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

THE

CANADIAN INDEPENDENT.

UNITED CHURCH
ARCHIVES

Jan 88
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THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 1.

JANUARY, 1889.

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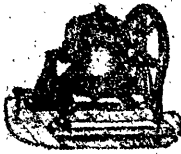
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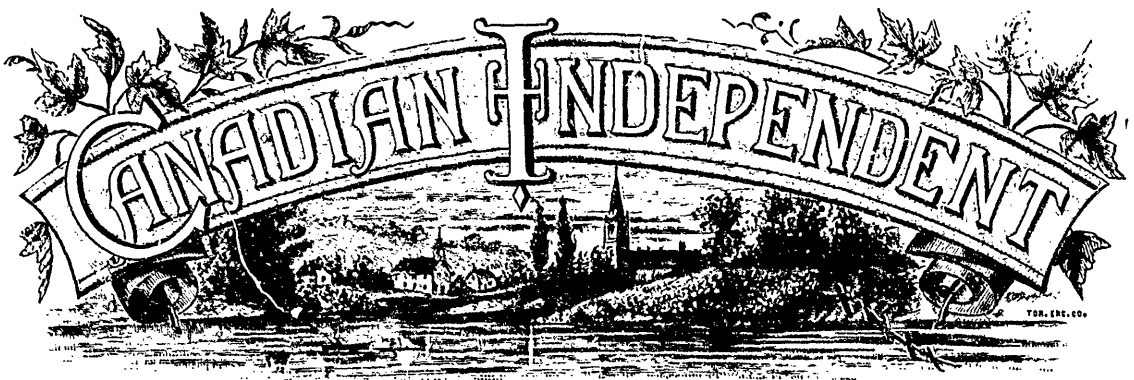
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REV. JOSEPH WILD, D. D.,

*Chairman of the Congregational Union of
Ontario and Quebec for 1889.*



New Series.

TORONTO, JANUARY, 1889.

Vol. VIII., No. 1.

Editorial Jottings.

GUDE-WILL, like gude oyle, rins weel and gangs far.—*Hately Waddell.*

INDEX and title-page for Vol. VII., with the February number. Our friends who intend to bind the volume, can afford to wait a month.

This is the last number to be sent to any subscriber outside the Dominion of Canada, who has not paid for the Magazine in advance.

A CLEAN MOUTH.—An old man, in the County of York, once said to the Editor of this magazine, "A good many years ago, when I was praying for a clean heart, I thought I ought to keep a clean mouth; and I gave up tobacco, and have never used it since."

We direct special attention to the letter of Mr. Alfred Howell, on another page, respecting Bequests to the C. C. M. Society. Will not some one, equally skilled in the law, tell us how these matters stand in Quebec Province?

BROOKLYN, N.S.—Rev. Mr. Goldberg has, apparently, a good "Young People's Christian Society" in Brooklyn. Their programme for 12 fortnightly meetings for autumn and winter, comprises three lectures, two debates; and recitations and music for the others. We like "Christian" in the name; and trust that all their meetings may promote their Christian joy.

WE do not intend to send our religion up to the biological laboratory for examination and approval. We shall not be afraid to open

our eyes in the presence of nature, or ashamed to close them in the presence of God.—*President Patton, Princeton.*

It is a matter of absorbing interest to all our churches, that Mr. Wilberforce Lee, of the Congregational College at Montreal, will go out, God willing, in the Spring, to reinforce Mr. Currie in Bailundu, West Africa. Mr. Lee has won golden opinions, in Cowansville, and wherever he has labored as a student; and seems to be just the young man of resources that is needed in such a field.

Those sending papers for publication will be patient if their articles do not appear at once. Where an article is necessarily more than two or three columns in length, it is well to make a division and let it appear in successive issues. We prefer to have the authors condense their thoughts rather than to have to do it for them, as we are liable to leave out just what they think most essential.—*N. W. Cong.*

It is much to be hoped that the Provident Fund may not be overlooked by the members of the churches. At this holiday season, when it seems so natural and pleasant to make everybody happy, remember the claim of the widows and orphans depending on this fund. The Treasurer, as will be seen under "Official Notices," fears that the annuities may have to be reduced, if the churches don't help. An average of \$10 from every church would send the directors, for another year, on their way rejoicing.

"THE RECORDER," a Congregational Monthly, from Tulare, California, is on our table. It is conducted and published by Rev. W. D. Williams, formerly of Madrid, N.Y. Many of

our brethren will remember Mr Williams, as a Delegate from New York State Association, at the Congregational Union in Montreal, in 1884. The "Recorder" is a local church paper, full of the local church news of the place. Our brother Williams thus *preaches* in all the homes of his people. A very good plan.

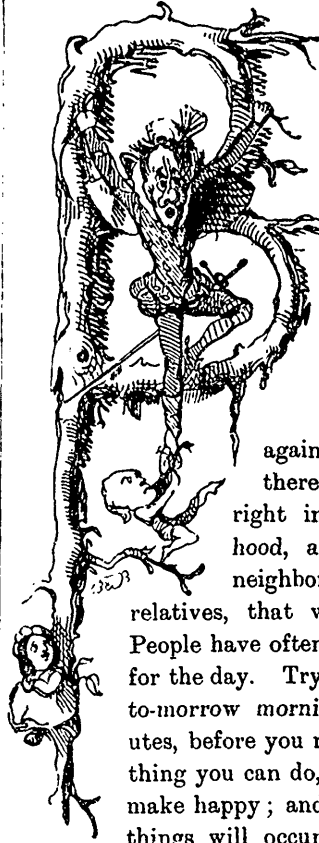
We hope the improvements noticed in the present number will be taken as an evidence of our persevering desire to make the Magazine better, month by month. We can't think of everything at once. But there is a principle we discovered long ago: and that is, that if one *thinks* of anything long enough, some light will come on the subject. So as fast as feasible improvements suggest themselves, we try to adopt them, and we are just as confident, that we are far from the end of improvement yet!

FREE DISTRIBUTION.—We have received a small well-written leaflet on "The New Birth," with the following short circular: "Christian workers, who desire gospel posters, etc., for distribution, will be cheerfully supplied free of price and postage, by addressing A. H. Gottschall, 210 Hummel St., Harrisburg, Pa." Presuming that the literature is of the right kind (and we can only endorse a thing as far as we know it), this seems a form of Christian benevolence that might be made good use of.

An advertising firm in England sent us this advertisement:—

TO THE DEAF—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy. Will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John Street, Montreal. We declined to insert it: stating that we looked upon it as one of the class of "fraudulent advertisements." The firm are very much shocked; and send us a pamphlet, containing almost numberless testimonials of the benefit resulting from the use of Nicholson's "Ear Drums." Very likely these are of great benefit in cases of partial or threatened deafness; but why send an advertisement that does not say what it means? and that keeps close company with the "Retired Missionary, whose sands of life are almost run," and who will send you for nothing a cure he has discovered for consumption. The man is better than his advertisement. But it was not the man, but the advertisement, that we judged.

Editorial Articles.



Y this time Santa Claus has ceased descending dangerous steep and crooked chimneys to meet expectant little boys and girls, or fill their stockings while they slept; the holiday visits are made, and people settle down again to work. Now, is there not some special *work*, right in our own neighborhood, and among our own neighbors and friends and relatives, that we can do for God? People have often lain awake, planning for the day. Try it, for a few minutes, to-morrow morning! Take ten minutes, before you rise, to think of something you can do, or somebody you can make happy; and it is wonderful how things will occur to you, under such favorable circumstances for thinking. Things that never occurred to you before. Having thought what to do, go and do it! Be honest with your resolves. John Brown, of Harper's Ferry, always followed his first resolves in every matter of conscience or duty. He thought the "sober second-thought" was often born of sloth or selfishness. If you can't think of something you can do, ask your pastor. The difference between you and your pastor is, that he has plans for good, and not enough time and help to get them done. You have the time, and *one man's* help within reach, and have no plans. Both put your stocks together, and see how much can be done.

"CITY" AND "COUNTRY" MINISTERS.

Too many churches depend too much upon their ministers; forgetting that a minister is very much what the people *make* him.

As a general rule, a man develops in accordance

with his surroundings. A country boy, "just one of ourselves," goes off, and we lose sight of him. After a few years, we hear of him, as fast rising in the Law, or at the head of some great mercantile establishment. And just such, once "country-boys," are in the pulpits of leading churches, in Toronto and elsewhere. We all know men, who for years never had the chance of showing what was in them; and then (doubtfully) put in a town or city pulpit, they at once seemed to "take right hold" of the work, and with neither disinclination nor disability, carried it splendidly through.

Those who speak so much of "city" and "country" ministers (and we are glad their class is getting smaller by desertion every day) show in whose company they have been. They have walked down the street so often with cant and ignorance, as to have learned the gait of the one and the simper of the other. There are no country ministers, either by the ordinance of God, or the training of men. Nor are there city ministers, as such. An able man will come to the front any where, in any profession. Every Roman citizen, seeing he had no superiors at home, considered himself equal to any petty king he met abroad; and one of the few good things about Napoleon was, that he encouraged the idea with his soldiers that every one of them "carried a Marshal's baton in his knapsack;" and acted on the principle in their promotions.

And all our ministers are to be considered equal to any position we have for them, taken as a class. There are individual exceptions everywhere. Take the hundred graduates of the College, and there is scarcely one man among them who could not worthily fill any pulpit we have among us. Let the churches frown on class distinctions, and believe in their own men.

THE REV. S. N. JACKSON, M.D.

Mr. Jackson is a prominent member of the Congregational body, and comes of a good old stock. He was born at Brome, in the Eastern Townships, in 1838, and graduated at the Congregational College and at McGill University, being transferred from Toronto when the former institution was removed to Montreal. He was ordained in 1866, his first pastoral charge being at St. Paul's Union Church, Cote St. Paul. In 1871 he was

called to the ministerial oversight of Zion Congregational Church, Toronto, where he accomplished a most successful work until the year 1877, when he removed to Kingston, Ont., his present charge. His sphere of activity, however, has been by no means exclusively confined to purely ministerial work. For some years he edited the CANADIAN INDEPENDENT the denominational publication, and also the *Congregational Year Book*, which brought him into closest touch and intimate association with all the sources of Congregational activity throughout the Dominion. For four years he was the secretary of the Congregational Missionary Society, of which he is now the treasurer, and he



also fills the position of lecturer on Church Polity and Congregational History at the Montreal Congregational College. His grandfather was one of the earliest exponents of Congregationalism in the Eastern Townships, having graduated at Dartmouth College, New Hampshire, in 1811. Having subsequently come into Canada, he was the only representative of the Congregational body in the eastern part of the Dominion for many years. His memory is now held in the tenderest regard in many hundreds of homes. In the year of his ordination Mr. Jackson was married to Miss Parker, daughter of Mr. William Parker, of Montreal. *Witness.*

THE SHUTLEFF BEQUEST.

The amount of this bequest was estimated in the last issue of the CANADIAN INDEPENDENT at \$125,000. A more exact inventory has now been

taken. A very large proportion of the assets is in real estate; some, roughly estimated at \$10,000, in Iowa, U. S. There are also mortgages, Bank stock and Railway bonds. As the amount to be realized on some of these assets is uncertain, the amended estimate can only be approximate. There are cash legacies to the amount of \$9,000, to be paid within eighteen months; the expenses of administration will be considerable; some settlement on Mrs. Shutleff *ex gratia* is contemplated; so that the net amount to be realized by the Society may be about \$60,000. The executors have three years to wind up the estate, though efforts will be made to complete the transfer long before that.

These facts are stated to show that there is no ground for relaxing all efforts that are just, to increase our Home Mission contributions; moreover, one half of this bequest must be invested for the benefit of the cause at Ayer's Flats and neighborhood. The interest on the other moiety will not begin to cover our obligations to one of our new missions in the North-West. And our treasury is more than empty.—Read, mark, learn.

REV. JOSEPH WILD, D.D.

We give Dr. Wild's portrait, as a frontispiece this month. Woodcuts are but "woodcuts" at best; and we have not always been quite pleased with our efforts in presenting likenesses. Nor does this one, in its *finish*, quite please us. But the strong and pleasant face of the present Chairman of the Union, is truly given in this picture.

Dr. Wild is carrying on a large and varied work, in the Bond Street Congregational Church, Toronto. His fearless honesty, large heartedness, sympathy and patience, commend him even to those who do not see as he does on some minor points of opinion. Long may he be a power for good in Toronto.

THE Editor slept in Toronto on the night of the municipal census, and of course was "counted in." We might have been in worse company! But it set us thinking: Are we not counted in sometimes when we don't think it? Let us keep as far away as possible from *sin*: and when Zion is spoken of, let it be said of us, "This man was born in her." Let us have our citizenship there.

Our Contributors.

MR. HALL'S LETTER.



HAVING left you in my last letter on the Prairies, I may say that it is a very delightful place in the month of August; though perhaps not so agreeable

at present. Yet I heard few complaints regarding the winter. Most of those with whom I spoke on the subject, declared they preferred the Manitoba North-West winters to those in Ontario and Quebec. With well-built houses, and fuel in abundance and cheap, the inhabitants of that vast country will defy the winter.

BLIZZARDS, OF COURSE;

I inquired all about them: but learned that those visitors are peculiar to the United States; that nothing worthy of the name is known in Canadian territory. Yet, I have observed in some of the papers from England, that the busy agents of land speculators, and State Governments, emphatically assert that it is north of the line, not south of it, that are

SUBJECT TO TORNADOES

and blizzards. I am afraid that those who are interested in the progress of our glorious Canada, are not careful enough to counteract the untruthful reports of unprincipled men who go from this side the Atlantic. People are generally more ready to believe slander and falsehood than truth. As some one has said, "a lie will travel half round the globe before truth has got on its boots."

No doubt the North-West

CLIMATE WILL IMPROVE,

both in winter and summer, with the increase of

population, the cultivation of the land, and the planting of forest-trees; all of which are in progress over the vast regions west of Winnipeg.

But I have promised to conduct your readers through the Rocky Mountains and British Columbia, to the

WARM WATERS

of the Pacific. As the rising sun tips the snow-covered mountain-tops, we find ourselves in the first gap of those awfully grand, old Rocky Mountains.

After being two days and two nights on the plains, the sudden change is most agreeable and very striking. Through this gateway the beautiful Bow River issues from the hills. Beyond this, the track turns northward. On the left hand is Pigeon Mountain. Here, too, a magnificent view is obtained of Wind Mountain, and the Three Sisters. On the right are fantastically broken and castellated heights; on the left massive snow-laden promontories, rising thousands of feet. These mountains are tremendous uplifts of stratified rocks of the Devonian and Carboniferous ages, which have been broken out of the crust of the earth, slowly heaved aloft. Some sections, miles and miles in length,, and

THOUSANDS OF FEET THICK,

have been pushed straight up, so that their strata remain almost as level as before. Others are tilted more or less on edge, and lie in a slanting position; others bent and crumpled—under prodigious side pressure; while all have been broken down and worn away, until now they are only colossal fragments of the original upheavals. This disturbed stratification is plainly marked upon the faces of the cliffs, by the ledges that hold the snow after it has disappeared elsewhere; or by long lines of trees which there alone can maintain a foothold.

Many ranges of prodigious mountains like these must be traversed, before the Pacific coast is reached, and grandeur and beauty will crowd upon the attention without CRAVING; as the train speeds over mountain and through gorge, giving vast outlooks ever and anon.

We pass the village of Canmore. On either side of this beautiful and level valley, the mountains rise in solid masses westward. At Anthracite Station, we get a glimpse of the great coal mines

of this region. The coal is a true anthracite, of high quality. For some reason which was not explained, the mines were not in operation at the time we passed. Some dispute between the Company and the Government we were told, had led to a suspension of the work.

Near this we enter the Rocky Mountain Park, and at Banff is the Park Station. The Park is a National reservation, 26 miles long, and 10 miles wide. Through this wide beautiful park flow the Bow, Spray, and Cascade Rivers. It comprises the Devil's Lake, and several noble mountain ranges. In no part of the Rockies did I witness a greater variety of

GRAND AND BEAUTIFUL SCENERY.

Besides the grand scenery, there are beautiful mountain drives, and

STEAMBOATS ON THE BOW RIVER

among fairy scenery. Here the sportsman may find enjoyment to the full. The streams are full of trout of extraordinary size. Wild sheep and mountain goats are common on the neighboring heights. The springs are at different elevations on the eastern slope of Sulphur Mountain, the highest being 700 feet above the Bow River. Hot Springs Hotel, the C. P. R. Hotel, the Sanitarian Park Hotel and others, accommodate the public who seek rest, recreation, and health in this delightful retreat. In a natural cave, which has been improved by the Government, we enjoyed a most delightful dip in the hot sulphur water. Standing on the veranda of the C. P. R. Hotel, we obtained such a view of

MOUNTAIN, VALLEY, RIVER,

waterfall, and village, as we had never seen before. Two years ago there were only a few huts in the place. Now there is a considerable village; four churches, five or six hotels, and the prospect of growth in the future; if from no other source, from the attractions of the place for rest, and the curative properties of the Springs.

The summit of the Rocky Mountains is reached at Stephen, an altitude of 5,296 feet. The scenery is bewildering: boiling torrents, tall forests, lakes in which the hills are beautifully mirrored; and above all, the mountains rising thousands of feet: many of them covered with

PERPETUAL SNOW.

If the ascent is exciting, the descent is even more

so. Your train clings to the side of the mountain, shoots over gorges and canyons, sweeps along the shores of lakes, shoots across rivers, then runs by their banks, as if trying to vie in speed with the Columbia, Thompson and Frazer. Towns and villages are passed all along the route. You halt at Rodger's Pass, Selkirk Summit, and Glacier House. Here the Great Glacier is within thirty minutes' walk of the Railway Station: and without leaving the platform, you get a very good view of the

MIGHTY ICE RIVER.

On the left rises Mount Sir Donald, to a height of more than a mile and a-half above the Railway. Farther to the left, are two or three sharp peaks, second only to Sir Donald, Rodger's Pass and the Snowy Mountain beyond—a member of the Hermit range, which is called Grizzly, from the frequency with which bears are met upon its berry-bearing slopes. Looking to your left, is a deep valley, thousands of feet below: and among the trees gleams the waters of a sparkling river. And beyond the mountains rise to a prodigious height. You hear the roar of the glacial stream (which has been caught and made to furnish fountains about the Hotel). This is by far the most picturesque, romantic, foreign-looking place we have seen in all our journey. Would we could remain a few days in that Swiss-looking Hotel, climb those mountains, explore the great glacier, said to be

“THE LARGEST IN THE WORLD.”

(It is not, for all that!) This is the home of the wild sheep, and the mountain goat, and the bear. What a place in which to repair a wasted constitution! What a place for an over-worked minister to build up his strength! But we must not tarry. “All aboard,” and we dash into those wonderful snow-sheets. There are 20 miles of them in this locality: so strong that an

AVALANCHE ROLLS OFF THEM

like a snow ball. Here, too, we witness the “Loop”: those strange windings and twistings of our Railroad: first crossing a valley leading down from the Ross Peak glacier, touching for a moment on the base of Ross Peak, then doubling back to the right, a mile and more upon itself, and within a stone's throw: then sweeping round to the left, touching Conger Mountain, on the other side of the river,

crossing again to the left, and at last shooting down the valley parallel to its first course. Looking up the side of the mountain, four or five lines of railway are visible. You think you have passed the most remarkable scenery, and seen the greatest feats of engineering skill: but to me it appeared that, between this and the coast, the difficulties of construction must have been greater. The tunnelling, levelling the hills, making roadways on the sides of perpendicular hills, spanning great canyons, and bridging wide rivers. Of all this there seemed to be no end. For hours I stood on the step of our car, taking in every scene as it passed before us, until I grew weary with the immensity and variety of the works of the great Creator, and the evidences of man's skill and enterprise. For an hour I closed my eyes and rested. Then again feasted upon the ever-varying beauty of mountain, valley, stream, and forest.

(Concluded in our next).

THE KNOWLEDGE OF CHRIST.

A SERMON PREACHED BY REV. W. M. BARBOUR, D.D.,
IN THE WESTERN CONGREGATIONAL CHURCH, TORONTO,
ON SABBATH EVENING, NOV. 25, 1888.
THE FIRST SABBATH OF THE OPENING OF
THE NEW BUILDING.

“If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.”—John iv. 10.

To the Christian ministry this is a most instructive narrative. There is in it much that is met with in the world, and a wealth of instruction on how to deal with it. Every minister meets with people, like this woman in many things. Every day he touches the same frankness on passing subjects—the same dullness on spiritual things; the same shifting of speech from religious to national matters; the same pride in the gifts of the fathers, to the forgetfulness of the gifts of God; the same mistake as to what true worship is, and what true religion is. And on the other hand, here is set forth the right way to treat those in such states of mind. Here, with a charming delicacy, the spiritual is led in by the natural; here is a refusal to discuss national questions, when an opportunity offers to save a soul; here is a commendation of divine things, without any slur cast on common

blessings ; here is faithfulness with the conscience, when tenderness with the heart has failed : here are grand views of God, ending a conversation beginning with the courtesies of the day. "Give me to drink," was the *first* word : "God is a Spirit, and ever accessible to the worshipping spirit," the *last*. In fact, this scripture is a sort of minister's model.

But the narrative is equally instructive to the people.

THIS WOMAN IS ONE OF A CLASS ;

of a very large class of our fellow-beings. Some, like Pharaoh and Felix, know the truth, and tremble, and respect it ; but many, like this Samaritan woman, know not the gift of God, nor who it is that asks their attention ; and for that reason possess not the joy of the Gospel.

"Evil is wrought by want of thought,
As well as want of will !"

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water !"

When he said "If thou knewest *who it is* that saith unto thee"—what does our Lord mean by saying the woman does not know him ! What is it, concerning him,

SHE NEEDS TO KNOW !

Plainly, it is not to be confounded with *information* about Christ. By her conversation, we find that she knew a good deal about him—as the expected Messiah—who, when here, should impart such instruction as men need. Besides, she knew something of religious matters—the difference between the Jewish and the Samaritan worship, and so forth. Many people are like her in this. Many learned men even, are full of theology, church history, and antiquarian research, who make no pretence to personal knowledge of the great central subject of their inquiries. Should you ask them for the date of the advent, or the ascension—or their opinion upon any Christian doctrine—they will tell you, with a wealth of learning and interest, that may promote your own interest in the Christian religion. And yet ask them, "If they so know Christ, as to secure what is here referred to?" and they are silent ! To any of the perennial joys of the heart, which our Lord says follows

an acquaintance with himself, they confessedly lay no claim. They know much *about* Christ. Himself they know not !

Nor is this knowledge to be mistaken for an acquaintance with him as

A FRIEND OF MAN.

This woman knew him as such. To her he was a gentleman : he made her trip to the well pleasant that hot noon ; he had an excellent spirit ; he had a wide knowledge ; he was delightfully communicative ; he was friendly to the Samaritans. All this she knew : and yet Christ said, "*If thou knewest* who it is that asketh of thee."

This that the woman had, is the world's general knowledge of Christ. Hear a statesman, or a reformer, or a lecturer on civilization, discourse on Christ—"Blessings he gives ; he is the Civilizer, the Reformer, the Peacemaker, the Social Regenerator ; the one whose system is the head of all systems, the one the world cannot live without" ; and so on, *and so on*. But after all this has been said and felt to the full, the most invaluable truth about Christ has not been reached. This is only the knowledge of Christ in Christian Institutions, and in Christian influences on society : it is *not* the knowledge he spoke of to the woman at the well !

Nor must we suppose that this knowledge of Christ is a mere acknowledgment of him, as, in some sense, a divine being. Almost all the world acknowledges this, yet almost all the world has not Christ's living gift.

FORMAL ACKNOWLEDGMENT IS NOT KNOWLEDGE.

The mere fact of honoring the Lord by adopting his name, building churches to sustain his cause, singing to his praise, speaking for him, voting for him, giving money for him, spending time in his service, is not enough. All these may be done, and He not be known. Many do these things because others do them : or because their own interest lies that way : but who never had an interview in spirit with the Saviour : and could not exchange a word with him, as one known to him, or he to them, were they in his presence now !

Many who name the name of Christ, are surprised to find that they are strangers to Christ as a personal Saviour : grounding their only claim to a knowledge of him on their long standing among

his people. But now, as of old, "They are not all Israel who are of Israel." The children of the flesh these are not the children of God. It is related of a great defender of the faith,* that as he lay a-dying, when his chaplain read, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief"; "Strange," said the dying man, "that I never saw that to be so true to me, as I see it now!" This is not quoted as if any suspicion of his Christian standing were in the remark; but only as showing how near to the saving truths of Christ, a heart and mind may continue to live, and fail to see them as they are to be seen, in their instant connection with Christ himself.

Nor (to come closer to personal experience still) is *that* the knowledge of Christ here spoken of, which goes no further than an acquaintance with his power upon the conscience. Contact with Christ's power

MAY NOT BE CONTACT WITH HIS SALVATION.

The convicted are not always the converted. This narrative shows that our Lord's own preaching convinced of sin, before he was known as a Saviour. This woman owned his power to search the heart, and condemn the life: yet, for a time, she knew no more. "Sir," said she, "I perceive that thou art a prophet"; yet she did not know him, *yet*, as a Saviour. See the effect upon her—she listens, she inquires about God, she leaves her water-pot, she runs to tell others of what she had heard. Here is attention, anxiety, absorbing interest; and yet not until a future time, have we the hopeful proof of her discipleship.

What is it, then, that our Lord alluded to? We have excluded *information* about him: acknowledgment of his influence; owning him, as, in some sense, *divine*: a mere personal acquaintance with his power upon the conscience. It remains to say, that this "knowledge" appears to be the discovery and acknowledgment of him

AS THE DIVINE SOURCE OF SPIRITUAL BLESSING.

I say, "the discovery and the acknowledgment"; for one may discover, and not acknowledge; and one may blindly acknowledge, and not discover. If we put this statement in place of the words in the text, we shall see that this is a fair explanation of it: "If thou hadst discovered and acknowledged that he who speaks to thee, is the divine source of spiritual blessing, thou wouldest have asked of him, and he would have given thee what cleanses and refreshes the soul." The emblem is just at hand; and so he calls it "living water." We come next to observe

* Bishop Butler.

HOW JESUS LED THE WOMAN

to this knowledge of himself. (1) By a kindly personal address. He did not attack her life. See his inimitable kindness. Knowing how to grow in her esteem, he asks a *favor of her*. One of the most winning ways in getting near a heart, is to get oneself put under some obligation to that heart. Christ must be pressed upon people—one by one—and, if this picture has anything worthy of imitation, they must be

SPOKEN TO WHEN FOUND ALONE.

(2) By revealing her sins to herself. The most disagreeable thought to this woman was the one that first showed her Christ's power! *He read her heart!* He understood her thought. And this is of the Gospel. For unless sin, and its guilt, and its consequent misery, and the loss of the soul, be preached, how can pardon, and peace, and salvation, be preached? Of what use is a Saviour to those who never see their need of him? If we say we have no sin, we virtually say we need no salvation; and hence no Saviour. Christ did not keep the woman in ignorance of her sinfulness, and discourse eloquently on

"THE GLORIES OF THE JUDEAN NOON";

or "The pleasures of Rest"; or "The delights of water, as a physical refreshment"; or "The honor due to Jacob for digging the well"; or any such secondary or trivial themes; else it might have been long before she or the villagers of Sychar had been brought to God in penitence for sin, and been led into the joys of the forgiven!

(3) THE STIRRING OF HER MIND,

by presenting God to her as a Spirit, requiring spiritual allegiance. The doctrine of God is in almost all the discourses of Scripture. Sometimes we may begin with God, and end with sin; or begin with sin, and end with God. God without, and sin within, is the sinner's experience:

GOD WITHIN, AND SIN WITHOUT.

is the saint's experience! The faithful preacher will wield *both* these powerful truths. When all is ready,

(4) THE SAVIOUR PRESENTS HIMSELF.

"I that speak unto thee am He." Without that sentence, here had been a sinner brought, in her guilt, to know a spiritual God, but without a Saviour to come between! The Good News is never fully told, unless Christ, the Son of God, is preached.

What may be expected to follow this knowledge of Christ, as thus secured? (1) Prayer will be offered. A lady was sorely tried as to whether she might ask spiritual blessings from Christ, himself! One day the question was pressed on her,

"To whom are you looking for salvation, at the last? To Christ alone?" Yes; that she knew. Then came another question, "Can not he who is to save you *then*, support you *now*?" That moment her tongue was loosed to Christ, and gladly she cried, "Lord, if thou canst save, thou canst supply; not only save me *then*, but support me *now*."

(2) THE BESTOWMENT OF BLESSING:

"Thou wouldest ask, and he would *give*." By way of remark—There is danger of superficial views of the religious life. The great question is, "Do I really *know*, what I ought to know, of Christ? Do I know him aright?" Search and see.

Some people seem to lose their interest in prayer: they do not seem to be growing in the knowledge of Christ. The more Christians know, the more they *ask*.

HOW EFFECTUAL IS THE MODEST RECITAL

of a Christian experience! This woman simply told her neighbors what she knew, and asked them to come and see for themselves; and a great running to Christ was the result. Who are willing to do this? Who, like John Newton—whom Christ spoke to at a worse place than a well—at the helm of a slave-ship, and turned him into a pulpit—who, like Newton, will sing:

Like her, in ignorance content,
I worshipped long I knew not what:
Like her, on other things intent,
I found him when I sought him not.

He told me all that e'er I did,
And told me all was pardoned too:
And now, like her, as he has bid,
I live to point him out to you!

PROGRESS OF THE JUBILEE ENDOWMENT.

\$1,070 from Cobourg?—The delegate from Cobourg to the Union Meeting, Mr. John C. Field, after hearing Mr. Hague's offer, was prompt to respond with a pledge of \$500 which he thought his brother, C. C. Field, Esq., M. P., would duplicate. The pastor of the church, Rev. R. Aylward, warmly espoused the cause. Rev. Dr. Jackson, of the Eastern Local Agency, visited the town on Nov. 28th, addressing a meeting, and calling for subscriptions. The result is that the church now contributes \$1070 to the Fund. As a college town Cobourg knows the value and the needs of educational institutions. The home of the Pedleys may also well show a special interest in ours.

Zeal of Pastors, who are not Alumni.—It is but natural that ministers educated in the college should rally round their *Alma Mater*. But one very cheering feature in the present movement is, that those who have received their training elsewhere, are evincing so much interest in the work. For example, Rev. W. Cuthbertson was only prevented by severe and continued illness, from continuing his leadership in the West. Mr. Morton will do his utmost, Dr. Wild will see that *Bond Street* is well represented. Mr. Aylward has helped heartily in Cobourg, and Dr. Barnes, of Sherbrooke, has doubled the annual collection from his own church, and is "at white heat," for the campaign in the *Townships*. We cannot name all, but others are showing the same spirit. Are not these elders "Worthy of double honor?"

Conference in Toronto.—The *Canadian Advance* of Nov. 28th, says: "Dr. Barbour, Principal of the College at Montreal, met representatives of the Toronto Congregational Churches in the parlor of Zion Church, on Saturday last, to present the claims of the College. Deacon Higgins occupied the chair, and a resolution expressive of approval, pledging to take action, was adopted, and arrangements were made for a joint public meeting soon." At the same meeting, Messrs. Yeigh & Co., made Toronto's first subscription, \$25, for the *Advance*. This was soon followed by \$30, thanksgiving collection in Hazelton Avenue.

The Adams Legacy.—The legal difficulty as to the literal carrying out of the liberal intentions of the late Rev. L. P. Adams, was not allowed to thwart his purposes altogether. In view of his persistent desire, evidenced in every one of his successive testaments, and the equitable claims of the College thence arising, an amicable arrangement was made with his heirs, by which the College receives \$1,500.

One Fifth Subscribed.—Our friends remember the figures: Present endowment, \$29,000; required to make this up to \$50,000—\$21,000; promised by Mr. Hague, \$5,000; balance to be raised, \$16,000. One fifth of this is \$3,200. Our list now stands thus: Cowansville, paid, \$100; Cash subscriptions \$10, \$10; from various Alumni, \$100, \$100, \$100, \$30, \$30, \$15, \$15. The Adams

Legacy, \$1,500; Cobourg subscriptions, \$1070; three ladies, \$100, \$20, and \$5; the *Canadian Advance*, \$25; Hazelton Avenue, \$30—\$3,260.

A Bequest from Africa.—Among the objects to which our African missionary, Rev. W. T. Currie, has appropriated a sum left by his late lamented wife, is the Congregational College. He has doubtless rightly interpreted the wishes of a niece of Dr. Wilkes, to whose exertions the existing endowment is so largely due.

The New Endowment Trust.—As recommended in the report of the committee on the Endowment Scheme, a new Trust Deed has been prepared, under sanction of the College Board, for the Jubilee Endowment Fund: the only difference between this and that of 1875, being that the latter limited the proceeds to certain specified chairs, while this will leave the Board free to apply the interest of the Jubilee Fund to teaching in any department.

The Annual and the Special Contributions.—The Jubilee Endowment Committee, in every printed, written and spoken utterance, have laid great stress on the fact, that contributions to the object in their special charge *must not* be made at the expense of the yearly revenue of the College. The Treasurer's account for 1887-8 showed a serious balance on the wrong side; and the expenses of the current session will be considerably increased. The fact is, that the churches need to advance their regular gifts by some *sixty per cent.* say, the amount of the special subscription of 1888 for the then deficiency, and this permanently, for we want all the Jubilee Endowment, and a great deal more, for another professor.

Now, it is one of the most gratifying results of the interest in the College, generated by the Jubilee agitation, that the churches giving to the Endowment Fund are not omitting their ordinary collections; that some are giving more, and that others who gave occasionally, or not at all, are beginning to feel their obligations to this common work of the whole body.

Endowment at the Antipodes.—A recent letter from Mr. Fielden, referring to the Congregational Jubilee in Australia, says, "A Welshman in Melbourne, Mr. G. W. Taylor, has offered £30,000

(£150,000), if a like amount is raised, to found a Theological College in connection with the University; and another £20,000 (\$100,000) towards a Boys' Grammar and a Girls' High School. *The challenge has been accepted.*" We learn otherwise that Mr. Taylor's offer was £10,000 (\$50,000) a year, for three years, and as much for five years, if the Congregationalists of the colony would raise an equal sum. That means *half a million dollars* in all. How rich, or how generous, or both, our brother must be, on the other side of the world! Would that our "dollars" could be transmuted into "pounds!"

The Ladies to the Front.—From the building of the Tabernacle in the wilderness until now, good women have ever been foremost in giving to a good cause. The gift in Mrs. Currie's name has been mentioned. And now, one mother in Israel sends \$100 from Hamilton for the Jubilee Endowment "in memory of Dr. Wilkes." A lady in Montreal hands the chairman \$20, unsolicited; a minister's wife in Manitoba, \$5. We are sure there are many "more to follow."

Additional.—Cobourg, \$1,070; Cowansville, \$32; Nine Alumni, \$100, \$100, \$100, \$30, \$30, \$30, \$25, \$15, \$15. A minister's son in Manitoba, \$5, paid.

Totals to Dec. 18:

The Adam's Legacy.....	\$1500
Subscriptions promised.....	1572
Cash received.....	280
	<hr/>
	\$3352

IN MEMORIAM.

Somewhere about the year 1854, while yet a boy, the writer spent a short time in Toronto with a relative. Connected with the church then existing in Brockville, a sister church was sought, and old Zion was found for the first Sunday evening service. We had expected, according to report, to find a man of imposing presence occupy the pulpit (for Mr. Roaf was known pretty well all over Canada West), and were consequently taken aback to find a comparatively small man with quick, nervous step, ascend the pulpit stairs that occupied no insignificant space in that old building. The face, however, spoke of earnest thought, and the sermon, whose form has been lost to

memory, left an abiding impression of simplicity, of spiritual and upbuilding power. The face became familiar in after days through a likeness that was published in the CANADIAN INDEPENDENT, but the living form of Adam Lillie we do not recollect meeting again. Yet for years his name was a household word in every Congregational circle. Adam Lillie was born in Glasgow, 1803, and at the early age of nineteen became a member of the church under the pastoral care of Dr. R. Wardlaw. Two sessions were spent at Glasgow University, then a course under Dr. Bogue, at Gosport, for the London Missionary Society; but health failing, Mr. Lillie returned from India in 1827; and in 1834 came to Canada, through the intervention of Dr. (then Mr.) Wilkes, who was then in charge of the Albany St. Church, Edinburgh. Thus Dr. Lillie antedated Dr. Wilkes in the Canadian ministry by two years. His first settlement was Brantford, where in 1838 Mr. Ludwick Kribs, whose death is recorded, together with a memoir and likeness, in our March number of last year, studied under Mr. Lillie for the ministry; and thus commenced the Congregational College of B. N. A.

These memories are called up by an event of which we shall now speak. There is in what is known as the Toronto Necropolis, a plot in which a simple marble slab, erected by his students, marks the place where in 1869 Dr. Adam Lillie's remains were laid to rest. Four other graves had been previously opened, for some of his children had been called home. Two other graves were filled in October last. A son, Ralph, who for some time had been in failing health, and, a fortnight following, Elizabeth W., the youngest daughter, died. Miss Elizabeth was a member at the "Northern," where, with her aged mother, now over fourscore, and her sister Mary, she was regularly seen until sickness kept her close at home. Retiring, with sweet disposition, simple hearted and true, her memory is fragrant, her loss deeply felt, but she has joined those who have gone before, "with Christ, which is far better."

Of Dr. Lillie's twelve children, four remain; two sons, two daughters: of each, one married, one unmarried. And the venerable mother in Israel, the sharer of our departed father's toils and joys, is still among us bearing, all but alone, the gather-

ing-home of her children. God grant to her and hers comfort still, and strength, till to her the token shall be given, "Wanted on the other shore."
J.B.

OUR FOREIGN MISSIONARY WORK.

Is it not time for us to consider whether we are carrying on this work in the most efficient manner? It has been thought well to have a Mission Field of our own, managed by ourselves, dependent upon our churches for support, and for the missionary force to work it. This seemed to be most likely to appeal to the interest and liberality of our churches. Yet it is a question, if it would not be much better for us to be identified with the American Board, and work entirely through it.

The following are some of the reasons which may be given for this course. We should then have the whole missionary work of the American Board, to bring before our churches, in which they would have an interest. Wherever any of our people went on the mission field, we could regard them as our missionaries. We must bear in mind that of those who contemplate going to the Foreign field, the greater part will prefer other countries than Africa. Look at the present location of those who have gone out from our churches. Two are in Japan, three in Turkey, three in China, one in India, and one in Africa. Will it not be so also in time to come? We rejoice that Mr. Currie is to be reinforced in the ensuing year. But besides the brother who is going out to him, there are others who will choose, or be better adapted for other fields. Thus, we are already, practically one with the American Board. We send through it to our missionary in Africa. He works in association with its missionaries. He was accepted by them as well as by us, and if we should even withdraw from him, the Board would not abandon that mission. For these, and other reasons, we see the advantage it would be to us, to be incorporated as a part of the A. B. C. F. M. in the noble and blessed work it is honored to perform for God and man.

D. MACALLUM.

AT THE WEST.

The Manitoba Union met on Wednesday Dec. 5th at Wood Bay, and by the unanimous vote I was asked to give some account of the meetings.

Mr. Pedley and myself left Winnipeg in the

afternoon of Tuesday, Dec. 4th, by the Pembina Mountain Division of the C.P.R., passed by the now historic Fort Whyte, and after a somewhat tedious trip of over a hundred miles, reached the end of our journey in the midst of a blinding snow storm. We were soon driven to the hospitable home of Parson McKinnon, where warmth and good cheer atoned for any little discomfort by the way.

If readers of the INDEPENDENT have in their minds a picture of Wood Bay, with lofty pines mirrored in the clear waters of a bay bearing on its bosom a fleet of ships, they must dispel the illusion. Wood Bay is not that kind of a bay. A beautiful stretch of rolling prairie, almost encircled by wooded hills suggested to some poetic mind the rather romantic name, "Wood Bay." Here Mr. McKinnon has his home and his field of labor—in the Bay.

The Union sermon was preached by Mr. Pedley, to a good congregation on Wednesday afternoon. After the sermon the sacrament of the Lord's Supper was observed. In the evening a public meeting was held, at which addresses were given on "Historical Congregationalism and its Practical Working." The little school house was filled almost beyond comfort on this occasion. On Thursday evening a Gospel meeting was held, at which a large number of young people were present, and at the close one young man came forward and said that he had decided that night to begin a Christian life. We trust the people were helped and blessed as much as the visitors were.

We received royal treatment—Mr. Pedley said "fowl treatment" but that was his material way of looking at certain suspicious-looking parcels we each carried home with us to grace the Christmas board. Mr. McKinnon labors in a farming community: preaches regularly in two school houses, several miles apart, and is doing a good work; but is sadly hampered by the lack of a church building. His people have lost heavily by frost this summer, and so will not be able to do what they had hoped in the way of securing a building. Another summer should not pass away however, without something being done. Could not some plan be devised, by the Missionary Society, whereby a building could be erected, letting the people pay for it as they were able? A commodious building near the

Railway Station would accommodate and be available for both the present congregations. The cost would not be great, and the cause is worthy the consideration of those who are interested in our missionary operations in this country. Our territory is being encroached upon somewhat by others. Mr. McKinnon was the first to preach in a little place on the Railway near the Pembina river. Others heard of it. A representative of another denomination appeared upon the scene, canvassed the people, and succeeded in erecting a little church. A missionary was sent for a time, but now the church is closed, and the people are without preaching of any kind.

We are an exceedingly accommodating people. We stand back rather than be guilty of unseemly rivalry, and so give others a chance; but the chances we give we never get. Mr. McKinnon should be assisted and encouraged in every possible way by our churches and our Home Society.

It is, of course, pleasant, and it is right, to visit and encourage the larger and more hopeful missions; but the smaller and weaker should not be neglected nor forgotten. It is pleasant and right to give our money where it will bring the most apparent and rapid results, but the struggling missions with slower growth need help, and should have it as well.

It was not very helpful nor encouraging to the missionaries, nor calculated to inspire confidence in the people, to read in the public prints that last June, in Montreal, the question of withdrawing from the North-West altogether was discussed. It is surely too bad that any one interested in the grand missionary history of Congregationalism, should talk of such a thing in regard to a country that needs our church so much, and a people well calculated to work along our lines, when once they are understood.

When missionaries are sent out to do pioneer work, they should be backed up by sympathy and every possible moral support and encouragement, and the harder their work, and the less apparent success there is in it, the more should this be so.

We do not want to be dandled nor carried along nor petted; but we have a right to expect that those whose representatives we are, shall not hamper us by suspecting, or expecting, that the enterprise with which our very life is bound up, is almost or altogether likely to end in failure. It is indeed helpful to know that in very many churches in Ontario and Quebec, this Western work is remembered in prayer and with sympathetic interest. The Lord has answered these prayers again and again; otherwise the burden of anxiety would sometimes have become almost too heavy to bear.

Let me conclude this note by saying a word in behalf of Brandon. For the last four or five months, I have been hoping against hope, that some definite steps could be taken in regard to a permanent mission there. I have been going over there, for the most part every two weeks during the summer; but the result is not satisfactory. After so much delay, I find it difficult to keep alive the hope, in the minds of the people, that they really will be attended to, and will have their own missionary and church some day.

We haven't very many people there; but several families have moved in during the summer. The place is growing, and is almost sure to grow more in the future. The conditions of church-life, have been such lately, as to make it desirable that we should be definitely and actively at work. I fear that even now our opportunity is slipping away, as other churches are getting into a position to do the work we might have been doing. The Brandon people would not be able to do very much financially at first. They think they could raise \$300 per annum, but out of this hall rent and other incidentals would have to be met. The expense connected with our work in this country will of necessity be great at the start; and the men who take up the work, will have to be content to work hard, and have little to show for it, possibly for a good while. But if we are all faithful to the Master, who Himself passed from this life, leaving little visible results of His work, the best results in the end will surely follow, and the reward will be great.

A. W. G.

OUR MISSION IN AFRICA.

Word has come that our beloved Currie has settled down in the new Canadian station at Cisamba. Several things should be said, growing out of that fact. It will relieve the minds of a few, who were troubled because our missionary was exploring so much; and one said, "We sent him out to *preach*." There was no ground for uneasiness. It was very necessary for all the West Central African Mission that they know what population there was about them, and what was its attitude toward white missionaries. Also to find how far the Umbundu language was used. This knowledge was needed before they could be sure that they were working where they would have the greatest hope of sending out wide-reaching influences.

When Providence left our missionary in that sad and lonely condition, travel offered many advantages; diversion from morbid thoughts; plunging into native companionship, where he would

learn the language faster, since their books are very small; and gaining needed acquaintance of the surrounding tribes, together with searching for a strategic position for the new station. As our Canadian interests were so intertwined with those of the American Board, whatever benefited them benefited us. And what is more, it would seem that the mention of the name of *Livingstone* would be enough to show the value of a missionary explorer.

At last the station was decided upon. The co-laborers in the Mission, and our own officers, felt it unwise for Mr. Currie to go out into that new country all alone, so we all said, "Wait for reinforcements." He waited; but no reinforcements came forward. Months passed by, until he was afraid the natives around Cisamba would lose faith in him. So he has gone *alone*. It is a brave thing to do; he has with him only a few *boys*, who have accompanied him in his explorations, and who are very warmly attached to him. There the noble fellow is trying to get people to listen to the Gospel message, for he now can make considerable use of the native language. The Secretaries of the American Board have heard of his work, and write: "The way in which he is conciliating the regard of the chief and natives is a great credit to him. All you in Canada whom he represents, may well be grateful that you have so worthy a man to labor in your name in that field." But his position makes the strongest kind of an appeal for considerable reinforcement. And so we renew the call and enforce it.

We want two families, with a physician in one of them, and a young lady for school work.

Next June a Mr. and Mrs. Cotton are going to reinforce the American Board at Bihé, and we want some help to go for *our* work at that time. Miss Bell was to have been accompanied by another young lady from one of our Canadian churches. But the latter changed her plans, and Miss Bell went alone. She will probably be located at Bihé, and the school at Bailundu should have two young ladies. Any going from our churches could be stationed there for training, and preparing for the time when their work will be needed in Cisamba; which will not be far distant.

But the Medical man—where is he? Is there not some Christian physician, who has been pray

ing God to increase his usefulness? He perhaps is in a community where there are many other practitioners, and he longs for more scope. Let him kneel and listen for God's voice. The cry is loud from across the sea. Some men are coming along. The Executive have about decided to send out one young man in the Spring, who will go singly, breaking over the rule because of the pressure. Japan and China seem more attractive just now, and they need more men, but the officers of the American Board say, that in Africa and India the need is far more pressing.

It is a mistaken notion that rough and uncultivated men and women can work to better advantage in Africa. Mrs. Edwards, one of the most faithful and efficient members of the mission among the Zulus in South Africa, has frequently said that no man or woman could possibly be too learned or too cultivated, or too refined, for the work which is demanded in that mission.

Ministers, laymen, fathers, mothers, teachers, take up the call and echo and re-echo it through your communities. If all the helpers that are now asked for should come forward we are confident that the churches would largely increase their gifts, and furnish support. Our Congregational people are awakened; and from ocean to ocean, a new hope, a new zeal, a new liberality is showing itself. Let the Foreign portion of our work share the growth as well as the Home—the two children of our churches.

EDWARD M. HILL,

Montreal.

JOYOUS THANKFULNESS.

BY JOSEPH PIM, TORONTO,

We thank Thee! Lord, for the breath of Spring
That melteth the ice and snow;
Thou clothest the landscape with verdure,
Thou causeth the flowers to grow.

We thank Thee! for merry warbling birds
That carol their cheerful lays
Whilst the flowers are offering incense sweet,
They joyfully chant Thy praise.

We thank Thee! for the Summer's smile,
For the brooklet's sparkling flow;
And for the gentle fragrant zephyrs,
That o'er the cool waters blow.

We thank Thee! for the rain-clouds dun,
As well as the azure sky.
They are laden with untold treasure
From the King who reigns on high.

We thank Thee! for the fruits of Autumn
That cluster on tree and vine.
More delicious and enticing than
Fair Italia's choicest wine.

We thank Thee! for the full golden grain,
That burdens the many sheaves;
And for the varying tints that paint
The beauteous Autumn leaves.

We thank Thee! for bright Winter,
And its glistening gems of snow,
Which come like purest radiant joys
From heaven to earth below.

We thank Thee! for joyous Christmas-tide,
For our precious Saviour's birth:
To Thee shall our warmest thanks ascend
In our gladsome festal mirth.

Correspondence.

NOVA SCOTIA.

DEAR SIR,—It has been my privilege and pleasure to visit the fields of Pleasant River, Ohio, and Baker's Settlement, where brother Peacock and his good wife are holding the cause for Christ and Congregationalism. On starting from Liverpool, N.S., the storm threatened to break upon our heads, but lingered in indecision till South Brookfield was reached; distant 27 miles from town. On the way, we enjoyed a discussion with a good Baptist lady, who stoutly maintained her cause, but graciously agreed to *disagree*. At Brookfield, the lady had the best of the argument, for she was at home: and *sprinkling* triumphed—for we had eight miles more of travel before us, and a perfect shower of a coming deluge began.

Here it was we were met by our good brother Peacock; and resumed our journey with a light running waggon, a capital horse, and an agreeable companion! On this journey we found the value of a deacon's advice; for on leaving home, Deacon Jonathan Crowell insisted on our taking his water-proof coat. This made my *third coat on*; and I assure you we were thankful to have the deacon triumphing on top, for that time at least. After a pleasant chat we arrived at the parsonage, where Mrs. Peacock received us with a kindly welcome. Removing our wet garments we enjoyed a chat till midnight chimes impelled us to our couch.

This field is a large and promising one for the future, and of necessity demands patience at the hands of its leaders. It is mostly made up of young people, and their willingness to do is no doubt curtailed by the flatness of their *pocket books*. Of one thing we came away assured—that

our brother has all the tramping and riding needed to facilitate good digestion ; in fact, a *little more* than enough. And the soil in many parts of the road has a clinging affection for one's feet that is hard to resist. A particular liking for rubbers, made it almost too much for one's equilibrium. We spent the morning of Tuesday in Pleasant River, visiting ; (we started from home, Monday, at three p.m.) In the afternoon we went to Ohio—ten miles distant—where after visiting a few homes, we held service in the school house ; preaching to a crowded audience. The friends here have a very neat church building erected. It has neither spire, bell, nor stained glass windows, but is a cosy-looking building, and substantially put together : doing credit to the friends for their perseverance. It is not finished inside yet, but they are determined to get it done for summer. We are sorry for one thing—that is, the church is built as a "Union" building. They have united with the Lutherans in this project. Far be it from me to say a word against another denomination ; but it needs to be a very large house that is big enough for two families, and then it must be built to suit. Our hope is that they may see their way to buy or sell and have a home of their own.

The friends are not well-to-do ; and few of them are able to read or write ; but the younger are growing up, and a future is before them. Before many months, the railway cars will be running through their village, and within a few yards of the church. The children struck me as being some of the brightest and prettiest I have seen for some time. If Bro. Peacock only has patience to wait long enough, he will have many wedding-fees when he is older ; as the young men will surely come for them (the young ladies I mean) when they grow up.

We had three services in Ohio, and increasing interest was manifested. We trust that the word shall not return void, but be blessed of the Holy Spirit. On Friday we returned to Pleasant River, and held a service in the church there. This church is an old-looking building, and large enough to take in the whole parish, and provide sleeping accommodation for them besides. It has two large galleries, and the seats are the old fashioned high-back and swing-door style. The friends meet in an *upper room*, and we think that a little outlay

for lamps, hymn books, paint and oil, within doors, would help pastor and people to worship God better. It is most astonishing what people can be contented with when they make up their minds ! On Saturday evening we went down to Baker's Settlement, eight miles off ; and held service there on Sabbath morning. Here is a neat structure put up, and ready for inside finish. The people are few and struggling. There is an opportunity for the friends of our cause to help the two fields of Ohio and Baker's Settlement to finish these churches. We need them as badly as any cause in the North-West could ! At 2.30 we held a service in the school-room at Crouch's Settlement, and though the audience was not large (not more than forty present) yet it was appreciative and encouraging.

In the evening we started from the house of our friend Nathan Culp for the Pleasant River Church, but the storm raged without, a perfect blizzard of snow and wind ; making drifts in all directions, prevented holding service there, and on Monday morning at five, our good friend Lysander Waterman carried us in safety through the drifts, and now pelting rain-storm, to South Brookfield ; where after an hour's waiting, the stage rolled into sight, and took us up for Liverpool. I will not attempt to describe the stormy passage home ; we crossed rivers on the road ; we climbed mountains in the shape of fallen trees ; we sat in miniature lakes, and wrung our hands copiously ; while the tears would flow void of saltness. But we got home : that is the source of joy all through our life. We will get home !

In visiting these three fields, one gets the idea—despite the poor homes and drawbacks—that the people do not value the services of their pastor highly in dollars and cents. Perhaps they feel that he is beyond rubies. But we confess to the belief, growing upon us, that Bro. Peacock could spend a little more money if he had it to spend ; and even then not be blamed for extravagance ! There is a membership of nearly 60 in Ohio ; 18 in Pleasant River ; and 14 in Baker's Settlement. And in all these places they raise unitedly the goodly sum of \$150. Part of this is given in orders upon a little country store. Of course our brother gets "produce : " how much we cannot say. It is high time however, that a pastor should rank at

least equal with a teacher of our common schools. Our brother is of the uncomplaining kind ; never a word of complaint did I hear from his lips. Let his people appreciate this, and respond the more readily. This mode of paying a pastor is neither just to the man, nor to the people. Some of us get our salary, and nothing more. Every pound of beef, ounce of coal, and stick of wood represents so much cash, all to come out of that six or seven hundred dollars. Why not let our Pastors, who have to take "trade," have their "call" stipulate so many cords of wood, so much beef and pork, so much wool, so many sheep, etc., etc., to equal the amount guaranteed ; with a part in cash, stipulated and agreed upon ? Then the people can give over and above this, all they choose ; the more the better, for their preaching, their Christianity. They say that a man can preach better with a ten dollar bill in his pocket than with none. Not having ever tried the \$10 plan I cannot say, but suppose it is true. And, if a man had fifty, by parity of reasoning, he would preach better yet. Let us have the mind of the brethren upon this matter of "salary by the ounce and pound weight." With best wishes for the CANADIAN INDEPENDENT, and the compliments of the season to you,

I am, faithfully yours,

W. H. WATSON.

BEQUESTS TO THE C. C. M. SOCIETY.

DEAR SIR, Will you allow me to point out, through the columns of the INDEPENDENT, that the stereotyped "Form for a Bequest," and the "Note" appended to it, which appear annually in the Year Book ; in the last issue, at page 138, are defective and misleading, and may be, if they have not already been, the cause of depriving the C. C. M. Society, in this Province at least, of pecuniary legacies, and bequests of other property which its friends might be disposed to make for its benefit. To occupy as little of your valuable space as possible, it need only be stated that the English Mortmain Act, which is at the root of all questions concerning gifts, devises or bequests to charitable, educational or religious uses, contains no restriction upon any one leaving a sum of money or other estate, purely personal, to charitable uses (a phrase which includes the objects

of our Society), but a devise of land or bequests which in any manner arise out of, or affect real estate, are prohibited by that Act. The Ontario Statute, entitled, "An Act to incorporate the Canada Congregational Missionary Society" (1873), like many similar enabling statutes, relaxes the restriction contained in the Mortmain Act, and confers upon the Society the power of taking and holding lands, with certain specified limitations as to value, which need not be mentioned here.

This provision of the Provincial Act is re-enacted in the Dominion Act, of May, 1885, entitled, "An Act respecting the C. C. M. Society," procured for the purpose of amalgamating the Society with the Congregational Union (also incorporated), of N.S. and N.B., and for other purposes. Neither of these Acts makes any change in the law affecting bequests of personality ; the restrictions, as in the Mortmain Act, being confined to real estate. The language of the Ontario Act affecting the question is, "The said corporation may, by the name aforesaid, from time to time, take or hold by gift, devise or bequest, any lands or tenements or interests therein, if such gift, devise or bequest be made at least six months before the death of the person making the same." The "Note" referred to seems to have reference to this provision of the Act. It reads : "Such bequest must be made at least six months before the testator's decease or it will be invalid according to law." But the Form of Bequest, with the words "the sum of," and a blank space for the amount, seems intended only for a pecuniary legacy.

Looking at this form, no one would suppose that he could leave to the Society anything but a gift of money ; and looking at the Note, no one would suppose that he could leave, by will, even such a gift, unless the will is made six months before death. So that by this erroneous guide the Society is not only in constant danger of being kept out of money bequests, which may lawfully be made within the six months mentioned, but also of the very kind of property which the 4th Section of the Act expressly enables, and was enacted for the purpose of enabling it to take, namely : lands, tenements or interest therein.

The necessary alterations in the Form and Note

will, if you agree with me, Mr. Editor, readily suggest themselves.

I do not venture to say anything about the law of Quebec relating to such matters.

Yours truly,

ALFRED HOWELL.

Toronto, Dec. 14, 1888.

OVER THE DON.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—The writer who, some years ago, was on the teaching staff of the "Riverside Congregational Mission," Toronto, often puts on his thinking cap in hopes of solving to his satisfaction the question, "How is it, is any one to blame, and if so, *who*, that Presbyterians, Methodists, Baptists and Episcopalians are being allowed to get a stronger hold in this fast developing corner of Toronto than we Congregationalists, who had the best prospects by far five years ago?"

About twelve years ago the Episcopalians and Methodists had a church each, the Baptists and Congregationalists entered the field and established missions. To-day, our people worship in their Sunday School room, and are handicapped for a suitable church and fund enough to pay their minister enough to enable him to devote his whole time to the work. The Baptists have had a minister giving his whole time for several years, and have just opened a beautiful brick church. The Methodists and Episcopalians have made their churches more suitable, and the Presbyterians have entered the field evidently determined to get a foothold.

Mr. Editor, ten years from now the historian, writing of Congregationalism in Toronto, will have to say what has been so often said in the past, "The same thing over again: we had a good chance for a strong vigorous church over the Don, but other denominations, at the moment of development, stepped in and built good churches, while we thought a school-room good enough. Now, they have energetic pastors and large congregations, and our church disbanded a few years ago. Pastor, Missionary Society, and handful of members united in the prayer, 'Go on, brethren, prosper, God bless you, you can do the work as well as we.'" Verily, Home Missionary Society and Toronto Church Extension Committee, the future

will make a statement something like the above, if this field is neglected longer. Is not this the time to act, now while the place is so rapidly growing, and before our Methodist friends secure the best site for a second church. The opinion of all seems to be that at least a \$10,000 to \$15,000 church, properly equipped, should be built and could be filled Sunday by Sunday. Trusting that immediate steps will be taken. I am,

Yours sincerely,

Barrie, Nov. 10th, 1888.

T. W. GRAY.

THE VANCOUVER CHURCH.

Will you please publish the following in the CANADIAN INDEPENDENT for January, 1889:—I find that up to date about one hundred and fifty dollars have been subscribed by all our churches in the Dominion towards erecting the new church building in Vancouver. At the last Union Meeting held in Montreal, George Hague, Esq., offered one dollar from his own pocket for every dollar raised by our churches for this object. What is the matter with our churches, that they do not show more energy and pluck? I hope the churches will endeavour to do something, and thereby secure Mr. Hague's noble offer.

Yours truly,

JOHN C. FIELD.

Cohourg, 19th Dec. 1888.

News of the Churches.

WESTERN, TORONTO; CENTRAL ASSOCIATION.—The Central Ontario Association met on Tuesday, 11th December, at Spadina Ave. Church, Toronto. Some earnest discussion was had, as to why the Association had apparently gone to sleep; and it was felt that it needed an active, resident, permanent Secretary: and having that, might be looked to do good work for the cause. Rev. C. E. Bolton, whose term of office had expired, was succeeded by Rev. Charles Duff, M.A., as chairman; Rev. A. F. McGregor, B.A., was elected Secretary-Treasurer. Rev. Dr. Wild, of Bond Street Church, Toronto, made formal application for membership and was duly received. Rev. Frank Davey, of Acton, lately ordained, and Rev. M. S. Gray, were also received into membership.

An interesting discussion was had, both on Tuesday afternoon and Wednesday forenoon, on "Church extension in Toronto." The arguments used, by several of the members, were substantially as follows:—Toronto is becoming, and in the future will be recognized more and more as the centre of thought for the Dominion. Young men from Toronto and vicinity need not, and will not go to Montreal, for their college course in Arts, when at least equal, if not superior advantages exist in Toronto. These who aim at the Christian ministry, and are taking their Arts course in Toronto, should have some theological teaching in the meantime, and could do a very considerable amount of missionary work. Particular stress was laid upon training in the English Bible. Since the issue of the revised version, acquaintance with Greek and Hebrew has become less of a *sine qua non*. This teaching implied some degree of oversight; this oversight and this teaching including as large a use of the (perhaps three or four) young men in home mission work as possible was what the Toronto brethren pleaded for. Rev. S. King said that one or two of the men now in the College at Montreal, had received the kind of help now spoken of, in Toronto. Mr. Burton said, opportunity after opportunity was slipping away, and meanwhile nothing was done. Several members spoke of exactly this kind of work having been done alone by Rev. Wm. Manchee, in Guelph; and the four young men thus aided, are all now preaching the gospel; one of them, Mr. Allchin, a missionary in Japan. On every hand, any idea of undermining the College at Montreal was deprecated and disowned. Dr. Barbour, when in Toronto, had been conferred with by the Toronto Committee on church-extension, and thought he saw no difficulties in the scheme as presented: the time thus spent might be counted in the curriculum of the College, and the men perhaps come to Montreal for their concluding year in theology. Mr. Duff said they should have practical work along with their training; and it did not need that much money should be spent on a man. And it was insisted on by several that Toronto was the centre from which the principal field of Congregationalism in the Dominion alone could be reached. The following resolution, crystalizing the opinions—as far as could be gathered—of all present was passed *nem diss.*—practically a unanimous vote.

Resolved. That, in the judgment of this Association the time has come when the needs of the work in Toronto demand that there should be a

Training School in Toronto for young men looking toward the work of the ministry. And in taking such a step we desire to act in fullest sympathy with the College Board in Montreal, and would invite their co-operation in arranging the course of study. And would recommend that the Secretary of the Association correspond with the Secretary of the Board in Montreal.

A very cordial feeling was expressed on every hand towards the efforts of the College to raise a Jubilee Endowment Fund; and that the sum expected from the Central District would be raised. On motion of Rev. Geo. Robertson, the following resolution was carried:

That, as an Association, we rejoice in the fact that the Congregational College of British North America is approaching its fiftieth anniversary, and that the Board are endeavouring 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.

The idea of churches visiting churches, and ministers exchanging with ministers was heartily endorsed. An hour or two was spent most agreeably over this subject. Finally the Chairman and Secretary were instructed to mature a plan for the coming year.

The evening meeting on Tuesday was occupied in listening to brethren Robertson, Davey and Bolton. The first spoke vigorously and well on "Church-extension." Mr. Davey spoke on "Home and Foreign Missions." Mr. Bolton gave some information regarding the Indian Mission. The next meeting of the Association will be held at Alton, on Tuesday, 9th April, 1889.

TORONTO WESTERN.—The members of the Western Congregational church, on Spadina avenue, had their first Sunday service in their new edifice 25th November. Rev. Dr. Barbour, Principal of the B. N. A. Congregational College at Montreal, preached at the morning and evening services, a special service being conducted in the afternoon by Rev. Dr. Parsons, of Knox church. A large number of strangers attended the services and seating accommodation was taxed to the utmost.

The subject selected by Dr. Barbour for his morning discourse was the first part of the second chapter of Matthew, relating how the star guided the wise men to the manger where the infant Christ was born, and the subtle opposition of Herod to his continuing in existence. The Doctor pointed out that beginnings were generally full of promise, and indications of great events were to be found in their first things. Between the life of Christ and the history of the Church there was a striking parallel, and the Church could obtain many useful lessons from the events which befel Christ in His earthly life. The spread of Christian influence is

a trouble to the wicked, just as Herod was troubled when he heard of the birth of the Messiah. No Messiah could ever harm that which was good, but the conscience of Herod was startled just like a guilty thing surprised, and ever since conscience has made cowards of all who were living without the righteousness of Christ. In the same way the advancement of the Church has always troubled the wicked. They objected to the revival of Christian activity, and even the ringing of church bells annoyed them. They re-echoed the old cry, "What have we to do with thee, thou son of David? why comest thou to trouble us before the time?"

NEWMARKET—ORDINATION.—At the invitation of the Congregational Church of Newmarket, the Revs. John Burton, B.D., Toronto, Thomas Hall, Superintendent of the Missionary Society, J. R. Black, B.A., of Barrie, and Enoch Barker, represented by Geo. Robertson, B.A., Toronto, met on November the 23rd, in conference to advise and take part in the ordination and installation of Mr. George A. Love as pastor of the church. Mr. Burton was called to the chair, and Mr. Robertson appointed Secretary. The following were present at the first session, viz: Messrs. John Burton, Thomas Hall, Geo. Robertson, Geo. Love, pastor elect, and Jos. Millard, deacon of the Newmarket Church. After the reading of Scripture by the moderator, and prayer by the secretary, a letter was read in behalf of the church, presenting a unanimous call to the Rev. George A. Love to become pastor of the church. Mr. Love then signified his acceptance of the call. Letters of standing in the Canada Methodist Church and dismissal from the Bay of Quinte Conference, also testimonial and certificate of a course of study were duly examined. Mr. Love followed with an able and concise written statement of his Christian experience and views of Christian doctrines and church polity. It was resolved, on motion by Mr. Hall and seconded by Mr. Robertson, that having heard the unanimous call of the Newmarket Church to Mr. George A. Love and his acceptance of the same, and also his statement of Christian experience, doctrine and church polity, we consider the call and statement quite satisfactory, and advise the church to proceed with the ordination and installation of Mr. Love. The conference adjourned to meet at 7.30 p.m. A very solemn and impressive public service was held in the church, which is beautifully and comfortably fitted up, and a credit to the people. Mr. Burton presided, and read 1 Peter, 5, and Mr. Black, of Barrie, led in prayer. The moderator preached an appropriate and excellent sermon on the theme "Sowing and Reaping." After singing,

"Lord God, the Holy Ghost.

In this accepted hour,

As on the day of Pentecost,

Descend in all Thy power."

a statement of the call and acceptance was made. Mr. Love's views of truth were again read. The moderator offered up the ordination and installation prayer. Mr. Robertson then addressed the pastor on the duties of a minister to Christ (a) To himself (b) To the Church (c) To his Lord and Master. Mr. Black gave the right hand of fellowship. Mr. Hall addressed the church urging the people to encourage their pastor spiritually, financially and sympathetically in all the branches of church work. A hopeful audience welcomed the young minister of Christ, and a promising choir sang the songs of Zion.

Newmarket is a busy town. The Congregational Church was organized 1813, and, therefore, has a claim to live as a witness for Christ. Good things are expected from the present happy settlement. May pastor and people be blessed by Him who said in the days gone by, "I will give him the morning star."

SPEEDSIDE, ONT.—INDUCTION.—On the 13th Dec., by hearty invitation, the following representatives of Congregational churches convened at Speedside, to take part in the induction and recognition service of the newly-chosen pastor, Rev. Donald McCormick. Revs. Duncan McGregor, J. K. Unsworth, A. S. McLeod, and J. C. Wright; Mr. G. H. Skinner, Guelph, and Mr. Geo. Gerrie, Garafaxa, delegates. At half-past ten a.m. these brethren met with brother McCormick in the parsonage. After appointing D. McGregor to act as moderator, and J. C. Wright, as scribe, a friendly conference was held with Mr. McCormick, in reference to his credentials, and call to the church. The result of this was not only satisfactory, but highly gratifying; and it was moved by A. S. McLeod, seconded by J. K. Unsworth, and unanimously carried, that the public induction service be now engaged in.

Pursuant to this motion, an adjournment was made, and the public service in the church opened with praise and reading of the scriptures, by Rev. Mr. Gardiner, Presbyterian minister, who also offered the prayer of invocation. The service was continued by the moderator offering the installation prayer; J. C. Wright briefly addressing the pastor; J. K. Unsworth giving the right hand of fellowship, and A. S. McLeod addressing the congregation. After a few hearty words of congratulation from the moderator, and also from Mr. G. H. Skinner, (these friends not being able to remain to the reception in the evening) the service was closed by prayer offered by Mr. Shaw, Methodist minister.

In the evening a large company gathered to partake of the good things provided by the ladies of the church, and to participate in and enjoy the very full after-service. After heartily partaking at the tea-table, the company was called to order by the pastor, Rev. Donald McCormick. Praise and prayer being offered, the chairman, in a few witty and well chosen terms, expressed his pleasure with the past proceedings of the day, and also with the prospect before him. After the chairman's address, the Rev. Mr. Shaw, Methodist minister, was called to address the meeting. He did so in a most hearty and manly way. After the rendering of a fine anthem by the choir, Rev. J. K. Unsworth, in a most characteristic speech, inspired his hearers with "The hopeful prospect in life." Messrs. J. C. Wright, and A. S. McLeod followed. It may be said in compliment to both speakers and audience, that good attention was given and good order prevailed throughout the service. It would be an injustice to the good friends at Speedside, to omit saying that both the tea service and singing were of the first order, and heartily enjoyed by all present. A deserved vote of thanks was offered to them, and to others helping; after which the chairman closed with prayer.

In conclusion, allow your correspondent to express his best desire and hope for the Speedside cause. God has certainly blessed them in sending a faithful, practical, and efficient man to labor amongst and with them. We are also assured that our denomination has an acquisition in Mr. McCormick.

J. C. W.

COLDSPRINGS:—The installation of the Rev. Joseph Shallcross, late of Earl Shilton, England, to the pastorate of Coldsprings Congregational Church, which took place on Thursday evening last, was a very interesting event. About two hundred visitors partook of the delicious repast that had been provided for them in the school-room. Seven ministers were present, viz., Rev. J. Shallcross, pastor-elect, Rev. Dr. Jackson, moderator, and Rev. Messrs. Hall, (Kingston), Aylward, (Cobourg), Gilchrist, (Baltimore), McCamus, (Gore's Landing), and McCamus, (Fraser-ville). The two latter gentlemen left immediately after tea, in consequence of previous engagements. The interior of the church presented a pretty appearance, owing to the improvements which have recently been made. At seven o'clock the installation services commenced, the moderator in the chair. At his request, the Rev. J. R. Gilchrist conducted devotional services, after which Rev. J. Shallcross delivered a clear and concise statement of his doctrinal views. The installation prayer, a beautiful and touching invocation, was then offered by the Rev. Thos. Hall, who at its close gave Mr. Shallcross the right hand of fellowship

and a hearty welcome to Canada. Rev. Mr. Jackson, an earnest and eloquent speaker, charged the newly installed pastor, and Rev. R. Aylward, (Mr. Shallcross's friend and fellow-student in England), charged the congregation. Earnestly the speaker pleaded that the love and sympathy of the flock should be given to their pastor, who had left his home and relatives on the other side of the Atlantic, and came among them, a stranger in a strange land. Robert Eagleson, Esq., then moved a vote of thanks to the ministers, the ladies, and the choir, which the company heartily adopted. The benediction was pronounced and the meeting broke up. We left the building with its crowd of smiling faces, and notwithstanding the mud and darkness outdoors, our thoughts were very pleasant as we turned our steps homeward. Rev. Mr. Shallcross's Sunday evening services continue to increase in interest. The church is filled to overflowing. *Cobourg Paper.*

OTTAWA—DEDICATION.—The interior of the new Congregational church at the corner of Albert and Elgin streets, was crowded yesterday morning (Dec. 16th), at eleven, the occasion being the dedication of that edifice. The interesting ceremony was performed by the Rev. J. Wood, the pastor, who was ably assisted by Rev. F. H. Marling, of Montreal, who preached the sermon at the morning and at night services. After the the reverend gentlemen had taken their seats on the platform, the choir of the church sang several appropriate hymns. The anthem commencing "I will extol Thee O Lord," was sang by the entire congregation after which the Rev. F. H. Marling preached an able sermon from Ephesians iv: 8, 11, 12, 16. Opening his remarks the rev. preacher congratulated the pastors of the Congregational body and the worshippers on the very auspicious event they were celebrating, that of dedicating their new sanctuary. In the course of the sermon the preacher referred in eloquent terms to the various orders of the Christian ministry and also spoke of the many good services performed by the twelve apostles. The world, he said, owed a large debt to Saints Peter, Paul and John. From the beginning or earliest time there had been a divinely appointed ministry specially trained for the purpose of preaching the gospel. The apostles were appointed to do the good work in the Christian era, while the tribe of Levi were dedicated to the wants of the Jewish world. Never since the apostles were on earth had there been lacking men to carry on the work.

THE EVENING SERVICE.

The very beautiful hymn, "Light up this house with glory, Lord," was rendered in commencing the evening service, as were also the anthems, "Our waiting eyes are unto Thee," and "O Lord I will praise Thee." The sermon was again

preached by the Rev. F. H. Marling. He took his text from 2nd Samuel, xxiv, 24. Commencing, the speaker said this was a fitting time to give to God; now was a time for exchanging Christmas gifts. In giving presents to those high in authority, the best were invariably given, and surely from that fact our Heavenly Father was entitled to our highest honors to what one possessed of this world's goods, and also to that higher offering of ourselves which we made to Him when we confessed and forsook our sins and gave up our own will to His. The service concluded with the rendering of the hymn, "Take my life and let it be," after which the reverend pastor of the church pronounced the benediction, and the imposing ceremonies of the day were finished.—*Free Press*.

FROME.—*A new Church*.—Many readers of the CANADIAN INDEPENDENT will be glad to hear of the opening and dedication of our new church, which took place on the 14th of November, 1888. Rev. W. H. A. Claris, pastor. Services began at 2.30 p.m., when the meeting was opened by the congregation joining most heartily in singing the doxology, "Praise God from whom all blessings flow." The Rev. E. D. Silcox then read a suitable passage of Scripture, and Rev. W. H. Allworth offered the dedicatory prayer. The church was then declared dedicated to the worship of Almighty God. The Rev. W. H. Allworth—who was the first member that went out from this church to attend College—then conducted a baptismal service, baptizing three babies, all children of Congregational ministers, who had formerly been boys together in the old church. After this, Rev. H. D. Hunter of London, preached an excellent sermon, showing forth the loving kindness of God to men.

In the evening another meeting was held, when excellent addresses were given by the ministers present, interspersed with good singing by the choir.

The opening services were continued on the 15th, being Thanksgiving Day. In the morning a Thanksgiving sermon was preached by Rev. W. H. Allworth, and was followed by a substantial Thanksgiving dinner in the lecture room of the church.

In the afternoon another meeting followed, with addresses by Rev. Mr. Annis, (C. M.) of St. Thomas, Rev. Mr. Mackay, of London, England, Rev. Mr. Hunter, of London, and others.

In the evening a tea meeting was held when over five-hundred persons took tea, and others preferred securing their seats in the church, to running any risk by going down to tea. The church was literally packed, every seat being crowded, aisles, platform and entrances all being occupied. Addresses were given by Revs. Sutherland, (Pres.) of Fingal:

Thompson, (C. M.) of Shedden; Mann, (B.) of Iona, and Mackay. These were interspersed with choice music and singing by Mrs. Kilgour, of London; Miss Balla, of St. Thomas; Mrs. Norman, Miss Gilbert, and Miss Laura Stafford, of Shedden, in duetts and solos, which delighted the audience. Joy and thankfulness seemed to pervade the whole meetings. The building will seat over two hundred and fifty above and has a basement full size below, and a roomy vestibule. For a church of its size it may be considered a model, neat and convenient, with a fine Bailey reflecting chandelier. Its cost is about \$3,000; exclusive of furnishing, which latter was done by the Ladies Aid and young people of the Mutual Improvement Society. After the day's receipts were summed up it was found that a little over \$400 remained as a debt upon the church. This was very soon cheerfully subscribed, leaving no debt unprovided for. And we rejoice that no mortgage has to be dedicated with the church, to God. Now, what wait we for, but the outpouring of God's Holy Spirit, to "fill the house with his glory" in the conversion and the consecration of congregation filling the house each Lord's Day"

SHERBROOKE, QUE.—A union Thanksgiving Service was held in the Congregational Church, on 15th Nov., the day set apart by proclamation as Thanksgiving Day, and an inspiring sermon preached by Rev. Dr. Barnes. Dr. Barnes took for his text, "Giving thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ", Eph. 5:20. The preacher spoke of public and national mercies, of peace, progress hope and brightness; thought war impossible, and took a hopeful view of Protestant Christianity, and commingling of nationalities in the Dominion. Reasons for thankfulness abound. Thankful for all things. Our Country under God must continue to prosper—our rulers to flourish, if we acknowledge God. Our homes must be more and more sweet and sacred, and nation, home and church, with God's smile, with national, domestic and personal righteousness, with Christ for King over all, shall "look forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ.

UNIONVILLE.—The church is again without a pastor. During the past year the Rev. W. F. Wilmot took the pastoral oversight of Humber Summit, Pine Grove, and Unionville, holding one service in each place on Sabbath, necessitating a travel of about sixteen miles every Sabbath. But finding the strain too great, he was compelled to give up Unionville, and is now occupying Pine Grove and Humber Summit. The church

here parts with their pastor with much reluctance, and will ever remember the interest, zeal and sympathy displayed in the Master's work here. We are at present being supplied from Toronto. Earnest, active laymen hold service every Sabbath, and there is the appearance of good impressions among the hearers. May the Great Head of the Church abundantly bless His work in our midst this winter. Brethren, pray for us. —*Com.*

TORONTO WESTERN.—All the Canadian Congregationalists will unite in congratulating the Rev. A. F. McGregor and his people upon the completion of their new Spadina Avenue Church which has been erected at a cost of over \$20,000, and which will comfortably seat between 700 and 800 persons. The seats are of oak in its natural color, the gallery extends around the three sides of the church and a recess at the rear of the pulpit is intended to hold the new organ. The opening service was held on Thursday evening, the 22nd Nov., when the Rev. Dr. Wild preached an appropriate sermon in which he urged his hearers to unite with a church of their choice, and then, as in the marriage relation, to be true and faithful to that church.

The dedicatory service on Sunday morning last was conducted by the Rev. Dr. Barbour, Principal of the Congregational College, of B.N.A. The church looked very handsome and cheerful as the morning sunlight poured through the Southern windows and flooded the interior. Dr. Barbour delivered such a sermon as we now invariably expect from him thoughtful, eloquent, instructive, and full of Christ: in fact, Christ is the heart and centre and the one absorbing theme of his pulpit ministrations and his collegiate work. His sermon on Sunday morning consisted of a series of comparisons between the church of to-day, in its aims and work, and the early Christian Church in the time of Christ.

The Rev. H. M. Parsons preached to another large congregation in the afternoon, and Dr. Barbour preached again in the evening. On Monday evening a very successful social tea-meeting was held, when addresses were delivered by Revs. D. J. Macdonnell, and Joseph Wild, Wm. Gooderham and others. —*Advance.*

PINE GROVE.—Some friends might like to hear from this old church. Rev. W. F. Wilmott is laboring in this field now. He has been with us a little over a year: from the first of November, 1887. While laboring with us he supplied also Humber Summit and Unionville. He labored earnestly and faithfully in the three churches: superintending the Sabbath School at Pine Grove before the morning service, which was held at eleven o'clock. Humber Summit, which is two and a half miles distant, had service at one

o'clock. Then seventeen miles to Unionville, and service at seven p.m. He seldom failed to fill these appointments, let the weather or roads be good or bad. But he found the field too large for one person to attend to the spiritual wants of the people, so he resigned the Unionville Church, and accepted a unanimous call from the Pine Grove and Humber Summit churches to become their pastor on the first of November last. May the good Master spare him long to labor among us, for the churches are steadily growing under his care, guided by the Master.

Our Sabbath school is growing in numbers and interest. We have purchased a small library for the scholars, which is well appreciated by them. We also intend holding our anniversary entertainment for the school on New Year's night. J. B.

VANCOUVER, B. C.—We are doing very well. We see our way now easily over our first thousand dollars. And we have to get the most of our own subscriptions yet. We receive *thirteen* at our next communion; eleven of them on profession of faith young men. We are just beginning to work.—*From a letter by Rev. J. W. Pedley.*

SOUTH CALEDON.—Caledon and Church Hill have not yet secured a pastor. The church is small but there is a great work to be done. We believe God gives as great a reward to home missionaries as foreign; and this field needs a missionary. Our prayer is that God will put it in the heart of some one to take up this work before long.—*Com.*

THE CONGREGATIONAL COLLEGE.—Dr. Barbour, Principal of the College at Montreal, met representatives of the Toronto Congregational Churches in the parlor of Zion Church on Saturday last, to present the claims of the College. Deacon Higgins occupied the chair, and a resolution expressive of approval, and pledging to action, was adopted, and arrangements were made for a joint public meeting soon.—*Advance.*

Woman's Board.

MEETING AT MILTON, N. S.

The Quarterly Meeting of the Ladies' Home Missionary Society was held in the vestry of Milton church, Nov. 20th. Quite a number from Liverpool and Brooklyn were present, making a goodly company in all. After the opening exercises, led by the President, Mrs. N. Tupper, reports were heard from the different fields. Some little falling off in money and interest was regretted.

but as all the churches had been without pastors for some little time, it was not to be wondered at; now all are hopeful of doing more.

The question was asked, if we had all the same Constitution, and were working under it! This brought out quite a discussion in regard to it. Another question was raised, "Is it profitable to missionary interests, to combine sewing societies for local purposes, with our missionary work?" Some thought it all right, some said "No!" Can some of our Western ladies give us their views on this matter! After some talk of a new and broader Constitution, it was finally left in the hands of a committee.

The Brooklyn ladies informed us that it had been decided to welcome the Union *there* next July: at which Union we hope to see some of our sisters from the Upper Union. Our afternoon session closed with singing the Doxology. The gentlemen must have been hovering very near, for the clatter of the cups soon brought them to the front, and by the remarks in their after-tea speeches, they enjoyed the tea fully as well as the ladies did.

After their spirits subsided a little, Mr. Goldberg gave us a few pithy remarks on Home Missions. Mr. Mills wandered off to Africa, but he took us all with him; I am sure that we profited by our glance that way. At eight o'clock the company adjourned to the church, which was nearly filled, to hear a lecture on "Mission work among the Jews," by Mr. Goldberg, of which you will doubtless hear more at a future date. The collections for the day were for Home Missions.

The able assistance of the Choir added much to the enjoyment of the evening. *Com.*

NEW AUXILIARIES.

Since our last Annual Meeting, the following new Auxiliaries have been organized: Manchester, N.S., *President*, Mrs. R. Henderson: Portage la Prairie, Man., *President*, Mrs. A. W. Gerrie: Toronto, Northern Church: Brigham, Que., *President*, Mrs. Harrison. We have heard indirectly of one or two others, but cannot speak of them with certainty, as they have not sent in their reports.

TRACTS AND LEAFLETS.

We would like to call the attention of our Aux-

iliaries to the tract, "Our Missionary Revival," printed by the Woman's Board. This excellent paper, read at the last annual meeting, called forth much praise. It is most suggestive and helpful, and being also *our very own*, should find a place in every Auxiliary. The typographical errors are to be regretted, but these have been corrected by the authoress at the cost of time and trouble known only to herself.

It may help those who wish to get missionary literature, if they have a list of leaflets etc., obtainable from the Department of Missionary Literature. Miss Ashdown, 46 Maitland Street, Toronto, the Superintendent for Ontario, has the following:

Our Missionary Revival, each 3c.	
That Missionary Meeting, each 2c	20c doz.
Mothers and Homes in Africa, each 2c	15c "
Mrs. Pickett's Mite-Box, each 2c	20c "
Young Ladies' Missionary Meetings, each 1c.	10c "
Heathen or Christian?	7c "
Helps for Leaders of Mission Bands, each 5c.	
Annual Reports, per hundred, \$1.	

Mrs. Williams, 26 Chomey Street, Montreal, Superintendent for Quebec, has now on hand the following:

Why no more time for the Master's Work?	1c.
Every One Wanted	2 for 1c.
Responsive Bible Reading	4 " 1c.
Eleven good Reasons for not going to the Missionary Meeting	2c.
Legend of the Maizeen (poetry)	4c.
She hath done what she thought she couldn't.	2c.
Mrs. Purdy's Perquisites	2c.
A Partnership	2c.
Mrs. Pickett's Mite-Box	1c.
Dora Turner's Letters	2c.
A Story of the Bees	1c.
The Mother at Home	3c. or 2 for 5c.
A World of Gratitude	2c.
Woman's Medical Work in Foreign Missions	5c.
Women of Japan	5c.
Women of China	2c.
Our Missionary Revival	3c.
Pamphlet Maps of Missions	10c.
Mr. Currie's Letters from Africa	10c.
Mothers and Mission Circles	2c.
Aunt Parson's Story (Home Missions)	3 for 1c.
Emergency Women	3 for 1c.
Helen Harrison's Awakening	3 for 1c.
An Experiment in Systematic Giving	5 for 1c.
Clare's Part (Home Missions)	2 for 1c.
Pennies a Week and a Prayer (poetry)	6 for 1c.
The way to multiply Pennies	6 for 1c.
What Boys can do	2c.
Motives (Exercise for Mission Bands)	4 for 1c.
Helps for Leader of Juvenile Mission Band	5c.
Also the Missionary Games, one on the "General Work of the American Board," and one on "China" each	20c.

As more are added to the foregoing lists, the names and prices will be published in this column.

LIVERPOOL, N.S.

The Ladies' Home Mission Society met at the house of Mrs. S. T. N. Sellon, for their usual monthly meeting, Dec. 6th. After devotional exercises, led by Mrs. Sellon, and taken part in by several, all expressed their desire to do more for our Master's cause.

It was hard to keep from a backward glance at all we might have done, but it is better to press on and be determined to do more in the year upon which we have entered. The annual reports from Ottawa and Guelph branches were read with much profit and enjoyment, also a selection from the INDEPENDENT: "The Praying Slave." We need more of the praying Moses type everywhere. A very inspiring address, from the *Missionary Herald*, by Dr. Choter, of the Madura Mission, given at the annual meeting of the Board, on, "The American Pulse Felt by a Missionary Physician," was read. I will just quote one sentence from it: "No church will live whose pastor does not take an interest in Foreign Missions. There is no other work that can do so much good, that can so build up a church, and lead you to take an interest—not only in Foreign Missions—but in Home Missions and in the work of your own town." We went home feeling that it had been good for us thus to meet and talk over the Master's work.

ONE PRESENT.

Rev. R. B. Mills, of London, Eng., was invited by the Milton Church to remain with them as pastor until the next meeting of the Union of Nova Scotia and New Brunswick. He has consented to do so: and we wish church and pastor every success in their relationship. W.

Obituary.

THE LATE BOYD CALDWELL, OF
LANARK, ONT.

From a well-written sketch in the *Almonte Gazette*, we condense a few particulars concerning the late Mr. Caldwell. We remember meeting him once, when on a visit to Lanark, and were impressed with his kindly, courteous, Christian bearing. His place will be much missed in the church there.

Mr. Caldwell was a native of Argyleshire, Scotland, and emigrated to this country in the ship "Buckingham" with his parents in the year 1821. He was then a child two years old, and was therefore in his seventieth year at the time of his death. He was the fourth child in a family of four daughters and four sons. He was brought up on the farm now owned by Mr. Duncan Dunn, 2nd line, Lanark township. In those days of poor schools and ignorant teachers he did not receive much of a scholastic education, but was educated in the use of the axe, the ox-goad and potash kettle. In 1842, in company with his brother Alexander, he took out timber on the Clyde. The difficulties they had to contend with in driving their timber down the stream, blocked up with fallen trees, can be imagined when it was known that it took them three years to get their first raft to Quebec. The hardships and privations which he endured as a pioneer lumberman were often made the subject of pleasant conversation by him in after life. He continued to superintend his business in person till 1851 when he built his residence in Lanark Village, and embarked in the merchantile business in the apartment now used as an office; and later on built an addition which is still used as a store. In 1867 he assumed control of the Clyde Woollen Mills, and has been in possession of the extensive lumber mills in Carleton Place for about eighteen years. The lumbering and mining interests at Wilbur also speak volumes for the enterprise and push of the departed. So prosperous was he in all his undertakings that the value of his personalty has been roughly estimated by many at one million dollars. To his credit be it said that, having been a laborer himself when he became a capitalist, no trace of despotism ever marked his bearing to his employees.

Mr. Caldwell was a useful member of the Lanark Village Council and Board of Education, and was for many years on the Board of License Commissioners for the riding. In these capacities his large fund of practical knowledge and business energy and ability, combined with sound judgment, proved highly useful to the bodies named. But perhaps what made his name most famous was its connection with the great lawsuit of Caldwell vs. McLaren, the circumstances and result of which are still fresh in the memory of our readers, and after which he was known as "The hero of the Streams Bill fight."

Thirty-five years ago the subject of this obituary connected himself with the Congregational Church in Lanark, and was always a regular attendant while his health permitted. His liberal contributions aided materially in keeping the finances of the church in a flourishing condition. No deserving cause brought to his notice ever went unaided.

In 1851 Mr. Caldwell took as his connubial

partner Miss Dinah Waugh, who survives him, and their union has been blessed by a family of five daughters and three sons, of whom five are alive—Mrs. Dr. Grant, Perth; Misses Rebecca and Maggie, and Messrs. William and Thomas—the others having died in infancy. Deceased was thoroughly devoted to the interests of his family; was a kind and loving husband and father; and commanded the universal respect of his acquaintances.

The funeral, which took place on Aug. 11th from his late residence to the Congregational church, and thence to the village cemetery, was the largest ever seen in Lanark. All the business places were closed as a mark of respect. The church which has a seating capacity of about 350, could only accommodate about half of those who attended. Rev. Mr. Day, the pastor, preached an earnest and impressive sermon, taking as his text 1st John, 3rd chapter, 2nd verse. Rev. Mr. MacColl, of Middleville, and Rev. Mr. Wilson, of Lanark, also took a part in the service, which was deeply impressive.

Mr. Caldwell had been ill for some time past, and his death was not unexpected; nevertheless when the announcement was made that the dread messenger had done his work, sincere and universal sorrow was manifested, the late Mr. Caldwell being for the last quarter of a century one of the most popular of Lanark County's leading men, his excellent qualities having won for him the friendship and esteem of all with whom he came in contact. Expressions of regret were heard on all sides at the loss of a citizen who had aided so materially in converting this country from the primeval forest to its present state of advancement. Mr. Caldwell was a gentleman of dignified and courteous deportment, wonderful vitality and remarkably robust physique, and until within a year ago enjoyed the best of health; but about that time, feeling slightly debilitated, he decided to take a trip to British Columbia and California, and, though the balmy air of the Pacific coast had a recuperative tendency, he caught a severe cold at Winnipeg on his return, and reached home rather worse than when he started. Since that he had been confined to the house the greater part of the time, having the best of medical skill; and, as there was some improvement in his condition in the spring, his physicians advised him to take a trip to the sea shore, which he did in the beginning of July, accompanied by Mrs. Caldwell and Misses Rebecca and Maggie. In a few weeks intelligence was received that he had taken a paralytic stroke, and his sons, Messrs. Wm. and Thomas, and his nephew, Mr. W. C. Caldwell, hastened to his bedside at Kennebunkport. He was brought home on the 31st of July, and every human agency was employed to avert a fatal ending, but all to no purpose, although he seemed to revive until Mon-

day, when he sank into a semi-conscious state, and on Thursday, Aug. 9th, at noon, the end came.

THE LATE REV. MR. THORNTON.

The death is announced of Rev. James B. Thornton, a former resident of this city. Mr. Thornton was born in Saco, Maine, in 1825, and was descended from one of the earliest Puritan settlers of Massachusetts. He studied successively at Thornton and Yarmouth Academies, and Bangor Theological Seminary, and graduated from Windsor Hill (Conn.) Theological Seminary in 1849: was first ordained pastor of the Congregational church, Saco, Maine; and was called to the pastoral charge of the Congregational church, St. John, in 1858. Mr. Thornton was quite tall, and of commanding appearance, was considered somewhat eccentric, was plain spoken, was a very earnest temperance man, and was quite successful in his ministry in St. John. In 1861 he resigned, and returned to the United States, where he devoted himself to pastoral work for several years. His health failing, and being in comfortable circumstances, he gave up regular pastoral labor, and settled at Oak Hill, Maine, where he resided until his death. After the death of his first wife he married Miss Clara Small, daughter of the late Mr. Otis Small, of this city. Mr. Thornton was a relative of the late Rev. Henry G. Storer, who occupied the pulpit of the Union Street Church for some time, and whose death was announced a few months ago.—*St. John Globe*, 17th Nov.

MR. ALEXANDER McARTHUR.

On Saturday, the 1st of December, after a rather protracted illness, Mr. Alex. McArthur, of Caledon, passed to his rest. The deceased was a native of Islay, Scotland. Born in 1816, he emigrated to Canada when but a young man. His first settlement was in the township of Caledon. Here he married Miss Janet McDonald, who ever proved herself a true helpmeet and friend, sharing with her husband all the privations and trials consequent to a life in the backwoods. Soon after his marriage Mr. McArthur moved to the township of Blenheim, where he lived about nine years; afterwards returning to Caledon.

In these early days churches were few in Caledon. An organization of the Congregational order having been founded, Mr. McArthur united himself to this church of his choice. This was in the spring of 1853. His brethren enjoyed his fellowship and appreciated his worth; manifesting their confidence by appointing him to the diaconate, which place of honor and service he held till death called him to a higher service.

Mr. McArthur leaves behind the wife of his youth : truly a mother in Israel, beloved by all who know her : also seven children, four sons and three daughters. These all, with many friends, mourn the loss of an honest man, trusty and true.

J. C. W.

MR. ROBERT C. BICHAN.

Died, near Belwood, Garafraxa, on 29th Nov., Mr. Robert C. Bichan, a Deacon of the Congregational church, Belwood, in the 70th year of his age. An obituary sketch by his pastor will appear in our next.

Selections.

FAITH, HOPE AND CHARITY.

Faith is the starting-point to higher ground,
Each step, sure-footed, on THE ROCK is found :
No backward gazing at our former fears,
But stronger growing as recede the years !
HOPE is the telescope that scans afar, —
Each heavenly thought seems like a new-found star !
Though for a season bound by earth's employ,
Hope sings on earth sweet heavenly songs of joy !
SWEET CHARITY ! true bond of love and peace,
Thy kindly counsel maketh strife to cease ;
Thou rulest with a loving gentle hand,
And, smiling, points us to the better land !
FAITH, HOPE and CHARITY ! oh, truth sublime,
" These three " shall bridge us o'er the sea of Time !

JOHN IMBIE, of Toronto.

THE RELATION OF SENIORS TO MISSION BANDS.

MRS. S. S. ROGERS.

The most important feature of a Mission Band is by no means the money, which is received from its members. Dear friends, the Mission Band is just as much a part of your society as the Sunday-school is of the church. Find out, first of all if one exists. Do not be obliged to say when asked if there is such an organization in your church. " A Mission Band! Well, really I don't know whether there is one or not! " Make the children feel that they are a part of the Senior society. I imagine it might be a good plan to invite the children to join the ladies, possibly once a year, especially, as they now study the same countries for a part of the year at least. It might help the children to realize the *unity* of the work, the praying, the giving. It might also enliven the ladies somewhat. There may be some members of the older society who have large, pleasant homes. Your children are grown and gone. Perhaps the Lord saw it was not mete for the fullest

and deepest development of your life, that you should ever know the sweetness of little clinging arms, and the name of mother. But you have means and leisure.

Invite the Mission Band to your home for a simple afternoon tea, with tennis and croquet, and " Miss Toosey's Mission " to give the whole a delightful flavor. Possibly your husband is the owner of numberless broad acres, and you have great hay racks and strong horses at your disposal. Send an invitation to the Mission Band children to join you in a nutting expedition, and thence how much more sympathy they will have for sad little Hindoo widows, who never knew one of the least of these childish pleasures.

Have you no home of your own? Are you out in the world doing your best to improve the talents God has given you. Then your vocation is such that you cannot help in ways like these. Never mind! you are not exempt from an interest in the Mission Band. The money which you earn is at your own disposal. Suppose you buy half a dozen hyacinth bulbs for thirty cents, and as many pots to plant them in for as much more. Then you say to Johnnie Brown, a boy of fourteen, who lives in the same house, who attends the same church with you, and who also is a member of the Mission Band, " in good and regular standing. " Johnnie, come to my room after tea, and I'll tell you something. Of course he comes. Ask him how he is earning his money for the Mission Band this year. After a little confidential talk about matters relating to the Society, you show him the bulbs, tell him just how to plant them, and what to do with them after they are planted. Then you say to him. Now Johnnie, if you will bring these bulbs to me when they are just ready to bloom, for your care of them I will give you fifteen cents apiece, *missionary money*. Then too Nellie his sister a bright seven year old, who sits next to you at the table, is pleased to care for the plants in your room for the modest sum of five cents a week.

You are a teacher perhaps, and have such piles of examination papers to look over and mark. Two of the boys in the highest grade are members of the Mission Band in your church. Talk with them about it once in a while, and tell them that you will give them each a quarter, if they will come over and help you correct papers of a Saturday morning. Hold yourselves ready to help the Leader of your Mission Band. Play for or lead the singing, teach a class, take the office of Recording or Correspondent Sec., or better still, train one of the older children to fill the office faithfully and well. Is there no Mission Band connected with your Ladies' Society? Then are not you the one! I will spare you. Your own conscience in striving with you and its workings, if not too per-

sistently stifled, will accomplish more for you and the children than the words of another. Shall I multiply instances in which the members of your Senior societies may lead the children of our Mission Bands to feel that you are truly in sympathy with their small efforts. No, the fact is self-evident that this interest must be *felt* and *shown*, a certain amount of responsibility *must* be assured if these future laborers in the Lord's vine yard shall have proper training.

"Come let us live with the children," cried dear old Frederick Froebel, one who would have every child's heart filled with love to God, and a kindly sympathy for his fellow mortals; therefore let us echo his cry, ki dling enthusiasm for the work, and a greater love for the souls of "those who sit in darkness" by the fire of the children's zeal and pure devotion.—*Condensed from Mission Studies.*

THE FAMILIES OF PRISONERS.

I found a mother, once an educated, proud and happy wife. When her husband had gone to the penitentiary, she came with her three children to a neighborhood in my parish, and soon gained the reputation of being queer. She told me her sorrow, but not until I had disclosed my knowledge of it, and showed her letters from friends who had asked me to seek her out. I asked her if some of the ladies of the church might call on her. She shuddered as she replied: "Oh, no, I don't want to make any acquaintances; I don't want any one to know about it." After the ushers have taken their seats at the evening service, I sometimes see this woman slip into the rear pew, and she is gone before the benediction.

When the stain comes upon the home, the curtains come down at the windows. The children are kept from the day school, from the Sunday school, and from association with playmates on the streets. The family moves hurriedly, and almost at random, to another place. Their conduct does not invite acquaintance. The children are restrained from finding associates. Calls are not returned; schools are shunned. An impression quickly gains footing in the neighborhood that there is something strange about this new family. A woman said to me: "It has followed us wherever we have gone; not a person before has come to talk kindly to me; and only the other day a neighbor called and said she wished I would keep my children in; she did not wish her's to play with them, for reasons which she presumed she need not name." She added: "I don't know what to do." Add to this the common element of poverty. Before the crime, they were generally poor, their possessions scant, their income small and probably heavily taxed for the benefit of the saloon. But now their support is gone. The care of the family

comes upon the worse than widowed wife and mother, while the boys and girls must work or beg to aid her.

A convict with whom I was once conversing (whose family I had learned were living not far from my own), when I asked him how his wife supported herself, burst into tears and replied: "God only knows, sir. Just read her last letter." It was not a kindly letter, because she had to tell him of her starving condition. Being then on my way for an absence from home, I telegraphed a lady where she would find the suffering woman, and asked her to be quick with relief. She was in a tenement house, third storey, with a babe seven months old, with not a stick or shred of furniture in her one bare room, except a sofa so in pieces that it could not be sold. The woman, barefoot, had supported herself for days by watching until the hall was quiet, and then slipping to a garbage barrel under a stairway for such bits as her miserable neighbors had thrown away, which she had cleaned from sweepings and ashes, and eaten. She had no friends, and could obtain no employment. She would not telegraph her respectable family in the State of New York, because she did not want them to know of her disgrace. And here, in this century, in a town of ten thousand inhabitants, she was found sick and starving, with a dozen church bells ringing lustily in her ears, and the clatter of Christian commerce about the walls of her worse than prison.

As to Christianity, its followers must certainly be ready to visit those who are in prison, to heal the broken-hearted, and to set at liberty those who reside in these bruised homes.—*Rev. Frank Russell, at Cleveland.*

THERE is an extraneous force of will which acts upon matter in derogation of laws purely physical, or alters the balance of those laws among themselves. It can be neither philosophical nor scientific to proclaim the impossibility of miracle, until physiology or science shall have determined a limit, beyond which this force of will, so familiar to our experience, cannot act upon or deflect natural order.—*Gladstone.*

THE card-table has no good and much evil. In its most innocent forms it is only the picket-line of a great and evil army. It is like the wine-cup. There is no argument against the one that does not hold against the other. And but for the love of fashion, the fear of society, and the lack of taste for intellectual and spiritual occupations, no Christian would think of patronizing or defending the card-table—*Dr. J. H. Vincent.*

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—There are now in the world 3,804 affiliated Associations.

Of these 1,168 are in the United States, 72 in Canada, 624 in Great Britain, 673 in Germany, 505 in Holland, 362 in Switzerland, 93 in France, 60 in Sweden and Norway, 47 in Asia, 17 in Africa, 25 in Oceania, and the rest in Russia, Turkey, Spain, Italy, Austria, and other European and South American countries.

THE Work of Missions is necessarily slow, if it is not to be superficial. Over fifty years ago, Dr. Duff sagaciously said: "The time for the education of women in pagan lands has not come; one or two generations of men must pass in the enjoyment of educational privileges, and then educated men will want educated wives as companions." So it has proved. Two generations have passed, and now the women of pagan lands are beginning to enjoy instruction, and the men are proud of their wives and daughters.—*Mission Review*.

THERE is now in Southern Russia, near the borders of the Black Sea, a large population of several millions, who, whilst retaining their membership in the Greek Church, belong to religious societies of Evangelical Christians, which are designated Molokens or Stundists. They retain their outward connection with the Greek Church as a matter of prudence or political necessity, their children being baptized and the marriage ceremony being performed by priests of the State Church.

SYRIA.—A letter received, very recently, from Dr. H. H. Jessup, of Beirut, states that: 1. The gospel is now established in the Turkish empire as never hitherto. 2. The Sultan has made legal the circulation of the Scriptures in all parts of his domains. 3. The native churches are now coming into a self-supporting condition. 4. The government looks with special favor upon native, rather than upon foreign evangelistic agencies, and so encourages a native ministry.—*Missionary Review of the World*.

THE American Board has four missions in Turkey. The Western Turkey Mission commenced in 1819, has 8 stations, 111 outstations, 66 American laborers, 268 native laborers, 25 churches with 2,574 members, and 6,267 pupils in schools. The Eastern Turkey Mission commenced in 1836, has five stations, 118 outstations, 42 American laborers, 252 native laborers, 39 churches, 2,304 members, 6,215 pupils in schools. The Central Turkey Mission commenced in 1847, has 2 stations, 40 outstations, 27 American laborers, 136 native laborers, 33 churches, 3,740 members, 3,883 pupils in schools. The European Turkey Mission commenced in 1858, has 5 stations, 25 outstations, 28 American laborers, 35 native laborers, 8 churches with 553 members, and 633 pupils in schools.

CONGREGATIONALISM is at the beginning of an upward wave of a mighty extension in this and in other lands. Many are coming to us, especially in the West, who were not born Congregationalists. The times point significantly. The signs multiply. Among those who are so situated as to see the first small risings of this tide, it now goes without saying that Congregationalism is already the *second choice* of most adherents of all other forms of evangelical faith. The politicians will tell us that the candidate for nomination who is the first choice of some, and the second choice of many, is the one who wins. The laurels of this victory lie, under Christ, within our grasp.—*Rev. M. W. Montgomery*.

THERE is no doubt that caste must undergo great modifications in the near future. The diffusion of knowledge exposes its hollowness and cruelty, although neutral text-books do not give men the "courage of their convictions." That the "mild Hindu" should become so hardened and unnatural as to refuse a dying man a drink of water as caste forbids him to do, is sufficient condemnation of the inhuman system. The political aspirations of the Hindus are directly contrary to the spirit of caste. Nationality demands intelligence and conscience, and the legal equality and responsibility of men. If a Sudra may not become a ruler, then nationality is a myth: if he may, then caste is dead. Patriots must be severely tried to see the veneration with which the grave-clothes and bands of caste are cherished by some would-be reformers.—*Indian Witness*

Literary Notices.

SERMONS BY REV. JOSEPH WILD, D.D. This is a volume of twenty-five sermons of Dr. Wild's, Toronto, published by Messrs. Yeigh & Co., of the *Canadian Advance*, 10½ Adelaide St. E., Toronto. Dr. Wild's Sunday evening sermons are well known: and relate chiefly to the Identification of the Ten Tribes, the future of Israel, prophetic forecasts, and current events. But these Sunday morning discourses aim chiefly at presenting the gospel that saves, and the Spirit that sanctifies. Dr. Wild says, in his preface to this volume, "My chief aim in the evening sermons is to edify, to expound the bible, providence and passing events. In the morning to exhort, persuade, and present the comforting features of the gospel. In an educational centre like Toronto, my evening discourses draw on a larger and somewhat different public than those of the morning. This, I think, is the reason why my church is always crowded in the evening, and in the morning nicely and comfortably filled. My experience is that when I get a

new church, I at once set to work to appeal to this larger public, and from them gradually get my morning congregation, pew holders and members."

This volume will enhance Dr. Wild's reputation, and is a creditable addition to Canadian literature. We will try to present one of these sermons in our next.

"BIBLE STUDIES," by Dr. Pentecost, covering all the International S. S. Lessons for 1889, is on our table. We are exceedingly pleased with it. Pamphlet form, stiff paper cover, 402 pages, 50 cents. A. S. Barnes & Co., 111 William St., New York. To be obtained of any bookseller, or through Rev. W. H. Warriner, Congregational Book-Room, Bowmanville. There are no questions, nor quotations, nor hymns, but a "straight" commentary on the lessons. Each occupies an average of eight pages. It is thorough, suggestive, attractive and sound. The best we have seen. Think of it, the reader has, for 25c. (one half the book) a commentary on the whole Gospel of Mark! It is better than any "Lesson Leaves." One copy will do for a whole family. It gives a thorough and consecutive review of the life of Christ; and then of the times of Samuel, Saul, David and Solomon, and it presents no temptation of *taking it to Sunday School*, and merely reading, instead of getting the circumstances into the memory.

OUR LITTLE ONES AND THE NURSERY.—Russell Publishing Co., 36 Broomfield St., Boston, \$1.50 a year. Thirty-two pages monthly, of the finest things imaginable for the very little ones. In the December issue are 13 articles; and 38 original engravings of the highest artistic order. A pretty little story is "What ailed the Bell?" The first day after vacation, the master could not ring the gong, which was on the outside of the School building, above the door, so he sent for a carpenter.

"What do you think the carpenter found? A little sparrow had built its nest inside the bell, and prevented the hammer striking against the bell. The teacher told the children what the trouble was, and asked if the nest should be taken out? There was a loud chorus of "No, sir."

"Every day the four hundred children would gather in the yard, and look up at the nest. When the little birds were able to fly to the trees, and no longer needed a nest, one of the boys climbed on a ladder, and cleared away the straw and hay, so that the sound of the bell might call the children from play."

"POCKET QUARTERLY, for Teachers of Children." Edited by Mrs. Crafts. Pocket Quarterly, 74 East 90th Street, New York, 40 cents a year. An oblong book of 40 pages, with teacher's class register for the quarter on the inside cover. Paper bound. One of the best things for a S. S. Teacher that could be imagined. Mrs. Craft is without an equal as a winning S. S. teacher: and her little

book—of such a shape that it will not roll or crumple up—is so full of wise and tender suggestions that by the time the six months are over, whoever uses her book will know a great deal more of Mark's Gospel than ever he knew before.

LITTELL'S LIVING AGE, weekly, 64 pp., double column; \$8 a year. Littell's & Co., 31 Bedford St., Boston. This periodical contains the cream of the best reviews and Magazines in Britain. In the No. for 15 December we find a dozen of articles from the Quarterly Review, Argosy, Nineteenth Century, Blackwood, etc. If any of our subscribers wish to keep themselves well posted in current literature, we can furnish them the *Living Age* and the INDEPENDENT, both for \$8 a year.

THE CENTURY for December, (Century Co. Union Square, New York, \$4.00,) contains a noble list of 30 articles, with 55 illustrations. George Kennon continues his descriptions of Siberian Exile; there is an excellent article, "From Sinai to Shechem," in which the writer corroborates Dr. Trumbull's theory of Kadesth Barnea; "Beecher at Liverpool," by Rev. Dr. Buckley; "London," and "A white umbrella in Mexico," and other readable articles; with the usual editor's department of "Open Letters" and "Bric-a-brac."

ST. NICHOLAS, for December, from the same house, (\$3.00 a year,) is full of Christmas literature for the boys and girls. There are twenty different articles and poems, and more than fifty illustrations. A good number.

Our College Column.

Our College closed for the Christmas vacation on Thursday, 14th Dec., and will re-open on January 3rd.

Mr. Warriner spent two weeks with us this month, and his lectures on Hebrew poetry were well worth the attention of the students. We expect him back soon after the re-opening.

Pale faces, haggard looks, and pre-occupied minds, testify that the McGill examinations are at hand. We expect our boys to make a good showing, when the results are published.

Miss Pigott, Matron, has gone to Buffalo, to visit a sister who is ill. She will probably return about the first of the year.

Messrs. McCallum and Mason have left the city for the vacation; the former going to St. Thomas, and the latter to Georgetown. Quite a number of the others will leave as soon as the examinations are over.

Our Missionary Superintendent preached in the city on the 16th; and on the following evening delivered a lecture entitled "From Ocean to Ocean," in the lecture-room of Emmanuel church. The effect of both sermon and lecture will be to stimulate all interested in Home Mission work.

Echoes From the Lecture Room.

One new ingredient in a sermon often changes the whole.

No loveless, ungenerous, un-renewed soul, know anything about unction.

Advance in character is a cure for many faults in sermons.

He has a high calling, whose life is vowed away to vindicate the ways of God to men, and to teach them that God is love.

Inter-Collegiate Debate.

On Friday evening Nov. 23rd, a very interesting meeting was held in the Convocation Hall of the Presbyterian College. Dr. Barbour occupied the chair; and after devotional exercises, the programme of the evening was taken up. For about half an hour the audience listened to choice music, select recitations, and appropriate remarks. After which, the great event of the evening was announced, viz.: An Inter-Collegiate Debate, on the subject "*Resolved, That the Immigration of the Chinese to America should be restricted.*" The speakers for the affirmative were: Mr. R. Johnston, B.A., of the Presbyterian College, and Mr. F. W. McCallum, B.A., of the Congregational College; for the Negative: Mr. J. H. VeVicar, B.A., of the Presbyterian College, and Mr. C. E. Manning, of the Wesleyan College. Everybody expected a good debate, and nobody was disappointed. The speakers were well prepared; and when on their feet made the most of their opportunities. Sharp thrusts, humorous hits, and ingenious arguments abounded. The whole debate being characterized by a courtesy and fairness not always displayed on such occasions. The vote taken at the end of the discussion was a close one, a very small majority deciding in favor of the affirmative.

So successful was this first Inter-Collegiate debate, that already it has been decided to hold another, in the Wesleyan College, sometime in January. Mr. Hilton Pedley has been appointed to represent the Congregational College on that occasion.

A little girl, being a guest of her grandma, had been liberally feasted, when a second dish of pudding came in. Looking at the steaming dish, she exclaimed with a sigh, "Gran'ma, I wish I was twins."

For the Young.

WHERE IS YOUR SHIELD?

BY REV. R. MACKAY, LONDON.

(Formerly of Kingston, Ont.)



URING the time an aged man in Edinburgh was laid up by a severe accident, a few years ago, he was visited by a city missionary, who manifested the deepest possible interest in his spiritual welfare. The man was willing to listen attentively

to the story of redeeming love, and his mind was directed to divine things. The Holy Spirit blessed the word spoken, and the man was awakened to a sense of his sinfulness in the sight of God. For a considerable time he was in a deep distress of soul, and could only exclaim, "If the righteous scarcely be saved, where shall the *ungodly* and the sinners appear?" (1 Peter iv. 18). He was pointed to Christ, who "died for the *ungodly*." At length he professed to receive Christ, and pardon and peace through Him, and the eyes which had shed tears of sorrow now shed tears of joy. Having been a drunken, careless man, the wonderful change wrought in him was clearly manifested to his wife and family, as well as among his companions. He was not ashamed of Jesus; in his own quiet but decided manner he confessed Him, and was regular in his attendance upon the house of God.

Nearly two years passed away, and he was again laid on a bed of sickness. The devil, out of whose grasp and service he had been delivered, had made many an attack on him, and during this illness he succeeded in seizing hold of him, and handed him over to the custody of "Giant Despair," who cast him into "Doubting Castle." While in this miserable dungeon, his former friend, the city missionary, was again sent for. The poor man was found with his head covered with the bedclothes, and in tears, so great was his dread. After removing the bedclothes from off his face, the missionary addressed him thus, "Brother, WHERE IS YOUR SHIELD? When you gave yourself to the LORD, nearly two years ago, didn't He provide you with *Christian armour*? 'The shield of faith' was part of that armour; you have lost sight of it, you have laid it aside. Get it, get it, get it." Before these remarks were finished he was enabled to lay hold of the shield once more, and in the act of doing so his doubts and fears

were removed, and he was enabled to rejoice in the God of his salvation.

He took me from a fearful pit,
And from the miry clay,
And on a Rock He set my feet,
Establishing my way.
He put a new song in my mouth,
Our God to magnify:
Many shall see it, and shall fear,
And on the Lord rely.

Reader, where is your shield? Have you one? If you are not *converted*, i.e., savingly united to the Lord Jesus Christ by a living faith, you have no shield to defend you from the darts of Satan, but you are exposed to every blast of hell. You have felt the power of temptation; you know from your own experience that "the heart is deceitful above all things, and desperately wicked." You have often wished for a holier mind and a purer heart, but "can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. xiii. 23).

You cannot be happy without God; you may think otherwise, but it's *not real*—it won't stand in the day of affliction, at the hour of death, on the great day of account. Jesus says, "YE MUST BE BORN AGAIN" (John iii. 7). *Regeneration is essential to salvation*; without it you cannot enter heaven. How, then, are you to be "born again"? "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1). Christ came into the world in the fulness of time, to seek and to save that which was lost. He took the sinner's place, obeyed God's law, and died on the cross to make an atonement for sin. The work of redemption was *finished* by Him. On the third day He rose from the dead, and in due time He ascended on high a mighty conqueror. His work was accepted by the Father, and He received Him to His right hand with exceeding joy. Jesus is "*the Way, the Truth, and the Life*"; there is no possibility of being saved but by Him. Many say, "There is no other Saviour but Jesus Christ. I know I cannot be saved in any other way"; but they do not come to Him, they will not trust in Him.

There must be a positive coming to Him, a receiving of Him, if you would be saved. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Reader, ARE YOU BORN OF GOD?

A distinguished author says, "I resolved when I was a child never to use a word which I could not pronounce before my mother."

A GIRL THAT HONORS THE AGE.

The *Boston Advertiser* contained a letter recently written by a Vassar student, from which we give an extract:

Some of the girls who come to Vassar are as helpless as babes. They are the daughters of millionaires, and never brushed their own hair or sewed a button on their boots in their lives. They are only too glad to have some one do these things for them, and that is how the poorer girls make pocket money. Last year a pretty blue-eyed girl came to college, and stated during the first week that her tuition and board were paid by a kind relative, but every penny for dress, car-fare, and the thousand and one little incidentals, she must earn herself. Soon after her arrival the following announcement appeared on her door:

"Gloves and shoes neatly mended for 10 cents each.

"Breakfast brought up for 10 cents.

"Hair brushed each night for 25 cents a week.

"Beds made up at 10 cents a week."

That little freshman made just \$150 the first year, and that paid all of her expenses, and a good part of her tuition fees.

Now, any girl reading the above knows the pluck, the independence, necessary for a girl to do what this little "freshman" did. The physical strength needed to accomplish this extra work bore no relation to the moral courage necessary to take such a position among her companions. Every girl knows the value placed upon money by school-girls, even when they become college girls, and the one who would have the courage to become in a sense the maid and seamstress of a classmate for the sake of earning money to pay her expenses, deserves honor, respect and admiration. Such a girl will make her mark, and win the highest position for which she aims. Nothing paltry or mean could touch such a girl! She makes it possible by her courage to ignore the false standards that prevail even in college, and helps her fellow-students to stand on the only platform that is safe and sound—the duty to make the most of one's powers independent of conventional impediments.

HOW TO MAKE A GOOD BOY.

"They all put brandy in them," said one.

"They all don't. My mother has never put a drop of brandy in her mince-pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong and she never would be guilty of it again. And if mother says a thing is wrong, you may be sure it is wrong: for what mother knows she knows."

"How about the mince-pies? Are you sure

she knows how to make pies good?" and a laugh went up from a group of girls gathered around the register of the recitation-room eating their lunch.

But some of them winced a little when back were told these words: "If she doesn't, she knows how to make a boy good: and isn't a boy worth more than a mince-pie?"

POSTSCRIPT.

VANCOUVER. The following sums have been received towards our building, since your last issue:

Mrs. A. Spaulding, Cowansville..	\$5 00
Mrs. W. P. Carter, "	5 00
"To buy a beam," Toronto.....	20 50
Two members Zion Church, Toronto	2 50
Miss Palmer and S. S. class, Guelph..	1 50
A friend, Stanstead,	5 00
Field and Bros., Cobourg.....	50 00
From two others unknown, on condition that 48 others do the same, each.	20 00

A minister has written, that two people in his congregation will give \$20 each, to our building provided forty-eight others will do it. We wish we could reach that forty-eight somehow. I think the donors expect it to be raised outside of Vancouver—otherwise we would try for it. Would you bring the matter before the people. We intend writing a note to all the churches. If this condition is complied with, it really means \$2,000 to our church. You may understand how we feel about it.

Last Sunday was our best day yet. We reached high-water-mark. Had a good congregation in the morning; over fifty at Sunday School and our hall crowded to the doors at night. We have actually raised and promised \$1,600, which will soon be \$2,000. Most of this, if not all of it, is pretty sure. If we do not get started to build in the spring, we shall lose *prestige*. There are two Presbyterian churches here, and they are planning for another. The Methodists are building a beautiful church and are opening another mission. The Baptists have the foundation built of a new church. A new English minister is on the way out from Toronto, to begin a second church. The Catholics are contemplating the erection of a cathedral. The salvation army is to build a new barracks. I write this in no spirit of jealousy, but just to show you how others are taking hold. I repeat what I have said before, *that we have a chance now to take a good place.*

On last communion, we receive eleven into membership; nine on profession of faith. These were mostly young men. I have several to be received at our next communion. There is plenty of

work for us, but we are hampered badly. The hall we worship in is a dancing hall. A dance is held, or something, two or three time a week, sometimes on Saturday night. Our furniture (400 seats,) is flung outside. Our organ and platform shoved into a corner. The floor littered with all sorts of rags and scraps. All this has to be refixed for every service. The room overhead is rented by a dancing master, with a numerous family, whose feet pattering on the bare floor considerably interfere with our comfort below.

And yet we have great reason to thank God, for his goodness to us, and for our success. We have no word of grumbling, but just want you to know the facts. Yours,

JAMES W. PEDLEY.

MT. ZION CHURCH, TORONTO.—A series of special services for a week and a half, closing on Dec. 19th, were held in this church principally under the care of Mr. Whisker, late of the City Union Mission. A good interest existed to the end, though the meetings were not very largely attended; and some ten persons were hopefully brought to the Saviour. The church and the pastor (whose week-day duties necessitated his absence from most of the services) feel deeply grateful to Mr. Whisker for his untiring efforts in preaching, holding daily Bible readings, and visiting from house to house. His reward is above.—*Com.*

BELWOOD.—Married at Belwood, Ont., 12th December, by the Rev. George Robertson, B.A., assisted by the Rev. J. C. Wright, the Rev. John P. Gerrie, of Stratford, to Miss Mattie Martin, youngest daughter of the late Peter S. Martin, Esq., of Garafraxa, Ont.

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.

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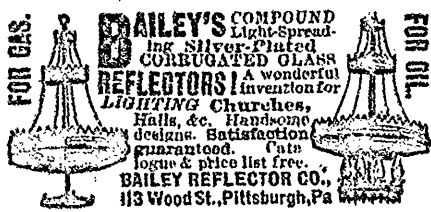
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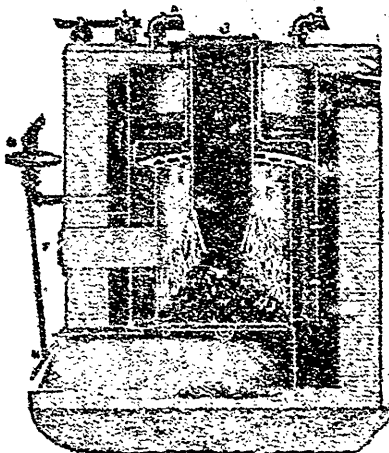
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