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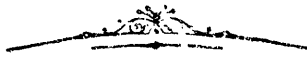
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CANADIAN



INDEPENDENT.

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL. VI. (NEW SERIES) No. 2.

JANUARY 15, 1887.

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# NOTICE.

This is the second Number of a new Volume, and we would very earnestly impress on our readers the fact that this is the time to send their subscriptions for the year. It is, we believe, a fact that NOT THE HALF of our Subscribers paid their last year's Dollar. It is imperative that we should have money to pay our bills number by number: we don't propose to run into debt. Let those who did send their Dollar last year, send this year's at once; and all who did not send last year's, send the Two Dollars now. Some of our Subscribers are even more behind—from three to six years. Look at the dates on the direction label: see how far you have paid, and remit enough to change the date to January, 1888.

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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, JANUARY 15, 1887.

[No. 2.

## Editorial Jottings.

THERE are no seasons more productive of good advice than the commencement and close of the year; the lessons of these times appear, if we may judge from the periodical literature of the day, unexhausted and inexhaustible. We are not going to add to their number, only to ask our readers to carry their minds back to the beginning of previous years; and remember, if they can, the thoughts, aspirations and resolutions in which they then indulged; then to look how far those resolutions have been realized. That besetting sin, you know what it is, how you rebelled against it as you felt the hold it had upon you, and how you resolved to fight against it and conquer—nay, to trample it under your foot. Is it not a fact that it has to-day a more powerful hold upon you than ever, and you have hardly the strength to resolve against it even? What are you going to do about it? Let it continue to have the mastery until it shall drag you down to the darkness of despair and death? No! the rather climb over your weaknesses and failings; make them even the steps of the ladder to mount to higher things. There is a helping hand ready—lay hold of it, and then future seasons, if you are spared to see them, will be seasons of renewed hope and thankfulness.

JOHN RUSKIN puts in their right place the two words, "noble" and "ignoble," when he tells us that the first means a "known" person, one who has risen to be honourably known among his fellows; while "ignoble" comes from the same root as "ignorance," unknown—having done nothing to lift him up in the eyes of his fellows. Let there be no mistake, it is not notoriety that is nobility; far from it; notoriety is often achieved by the worst methods, and stamps the man

as something lower even than ignoble. It is better to be unknown than known as a scoundrel. Apart from this, is not this a worthy ambition, thus to be a nobleman? Talk about "hereditary nobility"; in the true meaning of words there is not, cannot be, such a thing. Nobility is the fruit of noble actions, and is within the reach of every man; it is a true, laudable ambition—one which, if rightly pursued, will be a blessing to the man inspired by it, and to the community in which he lives.

THIS is the season of annual meetings and busy church work. We trust our denominational work will not be forgotten, and may God by His gracious Spirit quicken us all in the walks of earnest duty and peace.

TORONTO has again declared itself on the side of religion, temperance, purity and order by electing, with a greatly increased majority, Mr. W. H. Howland mayor for a second time. Mr. Howland is by no means perfect; has made mistakes as all men do; is, in the opinion of many, inclined to a little cant; but he is an indefatigable Christian worker, has, even though it in measure alienated the council from him, shown a determined front against impurity, intemperance and rowdiness, and the Toronto electorate have in his re-election unmistakably declared that Toronto is to remain as a city on the side of virtue and peace.

MR. HOWLAND'S opponent, Mr. D. Blain, was supported no doubt by many upright, intelligent citizens, business men among them; it is also true that all rascaldom and all the liquor interest were on his side. This was the damning element, and Christendom may rejoice that the Queen City of Ontario is saying with increased power, "We will not have such to aid in ruling over us."

ONE notable feature of this contest, which has a wider interest than the municipality in which it was carried on, was the virtual unanimity of the Toronto press and pulpit. The *Mail, Globe, Telegram* and *News* all supported Mr. Howland, the *World* only giving its influence to Mr. Blain. It is refreshing to see party sunk in the great question of civic morality, honesty and peace. We have not reached the millennium, but we have made progress which is to be hoped future years will not retard.

WE commend the following items clipped from an exchange; they have their point, especially the second. The tendency to divide churches into societies of the young and old, etc., may be, and often is, in the direction of thorough disintegration. Let us be on our guard, and remember the divinely ordained "church," which under true Congregationalism is a very home of spiritual power.

Judging from the way money is coming into the benevolent treasuries of the various denominations, it looks as though a good many people were spelling Missions with an O:—O-missions. By and by, if things go on in this way, it will be Oh-missions! It is a bad spell.

After all that is said, the church itself is the real missionary society. The pastor is the president of it; every member of the church is a "corporate member" here. Whether there is need of a picket fence between the men and the women, and another between young people and old people in such a society, is one of the questions.

THE Provincial elections have passed off quietly, and the present Government returns to power with an increased majority in the house. Whether the people's majority is greater or not is another question. We took no part in the elections; save for the influence, real or supposed, on Dominion politics, we saw no principle at stake between the parties; nor—to speak personally—did we see any good reason why the present parties should not retain power, so far as Provincial matters were concerned. We speak thus that we may emphasize some further remarks. With the religious cry that was raised pending the election, we had no sympathy. We deprecate the mad appeal to religious prejudice. Nevertheless, the relation of the Papacy to our civil institutions is becoming a problem, the solution of which we may as well begin to understand. There is no Christian body remaining true to its traditions and history more fitted for leading in the way of that solution than English Congrega-

tionalism developing on Canadian soil. American Congregationalism, as the discussion of the late council in Chicago on ministerial standing shows, carries with itself still, not the liberty of Plymouth Rock, but the traditions of the Puritan New England State. The State was to be the handmaid of the church. That is Rome exactly. English Independency views the church as primarily a spiritual power, and asks from the State—not what it still gets in the old land, legal *toleration*, but—simple protection in the exercise of its liberty, and this, not for itself alone, but for all who do not use that liberty for the subversion of the Commonwealth. Only on these lines can the Catholic problem be solved, and we purpose, as opportunity permits, to lay before our readers from time to time some information and reflections thereon. Equal rights to all; special favours to none.

A CONTESTED election, such as that through which Ontario has just passed, is not calculated to make us think that we have advanced very far along the line of Christian consideration of others, or obedience to the law of love. Perhaps one of the worst aspects of the affair is the part taken in it by ministers of the Gospel. Some of these have thrown themselves into the conflict with a vigour and impetuosity, and have dealt such hard knocks all round, as fully entitle them to claim apostolic succession from the fighting bishops of the Middle Ages, whose suits of mail were oftener donned than their ecclesiastical vestments, and who were far more at home amid the clash of arms than when repeating prayers. It was of one of these worthies that complaint was made to a pope, with a request that he be forbidden the outrages and cruelties he was perpetrating. The pope, aware that he could not control this belligerent, replied that he could not interfere with the soldier, but if the bishop did anything improper in his priestly functions, he would rebuke him. The answer promptly came, "When the devil takes the soldier, what will become of the bishop?"

THERE is an appearance, we trust that it is nothing more, that some ministers of God's word are inclined to do as politicians what they would not do as simple Christians; to accuse falsely, to slander, to believe nothing but evil of their opponents, deliberately resolving to put the worst construction they can upon their actions, and using language of

the fieriest kind. If it is said that ministers, of all others, must be valiant for the truth, and must be the watchmen, the sentinels, of the great army of truth and righteousness, we say, Yes, most truly, but first of all they must examine and prove, Have we friends or foes to deal with? More than once in the great American war of rebellion, much loss was inflicted by one portion of the same army upon another, because that other appeared when or where not expected, and manœuvring in a way that seemed to indicate opposition instead of help, and when the mistake was discovered it was too late to undo the evil that was done. Something like this has just taken place. Christians, Protestants, have been firing their heaviest artillery at each other, instead of joining hands to advance what was good, and, if opinions differed, discussing methods in a calm and Christ-like spirit; then, if agreement was impossible with full confidence in each other's integrity and loyalty to the truth, agreeing to differ.

THE complaint goes up at every election, parliamentary or municipal, that we cannot get the best men to serve the Dominion, the Province or the city. Is there not a cause? What man who knows that his motives are pure, that if elected to any position, his one thought would be to use it for the best interests of those who elected him—albeit it was at the sacrifice of means, time and comfort—would care to pass through the mud-throwing, the accusations, the insinuations that are sure to meet him. Is it not Mark Twain who tells us in his own humorous style how he aspired to be Governor of his State, and nominated himself on the Independent ticket, how therefore it came to pass that the organs of the two great parties unitedly turned their engines upon him, and in a very few days proved that he was a liar, a thief, a swindler, a forger and a murderer, and told the stories with such circumstantiality that at last he began to think himself one of the greatest villains unhung, and concluded that he was not fit to be a candidate even for the office to which he aspired? Coloured and exaggerated of course, but really the spirit of the thing is too much as pictured. Let every election be an unmistakable rebuke of such a course of opposition, and when the wire-pullers and schemers find that it does not pay—that slander recoils and hurts the slanderers alone—they will drop it, and better men will come forward to serve their fellow-citizens, but not until then.

THE January number of the Brantford *Congregationalist* returns to the subject of a conference on our denominational needs. We may say that steps are being taken to secure such a conference. Meantime, we quote some of our contemporary's words, as indicative of the probable character and need of such a conference:—

Such a conference will afford an opportunity for discussing and deciding upon a denominational policy, not at present enjoyed by the pastors. The Union offers no such opportunity, as it invites deliverance rather than deliberation. The District Associations are local, generally indifferently prepared for, and poorly attended, while the recommendation of one association bearing upon missionary movement, college government, or some equally important matter, may run counter to the recommendation of its neighbouring association, thereby encouraging disagreement rather than agreement among the brethren. What is needed is a rallying centre, a place where brethren, clerical and lay, may meet and talk over denominational agencies, and put in operation means for making them more and more effective.

It is a great reproach that THE CANADIAN INDEPENDENT, the official organ of the church, has been subjected to so many vicissitudes, and has secured so little denominational favour and support. Also that the pastors aided by the Missionary Society have been called upon to submit to a reduction of their meagre allowance. Likewise that the students in the college have to issue a circular drawing the attention of the churches to their educational disadvantages. Cannot this state of things be corrected? Is it necessary to linger on in this condition? Is the denomination to be dependent on other countries for pulpit power, missionary effectiveness and educational ability? Cannot Canadians supply Canadian needs, and are there not within the denomination men of sufficient ability to supply these demands? Can not Toronto be made a centre such as is needed, and a room secured where the official organ and other publications could be obtained, and where, from time to time, a strong representative company of men might meet to direct and encourage the growth of the churches in Ontario?

The wisdom, prayer and enthusiasm of every one should be asked. Advance is needed all along the line, in order that the denomination may share the prosperity at present being enjoyed by other religious bodies.

These words evidently represent the feelings and views of many of our Western friends—we may almost say the prevailing feeling—and as such deserve serious attention.

THE Rev. George Muller, of Bristol, England, who it was reported had died in Australia, has arrived at Yokohama, and during the past two weeks has held meetings there, as in other countries which he has visited. He is now eighty-two years of age, but full of zeal for his Master.

### SOME EXPECTATIONS NOT REALIZED IN 1886.

This year will die next Friday night. When its closing hours come a goodly number of people will find that some of the things they expected at the beginning of the year, to occur during the year, have not occurred. Their expectations have not been realized.

Here is a good man who expected to make some money during 1886. When he struck a balance the other day he found that he had barely held his own. The expected addition was not made to his little pile. He feels bad. Brother, don't worry because you did not add anything to your little pile. Thousands of good men in this country have no pile, little or big, to add anything to. Some of these people are almost as good Christians as you are. Possibly, indeed, some of them are better. There are a great many good people even in this money-making country who have no pile. If a man has a comfortable home, and plenty to eat and wear, he is doing fairly well. He should be thankful for a good overcoat this weather, even if it has not twenty dollars' worth of fur on it. So let the man who has barely held his own this year stop complaining, dry up the tears, and wind up the year's transactions in a grateful mood. Perhaps he expected too much. Possibly he got quite as much as he deserved to get.

Here is a brother who expected that this year would bring him a call. For several reasons, quite satisfactory to himself, he wishes a change. No call has come during the year. The brother is disappointed, perhaps a little soured. Brother, don't feel so blue. It may be quite true, as you say, that you were kept out of a good congregation by the ignoble tricks of ecclesiastical wire-pullers. It may be quite true that some men whine sanctimoniously about partyism in politics, and at the same time do dirty tricks in the Church that any politician of average cleanliness would be ashamed of; but these schemes are soon found out, and always come, sooner or later, to an ignoble end. It may be quite true, brother, that ministers occupy prominent places whose abilities are not equal to yours. That will always happen in a Church in which ministers are called, and calls are too often "fixed." Ministers can never be placed according to their merits in a Presbyterian Church as they are in the Methodist Churches. But never mind, brother. Perhaps if you had got a call your position would not be much better than it is. Perhaps a better call than the one you expect may soon come. So cheer up and begin the year with a capital sermon next Sabbath. Throw yourself into your work. Preach better and visit better and study better next year than you have ever done before; and if you really need a new field, it will be pretty sure to come. The best way to

get a better congregation is to be conspicuously useful in the one you have.

Here is another brother who is a little depressed because his congregation has not done so well during 1886 as he expected. The membership has not grown so fast as he thinks it should have grown. On the first day of the year he expected that certain persons who seemed interested, perhaps anxious, would be in full communion before the close of the year. They have never moved. Perhaps their cases do not seem so hopeful now as they did a year ago. Their pastor is disappointed, depressed. His most cherished expectations have not been realized. Brother, did you do your best? If you did, worrying will not mend matters. Paul was not always successful. The people were not all converted even by the preaching of your Master. If you have done your best, leave the result in hands stronger than yours. Worrying unfits you for duty, and does no good to the people you worry about. Begin the New Year cheerily, hopefully, prayerfully, and the end of 1887 may see better results.

And here is a congregation disappointed with their new pastor. They expected a great deal from the new man, but their expectations have not been realized. Quite likely they expected far too much. Nearly every congregation does. If they expected the new minister to do impossible things, and are disappointed because he did not do impossible things, they are to be pitied; that is to say, they are to be pitied because they have no common sense. People without sense are always objects of pity. Whether people are to be pitied even when a new minister does not do possible and reasonable things depends entirely on how they got him. If two or three men in the congregation arranged the call with two or three men outside—probably wire-pulling ministers—and the people allowed themselves to be handed over like so many sheep, they deserve to be disappointed. May the disappointment teach them self-respect and several other things that men should learn, who are privileged with self-government in ecclesiastical affairs. If fair and reasonable expectations are not realized in the case of a new pastor fairly called by the people, perhaps the best plan is to help him for a time, and give him a good chance. Sympathy, help and prayer may make him a first-class man by the end of next year. Try this plan.

And here is a lonely fellow who thought that during 1886 he would be able to make domestic arrangements that would lessen his loneliness. He didn't. She has not seen proper to tell this contributor the reason why, and therefore he is not able to tell others. Cheer up, young man, and you may have better luck next year. Try again. Try often. Keep on trying. By the end of 1887 your expectations may be realized.

There is a remote possibility that somewhere in

Canada there may be a young woman who also thought that the end of 1886 might see her in a domestic establishment of her own. No comments. We dare not enter upon a question of that kind further than to say: "May her expectations be realized early in 1887, and may the fee be a good one."

We see a body of stalwart men, ninety strong, respectable-looking men for the most part, but somewhat haggard and depressed. Most of them are hoarse. They are jaded, and do not wish to say much. They are not so fond of the people as they were a few days ago. They do not admire representative institutions now as much as they once did. Gentlemen, you expected to become members of Parliament last Tuesday, but your expectations were not realized. You thought you ought to be elected, but the majority of the electors thought differently. It was just a simple difference of opinion, you know. The real cause of your trouble is that you had not enough of votes to send you to Parliament. You are elected to stay at home. Well, be thankful you have a home to stay in. Many a good man hasn't. Draw consolation from the source that ministers sometimes draw when they don't get a call—assume that the people are not sufficiently educated to appreciate your ability.

Compliments of the season to all readers, and many happy returns.

#### ANOTHER GENERAL ELECTION.

Mr. A, who is an active man in the Church, meets Mr. B, a very keen politician, and the following dialogue may be supposed to have taken place:

Mr. A.—Good morning, Mr. B. I suppose you are glad the election is over.

Mr. B.—Well, yes, rather. Pretty hard work electioneering for weeks at a time. The municipal elections, coming immediately after the Provincial contest, kept us pretty busy.

Mr. A.—I suppose you took an active part in both.

Mr. B.—You're right, I did. Before the contest came on I made up my mind I would not spend time and money in the contest, but when the fight became hot my resolution went to the winds, and I sailed in as brisk as ever.

Mr. A.—I suppose you spent a good deal of time in one way or another since the contest began?

Mr. B.—Oh, yes; a good deal. Sometimes I felt a little guilty at spending so much time at this season of the year; but then, you know, when a fellow once gets fairly in he has to go through, and do his share.

Mr. A.—You were a member of some committees I suppose?

Mr. B.—Oh, yes; I was a member of our ward committee, and also of one or two other committees.

Mr. A.—These committees met often, I suppose?

Mr. B.—Nearly every night. At first they did not

meet so often; but when it came near polling day they met nearly every evening. Some evenings I had two committee meetings.

Mr. A.—When the Provincial elections were over you began work at the municipal elections?

Mr. B.—Oh, yes; I kept right on, and worked more or less until the municipal elections were over.

Mr. A.—So, according to your own showing, Mr. B, you have been giving a good deal of time to elections for the last month?

Mr. B.—A good deal.

Mr. A.—And some money too, I suppose?

Mr. B.—You're right. Can't do much at elections without money. Legitimate expenses, you know.

Mr. A.—I suppose you are aware that another general election is near?

Mr. B.—No, I don't think so. I don't believe Sir John will bring on the Dominion elections just now. I think there will be another session.

Mr. A.—Oh, Mr. B.! Your head is too full of politics. I was not referring to the Dominion elections?

Mr. B.—What were you referring to?

Mr. A.—I was referring to the election of managers and other office-bearers at our congregational meeting.

Mr. B.—Congregational meeting, eh! Congregational meeting! When does that take place?

Mr. A.—Next week. Didn't you hear our minister give the intimation yesterday?

Mr. B.—Well, no; I wasn't out yesterday. Had a bad cold, and lay over for repairs.

Mr. A.—Our congregational meeting takes place next week, and we have to elect managers and other office-bearers for next year.

Mr. B.—Managers—yes—er—um—er—yes—managers. Are the old managers dead, or did they resign, or what?

Mr. A.—I am sorry to see that you are not so familiar with Church affairs as you are with politics.

Don't you know that we elect managers every year at the annual congregational meeting to take charge of the business affairs of the congregation?

Mr. B.—Yes, certainly I do; but, that is to say, I haven't been giving much attention to congregational affairs lately.

Mr. A.—Sorry to hear it. Don't you think that congregational affairs are as important as political or municipal affairs?

Mr. B.—Well—yes—um—er—'spose they are.

Mr. A.—Come now, Mr. B, honestly, don't you think that the affairs of the congregation to which you belong, and to which your family belong—the affairs of the Church in which you hear the Gospel—in which you hear nearly all you ever do hear of God and heaven, and your immortal soul, are as important to you and your family as the affairs of the Local Legislature?

Mr. B.—Well, yes, I suppose they are.

Mr. A.—And don't you think that the affairs of the



Sabbath school in which your children receive all or nearly all the training they get in Bible truth are as important as municipal affairs? Are sidewalks and street improvements and gaslight and such things more important than the morals and souls of your children?

Mr. B.—Certainly not.

Mr. A.—And do you think that the business of the Church in which you and your family worship God, and the business of the Sabbath school in which your children are being trained, can take care of itself if no one pays any attention to it?

Mr. B.—Certainly not. A Church cannot run itself. Nor can a Sabbath school. Somebody must attend to such things.

Mr. A.—Now, Mr. B., just look at your own case. You have just acknowledged that you have been electioneering for over a month. You have taken an active interest in the political and municipal elections. You have spent both time and money in helping your friends. How much money you spent no one knows but yourself, but I venture to guess that you have spent more money on politics during the last month than you have given for Church purposes during the last year, and more time than you have spent in Church work all your life.

Mr. B.—Wouldn't like to say.

Mr. A.—Now, Mr. B., I ask you is this right? I have no quarrel with a man for taking an interest in political and municipal affairs. That is right. We want this Province and all its municipalities well governed. But do you think it is right for a man to give all his time and spare cash to politics, and neglect his Church? How long would the Local Parliament and the Town Council keep the country from going to destruction if there were no Churches in it? Do members of Parliament and councillors help you when you and your family are in trouble? Do they pray with your dying, and bury your dead? Honestly, now, are there not many things which the Church of God and the Church alone can do for you and yours, and yet you confess that though you have spent a month of time and much money electioneering, you don't even know that your own congregational meeting will soon be held!

Mr. B.—I am ashamed of myself, and will try to take more interest in Church affairs in future.—*Knoxonian, in The Canada Presbyterian.*

In prosecuting the work in the Province of Quebec the Salvation Army encountered the opposition of the mob. This was effectually checked by the strict application of law. Now they have to encounter another form of opposition. Cardinal Taschereau issued a letter which was read in the Roman Catholic Churches, forbidding all Catholics, under pain of committing mortal sin, to attend the Salvation Army services, and enjoining upon them to purchase or accept no more of the Army's devotional publications, and to commit to the flames all such publications as they may already have in their possession.

## Correspondence.

### MR. HALL'S LETTER.

(FROM ENGLAND)—NO. 4.

DEAR EDITOR,—Before this communication reaches your readers we will have landed on the shores of a new year; let us devoutly pray that we may find rest and blessing in all the journey through the unknown land. Every bit of news that reaches me from your side of the water is interesting, though some of it has been very sad. What changes have even three months brought about! Friends from whom we parted have since been called up higher, and we shall meet them no more in this changing sphere. Others have crossed the old ocean to give their services to God and humanity under different conditions. These we will greatly miss in private and in public, in the days that are to come. But

God buries His workmen  
And carries on His work.

It is our duty to toil on in faith. We are not responsible for results—only for work. The longer I am engaged in hard service for the Master, the more I love it. It is surely an honour to be called to the post of danger and of difficulty in His service. The rest and the reward will come by and by to each of us, as it has come to our revered Dr. Wilkes.

I am still in the North of England, but I expect to finish here next Sunday. Since I wrote you last I have been in

SALTAIRE,

a suburb of Bradford. Here there is a very fine Congregational Church, built by the late Sir Titus Salt, after whom the place is named. The style of architecture is Italian, massive and grand, both exterior and within, having a charming peal of bells—the first Nonconformist place of worship I have visited having the music in the tower. The service is as elaborate as the building, a ritual, which is principally chanted or sung. The acoustic properties of the building are not good. I had to talk at about half my usual speed to be heard. The Rev. J. A. Hamilton is pastor—a small man with a big brain, and, I think, a large heart. Last year was the first time this church put the Colonial Society among the objects of its support. I was rejoiced to find so much interest manifested in our work. I was the first deputation, and from what several of the friends said to me, I think a more liberal support will be given in future. One lady told me she had not heard of the society before. I find in many places the contributors to missions do not distinguish between London, Continental and Colonial missions. The Colonial is the least known, and the last thought of, in almost every place. The same Sunday I visited

## ECCLESHILL,

another Bradford suburb. Here I addressed a large Sabbath school. The church is one of the early landmarks of the place—old style, but comfortable. There was a good congregation, and though there was not any announcement for a collection, a substantial one was made at the doors as the congregation was retiring. This, with the promise of subscriptions, was a very good beginning. The Rev. W. Manning is the pastor—a young man of promise and considerable ability.

Next day I met the Ministerial Association of Bradford District, and laid some facts before them in regard to our work in Canada. I invited them all to come over to the North-West, and help us to plant Congregational Churches in that great country. There were no volunteers. I have had numerous communications from men wishing for various reasons to go out to Canada as missionaries. One or two, I think, have the necessary qualifications.

## DEWSBURY.

There are four or five churches in this town. They united in a public missionary meeting, but storm and rain and various other circumstances combined to make our gathering small. The Rev. Gilbert MacCallum, a noble Scotchman, and one of the nine students who long ago were turned out of our Glasgow Theological Seminary for heresy (?), the Rev. A. A. Ramsay, an Irishman whom I have known from youth, the Rev. Henry Sturk, an Englishman, and an earnest premillennialist, took part in the meeting. It was hearty and cordial, and the churches will in future consider the claims of this country. The same week I lectured in Mr. Sturt's church, Ebenezer.

## HUDDERSFIELD.

Four churches combined to have a Colonial Missionary meeting. The evening was unusually severe; the rain came down in torrents, and the wind blew almost a hurricane. This night the Channel was swept by a fearful gale, and two lifeboats, with their crews were upset and lost near Southport. We had a fair attendance. Rev. Dr. Bruce, of Highfield Church; Rev. Mr. Antliff, in whose church the meeting was held, Ramsden Street; Rev. Mr. Scurra and Rev. Mr. Phillips, Hillhouse, all took part in the meeting. I was the guest of Rev. S. R. Antliff, brother of the distinguished Methodist divine of that name in Montreal. Huddersfield has five Congregational Churches. From only one of them, Dr. Bruce's, has the society received even a few subscriptions; yet from this neighbourhood, as from almost every other I have visited, they have friends in one or other of our colonies. But the people have no knowledge of the necessities of these new countries; and there seems to be no chance of getting them informed.

## HALIFAX.

This is a Congregational stronghold. The churches are large, some of them really gorgeous; immense congregations, and much wealth. Yet only two churches out of the five contribute to our society, and they less than £15 a year, all told. The great firm of Crossly Brothers is here, and they are among the most liberal supporters of Congregational institutions. Edward Crossly, Esq., M.P., has recently been made chairman of the English Congregational Chapel Building Society.

I spent a Sunday in this town, addressing a large congregation in the morning in Park Church, of which Rev. W. Bailey is pastor. The service is very interesting, and the singing a specialty. In the afternoon I had a mass meeting of Sunday school children and teachers in Starman Church, of which Rev. Keith Walden is pastor; and at night in Square Church, where the late Rev. Enoch Miller, D.D., was pastor for so many years, and of which the Rev. E. A. Lawrence is the esteemed pastor at present. This was the wettest of wet days in England; such a day would have completely washed out Canadian congregations, but they were very good in all the places I have named. There were about 1,000 children and teachers in the afternoon, though it poured all the day. I heard at the Square Church of the visit of the late Dr. Wilkes during the past summer. His earnest words made a deep impression, and his unexpected death has given emphasis to what he said on the occasion. He is well remembered here, as in many other places which he visited so recently. I visited the Crossly Works, and had a pleasant interview with Mr. Edward Crossly, M.P., who has promised to consider the claims of our society, and give us assistance. Others testified their interest in the work in a practical way, and I believe Halifax will do better for us in future. One more Sunday and a couple of week evening lectures will finish Yorkshire, or at least my present visit and work. Then I expect to spend Christmas Day in Old Ireland, and return to London for New Year, pursuing my work in various parts of the South for the next three months, and finishing at Liverpool somewhere about the end of March, I hope. We have had very little taste of winter as yet—just a few showers of snow, and three or four nights of frost; on the whole, pleasant weather. My work becomes more agreeable as I get acquainted with the people. A series of letters in the *Christian World* gives me an introduction to many whom I cannot reach in any other way. That widely read paper—perhaps the most widely read of any journal in England—has been placed at my service by the estimable proprietor, Mr. Clarke, and I have availed myself of his generous offer to write a weekly letter on "Congregationalism in the Colonies." Hitherto I have written chiefly on Cana-

da, its extent, resources, climate, population, educational advantages and religious needs, especially the needs of the North-West. I believe that my lectures, which are of a similar character, as well as these letters, will result in thousands seeking homes for themselves and their families in our great North-West and British Columbia. So be it! There is room for millions. Only we do not wish them to come to this country, and be destitute of religious teaching; nor do we desire to see our people drifting off to other denominations, as has been too often the case in the past, because there were no churches of their own. Hence we must labour to extend our missionary operations in the vast Provinces and Territories in the West and North-West. I am determined to do my utmost to forward the work. Will the friends who have written me from various parts of Canada be patient with me if I do not promptly reply to their welcome communications. Lecturing almost daily, and conducting a considerable correspondence arising out of my work here, together with the other writing referred to, leaves very little time for friendly correspondence. But of Canada I can truly say,

Where'er I go, whatever land I see,  
My heart untrammelled fondly turns to thee.

Very truly yours, THOS. HALL.  
*Memorial Hall, Farringdon Street, London.*

MR. EDITOR,—The following resolution, which was adopted at a meeting of the Board held on December 16, has an historical interest and value, and hence I venture to ask you to give it a place in your next number, if convenient. Yours very truly,

GEORGE CORNISH.

The Board of Directors of the Congregational College of British North America, in recording the death on November 17, of their venerable colleague, Rev. Henry Wilkes, D.D., L.L.D., also desire to place on their minutes an outline of his services to the cause of ministerial education among the Canadian Congregational Churches. When Dr. Wilkes went to Glasgow in 1828, to prosecute his own studies, he had also in view the making of some provision for the education of other young men offering themselves for the work of the ministry, but who could not cross the sea. A Canada Education and Home Missionary Society had been formed in Montreal in 1826, by members of the Independent, Presbyterian and Baptist Churches, and he was one of its directors. While he was in Scotland, the Rev. John Smith, A.M., was engaged by him to come to Canada, and take charge of the educational work of this society, and Mr. Wilkes collected a number of valuable books for a library. The union society, however, did not continue long in existence; but the books, left in our friend's care, are on the shelves of our library.

In addition to the institution founded in Upper Canada in 1838, under Rev. A. Lillie, it was in 1842 deemed advisable to establish a "Congregational Institute of Eastern Canada," at Montreal; and Rev. J.

J. Carruthers and Rev. C. H. Wilkes were chosen professors in the same. Financial and other considerations led to the closing of the Institute in 1846, and the transfer of its students to Toronto. In the year 1860, the College was formally designated the Congregational College of British North America; and at the annual meeting of the constituency, held in this city, in 1863, it was decided to remove the College to Montreal the following year; which decision was reconsidered and re-affirmed at the annual meeting, held in Brantford, in 1864, whereupon the removal was made, and Dr. Wilkes was chosen Professor of Homiletics and Pastoral Theology. On the death of Dr. Lillie, in 1869, he was chosen Principal, and the departments of Theology and Church History were added to his former subjects, and he was installed into his office at the annual meeting in 1870. The report of 1881 included the resignation of the Principalship by Dr. Wilkes, on account of his advanced age and growing infirmity, and the resignation was accepted; but he was requested to remain in office for another year, which arrangement was continued for a second year. In 1883, on the election of Dr. Stevenson as Principal, Dr. Wilkes was requested to continue as Professor of Systematic Theology and Old Testament Introduction. In 1884 he resumed, by request, his lectures on Church History. Besides his labours in the classroom, Dr. Wilkes rendered great and permanent service to the College as a member of the Board for the past twenty-two years, and as pastor of Zion Church, and as one of the founders of the Colonial Missionary Society, London. As treasurer of the Endowment Fund, he did a most important work in providing for the permanent maintenance of the College. Not only was the inception of that fund due to his persistent advocacy, but most of the contributions, which would not have been given to another, were secured by his personal influence or application. By the death of Dr. Wilkes the College has lost one of its most faithful and steadfast friends, and his presence as a member of this Board will be sorely missed. The Directors are thankful to have enjoyed his co-operation to such an advanced period of life, and they will hold his character and his work in lasting remembrance. In all the annals of the Congregational College the name of Dr. Wilkes must ever hold a place of conspicuous honour.

The Board also beg to convey to the widow and family of their deceased colleague the assurance of their profound sympathy and condolence with them in a bereavement which falls on his household with the heaviest weight. May the God of all consolation sustain the widow and the fatherless.

*Montreal, December 16, 1886.*

MR. EDITOR,—Now that my INDEPENDENT is coming regularly to me, I am more interested in its departments. Sometimes your editorials soften and mellow me, as your first did in the last issue; sometimes they make me sad and desponding, as your quotation from "Words and Weapons," about great big churches in the States, in which, it is said, there is life; but to the novice, say a Salvation Army man, it is dead. But, sir, you sometimes ruffle me; you don't always write to please me, as for instance on

page 338, second column. I infer from that article that we in Canada have no business to discuss here any subjects of controversy in the Old Country or elsewhere, outside of Canada. Is that so? We who breathe the invigorating air of freedom, must not we know, think and feel for our "brotherhood" who are struggling for such liberty? We cannot "down." The very stones would cry out. Our Congregational ancestors were always foremost in the fight for right, and the same royal blood courses in our veins, and there are some in this land who have seen the smoke and smelt the fire of such conflicts. We must sympathize and we must speak for the freedom that is man's inalienable right. Is not the truth of that little hymn sweet and true, which I suppose has not faded from your memory?

Little deeds of kindness, little words of love,  
Make this home an Eden, like to that above.

The brotherhood of freemen, all the world over, did "weigh more than a feather," during that awful contest between freedom and slavery to the south of us.

Why condemn party in politics? How many good things has party given us? Why do [many pulpits and many of the religious press deplore the evils of party, and pass by on the other side the monstrous corruptions to partisans, and the reeking immoralities in high places? Many laymen put those interrogatories.

SUBSCRIBER.

December, 1886.

[We always welcome kindly criticism. We welcome the above, only how has our friend read us? We did not condemn party, but the *bitterness* of party *strife*; nor do we deny the *manly* utterance of opinion regarding burning questions of our native land, but *passionate* appeals to *prejudice* and *hatred*. We deprecate too the party spirit for party, not for principle's sake; and we desiderate men who can rise to an occasion, whose allegiance is to righteousness and to God. Read us again, dear subscriber, now that the elections are over.—ED.]

MR. EDITOR,—Allow me to draw the attention of the readers of THE INDEPENDENT to some real and apparent errors in the statistical tables of our Year Book. A word of explanation may make matters clear. On page 32 read, "Totals for all purposes," instead of "General benevolent purposes." Moreover, by comparing the general summary on pages 31 and 32 with the grand totals on pages 26 and 22, it will be noticed at once that the different aggregates do not agree. Two or three churches reported at so late a date that it was impossible to include their items in the grand totals in the general statistical tables. The printer had no room for added grand totals, so the aggregates on pages 26 and 22 contain a few items less than we could wish. The general summary, however, contains the complete report. Trusting this notice may explain what otherwise must appear very puzzling, I remain, yours truly,

G. ROBERTSON, S.S.

## Mission Notes.

### THE GOSPEL IN JAPAN.

The progress of the Gospel in the South Sea Islands is generally regarded as one of the most striking triumphs of modern missionary enterprise. The complete change in the beliefs, social habits and customs, the exemplary Christian lives of the converts, and the liberality and zeal with which they maintain ordinances among themselves, attest the reality and genuineness of their faith. No less does the present condition of these islands evidence the transforming power of the Gospel of Christ. In another part of the world a like remarkable movement in favour of the Gospel is visible in these days. The rapid growth of Christianity in Japan is simply marvellous. Within the last few years thousands have embraced the Gospel of Jesus Christ, and many of them are zealous and earnest in the work of making known the way of salvation to their fellow-countrymen. The various Christian Churches, Presbyterian among the rest, are employed in the good work, with the most encouraging results. The work goes on with a unanimity of spirit and purpose that must be cheering to all who pray that the watchmen on Zion's towers may see eye to eye.

The immediate want in Japan is a large accession of men and women qualified to take part in the work of the Gospel. It is not so long since the missionaries of the cross in Japan had to encounter, in addition to the indifference of the people, the active opposition of those in authority, and the bitter hostility of the interested upholders of the native religions. With the exception of the latter all is now changed. Everywhere throughout the island a keen interest is manifested by the people. They are eager to hear the message of salvation. Converts by the hundred are coming in. The erewhile opposing authorities are friendly to the spread of the Gospel. Everywhere there is an open door for the missionary to enter. Now, although the Buddhist and other priests are no more friendly than before, yet they receive so little sympathy in their opposition that they are less violent than formerly.

The friends of Christian truth in Japan, both foreign and native, are deeply concerned at the present time. The conditions for the successful spread of the Gospel there were never before so favourable; in the future they may not be so favourable as now; therefore they are anxious that the present opportunity may be embraced by the Christian Churches of Europe and America to carry on the work with all the energy they can command for the complete Christianization of the Japanese Empire. Rikizo Nakashima, a Japanese student in theology at Yale College, in a recent communication to a New York contemporary, gives an account of the opening of a

new mission school in Sendai, one of the largest and most important cities in Northern Japan. Sendai is the chief town in a large, populous and prosperous province, and the influence this new mission school is fitted to exert is unquestionably great. At the opening of this school three months ago there were more than 130 students enrolled at once, and many more were anxious to enter, but the resources of the institution being taxed to the utmost, no more could be admitted. The principal people in the city are anxious to have their sons educated there, and are contributing to the support of the school. With the exception of the maintenance of two or three missionary teachers, all the expenses of the school are provided for by the people themselves.

This recently opened school is conducted on Christian principles. It is opened in the morning with the reading of the Scriptures and prayer, and the truths of Christianity form part of the daily course of instruction. This Japanese student at Yale recalls how different in these respects matters were only ten years ago, when mission schools at Kiyoto were first opened. Scarcely a dozen students sought to be enrolled at that time. The Government authorities prohibited the reading of the Bible in the school, and Christian instruction was forbidden. Students desirous of learning the truths of Christianity had to repair to the homes of the missionaries, where they were gladly welcomed. Great and beneficent is the change that in God's good providence has been wrought.

The communication of the Japanese student closes with an expression of opinion which he assures us is shared by many of his friends. It is one which in the main was also expressed by one of the most devoted of modern Christian missionaries, Dr. Alexander Duff, and commends itself to many. It is that the success of the Gospel in foreign lands is in the first instance mainly dependent on educational work. The aim should be that a native ministry, which is best fitted for the work of evangelization, should be trained and equipped as speedily as possible. This is claimed to be specially applicable to the circumstances of Japan. It is what all sections of the Christian Church are striving for, and they are appealing earnestly to the British and American Churches for Christian men and women who are apt to teach, and for increased means to carry forward this most promising mission field in the world.—*Canada Presbyterian.*

#### AN ANECDOTE OF DR. MOFFATT.

The following instructive anecdote was told by the late Rev. Robert Moffatt, D.D., at one of the London Missionary Society meetings :

He and his companions had travelled in the interior all day and night, weary and without food. They

approached a village inhabited by the Coraumas, who were accustomed to bloodshed and rapine. An individual who met them warned them against entering the village ; they would do so at their peril. He pointed them to the heights beyond the town where he said they could sleep for the night. We tied about us the fasting girdle to prevent the gnawing of hunger. We looked at each other, for we were hungry and thirsty and fatigued beyond measure. At last an individual came. We asked for water. It was refused. I offered two or three buttons remaining on my jacket for a little milk. It was refused with scorn, it was evident that something was brewing in the minds of the people, and we had good reason to be alarmed. We lifted up our hearts to God. There we sat ; and as we gazed saw a woman descend from the heights. She approached with a vessel in her hand and a bundle of wood. The vessel contained milk. Having set them down she immediately retired, and shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown any kindness ; but she answered not a word. I again asked her to tell to whom we were indebted, and after repeating the question three or four times, she replied : " I know whose servants you are, and I love Him who hath told me, ' He that giveth a cup of cold water to one of My disciples, shall in no wise lose his reward.' " Her words seemed to glow, while she wept profusely to see one of the servants of Christ. On inquiring into her history I found she was a solitary lamp burning in that village. I asked her to tell me how she had kept the light of God alive in her soul. She drew from her bosom a Testament, and, holding it up, said : " That is the fountain from which I drink—that is the oil which keeps my lamp burning in this dark place ! " I looked at the book ; it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by a missionary when she left school ; and it was that book that was the means of her conversion, and had kept alive her piety, without any teaching, save that of the Holy Ghost, or any Christian fellowship except communion with God. " He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

#### ASIATIC TURKEY.

The Rev. R. Chambers, formerly of Whitchy, now of Erzerum, has written an interesting letter to the Rev. D. M. Gordon, Winnipeg, from which the following are extracts :

The parties on whose behalf I originally wrote you are entirely unable to scrape up passage money. The old father—about seventy years old—in despair started

off to Constantinople to try to get work. Friends, however, followed him and brought him back, considering that his project was a crazy one. He was actually imprisoned this year because of his inability to raise 80 cents as part payment of taxes. And yet he has always been and is still one of the most respectable and honoured of the Christians of this district. He is our oldest Protestant, and our work in that district owes more under God to him than to any other half dozen men there. His tale of persecutions borne for "farmasonism," as they call Protestantism here, would fill a not uninteresting chapter in the "Tales of the Covenanters." I spent a whole month in that district this summer. I collected together our four helpers there during the month of July, and gave them lessons in theology, sermonizing, English commentary and Bible introduction. I enjoyed it greatly, and the students seemed to be greatly benefited. On Sunday I circulated through the district, and became more intimately acquainted than ever before with the condition of the people. They are a most industrious, hard-working people, being in their fields with the rising sun, and do not return to their homes until after sunset. Their food is mostly bread and a crude kind of cheese. Their garments—Sunday and Saturday the same—look as though the wearer had been well tarred and then plunged into a rag bag. Every one who has any credit is heavily in debt. Wheat, for lack of means of transportation, is, in that district, 18 cents per bushel. Circassians (robbers and cut-throats)—emigrated from the Caucasus—loan money at from sixty to 300 per cent. per annum, and men are compelled to borrow in order to pay their taxes. These Circassians collect their dues on time at the edge of the sword. In case the debtor fail to raise the money by selling his ox, or cow, or sheep, or bed—house furniture there is almost literally none—the creditor takes him into a species of slavery until the debt is paid by labour—the wife and dependents being left to beg. One village this year, in utter despair, carried the title deeds of their lands, along with their oxen and sheep, to the seat of government, and said to their pitiless rulers: "Take what we have, and pay the taxes yourselves, we can do no more." Last summer Koordish bands, some of them in the employ of Government officials, roamed the country, and robberies were of nightly occurrence. I sat up in my tent one night till after midnight with my gun and cartridges in my hands, awaiting an attack. But the Koords had come for the village sheep, and as I had called the shepherd with his flock to my vicinity, and had also called out a band of villagers to act on the defensive, the Koords thought it wise not to attack. The Koords were all armed with Martini-Henry rifles, and had plenty of ammunition. The Christian villagers are not allowed to possess a gun of any sort except old flint locks,

which they quite possibly inherit from Togamah, or, more likely, Tubal-Cain. It is a crime also for them to buy or sell powder. On the whole I think this the most viciously governed country on the face of the earth. I myself, during my short stay in that place (meek and forbearing as missionaries always must be, and I always try to be), got into a hand to hand fight with a captain and two or three soldiers, in which fight I used my loaded English riding whip on the captain's head, and got a handful of my beard pulled out. One soldier put a cartridge in his rifle, and was about to shoot me, but was prevented. How the blood of one who has had a taste of liberty boils in this land! Were I a native Christian of this land, I would certainly follow the example of the outlaw David. God be praised for the picture of that noble outlaw which the Bible, most just of all books, blesses the world with!

The following, from the *Missionary Herald*, will have a melancholy interest for us now: Many hearts, the world around, will be saddened by the sore affliction of the West Central African Mission, in the death of Mrs. Clara Wilke Currie, which occurred in Bailundu, September 24, 1886. Mrs. Currie, a niece of the late Rev. Dr. Henry Wilkes, of Montreal, was the only daughter of James and Matilda Wilkes, of Brantford, Ontario, Canada, where she was born February 14, 1857. She was married March 11, 1886, to Rev. Walter T. Currie, and sailed with him and Mr. and Mrs. Fay from Boston the same month. It was a sudden sickness, in no way connected with the climate, which took her from her stricken husband, from the associates who already loved her tenderly, and from the work to which she had given her life. The missionaries, who had written home expressions of their warmest satisfaction with this new helper, the "sweet, lovable and gentle lady," now mourn deeply for themselves, as well as for her husband and for the mission. Thoroughly educated and heartily consecrated, cheerfully leaving the comforts and luxuries of home for Christ's sake, she seemed to have every prospect of a long life of usefulness. We can only humble ourselves under this deep disappointment of man's hopes, praying with all prayer that the bereaved parents and husband may be comforted and upheld by the almighty hand of God. May the mission too be strengthened by the redoubled faith and prayer and sympathy of all who love the Lord.

Her sickness was short, but full of suffering. Messrs. Saunders and Fay with their wives had gone on to Bihe some three weeks before, so that Mr. and Mrs. Stover were the only Americans with Mr. Currie at the time of his wife's sickness and death. The casket in which the precious remains were buried was made and fitted by their hands, and the king gave

permission for the burial in peace. Of the service, Mr. Stover writes :—

“The children came in softly and sadly, and looked once more on the face of her whom they had learned to love even in so short a time. We then had a simple service, consisting of singing, reading, prayer and a few words to the children. After this six of the lads carried the precious casket, and gently lowered it to its last resting-place as solemnly and decorously as if, instead of witnessing a Christian burial for the first time, they had all their lives been accustomed to such things.”

Mrs. Currie was buried by the side of Mr. Bagster on the mission premises. The friends of the mission will not fail to remember in their prayers the afflicted husband, and the mission from which such a highly esteemed member has been taken.

#### THE PEOPLE.—THE KING.

The same mail which brought these sad tidings brought also a letter written by Mr. Currie some two weeks before his wife's sickness began. We give the following extracts :—

“My impression of the people is very good. They are intelligent, modest, and models of generosity and good nature. It will take more time, however, to uproot their superstitions, and lead them away from their present errors to a saving knowledge of the truth as it is in Jesus; but the work is not an impossible one to us if led by the wisdom and strengthened by the power of God. Indeed it is a work bright with hope and pregnant with promise of a glorious issue.

“A short time ago in company with Mr. Stover, I paid a visit to the king. Seated on a rock at the door of a large hut, he received us, shook hands with us, and afterward in his little speech, declared that I should be well treated. He renewed his promise previously made that we ‘would not have to pay tribute.’ To me the king, far from being an ill-disposed man, appears to be possessed of a large measure of homely good sense, and a desire to act for the welfare of his people.

“The royal hunt took place a few days ago. The king and all his court were present. An invitation to take part in it was extended to me. On account of the home duties I was unable to do so. The hunt was cut short, and wailing took its place on account of the sudden death of one of the old men in our neighbouring village. After demonstrations of grief resembling in character a ‘wake,’ and lasting four days and nights, the old man's body was buried. On the day of the funeral the old man's son was charged with having caused his father's death by witchcraft. Some say because he was ill liked and was considered wealthy. However that may be, the son has to stand his trial, and will either be heavily fined or deprived of his life.”

No letters came from the Sanderses and Fays, who left Bailundu, August 27, for Bihe; Mr. Stover reports that they reached Bihe in three days, and it was not expected that further news could come from them for a week or two after the mail left.

## News of the Churches.

COBOURG.—The church here has recently united with the other churches of the town in a series of evangelistic services, carried on under the leadership of Rev. Messrs. Hunter and Crossley. The meetings were largely attended, most instructive, and likely to be followed by very cheering results. Steps have been taken lately to reduce the church debt, and it is likely that about one-half of the \$2,000 mortgage on the enlarged church building will be removed.

COLDSPRINGS.—The friends in this church are looking forward to the erection of a school room, and the newly organized Ladies' Aid cleared over \$100 at a sale recently, with that object in view. At the last monthly meeting of the Foreign Missionary Society, it was moved by Mr. R. McMann, seconded by Mr. R. McBride, and carried: “That this society has heard with deep regret of the death of Mrs. Currie, the devoted and beloved wife of our missionary in West Central Africa, and desires to express its profound sympathy with Mr. Currie and the sorrowing parents in this their terrible bereavement.”

DURHAM.—The annual Sabbath school Christmas tree entertainment was held on Wednesday evening, December 29. The church was filled to overflowing with an appreciative audience. Beautiful mottoes and shields, showing artistic taste, adorned the walls. In this department special credit is due to Mr. George Miller for his time given, and taste displayed in the several mottoes, etc. After an excellent tea, provided by the ladies of the church, the Sabbath school gave a choice entertainment. Short and appropriate addresses were given by Messrs. Gerrie, Lee and the pastor. The well-laden Christmas tree gladdened the hearts of both giver and receiver. Proceeds, about \$45.

FOREST.—Mr. W. H. N. Shannon preached his farewell sermons in this field on the last Sabbath of December, and removed on New Year's Day to his new field of labour, Maple Rapids and East Fulton, Michigan. We trust that our brother may be abundantly blessed in his new field of labour.

MANILA.—Rev. George Whyte preached his farewell sermon to this church on the 9th inst. Before leaving the friends gathered in a farewell conversation, and bore testimony of their esteem for Mr. and Mrs. Whyte, with kindly words and a purse of \$50. We trust that our brother may soon find a field of labour where his energy and zeal may find a blessing and still more abounding success.

MELBOURNE.—On December 16, the Ladies' Aid of this church held a bazaar, tea and concert in the Town Hall, Richmond. The bazaar tables were laden with beautiful and useful articles. In the evening a most successful concert was held, the hall being well filled, and the entertainment all that could be desired. Proceeds, over \$150. The Christmas tree entertainment of the Sabbath school was held on December 30. The large audience was entertained by the school, and addresses were given by Mr. J. P. Gerrie and Mr. Wilberforce Lee, students of the Congregational College. Quite a missionary spirit is growing among the children of the school. The first Sunday in every month is called Missionary Sabbath, and the collections of that day are devoted to missions. We are hopeful for the future, and look for a work of grace among the young. The school begins its new year with a surplus of about \$30. On the evening of the anniversary it voted \$21 toward missions. Mr. Alexander McDonald, who has been Sabbath school superintendent for a number of years, has been re-appointed. The work of the Lord in this field, as well as in Durham, is not without elements of hope. Many kind remembrances found their way to the parsonage during the holidays.

MONTREAL EMMANUEL.—We hear that this church is calling Dr. Smith Baker, of Lowell, Mass. Dr. Baker has been in his present charge for fifteen years, and stands deservedly high in general estimation. The stipend offered is \$4,000.

SARNIA.—This church has called our esteemed brother, Mr. R. K. Black. The call has not yet been accepted, but if sufficient outside encouragement is received to remove the pressing financial obligations resting upon the building, we anticipate a happy and hopeful settlement. Mr. Black has already received encouragement in Montreal, and from some of the Eastern churches.

TORONTO BOND STREET.—Over five hundred members, we hear, sat down at the Lord's table in this church on the morning of the first Sabbath of the New Year.

WINNIPEG.—The following item appears in some of the sécular papers: "The pastor of the Congregational Church at Winnipeg, Rev. J. B. Silcox, and the trustees, Messrs. G. Mortimer and Robert Waugh, have resigned. The church has been dissolved." This is not, as we understand it, an extinction of our cause there, or of Mr. Silcox's ministry. Circumstances outside ordinary church lines have called for the step. The great work will, we trust, go on.

#### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Subscriptions received since last acknowledgment: Richmond and Melbourne, \$10; Rev. Thomas Baker,

Hamilton, \$25; Bowmanville, \$6.76; Barrie, \$4.68; Toronto Zion, \$9; Chebogue, N. S., \$9.50. Debt Fund: Warwick, \$8; Toronto, Western, \$25.40; Belwood, \$11; Cobourg, \$25; Coldsprings, \$25; Emmanuel Sabbath School, \$15; Kingston Bethel, \$50; Garafraxa, \$13.15; Brockville, \$10; Kincardine, \$15; Keswick Ridge, \$5; Chebogue, 5; Baddeck, \$5.

B. W. ROBERTSON, *Treasurer.*

### Personal.

Our old friend, Rev. F. Wrigley, having accepted an unanimous call from the church at Washburn Wis., a thriving village of over two thousand inhabitants, has left Brodhead amid the regrets of the entire community there. We pray for our brother a prosperous and happy pastorate.

We had a pleasant visit from Mr. W. F. Wilmott, of Unionville, who has been modestly and earnestly pursuing his work. He is anxious for more work! After all, happy is the man who longs for labour in the vineyard of his Lord. We were glad to find our brother in good health, and to hear of his pleasant relations to his people.

The Fergus *Advocate* thus speaks of Mr. J. R. Black's probable removal to Barrie: "Mr. Black has spent a number of years in this field; his removal will be deeply regretted. He has been a faithful minister an ardent temperance worker, a kind and obliging neighbour. He will carry with him the best wishes of a large circle of friends should he make this change.

We have noticed lately Prof. K. N. Fenwick's name in frequent connection with Zion Church, Montreal. May we venture to hope that yet among old friends he should find a final place of restful work, and that his last years may be eminently his best ones?

We have received the list of results of the examinations at McGill College. Our students show a creditable record. The friend who sent it added these significant words, "None plucked." What eloquence in these words to those who feel their significance. We congratulate the boys; may they go on passing and to pass.

THE following, written by Miss Lorimer, of the Ladies' Missionary Society connected with the Free Church of Scotland, applies as well to the ladies' societies of this country as if it had been written for them: We have the workers ready and anxious to go, if we could send them. Our income is far below what it should be, and what it would be if only all our congregations would give, little or much, according to their means. We should then be able to have the happiness of responding to the applications. It is just the blessing and success which have attended the work that cause the need for increased supplies; and is not that a cheering state of matters? This is true woman's work, woman's mission to women, and in every congregation there are women whose duty and privilege it is thus to take part in it.



## Literary Notices.

THE *Congregationalist*, Rev. J. B. Rogers, B.A., editor. With this six penny monthly, which has so long been a standard-bearer of English Independency, is now to be incorporated the *British Quarterly*, which has failed, not in talent or power, but to obtain the support it merited. The *Congregationalist* will still be issued monthly, the price a shilling, and the publisher, T. Fisher Unwin, London, Eng. The new issue is promised for December 20, and will be called the *Congregational Review*.

THE FACTS RESPECTING INDIAN ADMINISTRATION IN THE NORTH-WEST. Issued by the Department of Indian Affairs.—It is one of the signs of the times that governments, even with large majorities at their back, find it wise to justify their course before the great public. The tract of 74 pp. bearing the above title is on our desk, and is intended as a justification of the Government in their treatment of the Indians in the North-West Territories. It certainly does bring evidence disproving much that political demagogues regale the itching ears with. There evidently must be extreme difficulty in dealing with the aborigines far away from the centre of authority, and governments must be judged in such cases rather by what they endeavour than by what they accomplish.

WE have received a prospectus of "An Algonquin Maiden," a romance of the early days of Upper Canada, under the joint authorship of G. Mercer Adam, of this city, and A. Ethelwyn Wetherald, of Fenwick, Ont. The object of this work is thus expressed: "French Canada has a literature rich in imaginative and historic interest; but English Canada, so far, has little or none. Sensitive of this reproach, and aware, at the same time, how rich are the materials for an historical romance in the chequered annals of Upper Canada, the authors of 'An Algonquin Maiden' have planned and wrought out a story which they are not without hope may prove of interest to more than Canadian readers." Mr. Adam would not put his name to any slovenly performance, and the name Wetherald is a guarantee of purity and truthfulness.

NEW VOLUME OF THE LIVING AGE.—With the first number in January, *Littell's Living Age* enters upon its one hundred and seventy-second volume. It is a magazine whose value constantly increases as the field of foreign periodical literature widens, and it has become fairly indispensable to the American reader, whose time and means do not allow for reading all the reviews. *Littell's Living Age* has the cream of the monthlies and quarterlies, and with it one can keep abreast of the day.

OUR LITTLE ONES for January is fresh and free as ever with its "Christmas Dinner Bell," "Turkey for One," and "New Year's Rhyme." The Russell Publishing Company, Boston.

HOME AND DUMB ANIMALS are two addresses, tender, manly, true, from our Montreal friend, Rev. S. Massey—pleas for cleanliness, affection, contentment and godliness. Mr. Massey's long acquaintance with city life in its needy forms enables him to speak with authority.

THE WILLARD TRACT DEPOSITORY, Toronto.—From this house we have received "The Prayer of

Faith," by Carrie F. Judd, a treatise on the faith cure, giving instances thereof. Neatly printed with paper covers, the first a pretty card. "What is Maranatha?" a simple dialogue on the Lord's coming; also the *Faithful Witness*, a semi-monthly paper, whose avowed platform is "Salvation by Christ, Separation to Christ, Patient Waiting for Christ." We are not in accord with faith cure and premillennial views as here advocated; yet we are free to say that we find the books and periodicals full of evangelical truth, and steadfast in maintaining the essentials of evangelical faith.

THE CHURCH AND THE COMMONWEALTH. By Dr. Wm. Cochrane. (Bradley, Garretson & Co., Brantford.)—This is a goodly volume of 560 pp., containing lectures and orations on questions of the day, biographical, national, social. The talented pastor of Zion Presbyterian Church has wonderful command of language, wide knowledge and sympathies, and discusses in his best style such topics as Capital and Labour, Amusements, the Covenanters, Luther, Carlyle, etc. The volume is hopeful, stimulating, instructive and full of interest.

THE *Pulpit Treasury* for January (E. B. Treat, New York) opens the year with a bright, solid array of contributions. Every department is filled with sterling matter. A view of the Madison Avenue Reformed Church, of which Dr. A. E. Kittredge is pastor, is given, and a brief sketch of his life. An Exegetical Comment by Prof. E. J. Wolf, D.D., and a Service for Parents by Dr. T. DeWitt Talnage, deserve attention. Dr. G. Draper has an excellent article on "The Good Earl." There are also other articles, by leading writers of the various denominations, on Subjects for Christian Meditation, Sermon Preparation, The Sister's Influence, The Effects of Prohibition, New Testimonies to Biblical Records, The Leader's Part in Prayer-meeting, and one by Dr. John Hall on Self-Preservation in the Church. The Editorials are on The Homes of Children, Bible Reading, Direct, Bold and Frank, Concentration, Co-operation, Continuance, The Closing Year.

THE *Homiletic Review* for January (Funk & Wagnalls, New York) is a fair promise of the good things promised for 1887. Dr. L. W. Bacon reviews and closes the discussion on "How the Ministry may Increase its Efficiency and Usefulness," in a characteristic paper. Dr. Howard Crosby, from his well-known standpoint, treats "Paul's Law of Charity as an Argument in Favour of Total Abstinence." "The Sunday Newspaper," by Dr. T. W. Chambers, is presented with wisdom and timeliness. Prof. J. O. Murray, of Princeton, gives a highly interesting paper on "Bunyan as an Allegorist and Preacher." "Ministers as Practical Business Men," are vindicated with spirit and solid argument by Dr. D. C. Eddy. Dr. A. T. Pierson has the initial paper of a new series entitled, "Gems and Curiosities from a Literary Cabinet." The article by Dr. Sherwood, one of the editors, entitled, "The Relation of the Church to the Enormous Growth of Our Cities," is startling in its presentation of facts and arguments, and deserves, and we doubt not will receive, special attention. All may not agree with him in his conclusions, but the subject and the manner in which it is here presented call for earnest consideration.

## Children's Corner.

### THE BOOK OF THE YEAR.

Of all the beautiful fancies  
That cluster about the year,  
Tiptoeing over the threshold  
When its earliest dawn is here,

The best is the simple legend  
Of a book for you and me,  
So fair that our guardian angels  
Desire its lines to see,

Is full of the brightest pictures,  
Of dream, and story, and rhyme,  
And the whole world wide together  
Turns only a page at a time.

Some of the leaves are dazzling  
With the feather-flakes of the snow ;  
Some of them thrill to the music  
Of the merriest winds that blow.

Some of them keep the secrets  
That make the roses sweet ;  
Some of them sway and rustle  
With the golden heaps of wheat.

I cannot begin to tell you  
Of the lovely things to be,  
In the wonderful year-book waiting,  
A gift for you and me.

And a thought most strange and solemn  
Is born upon my mind—  
On every page a column  
For ourselves we'll surely find.

Write what you may upon it,  
The record there will stay,  
Till the books of time are opened,  
In the court of the Judgment Day.

And should we not be careful  
Lest the words our fingers write  
Shall rise to shame our faces  
When we stand in the dear Lord's sight ?

And should we not remember  
To dread no thought of blame,  
If we sign each page that we finish  
With faith in the dear Lord's name ?

### HOW HE GOT HIS PLACE.

The young man who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion, who works for another establishment, is advanced very rapidly. The reason probably is that the less brilliant companion is

more faithful, and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity come a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident :

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone

The lad asked the usual question, "Can you give me anything to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well, and I'll give you 25 cents."

"All right, and thank you, sir," answered the young man and went below. As the store was about closing for the afternoon, he came upstairs and went to Mr. Stone.

"Ah, yes," said that gentleman somewhat hastily. "Piled the wood? Well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish it in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more about the affair till the next morning, when he chanced to be in the basement, and, recollecting the wood pile, glanced into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal-bin.

"Hullo," said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir, I know it," answered the lad, "but I saw this needed to be done, and I had rather work than not; but I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later, the young man presented himself, clean and well brushed, for his pay.

Mr Stone passed him his quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here,"—writing something on a slip of paper—"take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you \$6 a week to begin with. Do your work as well as you did that down stairs and—that's all," and Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and the superintendent to-day is the young man who began by piling kindlingwood for 25 cents. Faithfulness has been his motto. By it he has been advanced, step by step, and has not yet by any means reached the topmost round of success. He is sure to become a partner some day, either with his employer, or in some other business house.

#### ONLY A TRAP.

Over the newly-fallen snow walked Master Reynard the fox in the early light of a New Year's morning. He had been visiting some of the farmyards—he had his reasons for calling before the people were up—in the hope of securing a fowl for his New Year's dinner. But poultry was very high just then—quite beyond his limited resources, in fact—and, though he had no doubt that it would be lower later in the day, he could not afford to wait. So it was a very hungry pair of eyes that suddenly espied a treasure near the root of an old tree—a plump rabbit nicely frozen and apparently all ready to be carried home for a dinner.

"How lucky!" exclaimed Reynard. "Next to a tender chicken, a bit of rabbit is the very thing I should have chosen. Some hunter must have dropped him without knowing it. I never knew anything so fortunate as—stop a bit."

Reynard stepped back, and sharply eyed the tempting treasure trove.

"My mind misgives me that this is a little too fortunate. This isn't the sort of world, so far as my experience goes, where things that are worth having are lying around free-and-easy-like to be picked up without working for them; I have never found it so. It looks all right, but I am

suspicious of free lunches; they generally hide a trap;" and, with a parting sniff and a long backward look, the fox walked hungrily on.

A little later, that same New Year's morning, Martin Geary walked into the town. He had a little money to spend for his family, and he was resolved to do it wisely and well without wasting a penny of it. But as he was passing a saloon he paused on seeing it invitingly open, decorated with evergreens, and its windows placarded with "New Year's Compliments" and cordial invitations to "Step in for a Free Lunch."

"A free spread! Well, there's no harm in that, and I'll have that much good, seeing that it won't cost me anything," said Martin.

So he entered, and the free eating was followed by drinking that was not free until he no longer cared for the cost of anything, and was hilariously willing to treat all acquaintances while his money lasted. It was scant fare that reached the Geary family that day, and even that little was made more miserable by the condition of the man who brought it.

It was only the fox who had sense enough to keep out of a trap.

#### MY HAND IN HIS.

A little boy who came before the pastor to be received into the Church, was asked how he expected to lead a Christian life, and he sweetly replied, "I will put my hand in Jesus' hand, and I know He will lead me right." This is just the thing, my little ones, for us all to do, and if we did it, we should not so often stumble and fall. We are so apt to try to walk alone! But this we cannot do, in this dark world.

I called to see a dear friend lately, and she repeated to me a lovely poem in which these two lines occurred:

I'd rather walk with Him in the dark  
Than walk alone in the light.

And I assure you the former is far safer for us than the latter. He never lets us fall, if we hold His hand!

THE CANADIAN INDEPENDENT, Rev. J. Burton, B.D., Editor, will be published D. V. on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early, the news column will be kept open till the tenth and twenty-fifth of each month.

All communications, editorial, business, or otherwise, will be addressed simply "CANADIAN INDEPENDENT, Box 2648, Toronto."

# THE CENTURY

FOR 1886-87.

THE CENTURY is an illustrated monthly magazine, having a regular circulation of about two hundred thousand copies, often reaching and sometimes exceeding two hundred and twenty-five thousand. Chief among its many attractions for the coming year is a serial which has been in active preparation for sixteen years. It is a history of our own country in its most critical time, as set forth in

## THE LIFE OF LINCOLN,

By his Confidential Secretaries, John G. Nicolay and Col. John Hay.

This great work, begun with the sanction of President Lincoln, and continued under the authority of his son, the Hon. Robert T. Lincoln, is the only full and authoritative record of the life of Abraham Lincoln. Its authors were friends of Lincoln before his presidency; they were most intimately associated with him as private secretaries throughout his term of office, and to them were transferred, upon Lincoln's death, all his private papers. Here will be told the inside history of the Civil War and of President Lincoln's administration,—important details of which have hitherto remained unveiled, that they might first appear in his authentic history. By reason of the publication of this work,

### THE WAR SERIES,

which has been followed with unflagging interest by a great audience, will occupy less space during the coming year. Gettysburg will be described by Gen. Hunt (Chief of the Union Artillery), Gen. Longstreet, Gen. E. M. Law, and others; Chickamauga, by Gen. D. H. Hill; Sherman's March to the Sea, by Generals Howard and Slocum; Generals Q. A. Gillmore, Wm. F. Smith, John Gibbon, Horace Porter and John S. Mosby will describe special battles and incidents. Stories of naval engagements, prison life, etc., etc., will appear.

### NOVELS AND STORIES.

"The Hundredth Man," a novel by Frank R. Stockton, author of "The Lady, or the Tiger," etc., begins in November. Two novelettes by George W. Cable, stories by Mary Halleck Foote, "Uncle Remus," Julian Hawthorne, Edward Eggleston, and other prominent American authors will be printed during the year.

### SPECIAL FEATURES

(with illustrations) include a series of articles on affairs in Russia and Siberia, by George Kennan, author of "Tent Life in Siberia," who has just returned from a most eventful visit to Siberian prisons; papers on the Food Question, with reference to its bearing on the Labour Problem; English Cathedrals; Dr. Eggleston's Religious Life in the American Colonies; Men and Women of Queen Anne's Reign, by Mrs. Oliphant; Clairvoyance, Spiritualism,

Astrology, etc., by the Rev. J. M. Buckley, D.D., editor of the *Christian Advocate*; astronomical papers; articles throwing light on Bible history, etc.

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## "THE IDEAL MAGAZINE"

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# ST. NICHOLAS

For 1886-87.

Stories by Louisa M. Alcott and Frank R. Stockton,—several by each author.

A Short Serial Story by Mrs. Burnett, whose charming "Little Lord Fauntleroy" has been a great feature in the past year of St. NICHOLAS.

War Stories for Boys and Girls. Gen. Badeau, chief-of-staff, biographer, and confidential friend of General Grant, and one of the ablest and most popular of living military writers, will contribute a number of papers, describing in clear and vivid style some of the leading battles of the Civil War. They will be panoramic descriptions of single contests or short campaigns, presenting a sort of literary picture-gallery of the grand and heroic contests in which the parents of many a boy and girl of to-day took part.

The Serial Stories include "Juan and Juadita," an admirably written story of Mexican life, by Frances Courtenay Baylor, author of "On Both Sides"; also, "Jenny's Boarding-house," by James Otis, a story of life in a great city.

Short Articles, instructive and entertaining, will abound. Among these are: "How a Great Panorama is Made," by Theodore R. Davis, with profuse illustrations; "Winning a Commission" (Naval Academy), and "Recollections of the Naval Academy"; "Boring for Oil" and "Among the Gaswells," with a number of striking pictures; "Child-sketches from George Eliot," by Julia Magruder; "Victor Hugo's Tales to his Grandchildren," recounted by Brander Matthews; "Historic Girls," by E. S. Brooks. Also interesting contributions from Nora Perry, Harriet Prescott Spofford, Joaquin Miller, H. H. Boyesen, Washington Gladden, Alice Wellington Rollins, J. T. Trowbridge, Lieut. Frederick Schwatka, Noel Brooks, Grace Denio Littlefield, Rose Hawthorne Lathrop, Mrs. S. M. B. Piatt, Mary Mapes Dodge, and many others, etc.

The subscription price of St. NICHOLAS is \$3 a year; 25 cents a number. Subscriptions are received by booksellers and news-dealers everywhere, or by the publishers. New volume begins with the November number. Send for our beautifully illustrated catalogue (free) containing full prospectus, etc., etc.

THE CENTURY CO., New York.

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