by

the presence of Mr. Pedley from Winnipeg. We made him chairman, and afterwards he preached a practical and specially appropriate sermon. Our hearts were warm and tender as we stood and covenanted together to live supremely for God and to help and encourage each other in the Christian life; and then as we gathered about the table of our Lord to remember Him, we felt how blessed a thing it is to be permitted to be co-workers with God in the redemption of mankind, and to begin a work which will not end, as we fondly hope and believe, until many, through the instrumentality of this new church, shall be brought into the kingdom of God; a work that shall not cease until the last of the redeemed shall be gathered home, and the united church of God shall worship Him in His presence above. It is to be known as "Pilgrim Church." We trust that the strong, healthy faith and active zeal of the Pilgrim Fathers may ever be characteristic of this new church out on the prairie.

We are being much encouraged by an evident interest in all our meetings, although we cannot hope to grow much for some time. An interesting incident connected with our work is the fact that among those received on profession of faith, is a young man from Reading, England. Some seventeen or eighteen years ago, as a child, he was baptized by Dr. Stevenson, and out here in this western land, a pupil of the Doctor's has been privileged of God to help him in the way of life, and publicly receive him into fellowship with God's people. Christian work is one and the same the wide world over. We are all workers in the one vineyard, and our work must meet and touch and overlap. This truth is still further confirmed, in that before long, we shall in all probability transfer the membership of this same young man to the new church at Vancouver.

Financially we have, so far, done well, for our numbers. We have bought and paid for a handsome organ. We have met all our current expenses, and these have not been light. From this time forward the friends hope to be able to do something towards the pastor's salary. We must steadily keep before us however, the necessity of a church building, and as quickly as may be, endeavor to secure such.

We commend to the interest of the churches

this their youngest sister. Help us by your sympathy and prayers, and in due time your gifts, and when your sons and daughters come to make their homes on the plains, commend them to the Pilgrim Church.

A. W. GERRIE.

Portage la Prairie, March 12th.

WEST AFRICA MISSION.

BUILUNDU, Dec. 27th, 1887.

Dear Bro. Hill.—I have just this day arrived home, having come from Osambu in three days. I had a splendid journey and my health has continued good throughout. There is much to write, but not now. I had to sleep on the bare ground last night with my tepoia net as covering, and make a long march to day over steep mountains, so that there is weariness in my bones and sleepiness in my eyes.

The site for our mission station is chosen. From Dr. Smith you may get a rough plan of it. Kopoko, the local ruler, sent a man armed with a long knife, to cut a tree, kindle a fire at the base of it, and after the native fashion, declare the property ours. After this I went in company with Bro. Sanders, to see the king of Bihe, and get his consent to build. Both the king and his head men declared we should not build there; they would give me a place near the Ombala, and find me a good stream of water, but they would not have me go away to Olimbinda to build. We gave them our present and said nothing, but when they had divided the cloth among them, we rose to leave. The head men wanted to know whether Bro. Sanders was not going to speak, and whether I had accepted their offer to build near the Ombala. Bro. Sanders said there was no need of speaking; if they would not let me build in Olimbinda, I would not settle in the country at all. A conference was then held, and it was resolved that a messenger should be sent from the king to meet us at the residence of Snr. Porto—the king of the white men—next day; for they said he had long been in the country, and would give us some good council. We met as arranged. Snr. Porto, the Portuguese official, heard both sides, and suggested that I might build near him. My reply was prompt; I should build at Olimbinda or go into the Ganguella country, and look for a place, (out-

side of the territory recognised by the nations as Portuguese), and meanwhile the king could think about the matter. On hearing this, Snr. Porto said to the king's messenger: These men declare that if they are not allowed to settle in Olimbinda, they will not sit down in the country. Do you want them to cross the Quanza, and build among the Ganguellas? No, they may build in Olimbinda, for that place was in Bihe, as well as his. He had told the priest to come and build near him, but this was a different case.

Next day word came from the king of Bihe, to say it was all right, I might sit down at Olimbinda, but as I did not give guns, powder or whiskey, I should send a good present of cloth. Our reply was that a little gift should be sent to the king the next day, and that when I came to sit down in the country I would bring him a good present.

The matter therefore stands thus. Kopoko has invited me to settle in his country, and given me a splendid site on which to build. The king of Bihe has consented to allow me to settle there; which very few of his own people thought he would. The Portuguese governor has also declared that I shall have the right; and that if any difficulty arises, he will be ready to render me his assistance. The doctor says that ninety-nine chances out of a hundred are in favor of good health in the chosen location. Three of the brethren here who have seen the place, agree with me that it is a most strategical point, and ought to be occupied. I look for a man to join me, so that I may settle without delay. In the meantime a small native hut is being built on our ground, and a small lot being fenced in by the people, at our expense, in order to acquaint them with the idea of a white man settling among them, and secure the possession more firmly to ourselves. May the Lord give us a good man. He is blessing the work in the home field. He will not bless it less because our people are reaching out their hands to give the gospel to the thousands here who never heard the name of Jesus. I am striving, Bro. Hill, to be an honest faithful worker in this large and needy field. My love for the work grows stronger daily, and my sympathies for the people are ever on the increase. I shall not tell of the burdens nor speak anything of trial. The Lord has given us a work. Let our people sustain me in their prayers, as I am sure they will, and I will by God's grace press on.

Yours sincerely,

W. F. CURRIE.

REV. JOHN BURTON, B.D., Toronto. Allow me to congratulate you on the January number of the CANADIAN INDEPENDENT. It is highly creditable in every respect.

Selections.

WHY BIBLE SOCIETIES ?

Because of the information the Bible conveys. One can learn more in an hour from the first page of the Bible than he can learn in a thousand years from the wise men of this world. How much have these wise men been telling us? Upon the creation of the world, very little in advance of Moses. Much on the ways and means of creation, but nothing of satisfying fact beyond this primal utterance, "In the beginning, God created the heavens, and the earth." From Democritus and Darwin we get much interesting speculation, but our last and best word is from the Lord, who only confirms the Mosaic records in saying, "God clothes the lilies of the field, and adorns them with a glory exceeding Solomon's." But of the process he says nothing. If out of the earth and the atmosphere he weaves the lily's robe, and makes the sun his painter, good and well, still it is God that is the creator, as the Bible said at first.

For its laws and principles of law. Were the Bible's laws obeyed to the letter, little legislation of our own would be called for. And as to the principles of right and wrong, plain jury men and skilled nisi-prius lawyers alike fall back on them for their arguments and judgments.

For its quickening to conscience. What a power over the moral nature of the man has this book been! Not in its words only, but in its lives of both the good and the bad. How many heroes has David led against the Goliaths of every age? How many collections have the widows' mites increased? How many garments has Dorcas' needle put into shape? How many missionaries has Paul drawn after him to the Gentiles? And what shall we say of him who seems to walk the earth, even now, as an incarnate conscience, with no virtue his presence does not commend, no vice it does not condemn! And for the Bible's stimulus to the intellect we keep it in circulation.

For its influence on human society. Take a wide view of the world with and without the Bible. Compare North with South America, Russia with Prussia, Holland with Austria, Great Britain with the peninsula south of it. Look into the wards of cities, the streets, the houses, the hearts of men, and ask for the bearing of this book on what is found there of purity, enlightenment, comfort, hope.

Its revelation of salvation is the main reason why we unite for its dissemination. Granting that it reveals to us the best of laws, and the most sweetly reasonable of all religions—for what doth

the Lord require of us but that we love one another; do justly, love mercy, and walk humbly with himself,—the law we have broken, everyone of us, the religion we have not observed, and what then? How shall a man be just with God; What shall I do to be saved, not only from the consequences of my sin, but of far greater import—from sin itself? Shut the Bible, and to us there is, as yet, no satisfying answer. The preaching of Chrysostom, the confessions of Augustine, the sculptures of Angelo, the glories of Raphael, the Paradise Lost, the architecture of Wren, the Analogy of Butler, the hymns of Cowper, the whole of the sweetening charities of the Church, the enfranchisements, the politics, the parliaments, that have had the relish of salvation in them, what had they been but for the Bible, and what the Bible has directly or indirectly inspired men to do?

Specially do we desire the Bible's presence among us for its controlling idea of a sway of love. Notwithstanding its revolt, the earth is still the Lord's; and it is not to be given up, if the Lord can save it. "What," said one to a Roman conqueror, "What can be added to a triumphal procession like this?" "Continuance!" was the answer. Yes, the fine show would soon be over, and what next? And so we say as the glare and glory of this world is passing away. This we can add, "The glory of man is as the flower of grass, the grass withereth, the flower fadeth, but the word of the Lord endureth forever."—*Rev. Principal Barbour, Montreal.*

NEVER DRAW BACK.

The first Sunday in Advent, a peasant, on leaving a church, went over in his mind the sermon he had just heard. The minister had preached on the entrance of our Lord into Jerusalem, and pictured the happiness that the possessor of the ass and the colt must have felt, in having them used by our Saviour.

Our friend, who also had a horse in his stable, said to himself, "It is certain that, if our Lord Jesus was still on earth, I would offer him my horse and all my heart." When on leaving the church, he was throwing his copper into the plate, he saw on the coin the figure of a horse at full gallop. This is the stamp of all the Brunswick money. A thought crossed his mind: "All the horses that I find from this time in my pocket shall be consecrated to my Saviour, and devoted to the missions." From that day, our friend gladly gave all the copper coins on which he saw a horse, though it seemed to him that never in his life before had he seen so many of this kind; and when he discovered, some time after, that silver coins

also bore this image, he did not swerve from the resolution. Things went on in this way for about seven months. One day he took a pig to the neighboring town. He sold it, and obtained a good price for it. The butcher gave him the money, and he saw with pleasure a gold coin shining in his hand. But, oh, what a misfortune! He perceived the fatal effigy of a horse at full gallop. Sacrifice that horse to the Lord! No; that was too much to ask. He had not the least idea, when he made the promise, that money of this sort existed. He slipped the gold piece into his pocket, but conscience gave him no rest. He took it out again; he examined it, balanced it on his hand; but the little horse would not quit his place. All at once he perceived two words engraved below the animal,—"Nunquam retrorsum;" but, as he had never learned Latin, he was no wiser than before. He thought, however, perhaps these words would relieve his embarrassment, so at once he went to his clergyman, and begged him to translate the words engraved under the horse, "That is very easy, my friend," said the minister. "Those words, 'Nunquam retrorsum,' mean, 'Never draw back.'" The peasant stopped and reflected. "That is for me; I am decided now. Since I began with the copper horse, and went on to the silver horse, I will not draw back from my promise, from love for a gold one. *Never draw back!*" So saying he gave his gold horse to the missions.—*Sel.*

DELITZSCH'S CONVERSION.

The *Christian Leader* says:—Dr. Saphir, one of the most eminent and popular of London preachers, is one of the converts of the Free Church Mission; his father, a chief rabbi and a man of the greatest repute among the Jews on the continent, was also a convert. Dr. Saphir's brothers and many of his relatives, scarcely less distinguished and influential men, were all converts of our mission: so also is Dr. Edersheim. Dr. Delitzsch, perhaps the most learned and distinguished living commentator on the Old Testament, who has translated the New Testament into classic Hebrew, is a convert of the mission to the Jews of another Church. I heard him tell the story of his conversion to a company of us when I was a student in his university in Germany. He said that he was a Rationalist, and, like all Jews, full of pride, but when a student of twenty-one or twenty-two he became acquainted with a humble Christian man and his family who had no learning and were unable to argue, but the Christian life of that family was so beautiful and so attractive that he said to himself, Rationalism can produce nothing like that, no family life so good and so excellent: and this shook his faith in Rationalism and led

him to study the New Testament, which had made so beautiful and attractive Christians as he saw in that humble home. The result was that he was thus led to study the New Testament they loved; and he became a Christian, a Jewish convert, and has rendered splendid service as a professor for some forty or fifty years. His Hebrew translation of the New Testament is spreading in thousands and tens of thousands among the Jews. I hear that a merchant in this city has himself paid for the printing of 1,000,000 copies, to be given to the Jews, and they are reading it. You have heard of Rabinowitz. I was told, when in the East, that a large number of young Jews are passing through the Gospel with Rabinowitz. They are saying, Why should we be bound by the narrow environments of tradition; why should we be severed from the great rich life of this nineteenth century? And they are beginning to study for themselves. They are beginning to see that their hope of the Messiah has perished. The hope of every Jew is set in the Messiah, and the belief is now almost universal among them that the Messiah is not to come, in the way at least that they expect Him; they despair of finding Him in the future, and, like Rabinowitz, they have gone in search of Him in the past, and they have found Him in Jesus of Nazareth.

THIS LIFE IS WHAT WE MAKE IT.

Let's oftener talk of noble deeds,
And rarer of the bad ones,
And sing about our happy days,
And not about the sad ones.
We were not made to fret and sigh,
And when grief sleeps, to wake it:
Bright happiness is standing by—
This life is what we make it.

Let's find the sunny side of men,
Or be believers in it;
A light there is in every soul
That takes the pains to win it.
Oh, there's the slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand—
This life is what we make it.

Then here's to those whose loving hearts
Shed light and joy about them!
Thanks be to them for countless gems
We ne'er had known without them.
Oh, this should be a happy world
To all who may partake it;
The fault's our own if it is not—
This life is what we make it.

The congregation of the Kelso North Free Church, associated with the early ministerial labors of Rev. Dr. Horatius Bonar, Edinburgh, celebrated his ministerial jubilee along with the jubilee of their formation as a congregation on Sunday, when a special service was conducted in

the church by Rev. James C. Burns, D.D., Kirkliston. Dr. Bonar is in very feeble health.—*Christian World*.

The main point in the *Magna Charta* for State prohibition, contained in the recent decision of the United States Supreme Court, is this: That, in view of the primal right of society to self-protection, the sale and manufacture of intoxicating liquors, for use as a beverage, is a business which has no right which a State is bound to respect. It is a business the nature of which makes it a curseful "*nuisance*" to be abated.—*Advance*.

The Plantation Philosopher of the *Arkansas Traveller* says: "I hope I has 'ligion, but I doan' know, I hab hearn folks say, but I neber hearn er man say, 'I hopes I has money, but I doan' know.' Dat sorter 'ligion dat yer hopes ye's got but doan' know, ain't gwine to do yer no mo' good den der money what yer hopes yer's got but doan' know."

It is a mistake to suppose that prayer alone is sufficient to nourish our spiritual life. Really it is only half of the communion with God through which we get the refreshing our souls need. A heathen convert said: "When I pray I talk to Gou; when I read my Bible God talks to me." Now, it just as needful to have God talk to us as it is for us to talk to Him.

It is a fair conclusion from the discussions at this conference, that if the followers of Christ were content to stand on the common Christian experience produced in one who believes in Christ by the Holy Spirit, there would be no occasion for discord. The Scriptures give no definite statement concerning church organization, systematic theology, or the sacraments. They are left to the individual conscience and judgment. If God had given unquestionable signs of approval to any system of theology, church government, or form of baptism, our differences would disappear; but He has not done it, and church unity can never be established on questions which God does not recognize.—*Religious Herald*.

Rev. Henry Clay Trumbull, D.D., editor of *The Sunday-school Times*, has been invited this season to deliver the Yale Lyman Beecher Lectures. He takes the Sunday-school as his topic, and of course something vigorous and interesting may be expected. In the same line also is to be noted the fact that Rev. J. H. Vincent, D.D., in delivering a course of lectures before the School of Theology of Boston University, December 12-15, indirectly made use of the Sunday-school as his theme, his topics being:—1. The Minister as a Teacher of Children; 2. The Minister as a Teacher of Young People; 3. The Minister as a Teacher of Adults; 4. The Minister as a Teacher of Teachers.

Recently, in a Sunday-school in which there was an unusual religious interest, nearly every scholar, in response to a public appeal, confessed the purpose to follow Christ. There were many surprised and happy teachers as the session of that day was closed. Some, perhaps, thought their work was mostly done. But one teacher said to another as they went out: "Now comes the tug of war." "Why, what do you mean?" said the other. "Because now we have all these young people to train in the Christian life, and to make them noble men and women." When one's scholars have surrendered themselves to Christ as their Master, and accepted Him as their Saviour, the greatest task, though the most delightful, still remains to be done.—*Pilgrim Teacher*.

Now and then a celebrated preacher comes along and the church is crowded and the choir does its best and the congregation is all attention, and then people go home and say, if the preaching were better there would be no trouble about the listening. But the facts do not go to prove it. People will listen to almost any kind of a preacher the first time, and on the other hand there are people who would go to sleep under a Beecher or a Talmage after they had ceased to be objects of curiosity. The fact is the congregations of our ordinary ministers are on the whole about as attentive as the congregations of our great pulpit lights. And another fact which may be whispered in the ears of those who heard the "celebrated preacher" that created so much excitement is, that it was the large congregation and the fine music and the breathless attention that helped to make his sermon great—helps that have all along been denied the regular pastor whose sermons are complained of as dull.—*Rev. E. L. Pell*

Obituary.

MR. FRANK H. JORDAN.

The church at Saint John, New Brunswick, has sustained a great loss by the sudden death of an exemplary man. The following account, condensed from a St. John paper, may be of interest to our readers, as showing the character of the work done by our church in that city, as expressed in the life and death of a model young man.

"Death would have fewer terrors for most men if they knew that they would be mourned as sincerely as is Frank H. Jordan.

The funeral of that noble Christian gentleman took place Saturday afternoon, from the residence of his father and at the Congregational church, the impressive services being conducted by Rev. J. B. Saer. Flowers and floral tributes were heap-

ed high around the gentle, peaceful face. Hundreds of friends came to look upon it for the last time and to take part in the procession which followed the dead to his long resting place.

Rev. J. B. Saer preached a touching and eloquent sermon from Matthew xxv, 21:—His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. The preacher said these words were spoken by the master of the universe, and they will be repeated when the righteous receive their rewards from the enthroned Christ. There is an end to all material life. All engagements in the commercial, social and religious life must cease. It is not greatness of talent, or position or wealth, but goodness that is rewarded; not success, but faithfulness, not emotion, but service by the mind and conscience, by the heart and hand. Mr. Jordan was not great in achievements, or wealth or social position. His unpretentious life was in full accord with the description Christ gave of Christian character. He was the preacher's faithful and true friend, and it was as a friend he spoke of the deceased. He had loved him for his unobtrusive kindness of heart, for the simplicity, sincerity and purity of his life, for the constancy of his devotion to spiritual matters and for the Christ-like character he always manifested. He sought to do good and no person could tell how much good he had done. He was a good son, a good brother, a good friend and a good Christian; and now lives in a sweeter and purer realm than this.

Mr. Jordan lived so as to be missed. He will be missed in his home, in the Y. M. C. A., in the social circle, and in the city. The world is poorer by his death. There is one less to do the work of life. We will miss him in the church, in the prayer meetings and in the communion. May his spirit of consecration abide with us. On the 3rd of May, 1876, he made a public profession of faith, and from that time until his death he lived a Christian life. A death bed repentance would have been almost an impossibility in his case. He offered not the dregs of life, but his consecrated manhood to the service of Christ. A Christian has everything to gain and nothing to lose in this and other worlds. "By his Christian life and peaceful death, as well as by the cross and passion of the Son of God, by the coming judgment and the endless joys that await you in eternity, I beseech you," said Mr. Saer in closing, "to accept the gospel of the grace of God."

IRA WHITE

Died at Spring Water Mills, Yarmouth, Ont., on the 5th of August, 1887, in the 92nd year of

his age—Ira White, J. P., senior deacon of the Congregational Church, Unionville, Ont. A long life filled with labors, inspired by an elevating ambition, crowded with important events, brilliant with intelligence and grace, and crowned with success, closed, when God said, "It is enough, come up higher." His remains were brought to Unionville, York County, to the residence of his son-in-law, H. Crosby, Ex-M.P.P., and on Sunday following were carried into the Presbyterian Church—a church which he had helped to build for the Congregationalists when a resident of Unionville, and from thence, to the Cedar Grove cemetery, where they were laid to rest by the side of his first wife, and Anthony, his son; the pastor of the Congregational Church, officiating. Six of his grand sons were pall bearers.

Ira White, was born in the County of Orin, New York State, on the 21st January, 1796. He was naturally a business man, having large business ideas, which by handling became well developed, took practical shape, and were lasting. He assisted when a young man in building many of the best grist mills in his native State. In 1819 he came to Canada, and built in succession the first grist mills in Galt, Preston, Woolwich, Stouffville, Cedar Grove, German Mills, Markham and Unionville; also a mill on the 10th concession of Markham, long known as White's Mill. Surely he was in labors abundant; but his untiring energy found wider scope. There was something dear to him above the business idea—the religious life. He organized the first Sunday School in Unionville. He was a staunch Congregationalist, and was one of the leading spirits in the organization of the Congregational Churches in Stouffville, Markham, and Unionville. His activity and liberality in church work were "known to all men." His career was that of a pioneer Congregationalist. For upwards of fifty years he was a deacon in the Unionville Church, which position he held at the time of his death: possessing fully the confidence of his brethren. About thirty years ago, he retired from active life, to enjoy a serene and happy old age. He leaves a second wife, three sons, and one daughter—Trueman P., Benjamin F., Albert, and Mrs. H. P. Crosby, in addition to a host of other relatives and friends to revere and cherish his memory. "Sweet is the sleep of the just." I have finished my course, I have kept the faith.—II. Tim. iv.: 7. W. F. W.

RICHARD PIM, SR.

The subject of this brief memoir was born at Two Waters, Hemel Hempstead, Herts, England, on the twentieth day of December, 1809. A portion of his early life was spent in Russia, whither his father had gone to erect paper mills at Peters-

hoff, near St. Petersburg, for the Government of the Czar. After the death of his father, he, with his mother and the rest of the family, returned to England. In the year 1833, he was married at the "Church of St. George, in the Borough," London, to Mary Hargraves, granddaughter of William Lane, a peer of considerable local fame in Buckinghamshire. In the same year he sailed for Canada, in the good ship "Hope"; which after a favorable ocean voyage, was wrecked upon a barren island in the Gulf of St. Lawrence. However, in answer to signals of distress, all the passengers, with officers and crew, were, after many privations, rescued and taken to Sydney, Cape Breton, and from thence to their destination, Quebec.

After a short residence in Quebec and Montreal, he made Niagara Falls his home from 1834 to 1838; consequently he saw stirring times on the Niagara frontier during the rebellion of 1837, when the "Caroline" was captured, fired, and sent over the Falls by an attacking party of "Loyalists," led by Capt. Drew. It was also during the time of his residence here, that he, by the grace of God, was brought to a knowledge of the truth as it is in Jesus; and united himself with the Lord's people on confession of faith.

After a sojourn at the Falls of four years, he came to Toronto to reside, and became a member of the First Congregational Church, (now called "Zion Church,") during the early part of the pastorate of the late Rev. John Roaf, the place of meeting being at this time on George Street, (this being about a year before the first church was built on Bay Street). He continued to reside in Toronto until the time of his decease; excepting, however, two prolonged sojourns in the land of his nativity; but did not sever his connection with the "mother church." He was therefore at the time of his death, numbered among the few still remaining, who were the *first members* of "Zion." After a connection with the church on earth of more than half a century, he departed this life on the 14th day of February, 1888, in his 79th year, in the joyous hope of joining the church of the First-born above, there to spend a blissful immortality, in ascription of "praise to Him who hath loved us, and washed us from our sins in His own precious blood"; "where the wicked cease from troubling and the weary are at rest."

The departed husband and father leaves a widow, who was his companion and helper for fifty-five years, and who shared with him the joys and sorrows of a changeful and somewhat eventful life. He also leaves a family of six children, and there are sixteen grandchildren. The children are Mrs. Alf. Turner, Hamilton; Mrs. J. B. Brimer, Toronto; Richard Pim, Jr., Cincinnati, Ohio; John Pim, Buffalo, N. Y.; Edward and Joseph Pim,

Toronto, all of whom, excepting the latter, being married.

"Blessed are the dead who die in the Lord."

When our hearts pulsations cease,
And here our race is run,
Oh may we hear from Jesus
The joyous words "Well done!"
May we be "watching," "ready,"
And when our Lord doth come,
We, too, shall have glad welcome
To our eternal home.

WILLIAM McCLELLAN.

William McClellan, the founder of the village of Alton, was born in the township of Stamford, in the county of Welland, in 1804. In 1828 he married Miss Emmeline Unger, and lived in happy union for 58 years, and settled in the northern backwoods of Caledon. In the year 1845 he erected a carding and cloth-dressing mill. This was the starting point of what is now the thriving village of Alton. In character he was inoffensive, a good neighbour and very friendly to the farmers who came many miles with their wool to be prepared for the clothing of our early settlers. It is said he was generous to the persons who could not pay when their cloth was dressed, and lost a large amount of money through his kindness. He was one of the first members of the Congregational Church organized over thirty years ago in Alton, and was a deacon for a number of years, and remained on the roll of membership until the day of his death. He died January 21st, 1888. His remains were carried to the grave by six of his grandsons, followed by a large concourse of friends. An appropriate sermon was preached by the Rev. M. S. Gray, from Ps. xxxvii, 37:—"Mark the perfect man and behold the upright; for the end of that man is peace."

Baptists are the only Protestant body which have the privilege of carrying on missions in Russia with the sanction of the government; but they are not allowed to baptize members of the Greek church. There are in Russia 34 Baptist churches, 41 pastors and evangelists, 82 Sunday-schools, and 12 371 church members; 850 were baptized last year.

TORONTO *Globe*. The current number of this journal contains the announcement that Rev. John Burton, B.D., withdraws from the editorship, which he has filled six years with great ability. He is succeeded by Rev. Wm. Wye Smith, who is well known to *Globe* readers, and is exceptionally qualified for the position he assumes.

Our College Column.

EDITORS.

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

Rev. J. P. Gerrie, B.A., has received and accepted an unanimous call from Stratford, Ont.

We regret very much that Mr. Bessey has been obliged to abandon study for the present, on account of poor health.

Mr. Lee was called to his home in Toronto, to the death-bed of his mother. In his deep affliction he has the sympathy of his fellow students.

Rev. Mr. Warriner finished his instructive course of lectures on the Petateuch March 23rd. An interesting examination was held on that day.

On Sundry, March 4th, Rev. Dr. Barbour addressed a meeting of the students, on the subject of "Missions."

Mr. Read has been appointed to read a paper on "China Inland Missions," at the annual meeting of the Inter-Collegiate Missionary Alliance, to be held in Cobourg, Ont., in November next.

College closes this session April 11th. Rev. Dr. Barnes, of Sherbrooke, will deliver the closing address. An interesting feature of the occasion will be the revival of the old-time custom of having the students who finish their theological course here that evening, make a short speech on some department of theological study. We would bespeak a good attendance.

The Y.M.C.A. of McGill College has elected its officers for the coming year, among them are Mr. F. W. Macallum member of Building Committee, and J. Daley, assistant treasurer. During the past year the progress was slow but steady. The two hundred men who compose its membership at this, the beginning of the fifth year of its history, will be a great influence for good among their fellow students.

Rev. Dr. W. M. Taylor, of Broadway Tabernacle, New York, delivered an address in our college, on "The Heroic Spirit in the Christian Ministry."

[We regret that an excellent *resumé* of this address will have to lay over for next issue. Notwithstanding extra pages, we can't overtake all the matter that came in after the first 16 pages were through the press. ED.]

MISS H. FOSTER, Yorkville. I am delighted with the improved appearance of the INDEPENDENT. Please send me one copy for 1888.

Official Notices.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

MONTREAL, 20 Feb., 1888.

DEAR SIR,—I beg to acknowledge receipt of the following subscriptions, since November, 1887, and will gladly acknowledge the receipt of further subscriptions from other churches who have not yet subscribed for the present year.

Yours very truly,

CHAS. R. BLACK, *Treas.*

W. & O. Branch: -Kingston 1st, \$54; Kingston, Bethel, \$25; Toronto, Northern \$50; Lanark \$16.28; Montreal, Calvary, \$18.65; Embro \$11; Warton, \$10; Winnipeg, \$10; Ottawa, \$15; Sheffield, \$9; Shedden and Frome, \$5. Total, \$223.93.

R. M. Branch: - Toronto, Bond Street, \$68 73; Danville, \$15 75. Total, \$84.48.

WOOD BAY CHURCH.

I beg to acknowledge the receipt of the following sums for our building fund; from a friend, Montreal, \$5; A. R. MacIntyre, Middleville, \$10; Danville, \$50. If you have space please insert Bro. Sanderson's letter, which reads as follows:

DANVILLE, Que., February 22, 1888.

DEAR BRO. MACKINNON,—I read with pleasure your note in the C. I. and went among a few friends and collected fifty dollars for your new church. Please find P.O. for the same. I trust other churches will respond, and that you will be liberally helped. Yours most truly,

J. G. SANDERSON.

We hope that other friends and other churches will come and help us. Brother Sanderson visited our field, examined it carefully, encouraged us to make a move towards putting up a church edifice, and now he has manifested that spirit of love and sympathy which we at the present time greatly need. Help will be gratefully received and acknowledged by the undersigned, or by our treasurer, John Brown, Wood Bay, P. O., Manitoba.

Yours truly,

JOHN MACKINNON.

MEETINGS OF ASSOCIATIONS.

THE WESTERN ASSOCIATION

Meets at Paris on April 3rd and 4th, beginning on Tuesday 3rd. Subjects to be discussed: Church Finances. Societies of Christian Endeavor, The Union Meetings; besides Public Addresses, and the Chairman's Address (by Rev. W. Cuthbertson.)

THE QUEBEC ASSOCIATION

Meets in Emmanuel Church, Montreal, April 10th, at 2 p.m. Papers by Revs. Skinner, Barbour and Marling. Topics introduced by Revs. Hadley, Dunlap and Cornish. College Closing Exercises (Address by Rev. Dr. Barnes), on 11th.

THE CENTRAL ASSOCIATION

Meets in Toronto (Sec'y, Rev. Geo. Robertson, 16 Avenue Place) on 3rd April, continuing for two days. Delegates' names to be forwarded to Secretary.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the Society since the last acknowledgement:—Balance from Colonial Missionary Society, \$156; Edgar, Ont., \$18; Thanksgiving Offering, \$10; Melbourne, Que., Sunday School, \$9.10; Cowansville, Que., collection, \$22.59; Ladies Missionary Society, \$42; Sunday School, \$50; Keswick Ridge, N.B., Ladies Home Missionary Society, \$4; Chebogue, N. S., Ladies Home Missionary Society, \$9.50; Yarmouth, N. S., Ladies Home Missionary Society, \$25; Dividend on Bank of Nova Scotia stock, \$126; Granby, Que., additional, \$1.15; Melbourne, Que., Ladies Home Missionary Society, \$7; Eaton, Que., \$19; Margaree, N.S., \$7; "A Friend," Rugby, Ont., \$20; Alton, Ont., \$17.45; Emmanuel Church, Montreal, \$250; Sunday School, \$25; Chestnut St. Mission, Toronto, \$10; Garafraza, Ont., \$20.40; Returned by Students, \$23.

The total receipts for the missionary year up to date, not including trust funds, are \$4,736.77, of which amount \$1,156 was received from the Colonial Missionary Society; \$930.40, special contributions for the Vancouver, B.C., Mission, and \$338.10 dividends from Nova Scotia invested funds. Deduct these sums and we have \$2,312.27 as the actual contribution from the churches for the general mission work.

The expenditure for the current year up to date amounts to \$8,682.27. This includes \$1,550 in Solicitors hands for the payment of church site, bought in Vancouver, B.C. Deducting receipts from expenditure, we have \$3,945.50, the amount the Society owes at the present time. On the 1st of April another quarterly payment will be due the Missionaries, which, with other expenses to June 1st, the end of the missionary year, will call for about \$2,000 more, making the amount still required to equalize the year's income to the expenditure, \$5,945.50.

Only twenty-eight churches have sent in their annual subscriptions, thirteen of these being in Ontario, twelve in Quebec, two in Nova Scotia and one in Manitoba. Eight Ladies Home Missionary Societies in Quebec and the Maritime Provinces have sent remittances.

SAMUEL N. JACKSON,

Kingston, March 9, 1888.

Treasurer.

ALTON CHURCH.

We acknowledge with heartfelt thankfulness the receipt of the following sums towards the rebuilding of our burned church. From Zion and Northern Churches, of Toronto, \$32.90; Mr. G. Hague and a friend, of Montreal, \$12; Bond St. Church, Toronto, \$50. Will the other churches be kind enough to send, however small the amount? It will help us through our difficulty and injure none.

J. W. HARRISON,

Alton, 23 Feb., 1888.

Church Sec.

CONGREGATIONAL COLLEGE OF B. N. A.

The closing service of the Session 1887-88, will be held in the Assembly Hall of the College, on Wednesday, April 11th, at 8 p.m. The address will be delivered by Rev. Dr. Barnes, of Sherbrooke; and the usual collection will be taken up in aid of the Library.

GEORGE CORNISH, LL.D.,

Montreal, March 9, '88.

Sec. C.C.B.N.A.

Dear Editor,—The following extracts from Miss Lyman's recent correspondence to her home in Montreal, have been kindly forwarded to us by her father, Mr. Theo. Lyman.

Yours truly,

K. G. ROBERTSON.

Extracts from Miss Lyman's letter received Feb. 1st, 1888.

"Last week the annual meeting of the church was held. It was all in the Marathi, so I did not attend. This little church of one hundred and one members does more work than most churches in Canada think of doing, and they are all poor; very few families being able to afford more than one room to live in, or three at the most. They support the church themselves, paying the pastor eighty rupees (\$40.00) a month, without saying a word to the missionaries, and before learning of any such society in America, they started a society of Christian Workers, the condition of membership being that each one should be engaged in some work for the Master. They carry on six heathen Sunday Schools in different quarters of the city, and the last monthly meeting showed that sixty-three preaching services has been held in the streets, and three evenings in the week they are held in three heathen school houses, where large audiences of men and boys have been assembled to hear them. There is a great deal of interest among the young people, and Mr. Hume has had nineteen in his inquiry class, four of whom united with the church two weeks since. The pastor last Sabbath gave to each member of the church a copy of the printed sheet which I enclose. The first thing promised to be done is, 'I will daily meditate on the Holy Scriptures, and, while doing so, will ask the aid of the Spirit of God.' *Secondly*, 'I will aim to attend the worship of prayer, and the worship on Sunday, and will obtain happiness with the

worshippers of the Lord.' *Thirdly*, 'Of the wages which shall come to me from the Lord, I shall give a suitable portion to His service, and this division will increase my happiness.' *Fourthly*, 'In season and out of season I shall proclaim aloud the Gospel, and shall endeavor to bring at least, one soul to the Lord.' *Fifthly*, 'This year, let joy or sorrow come to me, I, myself, will lay my burdens on the Lord and be obedient to His Will.' On the third page is the pastor's prayer, but I have not time to translate more of it now, but it shows how earnest they are in the work, and, in their lives entirely consecrated to the Master's service."

C. C. W. M. S.

Since last acknowledgement up to date, the following moneys have been received by the Treasurer: Membership fees, Mrs. Burton, 65c.; Mrs. Macallum, \$2; Mrs. Thos. Hall, \$1.30; Miss Tollers, \$1.95; Fergus, per Miss Clyne, for F. M., \$4.00; Toronto, Western, S. S., per Mrs. G. Robertson, for Miss Lyman's salary, \$15; C. C. M. S., \$20; African mission, \$24.08; Toronto, Zion, W. M. S., per Mrs. G. Robertson, for Wood Bay, \$10; Indian mission rent, \$5; Toronto, Northern, Mission Band, \$32.03; Toronto, collection at meeting, \$2.70; Maxville, per Miss Wood, \$15; do. Cheerful givers, \$4.45; do. Branch of Band, \$2.55; Paris, for Miss Lyman, per Rev. J. K. Unsworth, \$10.75; Total on hand to date, \$475.36; Towards second \$500 for Currie Memorial, \$377.75; Total, \$853.11.

M. A. B., *Trans.*

Toronto, March 10th.

TORONTO BOARD.

This Board held its quarterly meeting in Mount Zion Church, Don Mount, on Tuesday, February 28th, Mrs. E. Barker presiding. The attendance represented all our Toronto Churches but one. Three new Societies have been organized since the new year; a W. M. S. in Bond Street Church; a W. M. S. and M. B. in Yorkville Church. The Treasurer's report showed that \$175.70 had been received during the quarter.

Miss Foggia, of the Northern Church M. B., read a most instructive paper on "Japan," after which Miss Margery Barker, a Japanese girl, sang "Rock of Ages" in her native tongue. Letters were read from Miss Lyman, Mrs. Gerrie, Mr. Currie and Mr. McKinnon. Mrs. Barker and Mrs. Burton were appointed delegates to the annual meeting of the W. F. M. Toronto Presbyterian Society convened the day following in Knox Church. The meeting closed by singing the doxology.

E. A. McG.

STUDENTS' VACATION WORK.

Churches desirous of obtaining the services of students of the Congregational College during the summer vacation, will please communicate with the undersigned immediately, in order that their applications may be laid before the Executive Committee, at its next meeting in Montreal, April 10th.

JOHN WOOD,

Sec. C. C. Mission. Society

OTTAWA, March 9th, 1888.

Woman's Board.

A FEW WORDS FROM THE PRESIDENT.

Nine months of our Missionary Board year has passed, and as the time of the annual meeting approaches, some questions come up which we would like to have the ladies of our churches consider.

Is there a Woman's Missionary Society in your church and if so, is it auxiliary to the C. C. W. B. M. or not?

You may comply so by complying with the terms of the Constitution of the Board, which says:-

"Any number of ladies contributing collectively not less than ten dollars a year, may organize themselves into a society auxiliary to the Woman's Board."

"A Mission Band may become auxiliary by the payment of five dollars annually, either to the Missionary Society of its church or to the funds of the General Society."

The question of delegates to the annual meeting is one that must soon come up, and we hope to have a good representation, as "each auxiliary society is entitled to be represented at the annual meeting by one delegate for each ten dollars contributed to the treasury, and each Mission Band is entitled to send one delegate to the annual meeting of the Board."

Will the Presidents of Auxiliaries already in existence, and the leaders of Mission Bands also see that as soon as possible both Auxiliary and Mission Bands become auxiliary to the Board by sending to the treasurer the necessary sums.

Perhaps there are some churches that have not organized a Woman's Missionary Society or Mission Band. Will they not organize speedily and be prepared to send delegates to the annual meeting. "The King's business requires haste."

Literary Notices.

THE POEMS OF W. WYE SMITH. Dudley & Burns, Toronto. I may be permitted, *sponte mea*, to offer to my friends and readers a notice of this book, which modestly forbids to the editor himself. In presenting these poems to the public, no claim is laid to rival Tennyson, Whittier, or any of the works called classic, nevertheless we have a worthy contribution to our growing Canadian literature.

The mechanical part of the book is creditable to Canadian enterprise, very; in this respect the tasty volume will grace any table. Our friend's portrait, a wood cut, is good as wood cuts go; pleasant and recognizable. The poems are classified, Canadian, Scottish, Religious, etc., and we propose some little criticism thereon.

There is a touch of true poetry in the following, from "Youth and Age."

"The river babbled in its glee—
A babe that ne'er grew old;
And near the spiry golden rod,
Played with its plumes of gold."

And a thorough Canadian ring in:—

"John Tompkins lived in a house of logs,
On the second concession of Deer;
The front was logs, all straight and sound—
The gable was logs, all tight and round—
The roof was logs, so firmly bound—
And the floor was logs, all down to the ground—
The warmest house in Deer."

Nor is music wanting in a song—"The days gone by." Listen:

"A star for you, and a star for me,
And a star in the summer sky;
And we named them there, by the lake so fair,
In the days gone by!"

Our friend is perhaps least successful in the versification of the old Hebrew psalms; but then who has succeeded there? Yet we like the ring of Ps. 126:—

"It was like a dream of gladness,
"Breaking on a night of sadness,
"When the Lord, to Zion turning,
"Bade her weary wanderers come:—
"Then our mouth was filled with singing,
"And with joy the valleys ringing,
"Made the very heathen wonder
"At the bliss that brought us home!"

Scotchmen will appreciate:—

"Gin ye canna gie the pund,
Still the penny gie him;
Gin ye canna save a freend,
Ye may suffer wi' him."

with other bits of equal worth.

Indeed we have on those two hundred and sixty pages a most enjoyable collection of poems, grave, gay, pleasing and profitable, worth the dollar not only for the sake of patronizing a well tried friend, but also for the enjoyment to oneself, in brightening a darksome hour, or lightening a wearisome moment.

JOHN BURTON.

THE BOW IN THE CLOUD. Our words of Comfort, Edited by Dr. J. Sanderson, of The Pulpit Treasury. E. B. Treat, New York: This goodly volume of 450 pages (price \$1.75) which should have been noticed in December, is a book of selections taken from the best authors, and systematically arranged for profitable reading, or

for hasty reference. Two lines on the title page define its object well:—"Friend after friend depart, who hath not lost a friend?" "Earth hath no sorrow that Heaven cannot heal." The book is filled with gems of Christian sympathy and hope. It weeps with the weeping, and would turn the tear drop to a radiant pearl. Read this from Miss Havergal's pen:—

"Ah, if we only knew at all, we should surely understand,

"That the balance of sorrow and joy is held with an even hand;

"That the scales of sorrow or loss shall never overflow,

"And that compensation is twined with the lot of high and low."

And such gems abound, with many longer—not too lengthy articles of wise consolation.

J. B.

THE CENTURY magazine and ST. NICHOLAS for March, are on our table. We refer to the announcement of the former on the cover of this magazine. "St. Nicholas" has for frontispiece, an exquisite engraving of "Babie Stuart," by T. Johnson, from Van Dyck's well-known painting. The first article, "An Ancient Haunt of Pirates," contains an interesting description of a journey through the region where the Lafittes, Pierre and Jean, carried on their privateering. Ernest E. Thompson has contributed a novel and attractive paper showing what a naturalist may read from "Tracks in the Snow." Helen Campbell tells an amusing story of "The Hobart Treasure," and shows how treasures may be hidden where least expected. Frank R. Stockton, in the "Personally Conducted" Series, gives his impressions of "The People We Meet" abroad, and H. A. Ogden draws pictures of them. Julian Ralph, in "A Pig that Nearly Caused a War," makes an authentic and amusing addition to the history of the difficulty concerning San Juan Island. Robert E. Tener, in "Tom's Ride," describes a brave boy's headlong ride to bring aid to his father who has met with an accident in the woods. With many other articles and pictures, \$3 a year. The Century Co., Union Square, New York.

THE PULPIT TREASURY for March, presents on every page valuable matter for all preachers, students and Christian workers. The reader is never disappointed in looking over the contents of this magazine; they are always fresh, suggestive and practical. It gives the portrait of Rev. Dr. Alfred H. Moment of Brooklyn, as its frontispiece, and his excellent sermon on The Kingship of Christ as its first discourse. There is also a brief but satisfactory biographical sketch of this rising preacher, and a view of his church. The second sermon, by Dr. John Hall, deserves a care-

ful reading as it places Benevolence on the true basis; and the missionary sermon by Rev. W. Abbott is a very thoughtful and faithful sermon on what Constitutes the Measure of Success. Another capital sermon is by Rev. H. C. Cushing. The Leading Thoughts of Sermons are usually excellent. Other articles are equally suitable and interesting. Yearly, \$2.50. Clergyman, \$2. Single copies, 25 cents. E. B. Treat, Publishers, 771 Broadway, New York.

VICTORIA CONGREGATIONAL YEAR BOOK, for 1888.—Stiff paper: 150 p.p., Melbourne, Australia. A neat small post octavo, containing much useful information. It contains no such elaborate tables of churches as our own Year Book; and being for the Province of Victoria mainly, has less general information of Australia generally, than if it were for all the colonies. But our brethren at the antipodes are full of work! We will recur to this volume again.

From the Government statistics, the Congregational figures are given as follows for Victoria:—churches, 76; ministers, 54; sittings provided, 17,400; average attendance, 9,000; Sunday Schools, 82; teachers, 770; average attendance of scholars, 7,400.

THE MISSIONARY REVIEW OF THE WORLD for March is early in the field, and will increase the deep and widespread interest already expressed in this "new departure" in our missionary literature. Its contents are amazingly varied, and each of its seven departments is full of matter adapted to inform, inspire and give hope and zeal to all the friends of missions. It seems almost a marvel that 80 large pages can be so crowded with facts, figures, arguments, essays, biographies, appeals, correspondence, the latest news from all parts of the world, and religious and missionary statistics of deepest interest. The public has already shown its appreciation of the work by necessitating a second edition of the January and February numbers. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York: \$2 per year. In clubs of ten, \$1.50.

SAYINGS AND DOINGS, at the Provincial S. S. Convention in London, in the autumn, is on our table. The special guest of the Convention was Mr. Reynolds, of Peoria, Ill., the wonderful and enthusiastic Sunday School worker. Mr. Day, the general secretary, Rev. John McEwen, and several of the Toronto Ministers, also did good service, as well as the Anglican Bishop of Huron. The speeches and discussions are faithfully reported, and embracing as they do, every part of S. S. work, are very helpful and stimulating to every teacher and worker. The report can be ob-

tained of Mr. J. J. Woodhouse, Cor. Sec., box 525, Toronto, for 25 cents.

WORDS AND WEAPONS.—This is Dr. Pentecost's Magazine; hereafter to be conducted jointly by himself and Rev. B. F. Mills, another well-known and successful Evangelist. The editors say in their new prospectus—and Christian workers will find it just as they say.—"We do believe that pastors and people are ready to give a warm welcome to a monthly which shall omit discussions of doctrine, and ignore theological controversy, and be—what this magazine already is in name—a treasury and arsenal of WORDS AND WEAPONS for Christian workers." H. T. Richards, Publisher, 251 Broadway, New York: \$1.50 a year.

HOMELETIC REVIEW.—Funk & Wagnalls, 18 Astor Place, New York: \$3 a year; to clergymen, \$2.50. A standard magazine of 96 pages monthly, full of everything interesting to the pastor, preacher, student, or Gospel worker. The March number has 30 departments and articles, on as many different subjects.

THE OLD TESTAMENT STUDENT, (Scribners, 743 Broadway, New York: \$1 a year), reaches us regularly. There is no other periodical in America taking up the precise ground of the "Student." For those who seek to understand thoroughly the old Testament, or who desire help in Hebrew research, this magazine must be of very great value.

For the Young.

If you have a happy voice,
Sing, that others may rejoice;
Let its tender cadence flow
Till it soothes the mourner's woe;
Breathing pathos in each word,
Frozen fountains may be stirred;
Slumbering souls may wake again
At some long-forgotten strain.

If you have a precious thought,
That to you has gladness brought,
Shrine it not within your breast;
Write it, and make others blest!
Oft some written thought will reach
Hearts grown loath of human speech;
Hearts by faithless promise grieved,
Hearts by lying lips deceived.

If you have a loving word,
Speak it where it can be heard,
Souls are languishing to-day,
For the words that you might say.
Earthly burdens sorely press;
Loving words can make them less.
And no soul can suffer loss,
Thus who lifts a brother's cross!

—M. A. Maitland, in *Christian at Work*.

TO THE CHILDREN OF THE MISSION BANDS.

(From the C. C. Woman's Board of Missions.)

All children like stories, especially if they are "true ones," and the one I am going to tell you is not only true, but a large part of it is told by one in whom you are all personally interested, our missionary in Bombay, Miss Lyman. So I am sure you will read it all through.

Over a year ago there was a little girl living in one of our Canadian cities, who had been seriously sick for many long, trying months, and was still so unwell that the physician insisted upon her keeping very quiet in her room a large part of the time. But her mind was active, and her heart had been given to the Saviour, so she earnestly wished to do something to show her love for Him. But what could a little girl do, so much of the time sick? The dear Father in Heaven who saw the willing mind, soon gave her a plan. She was very fond of paper dolls, and could make them neatly. So she proposed to some of her young friends, who liked them too, but could not make them, that if they would buy her dolls, she would send the money to the missionaries. Soon, quite an enthusiasm was created, the littlebuyers coming faster than the weary fingers could supply them. When her fund had reached two dollars and fifty cents, her work was broken off, by her removal to another city, and the money was given to Miss Lyman to use as she wished, in her work. The sum was so very small, she did not expect her to take the time or trouble to tell her how it had been used; but a month ago, the following letter came:—

BOMBAY, Jan. 14th, '88.

My Dear E.—

You have had to wait several months before hearing how the money you gave me has been used for the Master's service. I wanted to devote it to some little girl, and just before Christmas the opportunity came.

One morning there appeared at one of the windows opening on the veranda, a man with his little girl, seven years of age. He said her mother was dead, and he wanted her to be taken into Mrs. Hume's Mission School, but he had not the means to pay her fees. As she was a high-caste girl, he could get two hundred rupees (\$100), by selling her; but that "he would not do." All the mission funds for pupils were more than appropriated, and all the teachers were supporting children, so Mrs. Hume's children said they would try to pay her board; and your money has made her very comfortable. It bought a piece of matting to place under her mattress, on the floor—for none of the pupils have bedsteads—also a mattress and pillow, filled with cocoanut fibre; a blanket, and three print dresses. She is the youngest girl in the boarding school, and her name is Bhaghisti, after the name of a goddess. She is a bright, attractive little girl, and her father goes to Sabbath School every Sunday morning, so as to see her afterwards. We hope, that by so doing he will be brought to love Jesus. Although Bhaghisti loves him very much, she does not want to leave

the school to go with him, and as papers were made out the day she entered, he cannot take her away until she is twenty-one. Before that, we trust that she will have learned of Jesus, and I hope that you will pray for her every day, and for her many thousands of little sisters, who have no one to tell them about the dear Saviour. If you want to send money to her again, or for some other little girl, send it by draft, in English money to me, care of Rev. F. S. Hume, Byculla, Bombay, India.

Twenty-five dollars a year will support a little girl, and a larger one is ten dollars more, and that amount will also clothe them. The name of the little girl I have adopted is Kouma; she is ten years old, a bright, pretty child. But we cannot say much to each other yet, for she does not know a word of English, and I cannot yet say very much in Marathi. She is the daughter of a native pastor, who has a very large family to support, upon only eight dollars per month, and the Christians here do what all in America do not do, that is, first of all, they give a tenth of all they receive to the Lord. I must close now, but another time I may tell you more about the little girls.

Very truly yours,

LILY LYMAN.

You will not be surprised to know that such good news filled the heart of the little girl with unbounded joy and gratitude to Him, who had so wondrously blessed her "mite;" neither will you be surprised, I am sure, to learn that with the help of her little brother and another friend, she has undertaken the entire support of little Bhaghisti for the coming year.

Dear children, what does this simple story, and the knowledge that so little effort and self-denial may do so much good in the Master's service, say to your loving hearts?

BOY'S LEISURE HOURS

A boy was employed in a lawyer's office, and he had the daily paper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but could not read it, so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of 'Virgil,' my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to

let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English History that he found on the road. Having learned that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times. Boys, it will pay to use your leisure hours well.

HOW CAN I TELL.

"Papa, do you love me? I love you," said little Emma, climbing upon papa's knees, and putting her arms around his neck.

"Do you?" said papa, "and what makes you think you love me, my dear little girl?"

"Why, papa, what a queer question! Don't I know when I love folks? Why, I feel it all over me inside."

"Well, but how can I tell? I can't see inside."

"Why, papa, you can tell 'cause I love to have you come home, and I love to get up in your lap, and to see you and hear you talk."

"Suppose I was away?"

"Then I'd read your letters."

"Suppose, darling, I was very busy, or very sick?"

"Then I'd keep so still, papa, and I'd run errands and do all I could to help and make you well."

"And suppose I wanted you to do something you didn't want to do, what then?"

"Oh, papa, I wouldn't mind the didn't like; I'd do it as if I did, 'cause 'twas for you."

Papa kissed her.

"Emma, do you love Jesus?"

"Yes, papa."

"How can you tell?"

Emma thought a minute; then she said:

"Just the same way, I guess."

"That is so," said papa.—*Selected.*

WHAT PUSH CAN ACCOMPLISH.

The first experience of a millionaire merchant of Philadelphia, on his arrival in this country, aptly illustrates what push can accomplish. When he stepped ashore from the sailing vessel, he said, "I was without money or friends. I spoke to a man on the wharf, and asked him what to do. He replied, 'Work, young man. Have you any motto?' 'No,' I said. 'What do you mean?'"

He said, 'Every man must have a motto. Now think of one. Go out and hunt for work.'

"I started, thinking of a motto. As I walked along the street I saw painted on a door the words 'Push.' I said, 'That shall be my motto.' I did push at the door, and entered an office. I was asked what I wanted. I said, 'Work; and the word on your door gave me not only a motto, but confidence."

"My manner pleased the man. He asked me many questions, all of which were answered promptly. He said at last:—'I want a boy of "Push," and as you have adopted that for your motto, I will try you.'

"He did. My success followed, and the motto that made my fortune will make that of others."

The word is old, short, and crisp, but it expresses everything, and has carved out fortune and fame for hundreds of thousands of poor and obscure boys.—*Dry Goods Chronicle.*

THE SOLID ROCK.

A gentleman once wished to examine a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold slowly he let himself down. When at last he came to the end of the rope he found to his horror that he had not reached the bottom of the mine; he realized that he had made a fatal mistake. He could not reascend, and to let go his hold was to fall, perhaps hundreds of feet, to the rocks below. All around was darkness. He called wildly for help, but there came no response; at last giving up to his fate, he let go the rope and fell. He dropped about six inches, and stood safe and sound upon the rock bottom of the mine! That rope was long enough for the tall miners, and the shortest of them had learned to have faith to let go without fear. They knew the firm rock would receive and hold them. Just so may we know that Christ will hold us, if we let go everything else and trust in Him.

THE CANADIAN INDEPENDENT,

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

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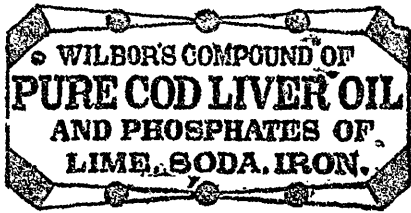
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ADDRESS— REV. W. W. SMITH, NEWMARKET, ONT.

The Century Magazine

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

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

Kenner on Siberia.

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

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

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

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

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