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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

TORONTO, MARCH 1, 1886.

[No. 5

EDITORIAL JOTTINGS.

A VERY kind friend has taken exception to Mr. Hague's letter in the last number, and to our virtual endorsement of the same, on the ground that it is not wise to expose our weaknesses and make public our shortcomings. Neither our respected correspondent nor ourselves claim infallibility in our methods of presentation, nor hold ourselves to be above fair criticism. If we however judge Mr. Hague aright, and know ourselves as we drew attention to his letter, the illustrations were secondary matters. Congregationalism, seeking primitive Christianity, aims first at life; where two or three assemble in Christ's name, with his presence, there is the church. That is the root principle; the church must be a witness to a living Christ and a full redemption; organization follows; a living man may be encased in Saul's armour, with many joints and cumbrous devices, but the polity called Congregational or Independent is chosen, as David chose the sling and stone, because of the liberty afforded in going forth to meet the Goliaths of error and unrighteousness. This is the point in Mr. Hague's letter as we read it.

ON more than one occasion we have drawn attention to the necessity, if our work is to be carried on, of doing more denominationally. Mission funds and College needs must be laid upon the consciences of the churches. Our Mission Superintendent's letter in this issue emphasises this truth in a way that may startle some—we sincerely trust to good purpose. For want of means we must stop growing and lessen the much needed grants to our needy fields. Are we prepared for such an issue? "Hard times." How many have denied themselves any comfort for the cause they profess to love? Has any one been hurt by giving? "He loved me and gave himself for

me" we say in Christian experience, and we give—What? The crumbs which fall from our table! Comparing ourselves with ourselves we do very fairly, no doubt; comparing ourselves with what Christ did and his apostles and martyrs sacrificed,—well we had better hold our peace. Friends, ponder what Mr. Hall has felt impelled to write, and disappoint his fears.

MR. HUNTER, of London, has addressed a spirited call to the misisters and churches of the Western district which we vainly hope will reach other ears. We have no fear of our work ultimately, there is vitality in Congregationalism. We do desiderate that it awakes fully now. As a friend writes us regarding some timid council, "the fact is I am tired of snail's pacing, when with a bit of executive skill and consecrated enterprise we might get up and walk."

JOHN B. GOUGH is dead, died in harness, virtually on the lecture platform. We remember hearing him for the first time in 1852. and came under his spell. Raven black locks, voice of marvellous sweetness and power, all on fire with his subject, the impressions of his marvellous descriptions of the dangers of moderate drinking and of the horrors of *delirium tremens* are with us still, as well as the plaintive words of his own penitential song:—

"Where are the friends that to me were so dear
Long, Long ago, long ago :
Where are the hopes that my heart used to cheer
Long ago :
Friends that I loved in the grave are laid low,
Hopes that I cherished have fled from me now,
I was degraded, for rum was my foe,
Long, Long ago.

He rests from labour and temptation now,
and his works do follow him. Few men have served their generation better.

A CORRESPONDENT enquires whether bachelors are eligible for deacons in the church according to N.T. rule, and quotes 1. Tim. III. 12, as a presumed prohibition. Our first remark here as elsewhere is, beware of the letter which kills. More injury has been done the cause of Christ by a too rigid letter interpretation of scripture than men dream of. Men have been born without hands, have frequently lost a hand, therefore cannot have hands. Can such men enter the kingdom? Clean hands are required. See Psalm xxiv. 4.

It is well known that when Paul wrote to Timothy, the Roman world was honey-combed with licentiousness; we read of women who had new husbands every few years, of one who had eight in thirteen years. Divorces were as frequent as marriages. We have little doubt but that to this state of things the passage quoted refers; men who lightly esteemed the family relation were not to enter the christian diaconate. We are strengthened in our view of this verse by the fact that the early Greek fathers interpreted these words as prohibiting second marriages, that is, marriages after the divorces current in those days. All other circumstances being equal, the man whose family is himself is not likely to have breadth of sympathy equal to the man who has been awakened at early dawn by some chubby fingers pulling his hair, and bright eyes gleaming into his half open ones; yet there are some grand old bachelors, as there are some hard hearted fathers; but to say that an unmarried man may not enter upon the duties of the diaconate would be to render the Saviour himself ineligible.

SOME friend enquires whether God makes christians in order that they may go to heaven, or in order that they may bring heaven down to earth? There is more in those questions as we ponder than at first we think. Are we self-seekers or God-glorifiers? Do we pursue our own, or the things that makes for other's peace? Are we christians in the sense of being not only Christ-redeemed, but also Christ-like? Read Matt. x. 39—solemn words, and Philip, II. 2-5, also Rom. VIII. 9.

A MR. JOSEPH JACKSON, of Montreal, some time ago donated \$4000 to our college on condition of receiving six per cent. per annum for the same during his life time. Mr. Jackson came to Montreal in 1817 from Scotland, com-

menced business as carpenter and builder, amassed by honest industry considerable means, which he largely donated as above to several charitable institutions in the city. On Friday, 19th inst., a runaway team knocked him down on the street, inflicting such injuries that he died a few days after, much to the regret of those who knew him. Had he lived until May next, he would have been 92 years of age.

THROUGH some mischance, one half of the copy of this number has gone astray in the post office. Items of church news and some letters of correspondents were in the parcel. Having no duplicates, they are lost, which we very much regret, but cannot possibly help. Some editorial jottings have gone also, and as we only knew this a few days before the issue of the paper, we cannot even endeavor to replace them.

THE DESIRABILITY OF INSTRUCTING OUR
YOUNG PEOPLE IN THE PRINCIPLES
OF CONGREGATIONALISM.

BY REV. E. C. W. MACCOLL.

I. Have we, the most protestant of Protestants, been as a body after all, ultra-Catholic? I confess to a rising conviction that we have been blamably remiss in the matter of giving our young people timely and regular instruction in the history and principles of Congregationalism. And from what I hear in many quarters I judge that many of my brethren share in this conviction. For myself I will say that I have always felt an immeasurable aversion to and dread of that spirit of ecclesiastical infallibility and exclusiveness which not content with clearly realizing and honestly expressing its own convictions of truth, proceeds to denounce as disloyal to Christ and his Word, all who refuse to accept its findings. This is the spirit which when urged to "hear the other side" scornfully retorts, "There is no other side." Now, while claiming to found our church polity on Scripture precept or apostolic example, it has been our way to recognize frankly the equal right of others to interrogate the word of God for themselves, and to accept as truth and duty that which seemed to impose on them as such. Hence we have sought to act in the spirit of the maxim

"In things fundamental, unity; in things non-essential liberty; and in all things charity."

With what result? With the result that we rejoice to feel ourselves in substantial unity with all who love our Lord Jesus Christ in sincerity; that we have not been slow in using the liberty wherewith Christ hath made us free; and that we have ever given a hearty god-speed to every individual or church which, though following not us, appeared to be casting out devils in the name of Christ. But to some among us it begins to appear that we have cultivated charity to the neglect of fostering among ourselves an intelligent appreciation of the principles which distinguish us from other bodies of Christians. Not seldom is it said: "We do all the charity, while other churches by a zealous and persistent inculcation of their distinctive tenets attract and then attach many of our young people." Such results are due to our neglect to give our young people suitable denominational instruction, I think we ought not to feel resentment, but to feel ashamed, and be moved to undertake at once the slighted duty.

I know very well that such transfer of allegiance from one system or church to another is not confined to ourselves. The "confirmed," and the catechetically trained, both among the Episcopalians and the Presbyterians, in great numbers seek and find a church home different from that with which in their earlier years they were associated. In all churches when souls become sensible of a spiritual hunger, which in their own communion, is neither recognized nor satisfied, such persons are compelled to seek appropriate nourishment elsewhere. The soul once aroused to a sense of sin and want will never be satisfied with a mere doctrine, or ritual, or polity. All evangelical branches of the one church of Christ, recognize their obligation not to ignore, but to satisfy this hunger of the soul. Welcome to such a church should be the often urged cry, "What must I do to be saved?" and glorious is the privilege of giving the divinely authorized and satisfactory response, "Believe on the Lord Jesus Christ and thou shalt be saved."

II. We do not dream of putting the teaching of denominational shibboleths in place of the promotion of spiritual life and activity. Our churches ought never to be museums of antiquarian relics, or picture galleries of departed worthies.

Hence I advocate this instruction in our denominational principles and history, not only to prevent the loss to us of our young people, but also to build up an intelligent and robust piety in our churches. Doctrines, politics, churches ministers, are only instruments and means for the education, discipline, and aggressive activity of God's dear children, and so for the recovery of the wanderers from the Father's House. The successful working of a polity such as our's demands the thoughtful mind as well as the earnest heart. Throwing responsibility upon every individual as our system does, it educates and expands the intellect. The study of our principles and history by our young people would tend to give us a membership able to "give to every man a reason of the hope that is in them with meekness and fear." To quote Dr. Dale: "The connection between organization and life is never accidental or arbitrary." "It is not enough to prove that the Apostolic churches were Congregational; it is necessary to prove that Congregational principles are permanently rooted in the central truths of the Christian Revelation, and that the Congregational polity is at once the highest and the most natural organization of the life of the Christian church."

Any well devised system of instruction whereby our young people might be trained to understand and apply such principles would contribute immensely to the development amongst us of such a type of piety as was contemplated by Paul when he wrote: "In malice be ye children, but in understanding be men." Again, it would be impossible for our young people to be made familiar with the noble characters and heroic struggles which give lustre to every page of our history, without feeling the stimulus of a mighty inspiration. To bare the brow on these storm swept heights, and inhale the keen air of unconquerable resolution which rushes shouting from the surging and flashing ocean of duty, would thrill and sway their spirits with a heroic determination to do or die in the cause of their Saviour King.

III. In the 3rd place, I would urge such a denominational training of our young people in the interests of that wider union for which many are praying and working. We must know the distinctive features of our own church system in order that we may see clearly on what points concessions and modifications may be necessary in the interest of such a un-

ion; and also that we may be able to appreciate the advances toward it which other bodies are making with a view to the same end.

To sum up on this point, I think such denominational instruction desirable, 1st, to prevent the loss of our young people; 2nd, to equip them for more intelligent and effective work; and 3rd, in the interest of that wider union whose great hindrance next to prejudice is that ignorance which is doubly afflicted in that it fails to discern the beam in its own eye while officiously proposing to remove the mote from a brother's eye, and magnifies mole-hills into mountains.

II. We now come to inquire. By what method shall that instruction of our young people be promoted? Taking for granted the instruction which, in the new and better order of things we hope to see established, will be imparted by the pulpit and the home, I confine my view to the work to be attempted in the Sabbath school.

1. One method that may be suggested is the study, by the classes deemed sufficiently advanced, of a text book on the subject. Three such works were noticed and commented on by the Editor of the *Canadian Independent* in the December number of that magazine. There are "A Church Manual for Congregationalists," by G. B. Johnson, London, Eng., 86 pp.; "Manual of Congregational Principles," by R. W. Dale, L. L. D., 248 pp.; "A Pocket manual of Congregationalism," by Rev. A. Hastings Ross, D. D., Port Huron, 190 pp. I have not examined these manuals myself, but the article referred to, while finding much in each to commend, expresses the conviction that we need a book which would treat the whole subject from our Canadian standpoint.

2. The second method that I submit for your consideration is the use of a Catechism. I have examined "A Catechism for Protestant Dissenters," by the late Rev. Samuel Palmer, Cambridge, England, 32 pp. It presents 1st, The History of Nonconformity; 2nd, The reasons for Nonconformity. Its sketch of the History is good; but the general treatment I am disposed to think is too highly polemical. It gives much space to the evils of the Church of England as by law established. In its present form it would not be suitable for use among us in Canada. Still it furnishes a model on which some thoughtful mind among us might improve. I invite your careful consideration

of this entire subject, in the hope that our deliberations may result in the adoption of some mode of meeting an acknowledged want. As a consequence may our churches be increasingly endowed with the spirit of wisdom, power and a sound mind," making them a joy to our Divine Master, and a constant threat and peril to the Prince of Darkness.

Correspondence.

MR. HALL'S LETTER.

Dear Editor,—The Canada Congregational Missionary Society, in common with kindred institutions, has fallen upon evil times, and for a couple of years past has suffered from a diminishing revenue, while new fields of labor have been entered and work in several old ones resumed. This may be the right time to review our missionary operations, and learn needful lessons from the past, as well as devise plans by which we may escape from our present financial difficulties, and still continue our work of extension and consolidation.

I cannot think of any work undertaken during the past three years that could have been wisely neglected. I think the results in almost every instance justify the action of the Society. It would not be strange if in the multitude of interests dealt with mistakes were made, but it must be admitted that these have been as few as could be expected from fallible men. Perhaps one or two grants might have been refused, one or two churches might have been pushed off on their own resources, and we might have neglected one or two needy fields, but if we had done so would not the Society have laid itself open to blame.

We have assumed responsibilities in the Maritime Provinces, which during the past two years have called for an outlay of from four to five hundred dollars more than the income from the churches there, this principally on account of the debt of the Nova Scotia and N. B. society at the time of union; but it was necessary for the salvation of most, and remotely, of all our churches in these parts that such a change be made. There is scarcely any room for a difference of opinion on this point, of course this enlargement of our field has increased our expenses, but we have no reason to regret the course that has been adopted. Our churches in those parts have felt the pressure of hard times very much more than those in the west, and they need all the sympathy and help that the stronger and more numerous churches can give them.

As is often the case, those years of commercial depression, have been years of spiritual quickening and growth, years of trials and triumphs. This is the

Lord's work. He will care for it, and though His people may have their faith severely tested at times, He will bring them off more than conquerors.

In the present condition of our work and wants, it is difficult to forecast the future, or to lay down a policy by which we may not only emerge from our pecuniary straits, but still make the progress that is desirable.

Some of my proposals will likely be unpopular; and it is with very great reluctance that I even mention them. Perhaps some of our friends may suggest a more excellent way.

I imagine it will be necessary to

REFUSE ALL NEW APPLICATIONS

for missionary aid for some time. I am loathe to make this proposal in face of facts I have in my possession. There are just now places opening to us that give promise of great usefulness, they will probably be closed in a few years, but there does not seem to be any help for them just now.

I still more reluctantly suggest that it may be necessary to

REDUCE THE GRANTS

in some cases, or adopt a sliding scale. I think it may be well to have recourse to the latter plan, for there is danger that in some instances churches may get into the habit of depending on the society beyond a reasonable time. If we reduced yearly say ten to twenty per cent., and churches understood that, they would probably make an effort to make up the difference from year to year, and sooner reach self-support.

It may be possible in the present state of our finances, to push some of our mission churches over on

THEIR OWN RESOURCES.

I know there are very few that can stand this, or at least that think they can; for the same hard times that cripple the society, cripples even more the individual church, as the statistical secretary's report amply proves.

I do not think that the appointment of local committees will make much difference in the income of the society, unless the pastors take an interest in the matter and work it up, as one of our brethren in the eastern townships has done, from ten dollars four years ago, to one twenty-five as it is this year. The Cowansville church has not needed any stimulating from any local committee, neither has the London church in the west whose donations to all denominational objects have been quadrupled within the past three years. The same can be said of others, but in every case it rests with the pastor. After all we can do among ourselves we will still require help from outside. Every denomination in the land, situated as we are, have had large assistance from abroad, some are having it still though they are large and influential.

I have for years advocated making a personal appeal to the churches of our order in Great Britain. Our brethren there may have a great deal of work on their hands, and they may also be suffering from depression in trade, but they are numerous and wealthy. There is more wealth in one town in England than in the whole of Canada, and one church of our denomination in the city of Bristol gives more to missions than the whole of ours in Canada. Britain is sending us her surplus population, and will continue to do so for many years to come. It cannot be the Christian people in that old land are so careless about their own children that they would refuse to assist in planting churches of Christ throughout this new land. The members of other communions are not; have we any reason to conclude that the Congregationalists are? A very small amount from each of the three thousand churches in Great Britain, would be a large sum for us, and would give an impetus to all our work. Written appeals from any quarter fail to reach the churches, I have always maintained that we should by some means put our work and wants fairly before our brethren, and I think the time has come when it is absolutely necessary to do it. Would the United States be unwilling to help us to some extent, notwithstanding their own missionary deficiency? I think not.

This is the jubilee year of the Colonial Missionary Society. We owe a good deal to that society, for nearly 50 years it has been helping us, out of its small income, and the history of Canadian Congregationalism should interest the mother churches and secure a much larger support in the future. I do not know of a more opportune time than the present to have Canadian claims presented.

There is one other plan that might be adopted, which would probably(?) ease the society, but as it is purely personal in its character, I will reserve the submission of it till a more suitable and less public occasion, simply saying that I am willing to be the servant of all for Christ's sake, and to be guided by my brethren into any course that will benefit the cause of Christ, and advance the interests of our churches.

I live only for this, and will be willing to make any reasonable personal sacrifice to attain my object.

I remain, dear Editor,

Truly yours,

T. HALL

—Why can we not love Him as well when he treats us sweetly, and gives us health and plenty, quietness and peace, as others did upon gibbets and under axes, in the hands of tormentors, and in hard wildernesses, in nakedness and poverty, in the midst of all evil things and all sad discomforts?

OUR FOREIGN MISSIONARY'S LETTER.

EASTERN DISTRICT, ONT.—MARTINTOWN.

A meeting was held in the little church here. The attendance was better than some of the friends expected it to be. A young lady who expects to spend her life in the F. M. field, opened the meeting with an appropriate prayer. After the address of the evening, the Rev. Mr. Matheson (Presby.) showed how greatly the work in the F. field requires men of strong character to carry it on, and expressed his belief, that our new undertaking would result in great good, both at home and abroad.

MAXVILLE.

In this thriving little village a profitable evening was spent. Just before the public meeting, I met the ladies of the Woman's Board, in connection with the church there, and conversed with them for a short time about the country, people, and work to be done in the region of Bihe. Soon after the hour appointed for the public gathering, the church was filled with people. The pastor, in opening the meeting, read an interesting letter from his daughter, who is laboring in Smyrna, and finds much to encourage her, in the good work she is doing. After being introduced I addressed the people, necessarily at some length, and throughout, no one could have desired greater attention. In few churches is there a better missionary spirit than in this. An efficient Woman's Board, and three children's Mission Boards are at work, and the results are certainly good.

The above two churches are under the pastoral care of the Rev. Mr. Macallum. Both the pastor and his good wife are thoroughly interested in F. missions; their eldest daughter is in the F. field, and their eldest son is in our college; their people are taught the claims of the work abroad, and give liberally towards its support, and far from the home society suffering in consequence, there is perhaps no country church in our denomination which contributes more to the home work in proportion to its strength than this one.

VANKLEEK HILL.

The church here is small, but is made up of choice material. Its choir would be a boon to many a larger society; all the members sung from the heart harmoniously, for the glory of God, and the pleasure it gives them. At the missionary meeting, there was as good an attendance as could have been expected, and at the close of it a good collection was taken, and a committee appointed to arrange for the formation of a Woman's F. M. society.

HAWKESBURY.

The little church here was organized at the close of

my season's work in the summer of 1884. All the young members appear to be steadfast in their faith. The people were pleased to see their old friend once more, and disappointed that I had but a few hours to spend among them. The meeting was no doubt beneficial, and would have been better attended, had it been more definitely announced.

These two last churches, with one other station, are included in one field. Mr. Hilton Podley (student) supplied last summer. Two of his brothers had labored in the field before him, with great acceptance, and some of the people say that he is not going to fall behind either of his big brothers; however that may be, he certainly did a good work last season, as indeed all our students appear to have done.

The churches in this field ought to have a pastor.—For many years the cause has been like a sick patient, struggling for life in the hands of an unqualified physician, and it is now high time that there was a change, if ever there is going to be one.

OTTAWA.

From Hawkesbury the river had to be crossed, in an open flat bottomed boat. It was cold, windy, and very rough on the water, while shoals of ice were floating down the river, making navigation rather a difficult matter, but after suffering a few little inconveniences, I was at length landed on the opposite side, and took the C. P. R. for the city of Ottawa.

The day was anything but pleasant, and the congregations were somewhat smaller in consequence, than they would have been. I preached a sermon in the morning, urging on the congregation the claims of F. missions. In the afternoon I visited the Sunday school. The attendance was good. The teachers seemed to have a heart for their work, and the scholars an appreciation of their teaching. The Pilgrim lesson papers are used here, and held in high esteem. Much is raised by the scholars for missions, and they are going to take a peculiar interest in our African missions.

The Rev. John Wood, a well-known and well-tryed servant, is Pastor here. The church shows signs of steady progress under his care, and to all appearance the day is not far distant, when the people will cry, up and let us build, for our old edifice will no longer hold us, but meanwhile they are going to help our F. M. Society, and we expect that even when the day for building comes, they will not forget the needs of Africa.

LANARK VILLAGE.

The meeting commenced about two hours after my arrival in this place. It was well attended, and the collection was said to be the best ever taken for mis-

sonary purposes in the place. Two classes in the Sunday school, that has been previously interested in our work, by their teachers sent in sums of money which they had collected. An effort will be made to interest all the scholars with their parents in our mission. Rev. Mr. Day, the pastor, is doing a good work. He was in attendance at the anniversary meetings of the A. B. C. F. M., and like many others, went home with a warm heart for F. missions, and is going to do what he can for our society.

LANARK FIRST.

In this field there are three preaching stations. Two of them I visited. The season was not very good; stormy weather, and turkey fares being the order of the day.

MIDDLEVILLE.

We have a pretty little stone edifice here, which was recently opened, and is neatly fitted out and supplied with a new organ. The population of the place is not large, and the peace of the community unfortunately appears to be somewhat broken by sectarian strife. The F. missionary meeting was fairly well attended, and a passably good collection was taken. A monthly F. missionary prayer meeting is to be carried on here. Would it not be well to have one in connection with each of our churches?

HOPETOWN.

The country is rough, sparsely settled and not likely soon to improve much. The people meet in a Union church edifice, which is sadly in need of repair. The meeting was insufficiently announced, roads were bad, the night was dark, attendance poor, address necessarily hurried and the collection extremely meagre.—The Pastor of the above two churches, Rev. Mr. McCaul, is a pedestrian of local renown, who often walks seventeen miles on a Sunday, besides preaching three times. What a benefit such powers would be to a worker in the foreign field; but as our brother cannot go abroad, he intends to help in the work while at home. He has much to do in his own field, no doubt; but then, he has a large heart to do it, and the addition of F. M. work will tend sooner or later to diminish his burden. It always does. After the meeting I drove to Lanark village and enjoyed the hospitality of Mr. Boyd Caldwell over night, and at seven in the morning left for Brockville.

BROCKVILLE.

The cause here appears to be picking up. A goodly number of people were present, and seemed to enjoy the lecture on Africa. Before the meeting closed Professor Ladd, being called upon by the Pastor, gave a short address, expressing his great appreciation of

our effort, and a gentleman of the Presbyterian church moved a vote of thanks on his own behalf, and on behalf of the ladies—to the speaker, which was responded to heartily.

There is ample room for good missionary work here, much cause for encouragement in what has already been done, and abundant reason to believe that earnest effort and judicious management will result in a strong cause being established in the city. The Pastor, Rev. Mr. Jameson, recently from the other side of the line, is an energetic hard-working man, and appears to be gathering round him a good congregation of people, who have had no other church home. Our F. M. Society is to receive the support of the church to the extent of its ability.

KINGSTON.

I arrived in the city of Kingston on Saturday, and while in the place was the guest of the enthusiastic President of our F. M. Society, Mr. B. W. Robertson.

FIRST CHURCH.

A large congregation assembled Sunday in the First Church. My old Pastor, Rev. Dr. Jackson, gave me a very kind introduction to his people. I endeavored to bring the claims of our Society and of the Biheans before the people in an address, which was well listened to, whether it produced good results or no.

In the afternoon I visited the Sunday School and found it well attended, and apparently in good working order, under the superintendency of the Pastor.—The scholars heard with apparent interest my address, and it is expected that they will be among the number of Sunday School children who are going to help in our F. M. work.

It need not be said that Dr. Jackson is getting on well with his work, for all our people take this for granted, knowing him as they do so well. He received me in the most kindly manner, and expressed the belief that my work would benefit, not only our Society, but also our college.

BETHEL CHURCH.

After addressing the Sunday School in connection with the First Church, I went over to Bethel School. One pleasing feature of this school is the number of its scholars that are being gathered into the church. A young people's F. M. Society will be organized here to help in our work. One class of boys contributed a sum of their own savings to the work. In the evening it was dull and wet, yet the church was well filled with people.

The above church is situated in a mission field, than which, it would be hard to find a better in the city.—The Pastor, Rev. Mr. McFadden is doing good work among the people, indeed he is strongest in just such work, and delights to exercise his strength.

BELLEVILLE.

I arrived at the station on Tuesday night, and was met by Pastor Main. Snow was falling fast, and other meetings much better announced and more likely to attract the crowd than ours were held that night, so that we had not a very large attendance at our missionary meeting. The gathering was, however, profitable to those present. The Rev. Mr. Mitchell (Presbyterian) was there, and at the close of the missionary address complimented the speaker, on what he considered an interesting and profitable address, and a collection good for the place was taken up.

The church here is one of our struggling missions. The people are not very numerous, but certainly very warm hearted. The cause is deserving of support, if for no other reason than the single one that they are doing the best they can to help themselves. The young Pastor, Rev. Mr. Main, evidently has the respect and affection of his people, and is striving in an earnest and systematic way to increase the missionary spirit among them.

COBOURG.

Instead of the usual weeknight prayer meeting a F. M. meeting was held on Thursday evening. The people did not appear to have been very much interested in the subject, for the attendance was quite small. At the close of the address the Pastor said that his people had been engaged for two years past in building operations, and in consequence had been able to do little for missions, but he was going to call a meeting of his deacons and see how they could organize and help our work systematically; and one of the deacons, after asking some questions in order to learn whether the field was really needing missionary effort by our denomination, declared that he was going to assist in the work, and several others present expressed sympathy with our new enterprise and willingness to help.

COLD SPRINGS.

The night was quite boisterous. Our meeting in consequence was not as large as it would otherwise have been. Still the attendance was not at all bad under the circumstances. A large proportion of those present were members of a young people's F. M. Society, under whose auspices my address was delivered. They appeared to be interested in what they heard, and with the Pastor's aid are doing much to interest the whole church in the subject of F. missions.

The Rev. Hugh Pedley is Pastor of the above two churches, and has been for the past eight years. All who know him are fully persuaded that he is doing a good work, or if they are not they need only to visit his field, and they will hear enough from his people to convince them of the fact. Mr. Pedley was last year the worthy Sec. of our F. M. S., and will no doubt do all in his power to interest his people in the great work in Africa, which lies before our denomination.

My trip through the Eastern District of Ontario has come to an end. I believe that much good in various ways will result from the meetings held. Some of them were large and enthusiastic, others would have been more so if they had been better announced. It may seem a small matter, yet experience shows that much depends "for the success or otherwise" on how and to what extent a meeting is announced.

W. T. CURRIE,

THE COLLEGE LETTER.

A pleasing episode in our college life is the coming of the special lecturers from other cities. Both the genial Editor of the *Independent* and the Rev. Dr. Jackson, of Kingston, have been with us this winter. Dr. Jackson came with the intention of making us good intelligent Congregationalists, and unless in this case as in so many others appearances are deceptive, he has fully accomplished his purpose. His lectures were practical. This feature reached its climax perhaps in a council held by us on the 16th instant. The council system so generally approved by our ministers and churches occupies a prominent place in some of the most important crisis of church life and should be thoroughly understood, especially by the ministers. *Experientia docet*. So we went through all the formalities. The church in room No. 6, extended a unanimous call to our senior student to become their pastor. The call was accepted. Letters missive inviting to the council were sent to the churches in the other rooms. From most of them came replies promising attendance. The eventful night arrived. An audience, in the case of some, large, and of all, respectable, assembled in our Common room. The council was opened in due form by reading letter missives, and election of temporary moderator and scribe; but it is not necessary to enter into all the details. The action of the church was reviewed: the credentials of the would-be pastor were found on the whole to be satisfactory; so after weighty deliberation the church was advised to proceed with the ordination and installation services. An unruly member, who proposed that a certain clergyman should be elected an honorary member of the councils was immediately called to order; it was pointed out that the council, having been called by the church, had no right to add to its numbers, a fact which unfortunately is often forgotten. Some other important points came up in the course of the meeting, the consideration of which was very instructive. When it was over we all felt fully competent to conduct a council anywhere.

Mr. Burton's lectures are highly valued also; but he has a habit of requiring a thorough knowledge of his subject, which makes some of the boys feel bad when the results of the examination are made known.

Some time ago a letter appeared in the *Canadian Independent* from G. W., in reference to the amount of preaching demanded of the students by the Missionary Society. Remembering that even under Mosaic law certain indulgences were granted to the man who had recently been married, we have offered no comments upon the letter. As the Miss. Soc. seems to have survived it, it might be as well to say nothing about it now; but lest the fears as to our safety, roused by it, still harass the minds of some, just a word. We are truly grateful for G. W.'s interest in us; from a graduate of our college it is refreshing on account of its novelty; yet we must say we think the dangers and discomforts of preaching were decidedly overstated. At a meeting held shortly after the letter appeared we were unanimous in holding that it did not express the feelings of the students at present in college. This Sunday work is looked forward to with pleasure and the recollections of it form some of our most delightful memories. We esteem it a privilege thus to work for our Master. We look for results too.

Dr. Peck, the famous New Haven Methodist revival-

ist, gave a talk to students a few days ago in the Methodist college. We were invited, and went. Dr. Peck is a live man and believes in enthusiasm. He told us the aim of preaching is to save men. In every revival there is a Divine factor, always invariable, and a human factor which is variable. Let the human unite with the Divine and a revival is sure to follow. All socials, &c., must be abolished, a beginning must be made in faith. Personal appeal accomplishes more than preaching from the pulpit. A revival should be a *siege*, not a *sortie*. The vessels that carry the Water of Life must be very pure, through consecration. It was good to be there.

So we are making ready for the conflict. Soon our college days will be over. Soon shall we be called to enter upon the active work of our ministry, to receive the banner of the cross from the hands of those who have borne it long and who even now are ready to "enter through the gates into the city." May God make us worthy of the confidence of the churches, and of the great trust He has committed to our charge.

F. MACALLUM.

News of the Churches.

MONTREAL, ZION.—A correspondent in the *Montreal Witness* gives a very pleasing account of this historic church. By church we mean, not the building, but the living organization. Here are some remarks about the present pastor:—The Rev. H. A. McIntyre is the present pastor, and he "magnifies" his office by his diligence and zeal in the cause of the Master." He is about thirty years of age, has a good physique, and impresses you favorably at the first glance. That is an important matter for a young minister. Mr. McIntyre is a Canadian by birth, and graduated in Arts at McGill University and in theology at Yale, U. S.; so that he is well furnished, as far as education and theological training are concerned, for the work of the ministry. When he commenced his work, a little more than a year ago, he found a mere remnant of old Zion, but by prudence, prayer and hard work, he has been encouraged in seeing every department of the church prosper. The congregation, membership and Sunday school are constantly increasing, and the friends of the old church are not without hope of one day seeing her again strong and useful as in days of yore. This, I believe, is Mr. McIntyre's first pastorate, and so far he has met with much encouragement. The sermon was good and evidently prepared with great care. The whole service was pleasant and helpful. The neighborhood is not over-churched, so that there is plenty of room for "Zion" to grow and prosper.

MARGAREE, C. B.—This community is now passing through a financial crisis which is shared by the church. There is an old adage which runs: "When poverty comes in at the door love flies out at the window." However that may be, poverty anywhere is very inconvenient, and here has had a depressing influence on the church which seems to be paralyzed with a fear of getting into debt. The pastor seeing this anxiety, offered to withdraw his demands until the promised stipend was subscribed and in the meantime feel himself at liberty to do missionary work elsewhere in the neighborhood, receiving what help he could by means

of collections, etc. This offer was accepted, but soon some members of the church feeling its position to be an unenviable one, made a strenuous effort and obtained in a short time increased subscriptions to the amount of \$90 as required, when ordinary work was formally resumed, though in fact never suspended. Payments, however, have nearly all to be made in produce, which is this year very limited, hence the crisis and absence of money. Collections are merely nominal and scarcely worth even a name. The church deeply regrets inability to respond to the just demands of our College, Widow and Orphan's fund and Foreign missions. An effort will, as soon as possible, be made on behalf of our C. C. M. S., with what results we do not predict. Lest the pastor's family should be discouraged, a few zealous ladies collected, worked and presented as the result of their effort, a new dining-room carpet to their minister, who received also other special marks of regard.

STRATFORD.—Mr. Gordon-Smith desires to acknowledge, with thanks, the receipt of twenty-five dollars from some friend in the Northern Congregational Church, of Toronto, and ten dollars from a friend in Clinton, towards the arrears of interest pressing the work there.

TORONTO, ZION CHURCH.—This church has been the recipient of a legacy of \$2,000 from a Mrs. Ford, for many years a resident of this city, and who lately died.

OBITUARY SKETCH.

WILLIAM KAYE.

The subject of this sketch was born at Shelley, in the Parish of Kirkburton, County of York, in England, the 25th of Aug., 1841. In 1865 he came to Montreal, where he resided about six years. Thence he removed to Cobourg. The Congregational church was then in charge of Rev. Jos. Griffith, and during his pastorate Mr. Kaye and his wife became members of the church. From the day of his admission until the day he left Cobourg he was a most faithful and consistent member of the church. Without forgetting his relation to the great brotherhood of Christians, keeping himself free from all taint of bigotry, he was exceedingly faithful to the more immediate obligations of church fellowship. All felt that he was a man to be trusted, and a man whose love for Christ must find expression in practical ways. He was regular in his attendance at public worship, a devoted teacher in the Sunday school, a worker to be counted on in every emergency. There was nothing fitful about his service. He needed no petting to get him to work. Steadily, and from love to Christ, he worked on in all weather and under all circumstances. There was nothing sombre or forbidding about his religion. His bright face was never brighter than when engaged in his Master's service.

About four years ago his business engagements required his removal from Cobourg to Whitby. So long as the Whitby church held together he was a true friend to it. After it closed he was without a regular church home for some time, but feeling that this was not the best thing for himself and his growing family, he finally settled down as a worshipper in the Methodist church.

His death was somewhat sudden. On the 11th of January he caught a cold which developed into inflam-

mation of the lungs. His illness lasted just a week, his death occurring on the 18th of Jan. His sufferings were cheerfully borne. As death drew near his mind became more intently fixed upon "the things that are unseen and eternal." So far as friends could judge from looks and occasional words he died praying.

He leaves a wife and six children, the eldest a young man of about 20 years of age. They have the sympathy of many who had learned to love and respect the one who has gone. They have the sacred memory of a life that was singularly noble and pure. They have the blessed truth that shed its light upon the bed of the dying husband and father, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever." H. P.

Official Notices.

C. C. M. S.

The next quarterly meeting of the Executive Committee of the Canada Congregational Missionary Society will be held on Tuesday, April 13th, at 10 a.m., in the Congregational college, Montreal.

Churches requiring the service of students during the summer vacation will please send in their applications to me as early as possible.

District Associations should nominate representatives for the Executive Committee of 1885-6. according to article IV. of the Constitution.

SAMUEL N. JACKSON, Secretary.

Kingston, March 1st, 1886.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

Recent gifts to the library. 38 vols. of Theology and Literature from L. E. Rivard, of Montreal; 3 vols. from Principal Stevenson; 3 very old and valuable books of the sixteenth and seventeenth centuries from Dr. Wilkes; 1 vol. from Wm. Draydsle, of Montreal; 18 vols. purchased from collection fund; current vols. of Parliamentary reports from the Government. We need more volumes of modern research and investigation to aid our students and professors in their study. If we are to prepare men for our churches we want them well equipped mentally as well as morally and abreast of the times. A good book is a power in the world. Where are the men who want to build a few dollars into the mental equipment of our young men. Our only library funds are two collections, at the opening and closing exercises of the college.

E. M. HILL, Librarian.

WESTERN DISTRICT.

MISSIONARY MATTERS.

DEAR BRETHREN: Some weeks ago I mailed care pastors or deacons—100 circulars each, to the churches of the district, calling your attention to the condition of our Missionary Treasury, and asking that measures be devised at once, to take and forward contributions for current year. Several brethren were kind enough to volunteer assistance for the more vigorous canvass

of the district. The Executive Committee will meet April 13th, in Montreal. It is most important that meetings be pushed forward at once, collections made, and full reports be in the hands of general Treasurer, before that date. Hitherto the west has not fully acquitted itself. Let the past be redeemed. Rally brethren; do your best, and do it ONCE.

H. D. HUNTER.

The Parsonage, 445 Colborne St.
London, Feb'y 22nd, 1886.

CENTRAL ASSOCIATION.

This association will meet in the Yorkville Congregational church, April 6th and 7th.

PROGRAMME:

TUESDAY.—First session 2 o'clock. Chairman appointed; Meeting opened; Prayer and praise meeting; Verbal reports from the delegates; Paper—"Are prohibitory liquor laws to be regarded as directly and primarily moral forces?"—Rev. J. Hindley, Barrie. Adjourn after discussion.

Evening session 7:30 o'clock. Public service, preacher, Rev. E. Barker; Communion.

WEDNESDAY.—Morning session 9:30 o'clock. Prayer and praise meeting, led by Rev. A. W. Gerrie; Paper—"Methods of public worship," Rev. A. W. Richardson, Caledon. Paper, "Renan's Life of Jesus" Rev. W. H. Warriner. Adjournment.

Afternoon session 2 o'clock. Opening exercises; Paper, "What sort of denominational or church union should Congregationalists advocate?"—Rev. J. C. Wright, Edgar; Paper, "The most important features of S. S. work bearing on church interests" Rev. A. F. McGregor, Toronto.

Evening session 7:30 o'clock. Public Meeting: Entertainment provided by Yorkville church.

N. B.—Ministers and delegates please correspond at once with Rev. J. Salmon, 74 Scollard street, Toronto. Announce the meetings in the churches. Bring a collection. Let all be present and be prepared for 3rd item of first session.

J. W. PEDLEY, Secretary.

The Family Circle.

THE RELIGIOUS PAPER.

The *Christian Observer* has the following judicious remarks upon the advantages of a religious paper in a family. It says:

"Next to the pulpit, it is the most potent instrument of good to the Church and to society. Through the well-stored columns of a judiciously-conducted religious paper the family receives more solid information on a vast variety of subjects than from any other source. When the members of a family will not perhaps, read a good book once in a quarter of a year, each of them will pick up a newspaper and devour its contents readily. Hence a head of a family who from a mistaken notion of economy, refuses to subscribe for a religious paper, is 'penny wise and pound foolish,' because he not only keeps his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but he also excludes

himself from information, oftentimes contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year.

"A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise, to say nothing of practical piety. A well-conducted religious paper is worth a hundred-fold more than it costs. It is the cheapest, easiest and most interesting means of conveying instruction to the Church and to society, and deserves the liberal support and hearty co-operation of every Christian."

"Every minister who desires to promote the best interests of those among whom he labours, will not fail to use every proper effort to introduce into the families of his charge a good religious paper—the one that reflects the sentiments and reports the progress of the religious body with which he is connected.

DOING GOD'S ERRANDS.

Hester was a little girl who was trying to love and serve Jesus. And she showed her love for Jesus by seeking to please him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant when she did them well.

One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes and said:—

"Why, mother, then God is sending us on errands all the time! Oh! it is so nice to think that I am God's little errand-girl."

"Yes, dear," said her mother; "God has given us all errands to do for him, and plenty of time to do them in, and a book full of directions to show us how to do them. Every day we can tell him what we are trying to do, and ask him to help us. And when he calls us home to himself, we shall have great joy in telling him what we have been trying to do for him."

"I like that," said Hester. "It sounds very pleasant to be allowed to do errands for God."

"One of my errands," said her mother, is to take care of you."

"And one of mine, dear mother, is to honor and obey you. I think God gives us very pleasant errands to do."

You know that nothing makes us more happy than to do anything for a person that we really love. This is what Jesus meant when he said, "My yoke is easy and my burden is light." This is what the Apostle John meant when he said that "his commandments are not grievous." His people serve him from love, and that makes everything they do for him light and pleasant to them.—*Children's Friend.*

THE ART OF THINKING.

One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extra-

ordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general, so their knowledge is beautifully methodized, and a particular truth at once leads to general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without any attempt at classification or arrangement. Some men read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of these is the best method in the conduct of the understanding, must, I suppose, depend a good deal upon the understanding in question. Some men can do nothing without preparation—others, little with it; some are fountains, others reservoirs.

COMFORTING A CAT.

Once upon a time, a little orphan girl lived with an ill-tempered old woman called Sarah, in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair-plaits; and, whenever Sarah took them to market to sell them, she would lock the door and keep poor Johanne prisoner till she came back. But Johanne was a good little girl, and tried to forget her troubles by working as hard as she could. However, one fine day, she could not help crying as she thought of her loneliness; but noticing the cat, as neglected as herself, she dried her tears, took it up in her lap, and nursed it, till pussy fell asleep. Then she opened the window to let in the summer breeze, and began to sing with a lighter heart as she worked at her plaits. And, as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen. The neighbors told her about Johanne, and the lady placed her in school. Then she was entered as a pupil elsewhere, and in course of time, under the name of Jenny Lind, "the Swedish Nightingale," became the most famous singer of her day.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels he has run out of the storm into the quiet harbor of home where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or whether you have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a moral grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—Selected.

Poetry.

LEAVE IT WITH HIM.

Yes leave it with Him,
The lilies all do;
And they grow—
They grow in the rain,
And they grow in the dew—
Yes; they grow.

They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care
As they grow.
Dropped down in the valley,
The field, anywhere—
There they grow.

They grow in their beauty, arrayed in pure white,
They grow, clothed in glory, by heaven's own light,
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store.
But you who are loved
And guarded and led,
How much more

Will he clothe you and feed and give you his care?
Then leave it with Him, He has, everywhere,
Ample store.

Yes, leave it with Him,
'Tis more dear to his heart,
You will know,
That the lilies that bloom,
Or the flowers that start
'Neath the snow.

What you need, if you ask it in prayer,
You can leave it with Him, for you are in His care,
You, you know.

—New York Observer.

Literary Notices.

St. NICHOLAS for February 1886 has a richly varied table of contents. Among those articles which may be classed as timely is an outdoor sketch, entitled "Fish-appearing through the Ice," which shows how some clever boys improved on an ingenious Indian mode of fishing; "Badminton," a sort of indoor tennis for winter days, is the subject of a paper by C. L. Norton; Sophie Sweet has an amusing "coasting" story, called "The Girl Who Lost Her Pocket;" and there are bright Valentine verses by Elizabeth Cummings, and others.

Then, appropriate to February 22d is the second instalment of Horace E. Scudder's "George Washington;" and the comparison between the governments of Magiand and America, in "Among the Law-makers," will interest all patriotic boys and girls.

Of a somewhat more practical nature is the "Ready for Business" paper on electrical engineering; while Helen Jackson (H. H.) gives a few useful hints in her

"New Bits of Talk for Young Folks," and Frank Ballow, in a clever little story, explains how the brain receives, stores, and uses all its impressions.

There are two interesting letters on the subject of "Curved pitching," in the "Editorial Notes;" and in the "Agassiz Association," Prof. W. O. Crosby, of the Boston Society of Natural History, begins a free course of instruction in mineralogy, with practical experiments, open to all readers of the magazine. We give two of its poetic gifts:—

VALENTINES.

The Sun and the Moon are miles apart,—
Millions and millions too;
But if those old bodies had half a heart,
They never could stand it so far apart,—
I know I could n't—could you!

But I have just heard (and I think she's right)
What the dear old Earth opines:
That the Sun shines down on some stars each night,
And shoots them off, when they're polished bright,
To the Moon for Valentines!

—W. W. E.

WITH CHRIST IN THE SCHOOL OF PRAYER.—Andrew Murray, Toronto, Canada. Willard Tract Depository. The above work of 268 pages (price 90 cts.) the type is clear, without a single blur, and reflecting great credit upon the publishers. The spirit of the work is of the highest devotional caste and cannot fail to bring the devout reader into very intimate relations to his Lord. The aim of the work is to show that the true end of prayer is not for the "maintaining of our own Christian life" simply, but that it is "the root and strength of all our work," that there is a "progressive teaching of our Lord in regard to prayer," and "that it is only when the church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf." The table of "contents" consists of 31 lessons, all of which are headed by phrases from our Lord's teachings on the subject thus: Lesson 1, "Lord! teach us to pray;" or The only Teacher. 4. "After this manner pray;" or The model prayer. 15. "If two or three agree;" or The power of united prayer? 30. "A holy priesthood;" or The ministry of intercession. The book closes with a chapter of "notes" on "George Muller, and the secret of his power in prayer." Of this now distinguished man in relation to the subject in hand, the author says: "When God wishes anew to teach His church a truth that is not being understood or practised, He mostly does so by raising some man to be in word and deed a living witness to its blessedness, and so God has raised up in this nineteenth century, among others, George Muller, to be his witness that he is indeed the hearer of prayer." The chapters of the book consist of expositions of the passages of Scripture, which from the headings and as far as we have read (a number of chapters) the writer appears to us to catch the mind of the spirit clearly. Each chapter closes with a brief prayer, which seems to flow naturally and fittingly from the chapter itself, and for which it prepares the mind of the reader. The work cannot fail to bring the reader of kindred spirit into more familiar intercourse with his Lord, and increase his faith in the divine intent and the power of prayer to prevail with God.

THE CANADIAN INDEPENDENT.

THE CENTURY MAGAZINE FOR FEBRUARY.—The publishers respectfully call attention to the fact that in the contents of the *mid-winter CENTURY* may be found a remarkable variety of subjects of public moment; and an equally remarkable list of names associated with the history, literature, and art of America. If this issue of the magazine has an inhospitable look to foreign contributors, who happen to be wholly and by accident excluded, they may find recompense of courtesy in the plain speech from forty-five American writers, on "International Copyright," spoken in the "Open Letters" department, and which is one of the most striking features of the number.

A peculiar interest attaches to General Grant's "Preparing for the Wilderness Campaign." A facsimile of Lincoln's "God-speed letter" to Grant, written a few days before the Wilderness battle, accompanies the article; also a characteristic anecdote of Grant during the battle, by Charles Carleton Coffin, who observed the incident described.

"Antoine Louis Barye," the French sculptor, is the subject of the opening illustrated article, by Henry Eckford, who gives a thoughtful study of the man and his art, as well as anecdote and information.—George W. Cable contributes a paper on "The Dance in Place Congo," which is illustrated with several arrangements of Creole music. "City Dwellings," attractively illustrated, is the subject of Mrs. Van Rensselaer's fifth paper on "Recent American Architecture."

In fiction there are opening chapters of Mr. Howell's new story, "The Minister's Charge," the minister being the Rev. Mr. Sewell, whose acquaintance was made in "The Rise of Silas Lapham," and the hero a country youth who goes to Boston in search of a literary career and is undeceived in many things. In "Open Letters" Bishop Dudley and the Rev. J. H. Hopkins express Episcopalian views in regard to "Christian Union," and H. C. Fuller's comments on the Rev. Lyman Abbott's recent article discussing socialism under the title, "Danger Ahead." A prose sketch of negro humor, "Out on a 'Scourge'" by Eva M. De Jarnette, is a feature of *Bric-a-Brac*. Here is one of its characteristic gems:—

STRUGGLE.

My soul is like the oar that momentarily
Dies in a desperate stress beneath the wave,
Then glitters out again and sweeps the sea;
Each second I'm new-born from some new grave.

MRS. BURNETT'S NEW STORY.—Mrs. Frances H. Burnett, the novelist, has written a serial story for *St. Nicholas*, called "Little Lord Fauntleroy," the hero of which is a boy-character who is as new as he is delightful. Born in America, the child of a younger son of an English earl, his father dies when he is a little fellow, and by the death of his uncles, he becomes heir to the earldom. His grandfather, a cross old nobleman who has never forgiven his youngest son for marrying against his wishes, sends for the boy and his mother. In the *March St. Nicholas* is recounted the first interview between little Lord Fauntleroy and his grandfather,—the earl, expecting a conventional bread-and-butter youth, finds himself confronted with "a graceful childish figure in a black velvet suit, with a lace collar, and with love-locks waving about the handsome, manly little face, whose eyes met his with a look

of good-fellowship." And then they talk. The boy tells his grandfather all about his past life, about the corner-grocery man with whom he used to discuss politics, about Dick the bootblack, who gave a beautiful red silk handkerchief when he sailed away from New York, with purple horse-shoes and heads on it,—"you can wear it round your neck or keep it in your pocket."—about "Dearest," as he calls his mother, because he used to hear his papa call her so.

"You don't wear your coronet all the time?" remarked Lord Fauntleroy, respectfully.

"No," replied the earl, with his grim smile, "it is not becoming to me."

In the course of the conversation, he reached the Fourth of July, and the Revolution, and was just becoming enthusiastic, when he suddenly recollected something and stopped very abruptly.

"What is the matter?" demanded his grandfather. "Why don't you go on?"

Lord Fauntleroy moved rather uneasily in his chair. It was evident to the earl that Lord Fauntleroy was embarrassed by the thought which had just occurred to him.

"I was just thinking that perhaps you might n't like it," he replied. "Perhaps some one belonging to you might have been there. I forgot you were an Englishman."

The story was begun in the present volume of *St. Nicholas* and will run through the year. Mrs. Burnett is at work on a new novel for *The Century*.

THE PULPIT TREASURY for March is on our table; E. B. Treat, publisher, 771 Broadway, New York. Its contents abound in excellent suitable articles for pastors and Christian workers. The portrait of Charles S. Robinson, D. D., LL. D., forms its frontispiece, which is followed by his excellent sermon. There is also a view of his church edifice and a sketch of his life. There are also full sermons by Dean Bradley and Dr. E. Tinker. Every Department is replete with instruction.

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THE CANADIAN INDEPENDENT, Rev. J. Burton, B.D., Editor, will be published (D.V.) on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interest 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. To ensure insertion send early, the news column will be kept open till the tenth and twenty-fifth of each month.

All communications concerning the subject-matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2648, Toronto, Ont.

All correspondence regarding subscriptions, advertisements, and general business to be directed to Mr. W. R. CURRIE, Bowmanville, Ont.

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