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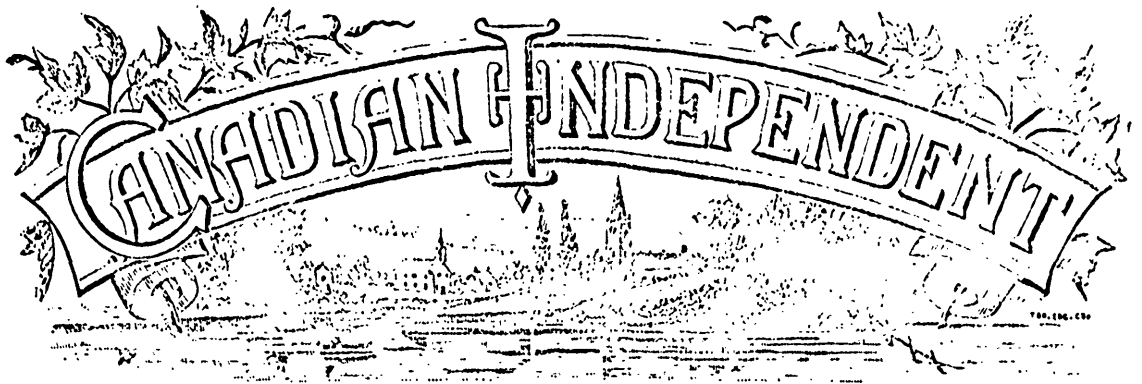
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New Series.

TORONTO, FEBRUARY, 1889.

Vol. VIII., No. 2.

Editorial Gittings.



OND STREET CHURCH, Toronto, is beginning a mission, on Queen St. East, for the French Canadians; of whom a large number are finding their way to Toronto. It will not only be a blessing to those poor Romanists, but to the church itself.

The Bowmanville church that was destroyed by fire last July has been rebuilt and now presents a more handsome exterior than before.

LUTHER boldly said that it was for him to judge when the Church was acting in accordance with the Spirit of God and when it was not, and he claimed the right of private judgment.—*Dr. Marcus Dods.*

PRINCIPAL Grant of Queen's College, Kingston, arrived home on 22nd December, much strengthened and benefitted in health. He had been absent for several months, and had gone round the world.

WINTER is the harvest of the church. Don't grudge a few extra days spent in direct work for souls. Every one of us remember, how when we were young, we often wished somebody would speak to us about our souls. Young people feel just so now!

THE Rev. Jacob Freshman of the Hebrew Christian Church, New York, has been in To-

ronto endeavouring to begin a movement for the conversion of the Jews in this city. He preached and lectured in different churches and considerable interest was manifested.

A CONGRESS of natives in India urges the developing of representative institutions. Lord Dufferin, ready to depart from India as Viceroy, denounces the whole matter, Congress and all. We thought we had educated him better, in Canada.

A CORRESPONDENT of the *Nonconformist* says that "scholars remain in our Sunday Schools much longer than in former years." Glad to know, that, as with us, with more efforts put forth in that direction, the young people are retained in the Sunday School.

The annual report of the McAll Mission shows the receipts for the past year from all sources, to have been \$77,000: Great Britain contributed \$34,000; the United States, \$25,000; France and Switzerland, \$15,000; Canada, \$1,000, and Australia, \$200. Fourteen new stations were opened, making a total of 113.

INCLUDING Parkdale, which will soon be legally incorporated with Toronto, that city is now found to contain 175,000 inhabitants. It has grown at an astonishing rate, for some years past. Goldwin Smith says, (and all our country churches round say the same,) that "Toronto is growing, at the expense of all the surrounding towns and villages."

THE Duke of Sutherland has placed at the disposal of the Commissioners 8,000 acres of deer-forest and sheep farms, to be assigned to crofter applicants who desire to extend their holdings. It is about time that these land-

lords did something to relieve the distress, largely occasioned by their own tyrannical measures.

No leader writer would be tolerated on a public journal who was confessedly incapable of writing his own articles. Better an empty pulpit than an empty skull in the pulpit giving forth the mercenary product of the homiletic hack. Let a minister read for himself and think for himself, and then let him testify the things which he knows, and declare that which he hath himself experienced.—*Rev. J. Halsey.*

EVERY church debt which existed in Victoria at the beginning of the Jubilee period has been paid, and all the money required for new enterprises begun within the period has been raised, with the exception of a small balance of £7,000 which represents the total indebtedness of the Congregational churches of Victoria. Well done Victoria!—*Australian Independent.*

WE direct attention to the card of a rising and accomplished young architect, Mr. Frank Wickson. The name is a good one in Congregational circles, and Mr. Wickson studied not only in Canada, but extended his researches and observations to the United States and Great Britain; and has had several years' experience in the practical art. Our folks, when building churches, will not forget him.

THEOLOGY was a progressive science, which availed itself freely of the side-lights from history, philosophy, and natural science; its progress could only be arrested with disastrous results, which could be imagined by supposing the sacerdotal heresy to have prevented Luther from searching the Scriptures, on the plea that Christ and theology were the same for ever. Christian conduct was not a thing of precepts, but a life breathed into us and incarnated in our churches.—*Rev. Dr. Hannay.*

THE CHRISTIAN OUTLOOK, is a little monthly paper, eight pages, and three columns to the page, edited by Rev. Hugh Pedley, and published in Winnipeg, at 50 cents a year. While as we hope, it is paying expenses, it furnishes an admirable vehicle for church and denom-

inational news, for an occasional sermon of the pastor, and for the contributions of friends on the spot, who want to say something about the religious and other aspects of the Northwest. We wish it every prosperity.

The circulation of the Milan newspaper, *Il Secolo*, which issuing each day a portion of a new translation of the Bible, has already reached 50,000. This strange and yet Christian bit of journalistic enterprise has been so remarkably successful that Ramon Molina of Barcelona has arranged for an edition in Spanish to be published in a similar manner. The Protestant missionaries in Italy and Spain may well congratulate themselves upon finding such unexpected allies.

The three central dangerous errors of Romanism and Ritualism are these: (1) The perpetuity of the apostolate; (2) the priestly character and offices of Christian ministers; (3) the sacramental principle, or the depending upon the sacraments as the essential, initial, and ordinary channels of grace. These are three radical heresies which exclude the truth, derogate from the honor of Christ, and betray souls by inducing them to build upon false foundations.—*Dr. Hodge.*

THE POPE'S JUBILEE.—To all and each of the Christians of either sex who shall make a pilgrimage to Rome on the occasion of our priestly jubilee, to render the honor and obedience due to the supreme authority conceded to us by God; and also to all the Christians of both sexes who accompany with their mind and heart, the aforesaid pilgrimages to Rome . . . being truly penitent and confessed, and having partaken of the holy Communion, for the extirpation of heresy, for the conversion of sinners, and for the exaltation of holy mother church, we concede in the Lord full indulgence and remission of all their sins.—*From Leo XIII's Indulgence.*

"I LIKE the INDEPENDENT, at the end, where the children's stories are," said a certain little Maud. "I like the first beginning," said Tommy, "where the church and the school-house are—and the editor a-fishin'." Glad you are both pleased. But don't you know, Tommy, at the head of the lake, that way, where the water comes in, is always the very best part

of all the lake for fishing. The in-flowing waters brought down food for the fish, at Bethsaida: making it the great fishing place it was. Ah, but to fish for little boys and girls, and the souls of men! What thought, and anxiety, and patience, and care! But the promise to the fisherman is, that he shall "draw to shore" his spiritual captures. Who would not be a fisherman?

The question of church entertainments, which is made often the subject of discussion, has been settled in a conclusive manner by a church in Madison, Wisconsin, the policy of which is briefly explained in a letter to the *Christian Register*. Believing that "a church should never undertake any purpose primarily of making money," it is thought the duty of the members to give money outright and not by indirection. Entertainments, whose object is education, culture and recreation are considered useful forms of church activity, provided that these enterprises are not set on foot for the purpose of making money. The plan of taking collections is found to succeed better when there are no entertainments for making money, and the church now collects by larger assessments what it formerly collected by entertainments.

FRANCIS JOSEPH OF AUSTRIA.—Two facts illustrate his tenderness of heart. For ten years after his brother, the Archduke Maximilian, had been put to death, he would sign no death warrant; and the first time he did sign one, his tears so blurred the signature that he considered the warrant cancelled and allowed the murderer to live. On the present occasion of his completion of forty years of sovereignty, he has expressed his wish that the money subscribed for the purpose of doing honor to himself might instead be given away in the form of charity. Fifteen million florins have in consequence found their way to various hospitals, churches, and schools. The event was not otherwise celebrated in Vienna, except in the columns of the city newspapers, which joined with those of other countries in extolling the Emperor's virtues.—*Christian World*.

GOOD BUTTER.—Our good friend, Mr. W. H. Lynch, one of Rev. J. G. Sanderson's flock in Danville, Que., has been in Britain last year investigating the dairying industry; and is

now enlightening the country on that subject. The letters Mr. Lynch has contributed to the press, show a well-learned thorough grasp of the subject. He believes in honest butter, and good butter, and tells how to produce it. He advocates cheese and butter factories, and home dairies as well; denounces *margarine*; and shows that while improvement all along the line, might lower the price of the "gilt-edge" butter, the increase in the value of the whole product would far more than make up for it. We rather like to see a man with a "hobby"; and good butter is a wholesome and patriotic one.

WOMEN AT THE POLLS.—At the late municipal election in Boston, the influence of women was seen. The Catholics demanded that Swinton's History should be discarded from the public schools, because the author (very fairly,) described what *indulgences* were in Luther's time. How could he intelligently describe what Luther's quarrel with Tetzl was, unless he did? But the women—who could vote at School Board elections, and of whom not over a thousand had ever voted before—organized to put in a reliable school board. Twenty-five thousand of them registered, and three-fourths of the number voted. And they not only voted in a "Republican" School Board, but indirectly secured a Republican Mayor, and reduced the Democratic "saloon" majority in the city council to a party "tie." And not one was insulted at the polls. They went two together, or else with an "escort"; one brave lady going under the protection of her eight-year-old son. A fight got up at the door of a polling-place. A policeman from within appeared: and seeing lady-voters waiting outside, bawled out, "No more o' that, now! There's ladies here!" And peace was restored in a moment. Out of all this, men of progress can learn several good lessons.

STUDENT SUPPLY.—Would not some change in the matter of student supply for the summer be advisable? The student, no matter how willing and earnest, can but work at a disadvantage. He usually comes to a feeble church of which at least one State in the Interior has a large proportion, where there are few, perhaps none, who can give him the help he needs in counsel and encouragement; and he must leave just when work could be carried on most advantageously.

Why would it not be a better way for a pastor desiring rest and change to take one of these weak churches under his care for the summer and invite the student to his own better equipped church? Thus the weaker church would have the benefit of an experienced pastor to help it in building up its waste places, and the student have the help which comes from working with a well-organized body. Many of these churches need wise planning and guidance more than anything else, and this only an experienced pastor can supply.—*Chicago Advance*.

Editorial Articles.

CHURCH FINANCES.

It is often considered an unfortunate thing that money should be asked, and supposed to be necessary, for churches. This is a very, very imperfect view of the matter. Money given to a church is, or ought to be, considered as given to the Lord. Now, if money could not be given to the Lord, what other and better uses could a man make of it?

"He could keep his money and give the Lord his time." Well, but money is time, and time is money, in a commercial sense. At best, he could only give his time in one place; while if he gives money he virtually secures time spent in many places—wherever his money reaches. Thus, people in Canada are spending "time" (by spending money) in Africa, China and Japan. And often someone is better adapted for direct work for the Lord than another; and the last may help the first by giving money to enable him to largely spend his time in Christian work. Thus, often, with private Christians, and ministers and missionaries. All experience testifies, however, that a man must not place his whole service in *giving*, but at least a part of it in *working*. Analogy would seem to say that neither must a minister place his whole service in *working*, but some of it also in *giving*. The one helps the other.

The *habit* of giving needs to be cultivated. Rural members of churches are often woefully deficient in this grace. Grown up people are not ashamed to put *coppers* in the plate at a missionary or church collection; or two dollars as their annual and total contribution to the church. City people do better

because they have been oftener called upon, and have thus been trained to give. This would point to a better training necessary in the country. And there is no way yet discovered better than the weekly offering. When the two dollars come to be divided into fifty-two portions, the man will not put four cents in his envelope, he will put in ten. And even this small sum, week by week, begets a habit of giving. And no sooner does he find that he can now give five dollars easier than formerly he gave two, just by paying it in weekly portions, than he tells his neighbor of it, and gets him to do the same.

To people we often say: Always say "yes" when you can; but put in any necessary condition. So we would say: Let no ministerial brother, after this date, accept the offer of a church without making it a *condition* that the weekly offering be established. The churches *will accept the condition*, and a great benefit will be the result.

The great majority of the churches practise this system; some rural churches are yet "in the woods." But for missionary and other benevolent causes there still exist the old spasmodic and uncertain methods. People would give, say, by the month, to missionary causes, just as readily as by the week to their local church. But they don't want to be "troubled" with such frequent payments. The remedy is plain: Give some of the young members "something to do," by making them collectors of these small monthly sums. The man whose name has been in the Year-Book year after year for a dollar, will give 25 cents a month; and the man who put down, "A friend, 25c." and was shovelled in among the "small sums," will now give 10c or 5c monthly. They only need regular calling on:

Constant giving, to keep the heart in the habit of giving. Constant speaking of it, lest it be forgotten. Constant prayer for guidance, that mistakes be not made. Constant watching, lest the tempter and the world corrupt!

REV. JOHN B. SAER, B.D.

Mr. Saer, who came from St. John's, Newfoundland, to the College, and graduated in 1880, was first pastor at Wingham, Ont., over a newly formed church there, and in 1884 became pastor of the

Congregational Church in St. John, New Brunswick; where he at present labours. Two years ago he was chairman of the Congregational Union of the Maritime Provinces. Our readers will remember his address from the chair, as published in the year book. Last year he visited Britain, and

was a delegate to the Congregational Union of England and Wales. Mr. Saer is one of our "rising young men." The cut we present is by the courtesy of the publishers of "Progress," a well-conducted literary paper of St. John, N.B.



REV. JOHN B. SAER, B.D.

Our Contributors.

CHRISTIAN UNION.

BY JOHN OSBERT HART.

The prayer "That they all may be one," was not breathed forth from the heart of the Son of God in vain. Paul says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Although the Bible comes to us through different minds, and was recorded in different parts of the eastern world, and through a long period of time, yet there is perfect spiritual unity throughout the whole. Why were the Inspired Writers

all able thus to agree in their words and writings? Because they all grasped the principle, or obtained a view of the truth as one connected whole. They all understood the working of the law of love and righteousness. Their powers were equally developed. They were not one-sided in their views, but perfectly balanced. They were controlled by the law of love, and irresistibly carried along in the current of truth, in the light of which all their words and actions were according to true knowledge.

Christ faithfully warned his disciples about not losing this knowledge of the law of righteousness, when he said "Abide in me." Paul also said: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." But they did let them slip. In the darkness of the mind, they lost the knowledge of the law of righteousness or view of the truth as

one connected whole, was lost to the minds of men. But God did not altogether withdraw His light. Many true prayers went up through the darkness to the throne of God. There were many knees that would not bend to recognize any other than the one living and true God.

The light of the true church rested and burned in the hearts of Novatians, Donatists, Paulicians, Waldenses and Lollards, until the flames burst out in the sixteenth century. With what result? To-day, we have a whole world—full of conflicting sects; presenting different views of the Truth; using different means to advance the cause of Christ; and presenting different forms of church government. How has all this come about? Here is an illustration. Ten men go to look at a complicated piece of machinery. While they look at it, four of the number grasp the principle and thoroughly understand the working of the whole machinery as well as the parts. The remaining six do not grasp the principle. They only see the movement of some of the parts. The four who have grasped the principle all agree and tell the same story with regard to the movement of the machinery. The six who have only noticed the movement of some of the parts, all disagree and tell different stories as to the working of the machinery.

Now, the Inspired Writers looked at the truth and grasped the principle or law of righteousness, therefore they all agree; are of one mind, and judgment; and speak the same things with regard to the truth. The founders of the various religious sects looked at the truth, but only noticing the movement of some of its parts, they all disagree; each, having a different story to tell about the working of that truth.

Although possessing as large a revelation of the truth as they were able to bear, yet lacking sufficient capacity to enable them to grasp the law of righteousness or truth as one connected whole, the founders of the various religious sects have founded their denominations upon only partial views of the truth. This has led to hurtful and unhealthy competition, jealousies, strife and rivalries over which the truest minds have mourned and wept for centuries. The soul of the true church to-day feels the need, and cries out for union, combination and co-operation in Christian work. But

whether it be known or unknown, this demand of the human soul includes a larger and deeper insight into the true meaning of the Inspired Writings.

True union and co-operation we shall have, but it must come about in the right way. Speaking about God, the Scripture saith: "See now that I, even I, am He, and there is no God with me; I kill, and I make alive; I wound and I heal." The wounding precedes the healing. Death is essential to life. Disunion is essential to true union. This is the eternal and unchangeable law of life and progress in Christ Jesus. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." These are the words of Christ. Paul says: "I die daily." Again he says: "That which thou sowest is not quickened, except it die."

In answer to the prayers, tears and entreaties of the true followers of Christ, God is to raise up a teacher who shall interpret and apply His Word according to its true meaning, even more clearly than Luther did, or Calvin or Knox, or Wesley or the founders of any of the religious sects which have been organized since the time of the apostles. The sword of the Word shall wound and cut away the one-sided views and errors in the Christian ranks, in proportion to which it shall bind up again, and heal.

The opening up again of the truth as one connected whole, as it was spoken by the apostles, will be the beginning of true Christian union and co-operation and the dawn of that period spoken of when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." As the light of this period advances, the denominations shall be thoroughly sifted; the right ever proved to be right and brought uppermost, and the wrong ever proved to be wrong and set aside.

Bigotry, one-sidedness, human creeds and error, shall die with great struggling, but die they must. Those who grasp the truth according to knowledge, shall step out of the various denominational ranks one by one and join hands and hearts in the name of truth and righteousness, to work in the same way according to their gifts, for the accomplishment of the same end. This union, co-operation and combination of Christians formed according to knowledge in this way, will be the first genuine

union, co-operation and combination of Christians for aggressive Christian work, since the denominations began, and the first rank of Christians that can present a united front to the common enemy.

In proportion as this period and work advances, the questions about atheism, unbelief, capital and labor, Sabbath desecration, intemperance, college and common school education, organization, union and co-operation and missionary work, shall be solved; science, philosophy, sociology, culture, political economy and every phase of human thought and action shall become truer and more one in Christianity; the synthesis of history, experience, reason and Christianity wrought out; the truth more and more clearly seen that "God was in Christ reconciling the world unto himself"; and the prayer of Christ fulfilled "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent me."

In the light and under the influence of this work, and period of knowledge, the British, the Dominion of Canada, and the United States Evangelical Alliance, and all alliances, organizations, associations and societies shall be sifted and corrected, the genuine out of them all volunteering to swell the ranks of the church, which shall be one in mind and in judgment, going on conquering and to conquer, and putting forth every effort according to knowledge, love and righteousness, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and from and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things unto Him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

MR. HALL'S LETTER.

(Concluded from our last.)

The coast was now drawing near, and the level of the Fraser River is reached; and the rich vegetation, fruit trees, and vast forests of valuable lumber come to view. Kamloops is past; the principal town in the Thompson river valley. It is a beautiful spot. The principal industry is grazing, but agriculture and fruit-raising flourish wherever irrigation is practicable. This is the supply-point for a large ranching and mineral region southward. The broad valleys intersect at right angles. There is a background of bordering hills; and fine groves line both banks of the stream. Yonder is a steamboat; and here and there are saw-mills, busy at work. But we must pass without description, Cherry Creek, Savona's Ferry, Ashcroft, Spence's Bridge, Lytton, North Bend, Yale, Hope, and numerous other places. For we are impatient to see the

NEWEST CITY IN THE DOMINION,

and the city that has had the most rapid growth of any perhaps on the continent.

VANCOUVER.

A sudden turn in the road, after you pass Port Moody, and the new city is full in view. It crowns a gentle hill, and, on nearly all sides, slopes to the water. The city fronts on Coal Harbor, and extends across to English Bay. The situation is most perfect, as regards natural drainage, harbor facilities, picturesqueness and commercial advantages. It has a population now of nearly 9,000. Over 24 miles of streets. Magnificent public and private buildings. Its water supply is brought from a mountain stream opposite the harbor. Its coal comes from the Nanaimo mines, some thirty miles distant. The scenery all around is magnificent. To the north the Cascade mountains, apparently within a short walk; the mountains of Vancouver Island across the water at the west; to the south-west the Olympics; and to the south-east looms up the great white cone of Mount Baker. The air is balmy. They tell us of only

"THREE WEEKS WINTER."

Over in New Westminster and Victoria cities, we saw the ivy, holly, and woodbine flourishing as in

Old England. Here, too, are all nationalities. We meet many from Britain, from Nova Scotia, and other parts of the east of our own country. Chinese, Japanese, Indians and Africans. All are here, and all seem to be busy. The great industry at present seems to be street construction and house building. The difficulties to overcome in constructing streets arise from the huge timber that must be removed. One stump is almost large enough to block a thoroughfare. These stumps are removed by dynamite, and the day of our arrival one of the workmen was instantly killed by the falling *debris*.

On the arrival of our train, we saw among the crowd on the platform, the cheery face of the Rev. James Pedley, the pioneer Congregational minister of the Canadian Pacific Coast.

We were escorted to his own brand-new residence, into which he had moved less than a month before. The angel of the household was waiting to receive us. Here we made our home for the few days we had to explore the new city. The evening of the same day at a welcome social by the congregation, we renewed old friendships with friends we had met in England and elsewhere.

Sunday we had the joy of meeting the congregations, and judging what had been accomplished in about five months in a new city, without any formal introduction, or a suitable meeting-place. The morning congregation was between two and three hundred; evening about 500. The prospects for

A STRONG SELF-SUPPORTING CHURCH

are good. There is no fear whatever, if they have a place of worship large enough, and suitable in other respects. The site of the new church has been secured and paid for, by the generosity of the friends in the east, in response to the appeal made over a year ago by Rev. Hugh Pedley.

It is the intention of the church to erect on that site

A \$10,000 BUILDING.

Nothing less will meet the requirements of the place and congregation. The congregation is composed principally of new-comers from all parts, few, if any, having much means. While they might be able, if they had a church building, to maintain their own pastor, it is out of the question

to look to them for funds to complete their building at present. They are anxious to open with as little *debt* as possible, that they may at once assume self-support and be unhampered for the future. They will do all they can towards their new church. But they are looking to their friends in the east and in England for help. The generous offer of George Hague, Esq., to give dollar for dollar what is subscribed in the east, is a great encouragement and should be a stimulus to every church to give some assistance.

There will, without doubt, be

A GREAT CITY HERE

before many years. There is a regular steamship service to China and Japan, to Victoria and San Francisco, to Alaska and Puget Sound ports. Large-smelting works were projected. The country south, toward the Fraser, has fine farms, and it is especially adapted to fruit growing.

Being the terminus of that marvellous C. P. R. it is sure to be fostered and built up by that great corporation.

NEW WESTMINSTER.

It is distant by rail from Vancouver some twenty miles. It is one of the foremost towns in the Province; population between four and five thousand. It is situated on the Fraser River; has many fine public buildings, besides charming private residences. There are more than a dozen salmon canning establishments; several saw-mills, which ship their products to China and Australia.

Here we held two services on the Sunday, and had a conference with a number of friends deeply interested in the establishment of a Congregational church.

The opening is good. All we saw and heard led us to conclude that the next place of importance to Vancouver for our work is New Westminster. And we hope the commencement will not be delayed.

VICTORIA,

on the Island of Vancouver, is the capital of British Columbia; situated on the southern extremity of the island; distant from the mainland about sixty miles. The sail by the S.S. "Yosemite" through the archipelago from Vancouver to Victoria, is one never to be forgotten. The ever-varying scenery of islands, bays, straits, mountains; while all

through, scarcely a dwelling is to be seen till you reach Victoria. Here you find a city in the midst of charming scenery; population between 12,000 and 15,000. The climate is like the south of England, and the town is peculiarly English in all its characteristics, except that there is a veritable "China-town," with Joss House, and all

THE ABOMINATIONS OF HEATHENISM.

We were met by the Rev. Dr. Reid, rector of the Reformed-Episcopal church, and by him entertained in princely style, and initiated into all the beauties and public institutions of the place. We had a row upon the splendid harbor, far up one of the many arms of the bay. Late at night we went aboard our steamer, and began the return journey. I will leave reflections and moralizings upon all we saw and heard till a future occasion. Now, closing my letter with the closing year, permit me to return my sincere thanks to all the kind friends, from the Atlantic to the Pacific, who have ministered to my comfort, or assisted in our work during 1888, and wishing you, Mr. Editor, and all your readers a

HAPPY NEW YEAR,

I desire to remain ever, as in the past,

Very truly yours,

Dec., 1888.

T. HALL.

HAMILTON CONGREGATIONAL CHURCH

ANNUAL MEETING OF CHURCH AND CONGREGATION.

This meeting was held in the lecture-room of the church, on Wednesday, the 16th January. There was a good attendance of the friends, the Rev. John Morton presiding.

This meeting is not strictly a business meeting, but a meeting for the purpose of hearing and receiving the reports of the Secretary and Treasurer, and of the various societies and organizations connected with the church and its work. Mr. A. Alexander, the Church Secretary, read the statistical report, which showed that during the past year nine had been added to the church roll on profession of faith, and ten by letter from other churches. Six of the latter being from English Congregational churches, while eight of the former were from the Sabbath School. The losses had been: three deaths, eight dismissed to other

churches, six dropped from the roll, seven resigned their membership, and two (Mr. George Duff and Miss Harriet Turner), have gone to labor in connection with the China Inland Mission. Those who resigned, though they have left us, have not left the love and service of the Master. These exceptional circumstances have reduced the number on the roll at the beginning of 1888 by six, thus leaving the number of members in good standing, 214.

Mr. David Aitchison, the Church Treasurer, then read his financial statement, which showed that \$2,453.30 had been raised for general church purposes. Of this amount, \$1,743.65 came through the weekly offering envelopes, \$494.30 from open collections, and the balance from various other sources. The principal items of expenditure were: ministry of the Word, \$1,200; extra pulpit supply, \$60; organist, \$100; sexton, \$150; repairs, \$110.50; insurance, \$62.50; benevolence to poor members, \$61; fuel and light, \$121.01; Congregational Union, \$15; to Mr. Colelough, \$29.30; Provident Fund, \$14; Church at Portage la Prairie, \$27.35; delegates' expenses, \$32.25; books, stationery and advertising, \$110.09; sundry local church objects, \$224.69; with a balance in hand of \$130.81, and all accounts paid and no debt on the church of any kind. In addition to this amount the following sums had been raised by some of the societies connected with the church, viz:

Sunday School.....	\$224 43	including bal.
Missionary Society.....	229 74	"
Ladies' Sewing Society..	249 13	"
Mutual Improv. Society..	42 05	"
	<u>\$745 35</u>	

If these amounts be added to the other, it makes a total of about \$3,200, or an average of about \$14 per annum per member.

The condition of the Sunday School was reported by Mr. Walter Bale, the Superintendent. From his report it appeared that the school is in a very prosperous condition. Though no less than twelve of the teachers had, from various causes, to give up their positions during the past year, their places were filled by efficient substitutes without making any call upon the senior classes. During the year, eight of the scholars joined the church. As a sign of the anxiety to engage in

Christian work, a Society of Christian Endeavor was formed, and is very successful. Its membership is wholly composed of teachers and scholars of the Sunday School. The attendance of scholars has much increased during the year, so much so, that the seating capacity of the room is tested to its fullest.

At the annual meeting of the teachers, it was unanimously resolved to start a Sabbath School Building Fund, among the scholars and teachers. The average attendance during the year was 188, an increase of 29 over last year. Last Sunday the attendance was 241, the largest number present at any ordinary session of the school. The total number on the roll is 284, and 29 teachers. The average attendance of the latter for the year was 27. The sum of \$224 had been collected and expended. Altogether, the Sunday School was in a healthy and promising condition and the teachers faithful and earnest.

The Missionary Society report was read by Mr. George Sweet, the Secretary-Treasurer, from which it appeared that the sum of \$230 had been raised, which has been divided between the Home and Foreign Missionary Societies; \$200 to the former and \$30 to the latter. The Society has held monthly meetings throughout the year, which have been made instructive and interesting. The membership is 91.

The Secretary-Treasurer of the Ladies' Sewing Society, Miss Edgar, reported the condition and work of this old and very valuable adjunct to the church's usefulness. Time would fail to tell of the past work and success of this institution. The sum of \$184 has been earned by them, which, with a balance of \$65 at the commencement of last year, enabled the ladies to spend in mission, charitable and local church objects, the sum of \$220, and they have a balance of \$29 in hand. Besides this work they have paid weekly visits to the hospital, and thus become helpful to the suffering ones there by kindly sympathy, and material comfort too.

The Mutual Improvement Society continues to fill a useful place among the numerous organizations of this church, as it has done for twenty years continuously. Mr. Robert Hopkin, the President of the Society, reported its work to the church and urged the continued support of the friends. Mr.

Hopkin also presented the claims of the CANADIAN INDEPENDENT, and hoped the number of subscribers would increase.

Mr. Robertson, the Chairman of the Society of Christian Endeavor, spoke of the great good this new Society was doing in "drawing out" the young Christians of the church, and in inciting to love and good works. Their meetings grow in interest, and many proofs of the practical character of these works are already visible.

The Sunday Morning Prayer Meeting was spoken of, as also the Boys' Sabbath Morning Prayer Meeting, whose claims and work were effectually presented by Mr. Matthew Kelley, one of the boys.

The Ladies' Visiting Committee reported through Mrs. Morton, and the Gentlemen's Visiting Committee, through Mr. W. Edgar. From these reports it appeared that a good deal of useful work had been done in attending to the sick and helpless ones of the flock.

The Choir with its leader and organist, were not forgotten, and a very cordial vote of thanks on motion of Mr. Alexander was passed to them, for their services. It was remarked that all the members of it were members of the church; and their behaviour and self-denying labors were worthy of all praise. Votes of thanks to the ushers, and kindly references to the pastor and deacons brought the routine business of the meeting to a close.

Mr. Morton, the pastor, in closing the meeting, reciprocated the kindly words which had been spoken respecting himself. He then referred to what had been said in praise of their well-behaved choir, and said that it was a source of satisfaction to him to know that they had a *Christian* choir. He then called attention to the church work, reports of which they had been hearing, and spoke of the fact that a year's work had been completed and that they were there to review it. They should remember the true purpose of a review, that it was by marking the defects and excellencies of the past to enable them to accomplish better work in the future. That we should also remember that in reviewing the work of the church they were not reviewing the work of a machine, but of men and women. A machine could not be hurt by anything you might say about it, but workers

in a church could, and therefore the criticism should be brotherly. The important fact they had to look at was, that a whole year's work had been laid at the Master's feet. There it was finished. Though it was imperfect they could not think of it without thankfulness. There had been a year's preaching and teaching, raising of money to support preaching and teaching, and visiting the sick and afflicted. This varied work was not merely something talked about, but "something attempted, something done." It had been a year of *united* work as might be seen by the surplus in the hands of the Treasurer of the church and by the fact that their contributions to the missionary cause alone had been over a dollar per member. These results could not have been accomplished without united action. It had also been a year of energetic work. Their large prayer meetings, their large sewing society meetings, their hospital visitation and their growing Sunday School, told the story of energy. There had been also consecrated work, as has been seen in the upgrowing in such strength of their Society of Christian Endeavor, and in the fine prayer meetings they had during the week of prayer. There has also been hope in their work, for was there not on foot already a scheme to raise a new Sunday School building, the accommodation being too small at present? He concluded by reminding the church that speaking about work was not the work itself, and urging them to go on to the doing of that of which they had been speaking. He also spoke in feeling terms of the members who had been called away by death, and exhorted those left behind to be ready to meet their Lord with joy.

THE DEACON. AND HIS PIPE.

My wife and I always tried to impress upon the minds of our children that the use of tobacco in any form was an evil. And just now I recall an awkward position in which we were placed, as a result of our teaching. When our son Robbie was about four years of age we were made glad by a visit from Deacon A——. He was an old man, did not go much from home, a sincere Christian, but a heavy smoker. During his short afternoon visit he made a free use of his pipe, a liberty in

our house not granted to younger slaves to the weed. Next day Robbie was seen by us standing with his knees on the seat of a chair, and leaning over the back, soliloquizing as follows,—“Mithe A—— is a bad man, he smokes.” I looked at my wife, and she looked at me. We both found the difficulty of leading our son to entertain a more charitable view of the deacon, without lowering his ideas of the evils of tobacco. Of the two errors we chose the least, and so left Robbie to hold his own views of the deacon and his pipe.—R. B.

GOD WORKING IN US.

SERMON BY REV. DR. WILD, TORONTO.

“For it is God which worketh in you both to will and to do of His good pleasure.”—Philippians ii : 13.

The dignity of our being must, I think, imply a corresponding responsibility. A man is more responsible than a horse, talk as you like. The universes of matter and mind delicately meet and blend in us. We rest with one side of our being in the Unseen and with the other in the Seen, and we have a good deal of intercourse with the Unseen as well as with the world. It is thus we are fitted, by our very constitution, to be at home in both. At death it will be the very opposite; that which is now invisible will be the visible side of our being, and the material world will be shut up as the spiritual is now. We simply change around. We will speculate as to the world and have our ideas as to what is going on, but it will not be visible to us as now. We speculate and talk about the invisible, but we are not so certain as we are about the visible touching the senses of this life.

From different natures marvellously mixed we form connections with distant worlds—“distinguished links in Being's endless chain, midway from nothing to the Deity.” Derzhaven, the great Slavonian poet in one of his Odes to God, very graphically presents this thought when he says :

“Nought but the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too.
Yes, in my spirit doth Thy Spirit shine,
As shines the sunbeams in a drop of dew.

Nought!—But I live, and on hope's pinions fly
Ever towards Thy Presence, for in Thee

I live, and breathe, and dwell, aspiring high
Even to the throne of Thy Divinity.

The chain of being is complete in me ;
In me is matter's last gradation lost,
And, the next step is Spirit—Deity !
I can command the lightning and am dust !—
A monarch and a slave ; a worm—a God !”

By things to come and things past ; by life and death ; by all within, and much that is without, we are admonished to try and solve the probable destiny of our being. An all-pervading design runs “through, being's endless chain.” Nature speaks and calls us to obedience and happiness. As nature calls me physically to obey its laws, and if I do, I have life and enjoyment in my body, so the Spirit calls me to obedience in the spiritual part of my being, which, if I obey, I have spiritual life and strength.

“We are created in Christ Jesus,” the Apostle tells us. What for? “Unto good works, which God hath before ordained that we should walk in them ;” in other words, we were designed to be good people. God made us for that purpose. He did not make us to be sinners, but made us to go to heaven, or abide here eternally if we had not sinned.

Design always implies a fitness in the parts, and a good design not only reveals a unity in parts but a unison in which the parts play in harmony one with the other to a given result. Any note of any organ must be a unit in itself and if a true unit it will harmonize with the rest and do away with discord. Harmony is the aggregation of the unities, and so it is in anything that is made. A single wheel in my watch must be perfect in itself, and then it will work in harmony with the watch. So there is a design in us. It is the design of Christ that we should walk in harmony—not only to be at peace with ourselves, be right in ourselves, but be right with all the world ; but I cannot be right with the world if I am wrong in myself. If a man gets angry he cannot think everybody is just right ; while in those moods you are apt to blame some one else unjustly.

God in nature, in His word, and by His Spirit reveals His design and His intention to us. In the latter part of the last century the English government made provision for shipwrecked sailors on certain islands in the South seas, by building little houses and supplying them with canned meats and food. Supposing a shipwrecked crew

saw the building and the flagstaff, and found the food and shelter, would they think it had grown there? Would not even a heathen say it was put there on purpose? Exactly, that is design. So God has put through the atonement of Christ, salvation and grace for the shipwrecked sinner, and it is as much a design and for a purpose, as were the provisions of the English Government.

Some mistake the divine design and the whole drift of the economy of Christ. They do not understand this double-working,—these two workers. Every man is in partnership with hell or heaven ; with God or the devil ! Some expect God to even will and do for them. They are not satisfied that they shall have work to do, but ask God to go further and will and do it too. No, He stops with the *willing*. Some expect too much ; they not only want God to convict but to convert them, and make them do the right all the time, and care for them in every way, like a girl or boy who may get an over confidence in their parents to the extent that they expect them to take complete care of them. You will never make a smart young man or woman if that is the course of your life. Their training in you is to be worked out by you ; they have qualified you for life's battles ; you must fulfil their hopes and wishes. So our heavenly Father works in us, turning us toward the good and operating upon our will that we should carry out His will and purposes.

A great many people too say, in effect, if God thinks I should be converted He will do it in His own good day. I do not believe He ever converted a single man or woman without their own help. If He ever did, I would say : My Father, why dost thou not convert the whole world ! If He had this power, I believe He would sweep His divine and magic hand of love over all, converting every one unto Christ. Why not? Because He cannot. He has put the bar in His own way. He has made us free and He will not destroy His own law ; He is consistent. He has left something for us to do.

Again, some expect to do all themselves in their extreme need, losing sight of this co-partnership with God, and trying to work out alone their own salvation, by self-sacrifice and hard and laborious toil. It is not possible ! They go to an extreme here as where God is trusted to do everything. A man or woman has never lived on God's earth that could convert themselves or work out alone their own salvation. It must be a joint work and a co-partnership. To expect God to do all, or to believe that we can do all in our own strength is fatal to salvation in either case.

The human is based upon the divine. We originate nothing, but we execute certain things. The voluntary organs are based upon the involuntary. My heart is not dependent upon my will, and I

am glad it is not. If I had to remember every time I breathed I would be apt to forget. God has put certain organs in us that go on whether we are telling the truth or lying—the lungs heave, heave, heave; the heart beats, beats, beats, because they are continuous, and I have no control over them. I lift my hand; it is a voluntary organ, but I could not move it were it not for the unceasing work of the involuntary organs.

God is the heart, the lung, the life; and I, as a voluntary agent, can take hold of this life of God's. God is ever-present, always alive, ever willing to receive us, and whenever you voluntarily cease your rebellion, confess your sins, and ask His pardon, you may be free.

God works in nature on the same principle. The sun is warming the earth. Seeds are hidden in the soil. The heat will penetrate to them, and the rain will fall, and the seeds will burst forth and grow. That is the sun and the earth co-operating with God, as the basis of all.

Some are always trying to analyze as to how much they ought to do, and how much God should do. The best plan is to do all you ought to do, and God will do His part. I once knew a Dr. Dwight, a delicate looking man, who analysed the food he ate. Bob, his servant, however, who never troubled himself about discriminating as to his diet, was stout and jolly, and his master would have had more sense if he had been guided by his taste and his stomach. If we have not got sense ourselves, the Lord will put sense into a man's stomach, and teach him what to eat and what to reject.

My dear friends, what good judgment dictates, what the very instincts of your soul prompt you, so do. If you feel that you ought to acknowledge Christ, do so; if you are prompted to visit the sick, do so. Whatever line of good opens up, enter therein.

God works in us, and some of you have a knowledge of this kind of work. You know it is your joy. This working of the Divine Spirit is the most tender thing that attends us in our life. I can remember the tender touches of that kindly Spirit making me feel, almost in childhood, that I ought to give my heart to Christ. How many of us can go back to the time when we first felt these kind promptings. But alas, there are men and women who have been almost persuaded; almost compelled to acknowledge Christ. The preacher said: Is there anyone here who would like to be a Christian? if so, rise. Oh, trembling soul, you held on to the seat in rebellion. It was a tender point with you. I question if God ever lets a man or woman go into indifference without passing this critical period of decision or refusal. Every one has seen the time when they were on the verge. God had worked to the very edge of the will, when the manhood He crowned you with assumed

its dignity and you said, I will not to-night. You made a fatal choice. I would say to you, young men and women, let these tender feelings work in you now that you are plastic. When you become older and the conscience is scared, and you are hardened by the world, can you feel these feelings? not so easily. The tender thoughts that within you burn in your young hearts is the Spirit of God striving with you. Do not quench the Spirit. I pray you. Some know the Spirit because of their resistance, others because they have yielded to it.

God is more delicately related to us than most of us think, giving us kind impressions and influences. I am often glad that in early youth I was led to the Saviour. I think a man converted at fifty, who has led perhaps a rough and hard life in many senses, must be full of old sores and temptations left in his mind and soul and rooted in the flesh; he must have a constant struggle trying to beat down this habit and that, watching his tongue lest it bulge forth with an oath, watching his intemperance lest he should fall again. Oh, my young friends, now is the time while youth is yours, and before these habits are formed and their resultant temptations are embedded in the flesh and soul. Give your heart to God this very morning. Be a co-worker with Him. God and nature are a majority. Amen.

NOT, "FOR THIS DAY ONLY."

Do we live for this day only?
Nay, e'en not in lightest rhyme;
Do not all past ages teach us
That we each must live for time?

Dost thou note the pebble falling
Into depths of tranquil stream?
Tell me where its ripple ceaseth;
Ah! of that thou canst not dream.

Hast thou marked the countless echoes
Mid dark mountain passes, born
Of a single sentence spoken—
Words perchance of love or scorn?

Or hast seen the ripened thistle
Float on silken, downy wing?
One soft ball across the woodland,
'Twill a thousand thistles bring.

L'ENVOI.

Sow good seed of thought unsparring,
O'er the fields of space and time:
Though small the seed, and poor the soil,
It yet may grow to heights sublime.

Let thy notes of peace or joyance
Reach to hearts ye know not where,
And e'en through all future ages
To some soul its message bear.

EMILY A. SYKES.

Toronto.

Correspondence.

REV. FREDERICK POWELL.

DEAR SIR,—It may be of much interest to some of our vacant churches, to know that there lives at Richmond, Quebec, a preacher by the name of Frederick Powell.

He is an educated gentleman, of irreproachable character and pleasing manner. I venture to say that he has no superior in the Congregational pulpits of the Dominion, so far as learning and ability are concerned. He has been suffering from a partial failure of the voice, but is, I believe, recovering. He has a noble Christian wife, and a young lady daughter, both of whom are fine Christian workers.

My object in making these statements is to notify those churches in need of a pastor, that the services of Mr. Powell may be procured, if satisfactory arrangements can be made. The only drawback to Mr. Powell's usefulness is the trouble with his voice; but, as I have said, that is improving, and those who listen to him very soon forget the voice, in their pleasure at the excellence of the subject matter.

I write this unsolicited, and unknown to Mr. Powell, and not as a favor to him; but to some church hungry for the Word of God. His address is, Rev. Frederick Powell, Richmond, Quebec.

Respectfully yours,

GEORGE F. BROWN.

Melbourne, Que., Jan. 6th, 1889.

MELBOURNE, QUEBEC.

DEAR SIR,—As we do not often see any items relative to church work in this place, a short letter may be acceptable.

To begin with the present, we are observing the week of prayer in union with the Presbyterian Church. Sunday, the 6th of January, was a day of great interest, and long to be remembered. Seventeen persons were received into church fellowship and others are to follow next month. Our Sabbath School had a Christmas tree, which was a treat, not only to the children, but to the adult members of the congregation; as the entertainment, which was furnished exclusively by the

children and the choir, was well selected and well rendered.

The ladies of the congregation meet monthly, and hold a prayer and missionary meeting. The attendance and the interest at these meetings are both increasing. There is also a Mission Band, which has some thirty members, and which has raised quite a sum of money for the cause. Each member has a mission bag, and the President, Mrs. E. J. Atkinson, gave the Band a social, at which the bags were opened, at the end of three months' gathering. The interest of the older people in the children's work was shown by their attendance at the social; encouraging the children by their sympathy, and also in a more substantial manner.

In addition to these societies, the first Sabbath of each month is observed in Sabbath School as "Missionary Sabbath," and the collections are kept separate till the end of the year, when they are divided between the Home and Foreign Societies. This year the sum to be divided amounted to about \$15.

Ground has been broken for a new church, to be erected next summer, of brick. The bricks are already on the ground and the necessary excavation made.

The people are united and in working order, under the able guidance of their beloved pastor, Rev. G. F. Brown.

We have also a society of Christian Endeavor. The attendance on the various services is good and increasing. In brief, the outlook for the year upon which we have entered is very hopeful. May the harvest be abundant!

ONE OF THE FLOCK.

Jan. 8, 1889.

WATFORD, ONT., NEW CHURCH.

DEAR SIR,—The Congregational Church in Watford, have for a long time been worshipping in a poor building, in a corner of the town. On account of the location the church could not expect to grow; and repairs being necessary, it was decided at the last church meeting, to build in a central locality. A subscription list has been started in town, and members of all denominations are subscribing liberally. A few friends outside have forwarded us contributions, and any others

will be very acceptable; for we are not a strong church. A building site has been secured on the main street, and the work will be hurried along as fast as the weather will permit. With several promised additions to membership, increased congregations, and a new church building, all near at hand, we seem to be just entering a period of prosperity.

Jan. 10th, 1889.

A. L. H.

FROM AN OLD DISCIPLE.

DEAR BROTHER,—I am still in the land of the living, and in the place of hope; waiting, I trust, in patient expectation that He who has brought me so far, will not forsake me when old age has overtaken me. . . I am still favored to receive the INDEPENDENT, and am well pleased with its contents. It enables me to know how the cause is progressing in this country, and sometimes in foreign lands. . . I am, yours truly,

A. MCGILL.

Ryckman's Corners.

News of the Churches.

SHEFFIELD, N. B.—On the evening of January 7th, in the midst of a driving rain, a surprise party gathered at the Congregational parsonage for the purpose of celebrating the silver wedding of the Rev. and Mrs. Joseph Barker. The following address was read by Mr. C. J. Burpee:—

To the Rev. Joseph Barker and wife:—

Some of us recollect an interesting event that happened many years ago, in a residence not far from this place, in which you, dear friends, acted the most important part. We refer to your wedding: and now on this, the twenty-sixth anniversary of that happy evening, we meet for the purpose of again tendering you our congratulations on the accumulated blessings of all these years—the uniform good health you have been permitted to enjoy—the very interesting family-circle gathered around your hearth, where there is not one vacant chair caused by the angel of death; so many years of usefulness in the Christian church; and the glorious prospects that await all that are faithful unto death.

Though one year late, our surprise party this evening is to celebrate your "silver wedding." In imitation of an old custom we come with gifts—silver, and the frankness of kindly hearts and loyal friendship; and we ask your acceptance of these gifts as a faint expression of our regard for you personally, and our appreciation of your faithful services as pastor and wife, laboring together in your respective spheres for our spiritual and eternal welfare.

Praying that God's blessed presence may ever attend you, and that He will grant you each a long and pleasant life of continued usefulness.

We are, dear friends, yours affectionately,

FANNIE B. BURPEE,

Sheffield, N. B., Jan. 7, 1889.

and 44 others.

Toward the purchase of the valuable gifts accompanying the address, contributions were made, not only by members and adherents of the Congregational church, of which Mr. Barker has been pastor upwards of twelve years, but also by friends in Fredericton, St. John, Bangor, Montreal, and Toronto. The sum total of such contributions amounted to \$92.25.

In his reply, Mr. Barker thanked the friends for the address so kindly presented, and for the gifts accompanying it: gifts which will be prized, not only on account of their value and usefulness in themselves, but also and more especially as an expression of the personal regard of the donors, and an evidence of their appreciation of services which had been rendered with much consciousness of imperfection. He would ask the friends to join with himself and Mrs. Barker in returning thanks to the giver of all good for the many blessings bestowed during their years of wedded life, and especially for the family circle unbroken, and all of them then present.

Miss Ida Barker, organist of the church, was then called forward and presented with the following address, accompanied with the sum of \$21.10 in cash:—

To Miss Ida Barker, Organist of the Congregational Church, Sheffield:—

It is with the desire of testifying our appreciation of the faithfulness and efficiency with which you have so long presided at the organ during the services in the Congregational church, that we, the congregation and choir of that church, beg that you will accept this purse.

We have the highest sense of the obligations you have conferred upon us in consenting to take the direction of the musical exercises of the church, and we know that it must cost a great deal of time and a vast amount of self-sacrifice to prepare for the duties of organist from Sabbath to Sabbath, and to be present at your post, as you have always been, in all seasons, and in all weathers, fair or foul.

Feeling, as we do, that the service of song is a most important part of divine worship, we beg to express the hope that you will, for many years, continue to conduct the same.

(Signed) C. H. BARKER.

On behalf of Choir and Congregation.

Sheffield, Jan. 7th, 1889.

In her reply, Miss Barker gave expression to her feelings of surprise and thankfulness on thus receiving what, to her, had been wholly unexpected.

The Rev. Mr. Maggs, pastor of the Methodist church, Sheffield, and the Rev. Mr. Thomas, pastor of the Baptist church, Mangerville, were then called upon for a few remarks. They briefly responded, presenting congratulations and good wishes. Mr. Charles Burpee was also called upon. He responded by simply endorsing what had just been said.

A bountiful supper, provided by the assembled friends, was then partaken of, and the rest of the evening was very pleasantly spent in social con-

versation, concluding with the reading of the 130th and 128th Psalms by Mr. Maggs, and prayer by Mr. Thomas.—*Com.*

EDGAR.—The Rev. Robert J. Stilwell was installed as pastor of the Edgar church, supplying also the churches at Rugby, Dalston and Vespra, on Monday, the 24th December. The former pastor, Rev. James C. Wright, of Belwood, found it impossible to be present, and the only brethren present, outside the circle of the churches themselves, were Rev. Jas. R. Black, of Barrie, and Rev. W. W. Smith from Newmarket. A council was held, consisting of the two ministers named, Mr. Stilwell, and Deacons McLeod, Thomas and Cavanagh. Rev. W. W. Smith acted as Moderator. Mr. Stilwell presented a number of documents, one a regular dismission from the Primitive Methodist church, at the last Conference before the "union," certifying to his standing as an ordained minister; others from the M. E. church in the United States, covering the intervening time till his return, a few months ago, to Canada. He also presented a written statement of doctrine, and of his views of church government and discipline. All these were very satisfactory. The choice of the churches was certified to by the three deacons present, and stated to have been most unanimous and hearty. Mr. Stilwell had signified his acceptance of the same, and his satisfaction with the financial arrangements made. The salary guaranteed was \$700 a year, with a parsonage.

The church was well filled with people, waiting while the Council was being held. The arrangements were very defective in this particular. At the public meeting, Mr. Smith presided, and asked the pastor-elect the usual questions; to which Mr. Stilwell responded by reading his written statement, and supplementing it with occasional further remarks. The visiting brethren commended his statement as being exceedingly clear, plain and straightforward.

Mr. Smith then addressed the people on Congregational Principles as founded upon the New Testament. Rev. A. B. Dobson (Pres.), of Rugby, (who could not remain to the evening meeting), testified most warmly to his pleasure in having Mr. Stilwell as a neighbor; and also as to his character and worth, having known him from childhood.

The installation prayer by Mr. Black, the address to the people by the same, and the address to the pastor by Mr. Smith, were adjourned to the evening meeting. After the dismissal of the afternoon meeting, the tables were spread in the church, and from 5 to 7.30 they were filled with long lines of people, intent on doing justice to the bountiful providing of the day. At last all were satisfied, and order was called. The choir, which had done

good service in the afternoon, gave a number of excellent and appropriate anthems during the evening. Mr. Black offered prayer, and afterward addressed the people on their duties and privileges; Mr. Smith addressed the pastor. A young friend gave a stirring recitation; Dr. Harvie expressed his pleasure at the new arrangements; one or two others also offered their congratulations. Mr. McLeod, who acted as chairman, interspersed some very sensible and original remarks; Mr. Stilwell gave a short and appropriate speech, and the large and interested audience separated at 10 o'clock.

Mr. Stilwell has a large field, necessitating a great amount of travel; but he is still young and enters upon his duties with courage and hope. Financially, the field is self-supporting. It ought, however, to be divided, Rugby being detached and wrought in connection with Orillia—where a beginning should at once be made. There is no place so promising within a hundred miles.

TORONTO, HAZELTON AVE.—The prosperous S. S. in connection with this church was the scene of a very profitable and interesting service on Sabbath last. It being "Review," and the close of the year, it was thought well to vary the service by an "open session," so to encourage gratitude and a more missionary spirit. Mr. Brace, Manager of the Fegan Boys' Home, was invited to address the school, which he did with telling effect, and the verses of song taught will long be remembered by more than the scholars, as also the lesson of help for every day life it contains. But the most pleasing event of the afternoon was the presentation to Mr. Geo. Scott, the efficient and faithful superintendent, who has had over twenty years connection with the school, of a handsome New Year's gift, as a token of love and appreciation, from teachers and scholars. The gift consists of Thomson's "Land and the Book," in three volumes, Geikie's "Half Hours with the Bible," in three volumes, and a beautiful copy of the Church Hymn Book, in morocco. The presentation was made by Deacon Bryce, who, in a few well chosen words presented the love and loyalty of the school. Mr. Scott, who was completely surprised and overcome, simply thanked the teachers and scholars, and asked Rev. Geo. Robertson, the pastor, to speak for him. He did so, dwelling for a few minutes on the gifts, congratulating Superintendent and School, and urging them to an early and fuller acceptance of God's great and best gift to man. At the regular New Year's prayer meeting which was largely attended and a time of great blessing, Mr. Scott read the following reply:

Dear fellow-workers and friends of our Sabbath School,—Will you accept my sincere thanks for the undeserved, unexpected and princely gift

which you presented me with last Sabbath. It came on me like an avalanche, sweeping me before it so that I was unable to give coherent thanks. Two rewards have been my expectation—the reward that comes all along the line of active service for the Master, that has been abundantly bestowed on me, and the final reward of “Well done” which the King will pronounce on the weakest vessel, who but gave a cup of cold water in the name of our Blessed Jesus,—I am looking expectingly for that. But you have given me more than my expectation, and when I read from those beautiful volumes of the “Land,” whose very dust is sacred, and the “Words” of Him who spake as never man spake, entwined with that will be the pleasant memories of the kind thoughts of my friends, which prompted the gift. Accept, then, my warmest, heartfelt thanks, and also, that this year, which opens so brightly this morning, may be a year of prosperity to pastor and people, and that our eyes may see, in 1889, our boys and girls resolve, that their hearts, eyes, ears, hands and feet, will be all for Jesus.

TORONTO, ZION.—The fifty-fourth anniversary of the formation of this church, was observed with special services on Sunday, Dec. 30th. Rev. Principal Barbour, D.D., of the Congregational College of B. N. A., preached to large congregations morning and evening. The evening discourse was on the “Incarnation,” the text was Matt. i. : 23—“Behold a virgin shall bring forth a Son, and they shall call His name Immanuel, God with us.” “We copy from the report in the *Mail*.” The preacher said that the Incarnation was not more mysterious than the other facts about God, and if God had taken to himself a true body and a reasonable soul it concerned everybody who had a true body and a reasonable soul. The Incarnation was not a mere notion and dogma. The conception of God taking a human body was to be found in Greek fables, in old religions, and in various fantastic myths. Heathen religions were full of it, and these gropings had in them an unconcious prophecy of what was to be. Man instinctively desired to know how God would live if He were like us and man was like God. The Scriptures, the best religious books in the world, abundantly declared the fact. It was wrought into the history of the world. The Incarnation was the clearest revelation of God, and through the character of Christ we know more about God than in any other way. Since Christ came it had been easier to preach about God. If there was no Incarnation, Matthew, the publican, and John, the fisherman, had written a romance such as the world had never seen. Before Christ the laws of time and space gave way. Yet He took us at our weakest point and went

with us all the way. He put a new glory of life about the human body. He became a working-man. Let them stand ten minutes in a carpenter’s shop and think of that. Since Christ came it was

NO DISGRACE TO BE POOR.

“God with us” was sometimes roofless. He lived all our life, to show us it could be lived. He came eating and drinking. Once at a festive board He made wine. He showed that flesh and blood were not in themselves sinful. He kept the laws of His human nature, and was as holy as when He dined in heaven. Our hatred of slavery, of war, and of anything that tended to the disfigurement of the body, and our decorum of Christian burial had their root in the Incarnation. The metaphysical difficulties in the way of believing the Incarnation were more imagined than real. Those who sa’id that this great fact interfered with their ideas of the Divine greatness were the prey of their human imaginations. In the case of a human father whose son has gone astray into paths of dissipation, and now inhabits a beggar’s hovel, might not that father put on a beggar’s rags in order to go and search for him, and still be the upright and loving parent? And if they being evil would do these things for their children, would not their Heavenly Father do more for His children? But the Incarnation also provided a scheme of redemption. How can man be just with God? had been the problem of the ages. Openly, Christ came, obeyed the law perfectly, and was then sacrificed, the just for the unjust, that the law might be satisfied. The preacher said that if they had never heard of this great scheme before that night, they would hardly be able to walk home steadily under it. It would change the aspect of the universe for them. It looked to him as though this earth was to be the deciding place. It was beginning to be supposed that Christ might redeem us after we had laid aside our flesh. Why, then, did He come in the flesh? Why was it said, “He took not on Him the nature of angels”? Why, even in a parable, did He say, “the door was shut”? Why did He weep over Jerusalem, saying, “In this *thv. day*”? The hope of Christians was to keep in union with Him who wore our nature, who came, not as Plato or Casar, but as the meek and lowly man of the average life.

The choir contributed several choice anthems, and the collection and subscriptions for the Interest Fund amounted to \$62.23.

The New Year’s Day prayer meeting was held at 9 o’clock in the morning of that day, in the church parlor. There was a large gathering. This time-honored meeting has been kept up in the church ever since the earliest days of its history. Mr. John Adams conducted the services.

fervent prayer was offered that God would soon send an under-shepherd, a man after His own heart. The collection, with a grant from the Benevolent Fund, in all amounting to \$25 00, was given to the Widows' and Orphans' Branch of the Congregational Provident Fund Society.

The Rev. George H. Sandwell, pastor of Christ-church (Congregational), Southsea, England, is coming out to supply for four Sundays, with a view to a pastoral settlement. He is expected about the 20th of January. He proposed to deliver some of his popular course of lectures when here, and any church desiring to secure a lecture will please address Mr. W. Freeland, Toronto.

Mr. Sandwell comes highly recommended. Rev. Mr. Feiden, Secretary of the Colonial Missionary Society, when here last summer stated that Mr. Sandwell has a large and important church, which his great ability as a preacher has kept well filled during the six years of his ministry there. The Rev. Arthur Mursel writes of him :

"An evening with G. H. Sandwell is a treat which the members of many institutions will seek with avidity, and will be anxious to repeat again and again."

Mr. Sandwell had to cancel or decline seven engagements to lecture, in order that he might be free to visit Toronto.

TORONTO, NORTHERN.—This church has just celebrated its twenty-first anniversary. On Sunday morning the Rev. Dr. Jackson, of Kingston, and in the evening the pastor, Rev. John Burton, M.A., B.D., preached appropriate sermons to large congregations. On Monday evening a reunion social took place, when about 300 members and their friends enjoyed a sumptuous tea in the lecture room. A public meeting was held at 8 p.m., in the church, which was well filled with a thoroughly representative gathering. The pastor presided. Mr. H. J. Clark gave a brief outline of the history of the church since its inception in 1868, under the pastorate of the Rev. R. T. Thomas, who sent a congratulatory letter from England, where he now resides. The Rev. Mr. Dickson was the second pastor of the church, and the third is the Rev. John Burton, who was inducted in October, 1879. Mr. Clark read the names of the twenty-eight charter members, only ten of whom still remain in connection with the church.

Letters were read from Rev. Dr. Dewart, and Mr. George Hague, of Montreal, expressing regret at not being able to be present. Ven. Archdeacon Boddy, M.A., expressed in feeling terms his high appreciation of Mr. Burton's friendship, and paid graceful compliments to his work and ministry, stating that, did the laws of his church permit, Mr. Burton would be among the first whom he would

ask to occupy his pulpit. He expressed a sincere desire for unity amongst the various denominations of the Christian church. The Rev. Principal Caven, D.D., eulogised Mr. Burton's qualities of head and heart, congratulating both pastor and people on their twenty-first birthday. Three things, he said, evidenced the presence of Christ in the Christian church, viz. :—The ingathering of the unconverted, the upbuilding of the saints that were gathered in, and the spread of the gospel in mission work. He felt that the "Northern" was entitled to a high place amongst Christ's churches on all of these points. Rev. Messrs. Warriner, of Bowmanville; Robinson, of Toronto; and Rev. Dr. Jackson, of Kingston, delivered brief addresses, and the large choir rendered appropriate music in a most efficient manner, under the direction of the organist, Mr. H. Guest Collins.

On Wednesday, January 16th, the annual business meeting was held, at which the reports for the past year from the various branches were presented. The reports manifested good work and progress, and spoke hopefully for the future. The Young Men's Association has been particularly successful, with an active membership of nearly fifty. They are financially in good standing, having a fund of about \$550, the result of two entertainments given during the year.

The church's financial report shows the total amount raised for all purposes during the year by church and Sunday school to be over \$6,100. \$1,850 has been paid off the mortgage debt, leaving it at present, \$3,650, which, it is expected, will be entirely wiped out in two more years. The fund which has been established by Mr. Clark, superintendent of the Sunday school, for the erection of a new school, amounts to over \$1,000, and it is hoped that the required amount of \$10,000 will soon be obtained, as a new school building with suitable church parlors, etc., is much required. On Friday the 18th, the Sunday school held its 30th annual festival, at which the children assembled in large numbers to do justice to the good things provided, and Mr. Clark presented the usual valuable prizes to those who had merited them.

PINE GROVE, ONT.—We held our Sunday School Anniversary Entertainment on New Year's night. It was a grand success, both as regards a good programme and receipts. The proceeds amounted to over forty dollars, the church being crowded. The programme consisted of readings, recitations, and singing, rendered by the teachers and scholars. The speakers were Rev. Mr. Shortt (Episcopalian), Rev. Mr. Wilson (Methodist), and Rev. Mr. Hall (Toronto city missionary). The last gave some interesting accounts of his labors in contact with the poor of that prosperous city. Another feature

of the evening was two trees laden with gifts; the one with clothing and useful articles for the poor of Toronto, the other full of presents for the friends. Among the recipients were Rev. Mr. and Mrs. W. F. Wilmott, who received each a Persian lamb cap, as a slight token of appreciation, from the church and Sunday school, for their valuable services rendered; and also, Mrs. H. Kaiser a handsome Bible and beautiful floral card from the church and Sunday school, she being organist. Our regular yearly business meeting was held in the church on January 3rd, deacon Bennetts in the chair. The officers of the previous year were re-elected, with one exception. The treasurer's account showed a balance of two dollars after all expenses had been met. The Ladies' Aid and Willing Workers Society is in a flourishing condition.

Business being over we all sat down to a social tea, which was well supplied by the good ladies of the church. When tea was over, the monthly missionary prayer meeting was held, in which three or four took a part, reading accounts of mission work in foreign fields, followed by a few well-spoken remarks by our pastor, which brought the meeting to a close.

J. B.

MELBOURNE, Que.—The Congregational church at Melbourne has had a year of blessings, both temporal and spiritual. The old church building, that has done duty for half a century, has, by common consent, been declared too antiquated and too airy to meet the requirements of the increasing congregations. We are to have a new church upon the old lot, but on lower ground. The excavation for the basement has been completed. The brick are mostly on the ground. The stone will soon be drawn, and, when spring opens, the building will be pushed forward as rapidly as possible. The new building is to be neat and commodious, with a good basement.

The Christmas festivities among the people and the children were very happy and universal. The pastor, Rev. George F. Brown, and his wife, were not forgotten by the church. Besides numerous presents of use, they presented to Mr. Brown a splendid Astrachan fur overcoat and a very handsome dressing case; to Mrs. Brown a valuable set of china.

Sunday, January 6th, was a day not soon to be forgotten by Melbourne church. At the communion service seventeen persons joined the church. Two of them came in by letter from another church, and the rest upon profession of faith. No sudden revival has caused this large addition to our numbers, but they are persons who have long been under conviction, and with whom the Spirit has long been striving. And still there

are more to follow: there are others who are "almost persuaded," and we trust that in the next INDEPENDENT we may chronicle the fact that they are not longer *almost* but *altogether*.

EMMANUEL CHURCH, MONTREAL.—This church has sustained a severe loss in the death of Deacon Alfred Savage, one of the original members, whose connection with Zion Church began half a century ago. He was a "man greatly beloved." For some years past he was confined to the house, but was patient and cheerful to the end. A very large company of citizens attended the funeral service, conducted by Rev. F. H. Marling and Dr. Cornish. An election of the deacons will soon be held to supply this vacancy and another. Two very successful social meetings have been held this season, which have owed their success very largely the provision of "the minimum of programme." The committee provide the night and the invitations; the ladies, the refreshments; musical friends, a little melody and harmony, and the rest of the company, the sociality. The arrangement is highly approved. At the last meeting, January 15th, a musical deputation from the Congregational College charmed the people by their singing of a sacred chorus and a duet. The pastor, in calling on them said that "they would be better ministers and happier men" for being able to sing. The "Helping Hand" of the Sunday School gave its usual Christmas entertainment to fully one hundred poor children and mothers, carefully selected by Bible-women. For every child there was a gift from the Christmas tree; many of them *made*, and others given, by the "Helping Hand" themselves. The mothers received packages of groceries. All took away oranges and candy. It was a very cheery gathering. The Christmas sermon to the school was preached by the pastor on the morning of Sunday, December 23rd, from the text, "His name shall be called wonderful." The scholars freely answered his questions, and repeated the headings. Christmas music was also selected. The Young People's Association is in vigorous life this winter; they provided the Christmas decorations of the church. At the meeting on January 8th, at the house of R. C. Jamieson, a large company gathered to listen to papers on "Some American Poets." Mr. W. B. Blackader took "Edgar Allan Poe"; Miss McKeand (read by Miss Macfie), "John G. Whittier"; Mr. A. F. Grafton, "William C. Bryant," and Miss Helen Jamieson, "James Russell Lowell." All were admirably written. The Ladies' Aid Society is one of the most effective organizations in the church. The Union had some proof of their capabilities in June last. Before Christmas they made up two missionary boxes; they take an important part at the social meetings;

they collect faithfully for various missions and charities; they do a good deal of dorecas work; and are so able and willing that there is a temptation to "refer it to the Ladies' Aid." Their prayer meeting on Monday afternoons is well attended and very helpful. On the first Sunday in January a new organist and choir master entered on his duties, Mr. Horace W. Reyner, lately in charge of the music at the Queen Street Methodist Church in Kingston, and a professional musician, trained in England. The appointment is a very satisfactory one. A new hymn and tune book is now under consideration, with the hope of promoting congregational singing. The annual meeting of the church will be held on the 30th of January. One of the Secretaries of the American Board is expected to preach the missionary sermons on the 24th of February.

WINNIPEG.—At the recent Annual Meeting of the Central Congregational church, Geo. C. Mortimore, secretary of the congregation, presented the following report, which will be found to contain many facts of interest to the members and attendants of that church:

Your secretary, in briefly reviewing the history of the church for the past year, begs to note that the first and most important event was the change in pastorate. Our late pastor, the Rev. J. B. Silcox having tendered his resignation at a special meeting held December 14th, 1887, and which was finally accepted on the 21st of Dec., 1887, to take effect the 31st of January, 1888. At this meeting it was decided to extend a call to the Rev. Hugh Pedley, of Cobourg, Ontario. A call was accordingly tendered to Mr. Pedley and after some correspondence it was finally accepted by him. On the 30th of January, 1888, Mr. Pedley was formally inducted as pastor of this church and up to the present time he has filled the position with honor to himself and very great acceptability to the church and congregation.

The next event of importance was the grappling with the debts of the defunct First Congregational church which for some two years past had been seriously retarding the growth and usefulness of this church. For although we were in no wise responsible either legally or morally for the liquidation of these debts, still the general public who were not conversant with the facts held us responsible.

During the summer the pastor and officers held several informal meetings for the purpose of removing the difficulty, and finally a line of action was formulated, which on presentation to the church was adopted after some slight modifications.

And it is very gratifying to be able to report that this source of annoyance has now been re-

moved, owing to the very hearty and generous manner in which the church and congregation responded to the call made upon them.

Our membership has been largely augmented during the year just closed, and it affords me great pleasure to state that we have lost none by death.

An abstract from our membership roll gives the following results:

Members on the roll Jan. 1, 1888.....	216
Admitted during the year by letter.....	7
Admitted during the year on profession of faith.....	47
Total.....	270
From which must be deducted—	
Withdrawn by letter.....	11
Deceased.....	0
Disciplined.....	1
Total.....	12
Now in membership.....	258
Being a net gain for the year of....	42

Our finances are also in a very satisfactory condition, every engagement having been promptly and fully paid. The following statement is a summary of the finances of the different church organizations:

RECEIPTS.

Balance on hand from last year..	\$ 280 64
General church purposes.....	\$4,775 03
Benovelences.....	250 50
Ladies' Aid Society.....	598 60
Sunday School.....	255 30
Debts defunct First Congregational church.....	1,159 25
Total receipts all sources...	\$7,038 68
Making with balance.....	\$7,319 32

EXPENDITURES.

General church purposes.....	\$4,778 89
Benovelences.....	213 50
Ladies' Aid Society.....	432 20
Sunday School.....	206 61
Debts defunct First Congregational church.....	1,159 25
Total expenditure.....	\$7,790 45
Leaving balance on hand..	\$ 529 37
Distributed as follows:	
General church purposes.....	\$ 30 41
Benovelences.....	49 25
Ladies' Aid Society.....	321 17
Sunday School.....	128 04
.....	\$ 528 87

VANCOUVER, B. C.—As evinced by the large attendance at all of the Congregational Church services on Sunday, that denomination will soon

be under the urgent necessity of going ahead with their church building on Richard Street. The Wilson Hall can hardly hold all who at present attend the services, and the numbers are likely to increase largely before spring.—*Daily World*.

PARIS.—The Annual Meeting of the church was held on the 16th January, and the reports showed a very marked progress in the work of the church. The total amount of all the contributions was over \$1,400. The Sunday School has been steadily increasing in numbers, till last Sunday it reached a total attendance of 115. The church music has much improved, through assiduous practice by the choir, and the renovation of the pipe organ. The membership roll, after careful revision, stands at one hundred; ten having been added during the year. A very hopeful spirit pervades the church. We expect good during the coming year.

PARIS.—The Sunday School of the Congregational church held their annual Christmas entertainment in the church on Friday evening. The attendance was very large, and the scholars rendered the service entitled, "The Messiah's Star," first rate, and gave much credit to themselves and teachers by the way each part was performed. The great event of the evening was the unloading of the tree, and the presents and prizes were more numerous than other years. Quite a large number of prizes were awarded to the scholars. One pleasant feature of the evening was the presentation to the pastor, Rev. Mr. Unsworth, by the teachers of the Sunday School, of a fine beaver cap. Although no admission was charged, the silver collection that was taken up during the evening amounted to nearly \$17.—*Paris Paper*.

COLLEGE ENDOWMENT IN THE WEST.—The Committee for the interests of the College in the West, are planning to present the matter to the churches about the first of March. Each church will be visited by at least one member of the committee, along with a neighboring pastor or layman. The character of the meetings will be determined by the circumstances of each church. Pastors are co-operating with the committee in this effort. The field has been divided into three districts, and allotted as follows: Northern district, Rev. J. P. Gerrie; Eastern, Rev. D. McGregor; Western, Rev. J. K. Unsworth. The amount aimed at in the West, is \$4,000. J. K. U.

SARNIA ANNIVERSARY SERVICES.—The Anniversary Services of the Congregational Church here, recently held, were the most encouraging since the church opening. Able and instructive sermons were preached on Sabbath, the 30th ult., by the Rev. John Morton of Hamilton, to good and at-

tentive congregations, and a special collection taken up for church debt amounting to \$65. The annual tea meeting of the church and congregation was held on Wednesday evening, Jan 2nd, and was very largely attended. The pastor, Rev. R. K. Black, presided, and interesting addresses were delivered by the ministers of the town, and others. The very appropriate music by the choir added much to the enjoyment of the evening. The pecuniary results of the tea meeting were equal to those of the Sabbath contribution, making the aggregate \$130. The interest on the debt amounting to \$132 has been regularly met by monthly contribution, and by this late effort \$100 has been paid on the principal.

WATERVILLE, QUE.—The Congregational church in Waterville held its annual tea-meeting on Wednesday, Dec. 12th, which like all its predecessors, was quite a success.

John McIntosh Esq., M.P.P., was called to the chair, the duties of which were ably discharged. The Rev. Mr. Staples, Baptist, opened the meeting with prayer; and the pastor, the Rev. G. Purkis, addressed a few words of welcome to those who had come to take part in the exercises; also to the audience, many of whom had come quite a distance, notwithstanding the unfavourable state of the weather. And the fact that some of them were there for the tenth time, was pretty good proof that the efforts of the Committee on former occasions had been duly appreciated.

The first speaker was the Rev. Mr. Flanders, of Coaticook, Methodist, who urged on the young people the importance of taking a cheerful view of life, and to take pleasure out of it as they went along; but not to make pleasure the chief end and object of life; for they who did so were sure to miss it, while those who are the most useful are always the most happy.

An excellent tea provided by the ladies, was then served, which did credit to them, as well as to the young men who so efficiently waited on the company.

After tea, Dr. Barnes of Sherbrooke, gave an address, which he introduced as *multum in parvo*; in which he showed that many a thing which appeared very insignificant in itself, was often followed by great and important results. The illustrations were both numerous and striking, and like the address of Mr. Flanders, was listened to with close attention.

The Methodist choir of Coaticook, with Mr. G. Collinson, their organist, had been invited, and they rendered good service by giving several solos, duets and anthems, which were highly appreciated.

During the past year the congregation has erected a new brick parsonage; and the pastor, with the aid of several friends, moved in on the

second day of the new year, a residence of twenty-one years and six months in the old one. The new building is only a few rods from the church.

May the material improvement be followed by spiritual advancement; and to God shall be all the glory.—*Com.*

BROOKLYN, N.S.—On Christmas day, the pastor, Rev. M. M. Goldberg, preached a sermon appropriate to the occasion. On Monday evening, 31st Dec, the "Young People's Christian Society" met at the house of Captain and Mrs. Wharton for an evening's refreshment and entertainment. At 11 p.m. they adjourned to the church, where a large congregation was assembled, and Mr. Goldberg preached from John xix : 30, "It is finished." The New Year came in amid perfect and reverent stillness, and the service closed by the singing of a hymn and the benediction by the pastor.

PERSONAL.—Miss Hattie Turner of Hamilton, having by the good hand of God, reached the interior of China, in connection with Hudson Taylor's mission, sends us a long letter, which will be the *piece de resistance* in our next number. She sends us her Chinese signature; but it is beyond our erudition. Transliterated it is "Tuen-shi-teh."

PERSONAL.—We have a communication from Rev. Robert Brown, formerly of Ontario, and lately of Manitoba. He is in Washington Territory, in Congregational pioneer work. His letter in our next.

Official Notices.

CENTRAL ASSOCIATION.

A *Happy New Year* to all the friends of the Central District Association and a challenge to them to unite in an effort not only to cause it to pass out of its late moribund stage, but to restore it to more than its early efficiency and fame! I submit herewith a list of subjects assigned to members for the next meeting at Warton on April 9th and 10th. "Time is fleeting," and before we are well aware, Spring will be at hand. Hence the importance of letting the Associational work come into our minds this early. Brethren "fall into line"!

LIST OF SUBJECTS.

1. "How can the Churches *help one another*," Rev. Joseph Wild, D. D. 2. "The Church doing its duty toward the churchless and *Christless*," Rev. C. S. Bolton. 3. The consecration of *possessions* to the Lord," Rev. Geo. Robertson. 4. "What can be done to improve the *S. S. Teachers Meeting*," Rev. W. H. Warriner. 5. "The true functions

of a *Christian State*," Rev. John Burton. 6. "The relation of the Church to *moral reforms*," Rev. F. Davey. 7. "The better utilization of *latent power* in the church," Rev. Chas. Duff. 8. "The *anecdote* in the sermon and address, Rev. W. W. Smith. 9. *Disbelief and unbelief* in religion—their cure, Rev. J. R. Black. 10. "The power of prayer," Rev. M. S. Gray.

A. F. MCGREGOR, Sec.

Toronto, Jan. 8th, 1889.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Society, since the last acknowledgement dated September 1st, 1888:

Barrie, Ont., \$11.30; Chebogue, N.S., La Vie's H. M. S.; \$14.50; Margaree, N.S., \$2.20. Edgar, Ont., \$10; Warton, Ont., \$22; Miss E. Smith, Dorchester, Ont., \$5; Rev. W. T. Currie, W. Africa, \$10; Watford, Ont., \$20; Loan to students, \$135; Colonial Missionary Society, \$1069.60; London, Ont., \$3.10; do. Mrs. James, \$2; Watford Ont., \$1.75; Warwick, (Ebenezer), Ont., \$1.70; Plympton, Ont., \$4.75; Forest, Ont., \$5.41; do Lake Shore, \$2.30; Guelph, Ont., \$8; do Branch School, \$7; Toronto, Zion, \$44.11; A. B. interest to G. R. M. F., \$66; Montreal, Calvary, \$100; W. M. Montreal, for Vancouver, \$2; Hamilton, Ont. S. S., \$20; Martintown, Ont., \$25; Miss Mary L. Ball, Huntingville, P. Q., \$20.

SAMUEL N. JACKSON, Treas.

Kingston, Dec. 31st, 1888.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

65 ST. PETER ST., MONTREAL.

Receipts from churches since May 31st, 1888:

London.....	\$15 25
Embro.....	8 20
	—————
Individual donations.....	12

Total.....\$35 45

The above is a great falling off from the same period of last year, and the directors would earnestly urge the churches not to forget the Fund; as their assistance is absolutely necessary to enable them to pay the annuities in full. We don't ask for *large* collections; but we *do* ask to be remembered, no matter how small the collection may be.

CHAS. R. BLACK, Sec.-Treas.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following amounts, to date:

Toronto Northern, \$25; Montreal, Mr. C. Alexander, \$20; Toronto Bond St. S. S., to purchase mule for Mr. Currie, \$100; Danville S. S., \$5;

Toronto, Parkdale S. S., \$4.50; Rev. C. Duff, \$1; Ottawa S. S., \$17; Hamilton S. S., \$10; Miss Edgar's Class, \$5; Miss Turner's Class, \$3; Franklin Centre, \$10.45; Paris, S. S., \$12; Milton, N. S., \$5.25; Chebogue, Busy Bees' Society, \$14; Barrie, \$9.30; Garafraxa First, \$7.57; Toronto, Mr. J. D. Nasmith, \$15; Rev. W. T. Currie, from a fund left by Mrs. Currie, \$10; Montreal, Calvary, Miss Cooper, \$4; Stouffville, \$13; Edgar, \$7; Humber Summit, \$12; Belwood, Light Bearers Band, \$18.85; Sale of Pamphlets, \$11. Total, \$339.92.

T. B. MACAULAY, *Treasurer.*

Montreal, Dec. 17th, 1888.

PORTAGE LA PRAIRIE BUILDING FUND.

Subscriptions received from the east towards the Building Fund of Pilgrim Church, Portage la Prairie: Acknowledged before, \$199.15; Women's Board of Missions, \$100; Hamilton Church, \$27.35; Pine Grove Church, \$16.30; James Wilkes and other friends Brantford, \$21; St. Catherines Church, \$10; Dr. Geo. A. Peters, Toronto, 10; Mrs. H. W. Spaulding, Sweetsburg, Que., \$5; Mount Zion, Toronto, \$4; Manilla, \$3.50; E. E. Braithwaite, Oberlin, Ohio, \$2; Miss Martin, Garafraxa, \$5; Zion Church, Toronto, \$30; Christian Endeavor Society of Zion Church, \$10. Total, \$443.30.

Obituary.

MR. ALFRED SAVAGE.

In the death of Mr. Alfred Savage, Montreal loses an old, worthy, and greatly esteemed citizen. To the natural debility of old age, heart disease and paralytic seizures were added during the later years of his life. These tried him severely; but they did not conquer that geniality and good nature which no distress of earlier life could sour. During the past four years Mr. Savage was confined to his house. The last three of these were chiefly spent in his bedroom, where he was carefully nursed by his wife and son, Mr. R. D. Savage. The task was no light one, for being perfectly helpless, he required almost constant attention. Although the members of his family felt that the slight thread which held him to life might be at any moment snapped, it was not until quite recently that Mr. Savage himself became conscious of his approaching end. His mind retained its wonted serenity. The sunshine of his nature broke from him in looks and smiles; nor could the pangs of dissolution conquer the kind tones which, in the conflict of active life, have never been lacking.

Mr. Savage died in perfect consciousness in the arms of his wife and son,—a sincere and humble follower of the Lord.

Mr. Savage was born in Huddersfield, England, on the 10th of Oct., 1812. In 1818 he landed at Quebec, and for a short time engaged as clerk in the drug-store of Mr. Mussen. He moved to Montreal, and commenced business for himself in the old stand occupied by Mr. Devins, near the Court House on Notre Dame street. Here he laid the foundation of a paying business. He subsequently joined the Messrs. Lyman in partnership, which lasted for some years. Mr. Savage later recommenced business for himself, and has long been at the head of the firm of Alfred Savage & Son, as oil merchants. He has long enjoyed an ample fortune. In the rebellion of '37 he bore a musket for the Queen, and was always proud of being a Britisher. Mr. Savage may be said to have been the pioneer in several branches of the drug and ice-cutting business, which have since developed to a wonderful extent. With regard to his connection with the latter it may be mentioned that the engineers of the Victoria Bridge consulted him as to the possible effects of the piers upon the flooding of the city with satisfactory results. Mr. Savage eschewed politics and public affairs, although repeatedly pressed to interest himself therein. He devoted himself to the interest of his family, and was the genial head of a bright and sunny family and social circle. In early life he became associated with old Zion Church, of which his father, the late George Savage, was a leader from the beginning, and of which in due time he became a deacon, actively interesting himself in its affairs until it was divided. He then associated himself with Emmanuel Church, and remained in connection with it up to his death.

Mr. Savage married about 54 years ago, Miss Jean Donaldson, of Greenock, Scotland. His eldest daughter was the first wife of Mr. John T. Molson; his second daughter is the widow of the late Mr. G. D. Redpath. His third daughter married Major Larkin, late of Her Majesty's 47th Regiment, and now in England. His eldest son, Mr. J. G. Savage, carries on the business. His other son, Mr. R. D. Savage, is in business for himself in the building material and lumber business.—*Witness.*

MR. ROBERT C. BICHAN.

The Congregational Church in Belwood has been called to mourn the loss of a true friend and earnest worker.

Mr. Robert C. Bichan was born on the Island called Pomona, one of the Orkney group, in the parish of Deerness, October 24th, 1819. His parents were both honest and godly members of the Established Church. He also became a member of that church when about nineteen years of age, but, as he himself said, without knowing much of vital godliness, having, at that time, no true faith in the Saviour.

About the year 1843, his father, with his family, left the Established Church and united with a Free Kirk, just then formed.

Soon after we find the subject of this sketch earnestly engaged in Sunday School teaching. Although, as he stated, with very little ability for that work—chiefly on account of his own imperfect Christian experience. In the summer of 1846 he was brought to a more perfect knowledge of the truth, and to a personal committal of himself to Christ, through the preaching of the Rev. J. Kirk, a minister of the Evangelical Union Church in the City of Edinburgh. He soon after joined this church. This was a step and a period in his religious history that he looked back upon with joy throughout his whole life. From that time he became a true Christian worker, even in the face of persecution, following in the steps of his master.

Another important step in his life history was his marriage with Isabella Smith, Feb. 10th, 1848. About one year after his marriage, feeling the great pressure of dull times, he and his good wife determined to cross the sea for the United States, purposing to settle in Wisconsin; but when they arrived in Buffalo he, his wife and little child were all taken ill, and through this and other causes their plan of settlement was changed and eventually they removed to the township of Garafraxa, and shortly after to Eramosa—where in the year 1851, he united with the Speedside Congregational Church, and was elected deacon. He held, with great acceptance, this office while he remained in Eramosa, about ten years. In April, 1862 he returned to Garafraxa and was appointed to the

position of deacon there, and afterwards in the Belwood Church. Here, during the remainder of his life he labored, both in the Sabbath School and Church, at least until his physical strength failed him. And when unable to attend the public services his prayers were freely and constantly offered up, that the Sunday School and Church might be blessed of God. For nearly a year our brother was laid aside from active work, but during that illness he was a true comforter, not only to his family but to others, and his love and loyalty to the Master and His cause were manifested by him in many ways. His death, though long expected, brought sadness to our hearts, and the pain of separation was only lessened by the thought that our brother was going home to be with Christ. His prayer, near the end was, "Come Lord Jesus," and it was answered; sweetly he fell asleep at half after 11 p.m., on November 29.

Missions.

CHRISTIANITY AND CIVILIZATION.



OSPEL civilization is the only kind that really benefits and lasts. The Rev. James Chalmers, an experienced missionary in New Guinea, writes:

"I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I trust will not be handed over to the tender mercies of France; I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I have lived for ten years in the Hervey group; I know a few of the groups close on the line, and for nine years I have lived

with the savages of New Guinea; but I have never met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Gospel and commerce; but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the gospel has been preached; and whenever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross."

INDIA is waiting for Christianity. The people are impregnated with the belief that—in the words of one of them to Dr. Butler a few months after the Sepoy rebellion—God is fighting on the side of the Christians, and that Christianity is invincible and inevitable. A few years ago the missionaries were afraid to put the name of Christ on the title page of a tract lest it might prevent it being read. To-day the best advertisement for the sale of a tract is the name of Christ. The people are thirsting to know more of Him. They have found out that He is from Asia, and they are preparing to welcome Him back to Asia. Keshub Chunder Sen, the founder of the Bramo Somaj, in the great annual gathering in the City Hall at Calcutta, just before his death, which was attended by some 2,000 of the educated Hindus, declared that the power that dominated India was not the Empress Queen, or her councils or her army, but Jesus Christ of Nazareth. "It is," he said, "no longer a question whether Jesus Christ shall have India; my countrymen, He has India already; and, my countrymen, He ought to have it." And his astounding statement was received with applause, and since that time his successor has repeated the same sentiment, saying there is a universal brotherhood in religion, and it is found in the worship of Jesus Christ.—*Rev. Dr. Butler, at Montreal.*

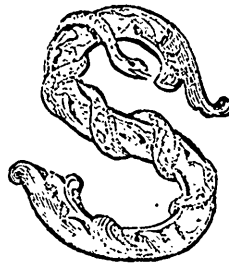
"DR. DUFF, what is your theory of missions?" "I have no theory; anything and everything to advance the cause. If I could advance missions by standing on a street corner and beating together two old shoes, I would not hesitate." We are of Mr. Duff's opinion. There is an excessive conservatism that attaches itself to methods after they have become stereotyped, or even fossilized. A good method may lose its vitality and inspiration. So a theory may cramp and cripple our effort. We need to be on the alert to watch the hand of God, and the moving of the Providential Pillar. Let God's plans be ours, and let us not fail to find what those plans are, as revealed by the very signs of the times.—*Missionary Review.*

The man who, at a monthly concert we wot of made a speech urging a special effort for a missionary treasury than at a low ebb and followed it up with putting *two cents* into the plate—not "all his living," by any means—and was known thereafter among the boys as "Special Effort," has too many imitators nowadays. Talk is good in its place, but what the missionary treasuries need just now is cash, and a good deal of it.—*Exc.*

THE missionaries on the Congo are likely to profit by the formation of a company to establish trading centres at which goods of various sort can be purchased. Heretofore the missionaries have been compelled to make all the arrangements for the transportation of supplies from Europe to the individual stations. The advent of the middle-man means relief from considerable care, and doubtless in the end a saving in expense, as well as an improved style of living.

Temperance.

PROGRESS.



URELY no one among us now denies the great evils done by drink. "At the last it biteth like a serpent, and stingeth like an adder." A significant mark of progress is, that in all religious papers, and all religious bodies and meetings, abstinence is now recognized as a part of our Christian duty; and the arguments and organizations of temperance find a place. We are glad it is so: that intemperance is no longer looked upon as a peccadillo but a sin; and that if a man would be a Christian, and do a Christian's whole duty, he must be a "Teetotalle." This shall ever be the position of the INDEPENDENT, as we know it is of the Congregational churches of the Dominion.

HAVE YOU A BOY TO SPARE.—The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get 2,000,000 boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a trireme full of fair maidens each year; but the minotaur of America demands a city full of

boys each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?

"Is it a mission headache or a temperance headache?" I heard asked of a weary looking young woman, who, in addition to church and Sunday school work, was actively engaged in three different societies.

"This has happened too often," was the reply, as she laid her throbbing head upon the pillow. "It is very well to send the Gospel to the heathen, and to help the cause of temperance in our own town. It is work that needs to be done; but what right have I to do more of it than I have strength for? What right have I to exhaust my nervous energy in such ways, and leave but the dregs of myself for the home?"

The saying, "Charity begins at home," seems almost to have lost its force in some families. One would think it began anywhere else, and never found time to reach the home. This is an age of clubs. Suppose we have one more—the Stay-at-Home Club, to meet at least once a week, and with music, games, and reading, provide some entertainment for every member of the family circle!

"If a community of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were confined to the smokers, an apparently new and physically inferior race of men and women would be bred up."—*Dr. W. B. Richardson.*

"Dear sisters, our field is the world, every brain an open furrow, every word a seed sown for the coming harvest."—*Miss Willard.*

Woman's Board.

We are glad to report the formation of three new societies in Quebec Province. In January, Mrs. Hurd, of Sherbrooke, helped to organize an Auxiliary in Lennoxville, Mr. Abbott being elected President.

During the winter an Auxiliary was formed in Stanstead, which is working hopefully. Since then, the young ladies of Sherbrooke church have banded together, and, under Mrs. Hurd's leadership, have joined our company. Are there not more who will follow their example? H. W.

Our College Column.

Mr. W. J. Watt has received an unanimous call to the pastorate of the church at Franklin Centre, Que. He has not yet given his decision.

Mr. H. Pedley, B.A., is in communication with the authorities of the A. B. C. F. M., with a view to his location in Japan.

Mr. D. Hamilton visited friends in Toronto, during the Christmas vacation.

Mr. H. C. Mason, B.A., has received a call to the pastorate of the Georgetown church. As he has to make a choice between fields, his answer is delayed for a short time.

Mr. F. W. Macallum, B.A., expects to spend a session in one of the American colleges, preparatory to his going to foreign work.

Mr. W. J. Watt has been asked to preach in Zion church, Montreal, till the end of the present college session.

Mr. W. Lee expects to leave for Africa this year, under the auspices of the A. B. C. F. M.

Mr. Swanson was preaching in Kingston and Coldsprings during the Christmas vacation.

Mr. J. Austin is in communication with the A. B. C. F. M., relative to foreign work.

We are glad to hear that Miss Pigott's sister is out of danger, and we hope to see our matron back with us before long.

Messrs. Lee and Pedley spent part of the Christmas vacation at Cobourg. While there they gave addresses on the work in foreign lands; and judging by the interest displayed on the part of the audience, the missionary zeal of the Cobourg people is not yet on the decline.

Five students—Messrs. Mason, Craik, Reid, Pritchard and Colclough—spent a very pleasant Christmas vacation among the good people of the Congregational Church, Franklin Centre, P. Q. The writer would add his testimony to that of his fellow-students, that too high a tribute cannot be paid to the friends there, for the hearty welcome and generous treatment accorded to us. We had—in familiar phraseology—a "real good time." However, although Pleasure seemed to have Work by the throat, we were not altogether idle. On Thursday, Jan. 3rd, a most enjoyable and successful Social was held in the Town Hall, in which the students took part, and which netted over \$30. A pleasing feature of the meeting was the spirit of Christian reciprocity manifested, our chairman being a leading Episcopalian. Again, the pulpit was supplied by the students; and on the last

Sunday evening of our stay, a most interesting and impressive Evangelical service was held, in which each student spoke. Undoubtedly, we shall look back upon this Christmas-tide, as an oasis in our College Session; and we shall return to the stern realities of College life, refreshed and nerved with recruited strength. May God bless our visit to His honor and glory!

Echoes from the Lecture Room.

To carry the thought of Christ's sacrifice for the world before God, is always owned of God for good.

A pastor incurs a deep responsibility, who allows anyone and everyone access to the souls given into his charge by the great Head of the Church.

A minister magnifies his office, when he leads his people into the *universal* aspect of Christ's kingdom.

The conversion of the Sandwich Islands cost the price of a single *war-ship*.

The Church of Christ being a missionary institution, the pastor will find himself in the fullest sympathy with his parish-work, when his parish embraces the *world*.

THE COLLEGE JUBILEE ENDOWMENT.

NOTES FOR JANUARY.

"THE WEST" IN WORKING ORDER.—Rev. J. K. Unsworth reports—"To be aimed at,—\$4,000." (N.B.—\$1,000 more than the assignment, by guess.) "The field divided into three districts 1. *Guelph*, in charge of Rev. D. McGregor. 2. *London*, Rev. J. K. Unsworth. 3. *Stratford*, Rev. J. P. Gerrie. We purpose making our visits March 1st. Meantime to write to pastors, make plans and diffuse information. We are taking with us generally a minister and a layman." Now, we call that a fine specimen of organization. And it is bound to succeed!

"THE CENTRAL" ASSOCIATION, meeting in December, resolved:—"That, as an Association, we rejoice in the fact that the Congregational College of B. N. A. is approaching its fiftieth anniversary, and the Board are endeavoring to raise a further endowment of \$20,000. We most heartily endorse the movement, and pledge ourselves to do our best to make it a success."

"AN OLD STUDENT" sends \$50, and adds: "I must not make promises for the future; but I am not satisfied with this amount, and desire to make it more. Threescore years and ten (next May) must not promise, but may wish and pray and hope that all the thousands needful may come in. 'The earth is the Lord's, and the fulness thereof.'"

God bless this good brother! Correspondence on this matter, though a labour, has brought a reward in words like these from many "an old student."

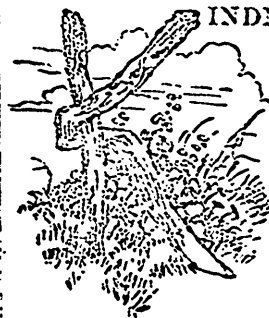
Literary Notices.

LITTLE'S LIVING AGE FOR 1889. During the forty-five years of its existence this sterling weekly magazine has steadily maintained its high standard. It is a thoroughly satisfactory compilation of the most valuable literature of the day, and as such is unrivalled. As periodicals of all sorts continue to multiply, this magazine continues to increase in value; and it has become quite indispensable. By its aid alone one can, with an economy of time, labor and money otherwise impracticable, keep well abreast with the literary and scientific progress of the age and with the work of the ablest living writers. It is the most comprehensive of magazines, and its prospectus for 1889 is well worth the attention of all who are selecting their reading-matter for the new year. Little & Co., Boston, are the publishers.

The MONTREAL WITNESS is offering a great inducement to its subscribers for the DAILY and WEEKLY WITNESS for 1889, by giving them a copy of the \$120,000 picture, "Christ before Pilate," the most notable picture ever brought to America, for only twenty-five cents. The different departments of the WEEKLY are attracting much attention, and are to be found full of valuable information to the farmer, merchant and house-wife. The WITNESS is unequalled as a family paper. The NORTHERN MESSENGER, the pioneer paper, is greatly improved and should be in the hands of every boy and girl, who will find most instructive reading therein.

For the Young.

ANECDOTES OF BEASTS AND BIRDS.



KINDNESS to animals is not only a virtue of itself, but it promotes kindness in the heart in every other direction. We shall, from month to month, give our young friends some items under the present heading. It will help the education of the heart, as well as of the head.

I can tell you a strange story of a cat. "Is it true?" Yes, it is true. A friend of mine had a

pet cat and a tame bird. The name of the cat was Fun, and Fun was so fond of the bird that it would play with it for an hour at a time.

One day, when these two were at high romps, all at once the cat made a great spring, took the bird and ran with it out of the room. Did it harm the bird? You shall hear. It was done in so short a time that my friend could not stop the cat. As quick as she could she got up from her chair and went to see what the cat had done with the bird. But just then, what should she spy but a strange cat that lay hid like a thief at one end of the room. So my friend drove the strange cat from the room, and then went to the door and called "Fun, Fun, Fun! Come here, Fun!"

And then in came the bird, hop, hop, hop; hop, hop, hop; and our good cat Fun came close by its side. And when Fun saw that the strange cat was gone, it put its soft paw on the bird, and gave it a pat, as much as to say, "There now you are safe, quite safe. That strange cat is gone, now we may play and romp again!"

And the bird sang a little song that seemed to say, as plain as words, "My good cat, my brave Fun, how I thank you!"

If a cat and bird can so learn to agree,
How kind to all creatures should we learn to be!

—Our Dumb Animals.

"ONE TOUCH OF NATURE."

A boy, ten years old, pulling a heavy cart loaded with pieces of boards and laths taken from some demolished structure—an every day sight in our large cities. Tired and exhausted, he halted under a shade tree. His feet were sore and bruised, his cloths in rags, his face pinched and looking years older than it should. The boy lay down on the grass, and in five minutes was fast asleep. His bare feet just touched the curb-stone, and the old hat fell from his head and rolled on the walk. In the shadow of the trees his face told a story that every passer-by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A labouring man—a queer old man, with a wood-saw on his arm—crossed the street to rest for a moment under the same shade. He glanced at the boy and turned away, but his look was drawn again, and now he saw the picture and read the story. He, too, knew what it was to shiver and hunger. He tiptoed along until he could bend over the boy, and then took from his pocket a piece of bread and meat—the dinner he was to eat if he found work—and laid it down beside the lad. Then he

walked carelessly away, looking back every moment, but keeping out of sight as if he wanted to escape thanks.

Men, women and children had seen it all, and what a leveler it was! The human soul is ever kind and generous, but sometimes there is need of a key to open it. A man walked down from his steps, and left a half-dollar beside the poor man's bread. A woman came along, and left a good hat in place of the old one. A child came with a pair of shoes, and a boy with a coat and vest. Pedestrians halted and whispered and dropped dimes and quarters beside the first silver piece. The pinched face suddenly awoke, and sprung up as if it were a crime to sleep there. He saw the bread, the clothing, the money, the score of people, waiting around to see what he would do. He knew that he had slept, and he realized that all these things had come to him as he dreamed. Then what did he do? Why, he sat down, and covered his face with his hands and sobbed.—*Live Oak.*

BIBLE QUESTIONS.

5. Why is the riot at Ephesus a perfectly credible thing? And what "craftsmen" in our day are banded together against the Apostles' doctrine, just as they were at Ephesus?

6. What have we, in our pantries, that is named after the city of Corinth, where Paul preached?

7. A forty-two month's drought, and great rain storm from the West?

8. What unusual name (only once found in the Bible) is used in reference to an Israelitish bondmaid, in Jeremiah?

THE CANADIAN INDEPENDENT.

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