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New Freedom
71 B. 20

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

THE

CANADIAN



INDEPENDENT.

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL. V. (NEW SERIES) No. 23.

DECEMBER 1.

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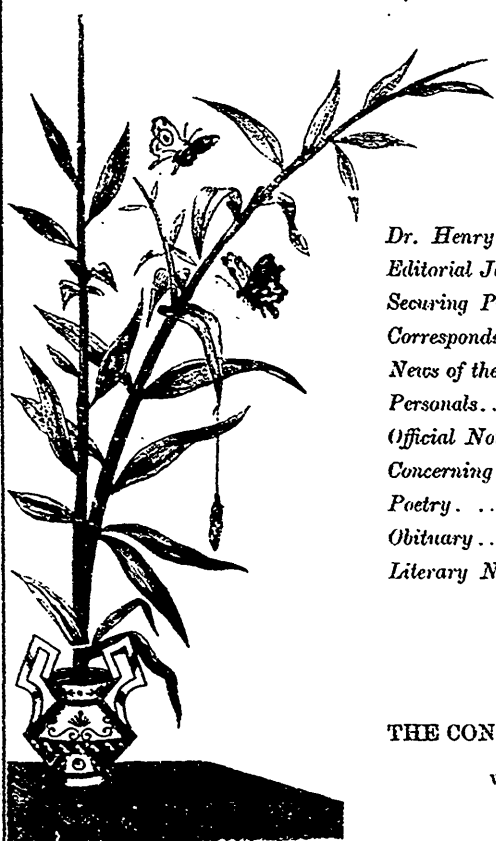
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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

TORONTO, DECEMBER 1, 1886.

No. 23

DR. HENRY WILKES passed quietly away on the morning of Wednesday, November 17th, in the eighty-second year of his age. For some time he has occupied an unique position among our churches and in our country. To a large extent the pioneer, with the late JOHN ROAF and DR. A. LILLIE of this city, of Congregationalism in the Canadas, he lived to see all his old companions gathered to their fathers, and to outlast very largely the generation which followed. Born in Birmingham, England, A. D. 1805, he came with his parents, whose eldest son he was, to Canada in 1820, and entered into successful business in Montreal. In 1828 he put into existence a long-cherished resolve and entered the Glasgow University where he graduated, studying also in the Independent Theological School under Dr. Wardlaw. For three years he was pastor of Albany-st. Independent church, Edinburgh, when the Colonial Missionary Society was formed in the old Weigh-House chapel, the late Thomas Binney being one of the active promoters. Mr. Wilkes, in accordance with a previous understanding, accepted the invitation of the Society to proceed to Lower Canada, and on the 24th May, 1836, was solemnly designated to the work in these colonies in the above named chapel. It was for that occasion Mr. Josiah Condor composed Hymn 905 in the present Congregational hymn book, "Churches of Christ, by God's right hand," etc. This summer our venerable father visited again the old land at the Jubilee of the Society and spoke of his work. Ah, with what feelings, as he remembered that he alone was left of that early band. Yet he could and did bear testimony to the graciousness of God which had ever followed him, and which now has taken him home. In the fall of that year, 1836, the church, which four years previously had been formed under the pastoral care of Mr. Richard Miles and had built for the time a neat chapel in St. Maurice-st., called Mr.

Wilkes to the pastorate, Mr. Miles having retired. The site on Beaver Hall was secured in 1844, and the commodious building, which, with enlargements and rebuilding after fire held for many years one of the most influential and true of the protestant churches in Montreal, or even in the country, was in the fall of 1846 solemnly dedicated to the service of God, the foundations having been lain the previous year. In 1870 one of those waves of restlessness, which sometimes sweep over large and prosperous churches, was felt in Zion, and Dr. Wilkes was retired to the Principalship of the College, which, having been removed from Toronto, had for some time met in one of the rooms of the spacious edifice of old Zion. The subsequent history of this church it will not edify to follow. Our venerable father retained his membership with the old church for several years, and then withdrew to Emmanuel church, where he rejoined many of his old friends under the kind pastorate of Dr. Stevenson. The remnant of Zion at length began work on the old lines again, and Dr. Wilkes became its honorary pastor till his death.

Without pretending to eloquence, Dr. Wilkes' pulpit ministrations and platform endeavours—we speak from experience, for we frequently heard him while he was pastor of Zion—always riveted attention. Earnest, loving, evangelical and practical, he was never dull, and to the last our friend preserved his wonted fire. For several years Dr. Wilkes, from acute rheumatism, which eventually stiffened the hip joints, has been lame; but it was a touching sight to see the old man with crutch and stick walk out of his carriage, mount church or college steps, and cheerily to his privilege or to his task. His was the voice that read the words of peace over the coffin of the writer's mother; no hand more warmly grasped a welcome to the Union, no voice more cheerily said as we often parted—God bless you, my brother. He has gone we follow. He has outlived all the friends of

his youth. He could say as he recalled the many that have preceded him to the world of light:—

- “They are all gone
 “And I alone sit lingering here ;
 “Their very memory is fair and bright
 “And my lone thoughts doth cheer.
 “It glows and glitters on my breast
 “Like stars upon some gloomy grove,
 “Or those faint beams in which this hill is drest
 “After the Sun’s remove.”

The closing words of his address before the Union in London in May last may be listened to as his parting testimony. Personal testimony has its value, as Hebrews xi. has made plain, and we may listen to one who for four-score years lived and walked with God.

“I am now eighty-one years of age, and have been preaching the gospel for about sixty, before that I was engaged in Sabbath school work; throughout all of which I can bear testimony to the faithfulness of God. There are things which cannot be shaken, they are everlasting. All the powers of earth and of hell cannot shake them, and they remain. I am not going to say how many of such things there are, (our friend was referring to a sermon preached some years previously before the English union on the essentials of theology and of practice,) but one of the things that cannot be shaken is God’s faithfulness to his followers. I have had trials very grievous, and sorrows very deep, but always from beginning to end He has been true to me, so that I would not change my past history as a minister of Jesus Christ for all the money in the world—or all the honours men could place on my head. I want to bear my testimony as to the graciousness of God, and I want my younger brethren to carry on the work committed to them and to realize that it is the grandest work that can occupy the human mind and heart; that it is the noblest and most glorious that God ever gave to man to prosecute. And now unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, be glory, dominion and might now and for ever. Amen.”

“Servant of God, well done! rest from thy loved employ;

“The battle fought, the victory won, enter thy Master’s joy.

SITTING in my study, the other day, a copy of the *Daily Witness* containing a likeness of the late Henry Wilkes, D. D., LL. D., and an account of his death, was handed me. And as I gazed on the familiar countenance, I quickly passed down to 1865, and thence over the four preceding years to 1870—for it was during this interval my student course was begun and finished, and throughout Dr. Wilkes was Principal of the College. Some two years previous, I think, to my entering he had been appointed temporarily to take charge, and by ’70, having been relieved from the active pastorate of Zion church and his college relation being made permanent, had thoroughly settled down to semi-nary work. And what work was his! For all these years he gave us our sole instruction in Systematic Theology, Biblical Hermeneutics, Old Testament Introduction, Church History, Pastoral Theology, and maybe two or three other subjects I cannot now recall. At least half-a-dozen strong men’s work all rolled in one, and he near threescore years and ten, more than half of which had been spent as pastor of a large congregation. What wonder then if the Text Books assigned in the catalogue furnished him and us with the only material used during many an hour. Yet he did not always confine himself or his students to the text books, especially in his own proper subjects of systematic and pastoral theology. The text book for systematic theology was “Hodge,” of Princeton—strongly if not toughly Calvinistic, and Dr. Wilkes was a moderate Calvinist. It was hence necessary to subject Hodge to a considerable dilution, and this was done admirably in the lectures. His lectures on pastoral theology, embodying as they did his own large experience, were enjoyed in the class room and have since proved serviceable in the active ministry.

In addition to all this he presided at our fortnightly sermon class and weekly prayer meeting. The one practical, the other devotional, and at both his presence was valuable and valued. In the sermon class it was customary for one or more of the students to bring in a sermon “plan” and subject the plan to general criticism. The doctor was the last to handle the matter, and in a kindly way would criticize the plan and the criticisms on it.

In the devotional exercises his prayer had always in it a spiritual uplift and gave to our gatherings a distinctly spiritual tone.

From the very first I apprehended him as a man to be *trusted*; and trusted he certainly was by all. The remark made by a recent writer in reference to Dr. Hale, a temporary student's pastor of Harvard, that "the young men called on him at all hours, from early morning till late at night. They consulted him on all subjects, from the gravest questions which can be put in language between man and man, to such matters as the color of a fringe or the inscription on a banner," may be fairly used as expressive of the intimacies between Dr. Wilkes and his students. His advice, freely given, and sometimes running counter to our desires, was ever impregnated with his sterling common sense.

His tact, too, was admirable. No one could be long a member of Zion church without being made aware of it. During part of the time of my residence in Montreal, the church seemed to be like a troubled sea—in that it wouldn't rest, and the unrest made itself seen and heard in the business meetings. And here it was that the Doctor in the chair exhibited his tactical quality. He would allow both sides (in case there were sides,) to go on freely, holding each speaker within strictly parliamentary rules of debate, and when all had taken part who wished, the Doctor having thus far remained perfectly neutral now rose, gave his own view of the matter, clearly, and with a little of dogmatism, generally succeeded in securing the adoption of his views in the subsequent vote. In the class room also his tact did good service. Most people will know that in sixteen students there was considerable "variety." Some had a little theology, some had no theology, and some had worse than none. Some were good tempered, and some were bad tempered; some were humble, and some were proud, and the latter had the least reason for pride—this at least was my own position. Hence differences arose, small as we now look back upon them, but large enough then to cause friction, and occasionally wordy contention. But the Doctor was equal to every such emergency and poured oil on the troubled waters,

He was not given much to rebuke, but when he did, it was in a way by which no offence was taken.

His pride in his students' success was very noticeable. Had they been his own sons he could scarcely have been more elated when they acquitted themselves creditably at the ex-

aminations, and prospered in the work of the ministry.

Dear, good man, he is gone to his well-earned rest, and in the truly beneficent results of his life has made it less needful to ask the question, is life worth living? and when asked, made it easier to answer with a strong affirmative.

J. R. BLACK.

Garafraxa.

EDITORIAL JOTTINGS.

THERE is one remark reported to have been made by Sam Jones of a personal character, to which, as it has been made a matter of discussion in the press, and moreover involves a principle, we would refer. He was asked respecting his habit of smoking, and his reply in effect was that it was his business and no one else's, that people might as well remark on the color of his socks as on his smoking, that nobody had any right to remark on his private habits. To this we demur. Mr. Jones has been attacking with the utmost vehemence, and in the strongest language, the private habits of various people,—dancing, card-playing, and moderate drinking. Some who indulge in these practices may, do, believe that smoking is a worse habit than any of them, and do not hesitate to characterise it as filthy and selfish; these then have a right to say, "you denounce our habits—quit your own and then talk to us." Whether it be true or not that tobacco users who are also drunkards, are the hardest to reclaim, the fact remains that the habit is a stumbling block to many, that it is in some an overmastering passion, and that even Sam Jones has confessed his slavery by having tried to break the habit and failed.

There is no habit of even a doubtful character that a man like Mr. Jones can indulge in without effect upon others. There can be no "private habit" for him.

FIERCE is the light that beats upon the throne, and it is well for the throne that it is so; more, it is well for every man that the electric light should throw its strongest rays upon his whole life, public or private. Some may keep in the shade doing nothing, and thought of by none, but the moment a man takes any position, especially in the church, pastor, deacon, Sunday school teacher, leader in prayer meeting, or anything of like character, that moment he

leaves the shade and he must expect that his every action, his habits, his life day by day, will be read by the light in which he has placed himself, and by that his fellows will judge him. The light to-day is fiercer than ever before, and none who shrink from what it would reveal should place themselves under its rays.

"CHILDREN of the light!" what a wonderfully expressive phrase, only appropriate to those who "walk in the light." Can the children of the light be afraid of its rays?—decidedly not. "God is light," and in that sentence we have epitomised all the glorious perfections of the Most High, Him upon whom no shadow of darkness rests, without variableness or shadow of turning, who is eternal truth, righteousness and mercy; as is the Father so must the children be, the sons of God must be children of light; for their walk will be with God who is light, their fellowship a fellowship of light, there is no darkness or concealment there. Shall then the true Christian desire that in his relation to other men he should wrap himself up in the mantle of darkness? We think not, conscious he may be of much unworthiness, of many defects, yet if he can say to the searcher of hearts, "Thou knowest that I love thee," he may little fear the most searching scrutiny of his fellows. "Ye are the light of the world," not only surrounded by light, but light itself. "A city that is set upon a hill cannot be hid," if we live as in the sight of God we need not fear any questions as to our private habits.

THE death of Dr. Wilkes and the removal of Dr. Stevenson have placed college matters in a sorrowful plight. The committee appointed some time since to look around for a permanent professor have given an *interim* report to the effect that they have opened correspondence with various heads of colleges and representative men in the United States, making enquiries for a suitable man. Some members of the Board have recommended correspondence with England. Both courses are surrounded with difficulties; in either case, unless the man be well known, the risk is great. A man is needed, we can only pray for guidance and work conscientiously. The students are evidently alive to the interests of their college, and earnestly press a more thorough appeal to the churches for support. It is a matter for

great thankfulness that the spirit of loyalty our alumni are manifesting is leading them to devise practical measures for pressing upon our churches the claims of the college. Our future lie, humanly speaking, with them, present indications are, that we may form large expectations and not be disappointed.

WE have had enquiries made on several points regarding the college since Dr. Stevenson's resignation. One writes, "Have we in the west a right to speak out as contributors?" A very important issue, though money is not all, and no greater curse can a church or constituency have than a purse-proud so-called christian man who demands control because he gives his hundreds where the poor can only give their units. Nevertheless this must be manifest, that where men according to their ability do not aid in a work, they have no moral right either to dictate or to grumble. Premising this much we answer our friend's enquiry, giving round numbers, as more readily remembered. There is an endowment fund of twenty thousand dollars. Of this, all save about six thousand was from friends in Montreal, two thousand from Ontario. There is the beginning of a second endowment, say at the last report, three thousand six hundred. Two thousand of this comes from Ontario. Ontario has not responded as yet very liberally. Of course the building was erected almost entirely by friends in Montreal. The deed of gift therefore, as we understand, secures the premises to the corporation for college purposes only, without power to mortgage or to transfer, and to the corporation only so long as the present location is retained. Regarding it therefore the west has little right or power to speak out.

REGARDING contributions for current expenses the matter stands thus. A little over five hundred dollars came last year from the churches in Ontario west of Bowmanville; two hundred and fifteen from the remaining churches of this province. Quebec churches contributed seven hundred and ninety-five, and the Maritime provinces about sixty.

OF contributions in the form of men we may note, that of thirty-four alumni now in active service in our churches, twenty-two have come from Ontario, mostly western Ontario,

five from the Maritime provinces, one from the United States, and six from Quebec. If men are to be counted, the west has a right to speak out.

WHY have the money contributors been so lacking in the west? That one or two men in the east have been moved to give into the thousands cannot fully explain the matter. The west can give. For the missionary society last year the western and central associations gave \$1900, as against \$1866 from the eastern and all Quebec. Of the \$1450 promised for the debt on the C. C. M. S. one thousand came from Ontario, and has mostly been paid. Ontario can give, and six hundred and twenty dollars paid in on the account are from the central and western associations. It is not want of ability, can it be of will? or is there a deeper cause? Let these facts be pondered well, and we may the better and the sooner arrive at a solution of the problems that press upon us. We have thus endeavored to answer several enquiries lately made at our hands, and trust that their bearings will be understood. As on former occasions we expect these frank statements to be faulted, but knowledge is power when wisdom guides.

WE can but draw attention to the touching coincidence that this issue which contains obituary notices of our venerable father, Dr. Wilkes, also has an obituary of Mrs. Miles, the widow of the late Rev. Richard Miles who formed the church of which Mr. Wilkes became pastor in 1836, and which grew into the Zion church of happy memory. The early landmarks of our history are all but gone.

WE attended during our stay in Montreal one of the meetings of the Students held regularly for the discussion of various topics. The subject on the evening of our visit was revivals. Several took part. It would be invidious to particularize. This we desire to say, we have seldom heard the subject more intelligently and calmly discussed. Diverse views were of course presented, but presented with a due regard to opposite opinions. There was a marked absence of dogmatism and of cant. There was present a spirit of earnest enquiry and of the true student spirit. We desire to record our feelings of pleasure and of hope called forth by listening to the expressions of a growing and sanctified common sense.

THE Ontario elections are on hand, and our party papers are full of electioneering wrangles. The Public School question is dragged into the muddle, especially in connection with Roman Catholic influence and the Separate Schools. No more potent appeal can be made to the unreasoning many than that which appeals to religious prejudice, and they do a cursed work who thus appeal. Congregationalists have ever contended for equal rights and no coercion in the matter of religion. They stand there still. To them a thoroughly unsectarian system of education is precious, and separate schools at the public expense a mistake. Should that issue be raised, *i. e.* the perfecting of our educational system by the abolition of all class distinction, the Congregational body, whatever diversity of political views may obtain among the members, will be found true to their traditions and their principles. But neither party at this present has the slightest intention of touching that aspect of the question; the solid Catholic vote is too much for your mere politician, be his color what it may. Hence all this cry about Roman Catholic influence in our party press has such a manifest air of insincerity as to be positively ludicrous were it not fraught with danger to our future peace. It is the cry for a purpose of the reckless partizan.

THE TWO METHODS OF SECURING PURITY OF COMMUNION IN OUR CHURCHES.

(BEING THE SUBSTANCE OF A PAPER READ BY THE REV. A. F. MCGREGOR, B. A., AT THE MEETING OF THE CENTRAL DISTRICT ASSOCIATION, OCT. 13TH, 1886.)

The church is the body of Christ, every member of the church is therefore one with Him as the branches are with the vine. The principle then that only spiritual and believing persons are fit for the association called the church of Christ cannot be denied. There is no need of quoting chapter and verse to prove that the church is a spiritual society, composed of souls in real union with the Lord.

No challenge will be offered, I take it, to the statement that any system of church membership which shall include all the inhabitants of a locality without respect to the "new heart," is *ipso facto* condemned as anti-christian. Many a time in the past did God command our forefathers in the faith of Christ to utter truths that may seem to us to have been sharply spoken, or to have been written in a censorious spirit, but when

His word is in a man's heart, "it lies not in man's will what he shall say or what he shall conceal."

Our churches have been in the main loyal to the foundation principles just expressed. They are not wholly remiss in our day. There are churches of our faith and order that do exercise "a godly discipline." It is granted to some to have but few occasions calling for the suspension or putting away of wicked persons, but when the best has been said it will still be true that just and kindly discipline is a patent omission in very many of the churches of to-day. No one of us would care to defend influences that corrupt our membership and degrade the name of Christ. It becomes us the rather to press one another on to the purest and best that is possible to us in practice. If a fuller blessing is offered us we ought not to be afraid of that fallacious rule about "running into extremes." If the two extremes be purity and corruption—the true and the false—then surely the greater extremity of purity and virtue we run into the more wise and Christly we shall become. It is not merely theoretic or visionary that a man should counsel his fellows to shake fire from out their bosoms and sweep away the rubbish before they begin to build the fair edifice. By two methods this desired result is enough to be secured, viz., by the exercise of, 1st, caution in the first admission of members, 2nd, Discipline after their reception.

Great emphasis is placed by perhaps the majority of our churches upon the satisfactoriness of the evidence of a change of heart, furnished by the applicant for admission. It is held that there should be no reasonable doubt as to the genuineness of the applicant's repentance towards God and faith in the Lord Jesus Christ.

Hence we find sometimes a standing committee on the visitation of intending members, or a committee of two persons appointed from time to time as occasion may require. To affirm that no good comes out of this practice would be to take a position not justified by much of the history of evangelical churches. On the other hand to say that no evil has been wrought by this method would be to disregard sad and stern facts. Too often the parties deputed are indeed "too easily satisfied," and worst of all, they assume frequently the responsibility of settling the sincerity and truth of the inward life of the candidate, and every time this is done we are thoroughly unapostolic in procedure. In our judgment the apostles did not assume the responsibility of pronouncing upon the real state before God of a man knocking at the door of the church. In that matter every man had to bear his own burden. The wisdom of the course is evident. Who is competent to judge of life in its beginnings either in nature or in grace? Shrouded from the most penetrating human

eye, perceived only by the Divine Spirit, are these earlier stages of the life of God in the soul.

We assume unwarrantably that any mortal is competent to determine who are and who are not "born anew." We therefore maintain that this method of receiving members is neither wise nor scriptural.

It tends to nurse a fatal confidence in many who pass the stereotyped form of admission. It is forward in delivering a judgment that is not easily reached in the later stages, much less in the earlier period of a professed convert's life. On the tremendous question of a man's state of heart before God, who but the All-Searcher is competent to declare?

What would you do then may be asked; we reply that whoever makes a personal confession of faith in Christ and is willing to make public his allegiance to the Lord should be received into the church and should be told that the years following such confession and oath-taking form the only proper and sufficient test of christian character and conduct.

This is apostolic. This is not calculated to lull into confident security such persons as imagine that reception into membership decides the reality of a man's profession. We are therefore in favor of sweeping away these methods that are pure and simple tradition from the fathers. Time will not permit us to dwell upon the inadequacy of these admission rules to secure a pure membership, however stringent the rules at entrance may be. The brassy-browed, the ready-tongued—the voluble hypocrite will easily impose on any number of visiting saints, while the timid and sensitive soul will shrink from an ordeal sometimes very officiously and impertinently executed.

You know that stupid people do get on deputations. "The discerning of spirits" is plainly that for which the Lord did not create them, however eminent may be their inquisitorial capacity.

II.

We pass on to the exercise of discipline after reception.

To avoid rigid discipline it is frequently sought to make admission as difficult as possible. But the purity that should characterize a Divine society will demand sometimes sharp rebuke, sometimes more or less prolonged suspension, and sometimes, in flagrantly vicious cases, summary expulsion.

The severest scrutiny at first does not render these methods unnecessary. Nothing is so effectual in keeping out wicked and unreasonable men as a faithful administration of spiritual law. Simon Magus, Ananias and Sapphira, Demos Diotrefes and Alexander were openly rebuked and publicly branded by the great-hearted but faithful apostles to the Gentiles and Jewish races. It is clear that where there are wanting

both caution at the beginning and faithfulness subsequently—the door open to all and all disclaiming to be the “brother’s keeper,” there will inevitably be an influx of unconverted people and no difference between the church and the world. Perhaps the only distinction being that the church is more worldly than the world itself.

Personal and private dealing can accomplish very much, we grant, and in the exercise of discipline it is of course presumed and required that we be governed by no vindictive spirit, and that any suspension or other course have in view the repentance and holier life of the person disciplined. Let every church face this question honestly. The point to be aimed at is a discipline of members that is real purifying and ennobling.

This is the more excellent way. What is the use of allowing longer the pretence of fallible inquisitors or examiners professing to sift the *inward characters* of men and women as they stand at the portals of the church. Courageous and christian treatment afterward is the only effectual way of making and keeping pure the society of Jesus. On motives good or bad at entrance we are not able to decide. The fruit that is produced in after days we are justified in judging.

Now the great practical difficulty before those who have the care of the churches is to determine what are and what are not proper occasions for the exercise of discipline. What ought to be done with the extortionate shopkeeper, the railing idler, the house to house mischief-maker, the disgraceful-failing bankrupt—the manufacturer or manufacturer whose capital is the heart blood of poor pale consumptives, the foul-hearted and filthy-tongued, the plausible apologist for and greedy trafficker in that vile trade that destroys innumerable bodies and souls in hell. Are these fit subjects for righteous and holy discipline? How long will a healthy christian church tolerate in its bosom such open transgressors? if sound and healthy, must not the body purge out the leaven of evil.

True, we cannot hope to reach absolute perfection here. It is also admitted freely that a Christly compassion for the sinner becomes us all, seeing that the lives of the best among us are so incomplete and poor. But surely all church discipline is not to be overthrown, and “let-alone-ism” be the universal remedy. The tyrant’s rod is better banished. The law of force is suspended. The law of love is that to which christians are to be loyal. But are our churches loyal to this law? What is so severe, what is so imperious as love? Was it not out of the largest and most loving human heart God ever made that the admonition came that is written for us in clear and unmistakable terms in I. Cor., 5, 11.—“But now I write unto you *not to keep company* if

any man that is named a broker be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner, with such a one not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away the wicked man from among yourselves.”

Looking thus at home how true are Bengel’s words, that “not alone at the love feasts or in private intercourse but in the church’s communion the members are not as children in one family, but like a heterogeneous crowd of strangers in an inn.”

We narrow down the apostolic prohibition to mean non-association only as to those who “sin against themselves,” whereas he puts on the same plane those who openly sin against their neighbors and the idolators against God, the people who turn away from Him to fill themselves with the inferior objects of sense.”

We need not be anxious to arrive at the precise framework of the New Testament plan, but it becomes us to bring back our conduct to the changeless revealed principles of the will of God. As Milton wrote of the apostasy of his day our chief concern should be not weighing the Scripture in the balance of our methods, but rather the weighing of our ways in the balance of Scripture.

Corruption and apostasy will creep in by degrees if we care only for the number of our members and not their piety and Godly power. If the popularity of the public standing of our churches be the standard then we shall be remarkable speedily not for the presence but the absence of him who affirms “I will search Jerusalem with lamps, and I will punish the men that are thickened on their lees—(hardened because undisturbed in their carnal ease,) Zeph. 1 : 12:

Not therefore in censoriousness does the writer ask that we give more heed to the Divine call to uncorruptness. We do not join in the general moan about the glory having all gone from out our churches, nor do we share in the unwholesome suspicion that there is no cause why we should longer possess a portion of the land. A bare testimony to Congregationalism is certainly not worth living for, but so long as our people take their firm stations under the white standard of the gospel in its simplicity and sincerity we have good hope that nothing will ever arise to demand that our churches and their ministry be dissolved, nay rather we are sure that they shall live in the name of all truth and reality and nobleness until once and forever the day of perfect purity has dawned upon the sons of God.

The world is made up of trifles. Don’t allow yourself to be ruffled by them. If you do, you’ll never have a moment’s peace.

Correspondence.

DEAR EDITOR,—It may not be presumption in me to think that the readers of the CANADIAN INDEPENDENT would be interested in a few jottings from a country pastor. It is helpful sometimes to leave the contemplation of knotty and obtruse problems and descend to the commonplace matter of fact ways of life and thought which many of us indulge in the daily routine of our less eventful lives.

It seems to me that the first thing I should speak about is the CANADIAN INDEPENDENT itself. What a grand name for a grand periodical! And our magazine I think is becoming more and more worthy of the name. Away out here in the country we eagerly look for its appearance, and are dissatisfied only when it is a week or so behind time. Still it is often good to exercise patience, and in this case patience has ever her reward and especially so when churches and pastors have been alive to their privilege, and the news column is well filled. Our paper should be in the homes of all our people. Every member of every Congregational church in Canada should read it. It is the one means of communication between the brethren so widely scattered. We are interested each in the other's welfare. The success and advance of the individual church or pastor is the success and advance of all. We Congregationalists, as such, do not think enough of ourselves, we should have a lively interest in every department of our Lord and Master's work, as it is understood by our own denomination. To this end we need information, and the INDEPENDENT and Year Book should be the sources of that information.

It would be amusing if it were not so pitiful, to find how these sources of information are sometimes neglected. Not long since a lady of my acquaintance told me of a deacon in one of our churches to whom she was speaking of statistics, contributions, etc., relative to their own church, when she was met with the question, "Where do you get all that?" The good man had been taking the Year Book regularly, but, in some respects, at least, it had been a sealed book to him.

A similar instance came under my own observation shortly after my ordination—I had almost said not very long ago, but, alas, time flies. I had occasion to communicate with the person who at that time was kindly taking charge of the business department of the paper, a member of one of our city churches, I think. A somewhat lengthened report of my ordination services had appeared in the previous number of the magazine. Still the business manager made such statements and references about myself, my whereabouts, the church—which, by the way, is among the oldest in the body—

as to lead to the opinion that he did not read the INDEPENDENT.

Our Home Missionary Society should have a special place in our individual prayer and work at this time. To a very great extent, as it seems to me, will the future of Congregationalism in Canada depend on the work done by this Society at the present moment. We need to be aggressive, more so, I think, than we have been. Our people should be well informed in regard to all our missionary work, and so each individual Congregationalist be led to feel that the work is his work, and that he, under God and to God, is in part responsible for the performance of it. It is so far encouraging to think that the incubus of debt will soon be lifted and so a stumbling block taken from the path of our Home Society. The churches have come manfully to the rescue. Let us hope that this fact is evidence that a deep and wide-spread interest has taken hold of our people.

By the way, in connection with this matter, I might say that the secretary of our church received a communication, asking that the money promised at Ottawa, if not already sent, be immediately forwarded to the treasurer. Fortunately, our little sum had been remitted, but had it not been sent, an earnest effort having been made to raise it resulting in failure, my duty, at least, would have been discharged, for the money was promised only under such conditions. Hence our surprise at receiving a bill demanding that the money be paid immediately. Is there not a danger that such communications may prejudice the cause of the Society rather than otherwise? We are independents, and among other good things hold strenuously to the principle of voluntary contributions in regard to all our financial undertakings. Hence the desirability, as it seems to me, of banishing from our midst anything that might savor of compulsion.

Our college has met with a serious loss in the removal of Dr. Stevenson to England. Able and eloquent and warm-hearted we shall miss him. Still his removal is not all loss. With his presence across the water, the Colonial Society will know better than ever before the position and needs of Congregationalism in Canada. But for the resignation of its principal, the College has many elements of encouragement at the present time—an increased number of students, a galaxy of lecturers able and willing to undertake the duties of the professorial chair, and a comfortable and suitable home in which to dwell, among other things indicate advancement. It was my privilege a winter or so since to enjoy for a season the hospitality afforded in the new building. It was a positive pleasure to mark the homelike appearance of everything and the evident appreci-

ation on the part of the students. The culinary and domestic department was splendidly managed.

The rooms are larger and better lighted than one would suppose looking at the building from the outside. Would it not be well to have the rooms named after the several churches and individuals who contributed to furnish them? Contributors are interested, and rightly so, in knowing who among the students has the honor to occupy their room, and by and by will, in turn, be honored by knowing the same. I could not well understand why the rooms were all furnished alike, and especially so seeing that there was considerable disparity in the sums contributed to furnish them. The difference between sixty and seventy-five dollars, would make, as it seems to me, not a little difference in the furnishing of a room, and so help to break the somewhat monotonous effect of sameness.

Let you, Mr. Editor, and the readers of the CANADIAN INDEPENDENT should think I'm sorely given up to fault-finding, which I do not wish to be, I will now stop, promising that you may hear again from a

COUNTRY PASTOR.

MY DEAR SIR,—Our beloved Secretary of the Central Association publicly charges the Toronto churches with want of *esprit de corps*, especially in the matter of treating the Association when it meets in the city. "Four of the churches were unrepresented even by their pastors, and only two thought of sending a delegation."

I was not aware that *esprit de corps*, or party spirit, was a Congregational or even a religious element; it is to be hoped that we are united by a better bond than that. If not, it will be no great matter how seldom we meet. But, so far as I and my church are concerned, our brother's public charge must be met in an equally public manner by the explanation that Mount Zion church appointed two delegates, who, with the pastor, intended being at the meetings; but through the Secretary's having given us the wrong date, and the notice failing to appear in the INDEPENDENT, we were doomed to disappointment. Of course, the error was accidental, and we forgive the good brother: only instead of censuring us, he should remember the old proverb about the stone-throwing inclinations of those who live in glass houses.

Nov. 18th, 1886.

E. BARKER.

Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic heaven and earth within,
Plain as the sea and sky.

Thou, who hast given me eyes to see,
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.

News of the Churches.

ERRATA.—In the issue Nov. 1, p. 301, for SHEFFIELD, N. B., read KESWICK RIDGE. In issue Nov. 15, p. 314, for TORONTO NORTHERN read TORONTO WESTERN.

LISTOWEL.—After having undergone extensive repairs, the Congregational church was re-opened on Sabbath last. The services were conducted by the pastor of the church, the Rev. Wm. Burgess, in the morning, and during the afternoon a special service was conducted by the Rev. Geo. Richardson, the pastor of the Methodist church. The evening sermon was preached by the Rev. W. F. Clarke, of Guelph, from Romans xii, 2. On Monday evening a public gathering was held, when addresses were delivered by Rev. Isaac Campbell, of the Presbyterian church, the Rev. Mr. Hauch, of the German Evangelical church, the Rev. G. Richardson, of the Methodist church, and by the Rev. Dr. Gunner, Rev. J. R. Isaac and the Rev. W. F. Clarke, of Guelph. The Rev. Mr. Matthews, Baptist, also took part in the opening services. The meeting was extremely interesting, and was greatly enlivened by the excellent singing of the choir, assisted by Mr. R. H. Climie, bass, and M. Nichol, the famous tenor singer. Mr. Clarke's address was descriptive of a recent visit to Chicago, where he has been attending the meeting of the Congregational Union of America. His description of a visit to the exhibit of four of Dore's great pictures, in Chicago, was especially interesting. Collections were taken up towards the renovation fund and we understand that the whole, or very nearly the whole amount has been subscribed and paid. The total cost was about \$160, of which amount over \$100 was met by the proceeds of the recent bazaar, and the cost was much reduced by the voluntary work of members of the church in building the scaffolding without cost, assisting in carpeting the platform and re-covering pulpit cushions, etc. The walls of the church have been tastefully papered, the ceiling being very handsomely decorated with paper panel work. Behind the pulpit is a slight cove, which has been papered with blue and gold, and surmounted in maroon and gold with this text: "The Lord is my Rock, my Fortress and my Deliverer," and at the opposite end is a very handsome scroll in blue and gold with another text inscribed. For the decorative lettering work, the church is indebted to Mr. C. H. Barker, who did it without any charge. The pulpit has been moved forward and a very convenient platform erected for the choir behind it. The seats have all been re-painted and look as good as new. The work was done by Mr. T. Perry, a member of the church, who deserves credit for the excellent manner in which he has done the work.

MONTREAL.—In Dr. Wilkes Emmanuel Church has lost a wise member, Zion an honorary pastor whose name was a strength, and Montreal one of its most honoured and humble of citizens. It is a matter of regret that the funeral was fixed for Saturday instead of Friday, as many of the friends and pastors of the denomination certainly desired to pay the last honours to their much respected patriarch, but were prevented by the imperative duties of the coming Sabbath. As it was, Congregationalism outside Montreal was virtually precluded from manifesting its regard. Mr. Wood, of Ottawa, was present. The funeral was large and thoroughly representative so far as Montreal was concerned. Mr. G. H. Wells gave an address full of pathos, Dr. Cornish presided, and several local ministers took part. On the evening of the Sunday following our much loved friend Mr. F. H. Marling of New York, who was present at the funeral, preached in Emmanuel church a memorial sermon. The text was Gal. i. 24. Mr. Marling referred to the length of personal acquaintance dating back to 1848, spoke of what God had done for and through the departed, of his virtues and work, of his Catholic spirit and loyalty to the denomination in which his work was carried on. Mr. Samuel Massey also in St. John's (German) church, preaching from the words "Well done good and faithful servant," alluded to an intimate friendship of thirty-three years, to the large-heartedness, broad evangelicalism and practical wisdom of our friend. Seldom has Montreal paid more general honour to a memory than to our departed father.

MONTREAL, CALVARY.—The pastor and deacons prepared a printed circular which was sent to every member. It urged them to be present at the regular prayer meeting on a particular meeting, for a roll call, and that if necessarily absent on that evening they would write their greetings. The result was a large meeting, the responses were loyal and cheering. When the roll was called, a testimony, a verse of scripture, a written letter or "present" was given. The society of Christian Endeavor is well at work again and is found a valuable factor in the work among the young people, setting them to work and giving them practice in speaking in meeting. The "missionary needles" are hard at work again filling up their annual quota of effort to give comfort to the needy and a gospel to the heathen. The Young Men's Literary Society have given their annual social, which is the leading social event of the church year. The short programme of music, paper and oration showed the educating influence of the society. We are very much afraid that the Canadian Pacific Railway will take away our building or fill our hours of worship with hideous noises.

PARKDALE.—The church here held its annual social on the 9th inst. The church building was filled to the

doors by an appreciative and representative audience from the city of Toronto and its growing suburb. Bond st. church turned out in even more than its usual numbers to show its good will to the young church. After full justice had been done to the good things upon the tables so abundantly provided by the good ladies of the Parkdale church and congregation, the pastor called the meeting to order, and after a few remarks bearing on the general prosperity of the church read a letter from the Rev. J. Burton, B. D., expressing regret for unavoidable absence, and sympathy with the church and the pastor in their work. An excellent program of speech, music and song was then rendered, in which Rev'ds Dr. Wild, J. Salmon, B. A., A. F. McGregor, B. A., J. McConnell, M. D., and deacon Revell were the speakers. It was a matter of deep regret that the first gentleman named had to be called upon out of his place on the program owing to an attack of sickness. But the Dr. warmed in his subject and few would know, from his speech at any rate, that anything was the matter with him. We all sincerely hope that the popular pastor of Bond st. will soon be entirely recovered. Mrs. Revell, Mrs. Booth, Miss Impey, Miss Farral, Mr. Geo. Donovan and the Parkdale Model School Glee Club gave a rich variety of songs and solos, while Mr. Hicks and Prof. Maitland, of Parkdale, and Miss E. Starratt, of the W. C. church, Toronto, severally presided at the organ. Everybody seemed to enjoy themselves, and the church is to be congratulated on this being in every way the best social that it has ever had.

SOUTH CALEDON.—On Friday, Nov. 5th, the ladies of the Missionary Society of this church held their annual meeting. In order that things might move on as pleasantly as possible, they very thoughtfully provided tea and refreshments, proving that a little of something to eat opened the way to a woman's heart as well as a man's. After a social hour had been spent, Mr. Richardson called the meeting to order and occupied the chair for the evening. All regretted very much the enforced absence of Rev. Geo. Fuller through sickness, and we let our silent prayers rise to the Father whose child he is, and whose we are, that if it pleased him our much loved and respected fellow worker might be speedily restored to health. We were favored with the presence of the Rev. J. W. Pedley, B. A., of Georgetown, who gave at some length an address that was well delivered and well received and appreciated. This is the second occasion on which we have had him with us, and ere long we hope to see him in our midst again. The report of the Society's work for the year was read by the secretary, Mrs. Geo. Patterson, and showed that a membership of 17 had been enrolled, of which an average attendance of 9 had been noted at

their regular monthly meetings. By means of a weekly fee collected from the members, a garden party held in the summer at the house of the president, Mrs. D. P. McArthur, and a special collection for a charitable purpose, \$51.50 have been collected by the society for home and foreign missions, a very fair showing we think for the first year. If we add to this the collection of \$15.75 taken up at the meeting, the amount of \$67.25 will show financially the work accomplished. But the success of the society cannot be thus measured, for much information on mission work has been gathered only to be scattered again and bear more fruit. During the year our Sunday school has prospered well. At the suggestion of the pastor a collection is taken up each Sunday in his Bible class and has surprised all parties concerned by showing a total of \$25.00, \$13.00 of which has been sent to our C. C. F. M. S. treasurer for Mr. Currie, the balance being now on hand. It might be well here to mention that \$3.00 were collected by two of the smaller classes and sent away to Boston for the Morning Star Mission. Though we have long been silent we hope soon to send further evidences of our life and work for the Master. A.

SPEEDSIDE AND FERGUS.—These churches have called Mr. C. S. Pedley, B. A., of New Durham; we believe Mr. Pedley has accepted the call and has entered upon his new field of labour. May he be abundantly blessed.

TORONTO, NORTHERN.—The Sunday school held its anniversary services on the 14th of last month, when the Rev. Mr. Cuthbertson, of Woodstock, preached to good congregations with his usual ability and acceptance. We were pleased to note that his lameness, which at one time threatened to be serious, is passing away. In the afternoon he addressed the scholars, the school room being crowded with the children and their friends. Mr. Alfred Day also gave an interesting address on that occasion. In the evening the children and choir sang appropriate hymns, and Mr. Cuthbertson's sermon was on the ministry of children. The Sunday school is looking forward to and preparing for a sale of work, (commonly called a bazaar,) to be held about the 10th of this month, from which it hopes to realize a handsome sum. The attendance at the Wednesday evening prayer meeting has been much better lately, and still there is room for improvement. On Sundays it seems impossible for our people to turn out strong more than once a day. Full congregation in the morning, comparatively thin in the evening, and vice versa. We should like to see the church full at both services. The Young Men's Association has been branching out into green fields and pastures new. It has commenced a magazine entitled "The Portfolio,"

the initial number of which appeared in October. The members seem to take a lively interest in it and we feel sure it will be a success. The Rev. Joseph Cook, of Boston, the great thinker, writer and lecturer delivered two lectures on the 15th and 16th November in Shaftesbury hall under the auspices of the Association. It seemed rather a bold stroke to risk such a heavy expense, but God blessed the effort, and the result was a handsome balance on the right side. The subjects were, "Seven modern wonders of the world, or the political and religious signs of the times," and "Does death end all?" It is scarcely necessary to say that the great lecturer carried his audience with him in enthusiastic sympathy and admiration, for the sound of his powerful voice has been heard in eloquent and majestic appeals on behalf of Christianity in every quarter of the globe. The result of these lectures may inspire our young men to further efforts, and if they only throw into them equal vim and enthusiasm they are certain of additional successes. On Sunday, 21st ult., in the morning, the pulpit being draped in black, the pastor made reference to the late Dr. Wilkes, giving a brief resume of his life and work, and paying a loving tribute to his memory. The hymn "Churches of Christ by God's right hand," which Mr. Condor composed when Mr. Wilkes was designated for Canada, was sung during the service, and called up many memories.

WIARTON.—THE INDEPENDENT has long been a welcome visitor to our home, and one of the greatest pleasures in its reading, to me, is the news of the churches. I find myself helped in many ways, and seem to become better acquainted with our people from reading their news. I have often looked for our own little church to speak, but looked in vain, and wondered, because we have had many reasons for rejoicing, and many things to be thankful for. The thought came to me on reading your invitation to send news, that perhaps I should take the matter in hand myself, so now I will tell you of some of the encouraging features of our work here. Our church is growing, our congregation is growing, our village is growing, our field for work widening, but above all, our people are growing in grace, in giving, and in everything that is good. We no longer wait until the end of the year to take up our missionary collection, but have a quarterly missionary service, which has met with success, and has more than doubled our offerings, our last quarterly collection was something over \$13. Some of our members have taken with the idea of setting aside a certain sum every week. And when missionary Sunday comes it is not a question as to how much can I afford, but they say, here, this is the Lord's money, what portion of it is to go into the collection to-day. My own experience has been blessed

indeed, in this way I have been able to multiply my past stereotyped gift to missions by ten. Try it brethren, if you have not done so; it will double your offerings and more than double your pleasure in giving. You would then feel as if you were keeping a banking account for the Lord, that the funds were his, and you the cashier, cashing the Lord's checks with his own money, as they were presented to you. Our greatest rejoicing at present, is over our pastor's recovery from a very severe illness. He was brought very low, and for some days no visitors were allowed to see him. The doctors recommend rest and a trip over the Atlantic. The Lord has opened up the way, and the church has cheerfully relieved him of his duties for the three months of his absence. Also arranged to keep the church open while Mr. Bolton is away. It is expected that he will leave here the 20th inst. Com.

YORKVILLE.—We regret to see that some of our city dailies are representing Mr. Salmon's resignation as a "bounce," or as the result of open and unseemly wrangling. It has been even stated that open marks of dissent have been made during public service, etc. On all hands we are assured that such representations are utterly false. That there is a difference, such as Christian men may have, between the pastor and some of his people, and that Mr. Salmon considers it wise to place his resignation in the hands of the church in consequence, is true; it is also true that they who differ from their pastor bear strong testimony to the thorough sincerity of his character, and the energetic earnestness and success of his work. No more esteemed worker can be found in the city than Mr. Salmon, and his people are not given to make rowdies of themselves. We would deem it a wise thing if the church showed the indignation they certainly feel at the misrepresentations of part of the press in this connexion by asking their pastor to continue with them for a season, or in some other suitable manner.

PERSONALS.

Dr. Richard S. Storrs has just celebrated the fortieth anniversary of his pastorate in Brooklyn. The Church of the Pilgrims has had no other pastor. Its resident membership approaches nine hundred, and during the forty years of ministry nearly that number have been received on profession of faith. Dr. R. S. Storrs and his church have a marked influence upon the city and upon the nation's life, and the long record is honorable alike to pastor and to people. May it be prolonged in blessing and in power.

Rev. W. W. Smith, of Newmarket, supplied the pulpit of the church at Speedside very lately, for two Sabbath's; and still more recently preached two Sabbaths at Barrie.

Dr. Stevenson with Mrs. Stevenson and the two youngest members of the family have arrived safely in England after a rapid passage. We have seen as yet no accounts of work begun, we have seen some dissatisfaction expressed in public papers regarding Dr. Stevenson's call. We can only say to any dissatisfied one that if such only knew the Dr. and his family as we know them, he would hail with delight their return to the old land. We "grudge them sair," and would extend a hundred welcomes to their coming back.

Our friend, Mr. W. Cuthbertson, of Woodstock, has been favoring many with lectures. We append a list of subjects which he has prepared. 1 and 2 we have heard, and can speak of them with unqualified praise. Instructive and entertaining, we should be glad to hear of his visit to many of our churches. 1, "The British House of Commons and its Oratory;" 2, "Queen Victoria and the House of Lords;" 3, "Three great week-day Preachers, Carlyle, George Eliot and Tennyson;" 4, "The Poets of the People;" 5, "Australian Memories;" 6, "Robert Burns;" 7, "Great Preachers I have known and heard."

Mr. Hall is out in the London, England, *Christian World* appealing vigorously to the churches of the old land. If that busy pen and heart do not move our friends at home, it seems hopeless to attempt any more. *Macte virtute.*

Sadly we write that it seems certain now that Mr. John S. McLachlan, of Montreal, one of our most liberal contributors and active members, was with a companion drowned on lake St. Francis while seeking a few days' recreation from the worry of business. God in mercy be near the widow and the fatherless.

Dr. Archibald A. Hodge, son of, and successor to the late venerable Dr. Chas. Hodge, of Princeton, died suddenly on the 11th ult., at his residence. As a theologian he stood in the front rank, and the Calvinistic school loses in him its very foremost expounder. He was of a tender nature, had rare pulpit gifts. Students will remember him by that marvellous epitome, "Outlines of Theology."

Official Notices.

C. C. M. S.

Debt fund, received since last acknowledgement: Rugby, \$10; Edgar, \$15; Dalston, \$5; Burford and Scotland, \$25; Toronto, Bond st. S. S., \$10; Toronto, Mission Band, \$5; Montreal, Calvary, \$40; Brantford, \$100; Guelph, \$32; Yarmouth, N. S., \$20; Rev. W. McIntosh, \$10; Ottawa, \$25; Lanark, \$20; Montreal, anonymous, \$450.

B. W. ROBERTSON,
Treasurer.

CONCERNING MINISTERIAL RESTLESSNESS.

Those gentlemen who are charged with the duty of finding supply for eligible vacancies tell us that the number of applications for a "hearing" is really astounding. They tell us, too, that some of these applications not unfrequently come from ministers that no one would suppose had any desire to move. Years ago we ascertained the number of "hearings" that were arranged for in three vacancies. They were not specially desirable as fields of labor. The record of two of the congregations might be classed as "fair to middling." The third could scarcely be classed so high. The towns in which they were situated could not be described as enterprising or progressive. One was perhaps growing a little, but very little; the second had not grown for years, and the third was going back. And yet there were between forty and fifty "hearings" arranged for in each of these vacancies! In one of them—the poorest of the three—the number was, if we remember rightly, two or three over fifty. It should be remembered, however, that all the ministers who preach, or even ask for a hearing, in a vacancy are not candidates. A man may wish to take a short holiday, or visit friends in the locality, or do any one of half a dozen things, and take a day in a vacancy, with a view of meeting expenses. Friends in the vacancy may wish to hear him. He may preach without the remotest idea of candidating, or of accepting if called. Out of fifty preachers probably not more than thirty are candidates in the strict sense of the word. It is a gross injustice to assume that every minister who, for one reason or another, preaches in a vacant congregation is burning for a call, or would accept one if he got it. Congregations have found out before now that such is the fact.

Making all due allowance, however, for such cases, it must be admitted that there is a good deal of ministerial restlessness. A considerable number of brethren actually do want to move. Let this be assumed.

It is about time we had made a point. The point we wish to make is that the reasons for the restlessness are in many cases *entirely creditable to the minister*. It has become cruelly common to assume that if a minister wishes to change his field of labor the wish is presumptive evidence of indolence, incapacity, unfaithfulness, or some other bad thing. The assumption is, in many cases, ungenerous, unjust and as thoroughly false as anything old Satan ever suggested. Were all the facts known it would be found that in many cases the man should be honored rather than condemned for desiring a change. There is quite as much nonsense talked about long pastorates as about any other ecclesiastical topic. Why should any minister claim credit for a long pastorate if he has tried a dozen times to get a call and failed? He tried hard enough to make it short, but couldn't. In some cases a long pastorate proves the very highest ministerial attainments; in others it proves that the minister has marvellous staying power, and the people marvellous patience. Before any minister is condemned for seeking a change, or any one canonized for never making a change, all the facts should be known. The reasons that lead the one to seek a change may be quite as praiseworthy as the reasons that keep the other from making a change.

Now, let us mention some of the reasons that lead

good men to desire a change, and see if they are not in the highest degree creditable.

Here is a brother who lives twenty miles out in the country—perhaps fifty. He has a family growing up around him for whose education he is responsible. All the good man can give them as a start in life is a fair education. They have learned all they can learn in the country school. Their father has no money to pay their board in the neighboring town or city. Now what is the man to do? Is there anything more natural or more proper than that he should seek a position where he can educate his children? Ought he not to be honored for so doing? His chief reason for seeking a change is entirely creditable to him as a Christian, as a parent, as a citizen, as a man. The Church and the country will be all the richer and better for having those manse children well-educated, and their father should be commended for trying to give them all he can give them—a fair education, as a start in this world.

It is very easy for town and city ministers, some of whom perhaps don't preach as well as the rural brother, to talk about ministerial restlessness, when their own children are within easy reach of schools, colleges and good situations. A man who would not feel restless if his children are not getting a fair start in life is unfit for a minister of the Gospel.

Here is an unfortunate minister settled over a small congregation that is practically under the control of one man. Let us call the man Smith. Smith is a coarse, purse-proud, ignorant little tyrant. He has all the bad qualities of a little pope, without any of the good ones. The minister is not long in his charge until he finds that he must obey Smith. He thought he was the servant of Christ and the Church, but for all practical purposes he is the servant of Smith. He was educated, licensed and ordained to preach the Gospel, but he now finds that his principal business is to do what Smith orders. Can anybody blame that minister for desiring a change? It is quite easy to say that he should stand his ground, and that the people will stand by him. The people whose names are in Smith's ledger, or on whose property Smith has mortgages, may not stand by him to any great extent; if they do, some of them will stand very quietly. They will probably do the principal part of their standing after the minister has gone. Some of the people—a majority of them perhaps—may want peace, peace at any price, and as peace can only be obtained by allowing Smith to have his own way, Smith must triumph. If that minister were your son, or son-in-law, could you blame him for wishing to move?

And here is another unfortunate brother, who has to contend against a "ring" in his congregation. They oppose him in every way, belittle his efforts to do good, try to turn the people against him, persuade the people to withhold their subscriptions, and use all the devilish arts known to such cliques to hinder their pastor in his work. He could fight the world, the flesh and the devil bravely enough in the ordinary way; but when the devil takes the form of men who have sat down at the communion table with him, or, possibly indeed, served the communion table with him, the conditions of warfare are changed. The pastor becomes discouraged and disheartened. The men who should help—some of whom perhaps took ordination vows to

help—hinder all they can, instead of helping. If that pastor were your brother, or your brother-in-law, your son, or your son-in-law, would you blame him for trying to escape from that ring? Not you.

Here is a case of another kind. A minister has for several years been pastor of one congregation. He is anxious to do good, he feels that he has little time or opportunity for liberal study, and is in danger of getting into a rut. The people are becoming used to his mode of presenting truth. He has not much money to buy books, and none to travel, in order to keep his mind fresh and his style well up. He is conscious, perhaps morbidly so. He gradually works himself into the belief—possibly, indeed, without any sufficient reasons—that a change would be beneficial to himself and his congregation. Acting on that belief, he puts himself in the way of getting a change by preaching in vacancies. Now, before God and His Church, should that man be blamed for so doing? Is his conduct not infinitely higher than that of the man who is satisfied to remain in his pastorate, whether doing good or not?

It may be granted readily that some few ministers are always on the move, because they are useless or worse. The fact remains, however, that many seek a change from the highest and purest motives, and should be honored and helped for so doing. Saying hard things about every man who seeks a change is as unjust as it is callous. There is a remote possibility that some who do it would be changed themselves if their congregations were consulted. It often shows a thousand-fold more manliness and self-respect, aye, and more godliness too, to resign or seek a change than to hold on. Let the brethren who want a "hearing" have fair play.—*Knoxonian in Canada Presbyterian.*

THE PRESENT RELATION OF THE BELIEVER TO CHRIST'S PAROUSIA.

The Saviour of sinners came into this world in the person of Jesus of Nazareth; and, having here said, done, and suffered the things stated in the Gospel narrative of his early life, he returned, by miraculous ascension, to the Heaven from which he came. Being in Heaven, he is now beyond the reach of our bodily senses. This fact makes it necessary that we should do all our thinking in regard to him, exercise all our affection toward him, and cherish all our hopes through him without any direct intercourse with him through the body. God, in arranging the plan of human salvation according to His own wisdom, ordained that Christ should be an unseen Saviour until "the fullness of the time" was come; that, as a visible person, he should remain on earth but a short period; and that, at the end of this period, he should ascend into Heaven, and thereafter be invisible to the inhabitants of this world. Our Christian experience, if we have any such experience at all, must adjust itself to this appointment of God. What, in the absence of sight, we need and should earnestly seek, is that spiritual realism in regard to Christ and his work on earth and in Heaven that will make him, to the mind and heart, a personal reality; indeed, as much so for all the purposes of allegiance to him and his cause, and of our own salvation by him, as he would be if seen. The three conditions of this spiritual realism are these: first, full and implicit confidence in the Word of God, as contained

in the scriptures of the Old and New Testaments; secondly, knowledge of what these Scriptures say about Christ, gained by the devout reading and study of them; and, thirdly, the habit of thoughtful meditation upon Christ as made known in the Word of God. The Christian who combines these conditions will have no occasion for a moment's regret that he was not on the earth when Christ was here in a body of flesh and blood; and hence, that he must "walk by faith, and not by sight." He will place himself in the category of those to whom Christ referred when he said to Thomas "Blessed are they that have not seen, and yet have believed." Peter's language will fit his experience: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." This is what patriarchal and Jewish saints did before Christ came, what millions of men have done since he came, and other millions will do to the end of time, and what God intended should be done in the plan of human salvation. Faith, without sight, is the law of our intercourse with the Saviour. We did not establish the law, and cannot repeal it. This is no hardship to thought with the Bible in our hands, and with the information thereby supplied in our minds. The task is a simple one, unless we foolishly make it difficult. The privilege is a glorious one, and we should hail it with gratitude and delight.—*N. Y. Independent.*

MOTHER'S APRON STRINGS—"Charley, Charley!" clear and sweet as a note struck from a silver bell the voice rippled over the common. "That's mother! cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap. "Don't go yet." Have it out!" "Finish the game! Try it again!" cried the players in noisy chorus. "I must go—right off—this minute. I said I'd come whenever she called." "Make believe you didn't hear!" they exclaimed. "But I did hear." "She won't know you did." "But I know it, and—" "Let him go," said a bystander; "you can't do anything with him; he is tied to his mother's apron strings." "That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot, too." "I wouldn't be such a baby as to ruin the minute she called." "I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who doesn't keep his word to her will never keep it to any one else, you see if he does," and he hurried away to his cottage home. Thirty years have passed since these boys played on the common. Charley Gray is a prosperous business man in a great city, and his many friends say of him that his word "is his bond." "Wasn't him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."

A Sabbath day's rest
Brings a week of content,
And strength for the tasks of to-morrow.
But a Sabbath day's rest,
What you need and
If a certain force is to be
—*Mathew Hale.*

THE FUNERAL.

BY WILL CARLETON.

I was walking in Savanna^h, past-a church decayed and dim,
When there slowly through the window came a plaintive funeral hymn;
And a sympathy awakened, and a wonder quickly grew,
Till I found myself environed in a little negro pew.

Out at front a colored couple sat in sorrow nearly wild,
On the altar was a coffin, in the coffin was a child,
I could picture him when living—curly hair, protruding lip—
And had seen perhaps a thousand in my hurried southern trip.

But no baby ever rested in the soothing arms of Death
That had fanned more flames of sorrow with his little fluttering breath;
And no funeral ever glistened with more sympathy profound
Than was in the chain of tear-drops that enclasped those mourners round.

Rose a sad old colored preacher at the little wooden desk—
With a manner grandly awkward, with a countenance grotesque;
With simplicity and shrewdness on his Ethiopian face;
With the ignorance and wisdom of a crushed, undying race.

And he said: "Now, don' be weepin' for dis pretty bit o' clay—
For de little boy who lived dere, he done gone an' run away!

He was doin' very finely, an' he 'preciate your love,
But his sure 'nuff Father want him in de large house up above.

"Now He didn' give you dat baby, by a hundred thousand' mile!

He just think you need some sunshine, an' He lend it for awhile!

An' He let you keep an' love it, till your heart was bigger grown;

An' dese silver tears you're sheddin's jest de interest on de loan.

"Here yer oder pretty chilrun:—don be makin' it appear.

Dat yer love got sort o' 'nop'lized by dis little fellow here;

Don' pile up too much yer sorrow on deir little mental shelves,

So's to kind o' set 'em wonderin' if dey're no account themselves.

"Just you think, poor deah mounahs, creepin' 'long o'er sorrow's way,

What a blessed little picnic dis yere baby's got to-day!
Yer good faders and good moders crowd de little fellow round

In de angel tended garden of de Big Plantation Ground.

"An' dey ask him 'Was yer feet sor?' an' take ^{off} his little shoes.

An' dey wash him, an' dey kiss him, an' dey say, Now what's de news?"

An' de Lawd done cut his tongue loose; den de little fellow say,

'All de folks down in de valley tries to keep de heavenly way.'

"An' his eyes dey brightly sparkle at de pretty things he view;

Den a tear come, an' he whisper, 'But I want my paryents, too!'

But de Angel Chief Musician teach dat boy a little song;

Says, 'If only dey be fait'ful dey will soon be comin' 'long.'

"An' he'll get an education dat will properly be worth Seberal times as much as any you could buy for him on earth;

He'll be in de Lawd's big school-house, widout no contempt or fear;

While dere's no end to de bad tings might have happened to him here.

"So, my pcoah dejected mounahs, let your hearts wid Jesus rest,

An' don' go to crittercisin' dat ar One w'at knows de best!

He have sent us many comforts—He have right to take away—

To de Lawd be praise an' glory now and ever!—Let us pray."

MATTER AND MIND.

I built a city, wide and vast,
Whose lofty domes and spires
Full many a league their shadows cast,
And flashed like lightning fires.

Its walls, magnificently grand,
Like solid mountains stood,
And might for countless ages stand,
Defying frost and flood.

I wrote some verses, mild and sweet,
As simple as could be,
Which every mother could repeat
To lispin' infancy.

They soothed the weary in their toils,
And shafts of sunshine threw,
Which melted to delicious smiles,
And blessed like evening dew.

The city crumbled, stone by stone,
Ground by the tooth of Time:
Gone—mitred head and sceptered throne—
Once glorious and sublime.

The verses live, and day by day,
On earth—in worlds beyond—
To truths taught in this simple lay
Ten thousand hearts respond.

Mountains upheave and systems fall,
But truth, in language dressed,
Gentle and sweet, survives them all,
On deathless minds impressed.

Obituary.

At half-past four o'clock on Monday morning, Nov. 1st, 1886, a true mother in Israel departed this life, in the person of Mrs. Letitia Frear Miles, widow of the late Rev. Richard Miles. From data in the writer's possession the following facts are gleaned with respect to the life of the deceased.

Letitia Frear was born at Barton-on-Humber, Lincolnshire, England, on Feb. 10th, 1797. Experienced conversion at the age of 20. I have not the date of her marriage, but it must have been not more than two or three years after her conversion. The first settlement with her husband was in Brigg, Lincolnshire, for about two years. From Brigg they went as missionaries to South Africa, where they remained some eight years, when they returned to England where they remained a short time, and came to Canada in the summer of 1831 and settled in Montreal, where Rev. R. Miles organized and became the first pastor of Zion Congregational church in that city. In 1836 the family moved to Abbotsford where they established a mission church and where they remained some 15 years. In 1852 Mr. Miles received a call from the church of his first pastorate in Brigg, England; but the business prospects of a rising family were not so promising in the old land as in Canada; and after nearly two years they returned to the land of their adoption and settled in Cowansville, where after something less than a two years' pastorate, Mr. Miles was suddenly called to his rest. Cause of death, disease of the heart. Since that sad event, Mrs. Miles has, most of the time, resided in Granby with her son, Mr. E. T. Miles. Out of a family of 8 children only two survive. The youngest of her children, (the Rev. Thomas Miles,) is now laboring in the Lord's vineyard as pastor of a Congregational church in Mirrimac, Mass. The deceased lady possessed a masculine mind, and her sanctified intelligence was, from the time of her conversion consecrated to the service of the Master. A woman of large sympathies and broad Christian principles, she was ever alive to any movement which she thought would advance the Saviour's cause, both at home and in the Foreign Mission field. In the trials of pioneer mission work in Canada, her husband found her an able and worthy help-mate, who by her wise counsel and *living faith*, helped to sustain him under many discouragements. A faith that under vast strains at times, no mortal eye ever saw waver; no mortal ear ever heard a sound of distrust or mourning. She was a woman whose greatest characteristic might be said to be Christian **MOTHERHOOD**. She lived over 30 years in widowhood; during all the time manifesting the liveliest in-

terest in everything relating to the Church work Catholic in spirit, she rejoiced in the advancement of the cause in every evangelical denomination, and when extreme age and failing physical strength confined her to the house, she received every neighborly call with evident pleasure, the burden of her conversation always being the glorious gospel plan of redemption. And I believe none could leave her presence without feeling as if they had been attending a special means of grace. Her vivacity of temperament also made her a great favorite with the young people, the spriteliness of her conversation always being at once pleasant and edifying; and the name of grandma Miles was never mentioned but with the profoundest respect. A respect which was abundantly evidenced by the large concourse of people who assembled to pay their last tribute when the remains were committed to the dust. The funeral service was conducted by Rev. J. I. Hindley, assisted by other clergymen of the place: after which the funeral procession wended its way to the Congregational cemetery, and after committing the body to its native dust, the people slowly retired; leaving all that remained of this G. O. W. by the grace of God to sleep till the resurrection morn. "Many on three continents "will arise up and call her blessed." J.

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