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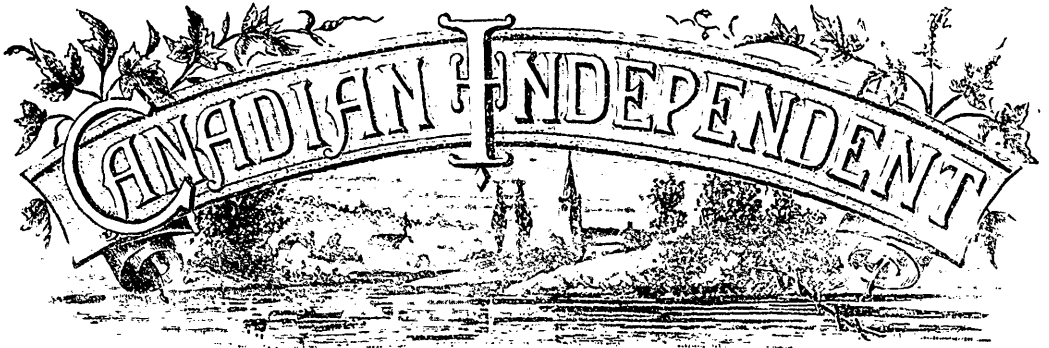
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New Series.

TORONTO, FEBRUARY, 1890.

Vol. IX., No. 2

Editorial Gottings.

EVERY Pastor of a Congregational church, in Canada and Newfoundland, is an authorized agent for the CANADIAN INDEPENDENT.

THE founding of two new Congregational churches in Toronto will be a bit of welcome news to our readers. Now, brethren, how many INDEPENDENTS do you want?

OUR readers will notice the very excellent description by our young friend, The Rev. J. K. Unsworth, of his experiment of "Bible Study" in his church. It is an example, and a success, well worth imitating and following.

WE commend attention to the excellent letter of Rev. J. B. Silcox on another page of this issue. Mr Silcox's trip to Vancouver would do both the Church and himself much good.

How many pastors keep an exact record of the number of persons who come inside their church doors on Sunday? It can easily be done, and it is one of those matters concerning which it pays to know the exact facts.—*Congregationalist*.

MADAGASCAR.—Over 1600 delegates attended the "Congregational Union" in Madagascar this year. The Churches have over 300,000 adherents and members. The "Union" supports six Missionaries among the outlying tribes. "What hath God wrought?"

THE gain of membership in the Presbyterian Church, U.S., in the past year has been 47 per cent. The gains of other bodies have

been: all Presbyterian bodies, 4 per cent.; Baptist, 2.5 per cent.; Lutheran, 4.1 per cent. (largely by immigration); Congregational, 4 per cent.; Episcopal, 2.5 per cent.—*Etc.*

CHURCHES are specially sensitive as to any rumors of the resignation of their pastor; and pastors are too much inclined to trifle with their churches in this respect. A minister should not, I think, hold out open arms to every invitation, unless he is willing to consider it with some possibility of its acceptance.—*Advance, Chicago*.

REV. A. J. BRAY, once the eccentric, brilliant and unreliable Pastor of Zion Church, Montreal, England, without a friend, and without a character. Another life wasted: first the aristocratic wine-cup and aristocratic tipplers; then degradation, imbecility, death.

WE have always had our "manifestoes or didactic summaries of truth," our "confessions of faith," but we have constantly refused to make them the conditions of communion, assured that schism consists not in this that men deviate from our doctrine, but in this that we or others make such deviation "a bar to fellowship with us."—*Scottish Congregationalist*.

IN JAPAN, Buddhist temples have always been exempt from taxation. Now the Government have, on being appealed to, placed a native Christian place of worship on the same footing of exemption. This is in accordance with the new Constitution, which declares equal privileges to all religions.

"THERE IS A HAPPY LAND," consoled Dr. Guthrie on his death bed, and soothed the last days of Lady Nairne, ("The Land o' the Leal,") and has ministered consolation, and expressed the fervor of faith, in thousands of instances. The Author wrote it under a kind of inspiration. So he thought. He has just passed away, at the good old age of 80. Mr. Andrew Young, the author referred to, was for many years a teacher in Edinburgh. He wrote many other things; but this only took the eye and ear of the public. He was a devoted Sunday School Superintendent, and served God by every means within his reach.

CONGREGATIONALISTS have often formed Societies for Missions and Benevolence on undenominational Constitutions. The late Secretary of the London Missionary Society told us once, that their Society wrought on an unsectarian Constitution; that former supporters had branched off into Societies of their own, and left the London Society to the Congregationalist. "We have," said he, some good help from "*The Friends*"; but outside of these, almost no help." It is somewhat different however, outside of England itself. In Scotland, there is very considerable assistance given to it from the three great Presbyterian Churches of that country; and in Ireland it commands the confidence of many earnest Episcopalians. It has sent many earnest Presbyterians into its fields; the late excellent minister of Ayr, Ontario, Rev. Walter Inglis, was one of them.

PUBLIC SCHOOLS.—We do not ask for the destruction of the public school system. We are more than satisfied with it on its material side. We have no desire to create and control a system of our own supported by State funds. We are willing that the State shall own the school buildings, control the expenditures, make all the appointments, enforce the ideas of the majority as to standards and methods. We ask only that our books and our teachers be Catholic, and our pupils be trained by these teachers in the Catholic religion."—*Catholic Review*.

[That is to say, that the general public should pay for all, but the priests should control the teaching. A Queen of France once made a present to the Virgin of two Provinces, only reserving to herself "The revenues thereof." So the *Review* would say, "You may

have the Schools; we only reserve the teaching thereof."—Ed.]

WE are inclined to think and say that civilized nations do not now persecute. But Russia and Austria prove the contrary, at this moment. Lutheran places of worship are confiscated in Finland, petitioners for redress are exiled to Siberia. Sixty-five pastors have been prosecuted for celebrating the Lord's Supper. An exchange says:

Fifty years ago, in a time of famine, the peasants were cajoled by hundreds of thousands into having their names placed on the registers of the Greek Church, by the promise that on this condition they should be placed as independent farmers on their land. They were never converted, but ever since, those thus registered and their children and grandchildren are forcibly kept in the Greek Church by a law that forbids conversion from the Established religion to Protestantism. Many have been "anointed" and "confirmed" by actual violence.

In the Austrian dominions, an Evangelical pastor, prohibited from public preaching, has now been commanded to cease his "Family worship"; because a couple of servants, and occasionally a neighbor, would be present. And what shall we say about Wales, where a Congregational Deacon's stock of grain will be seized, and sold to the highest bidder, to pay the English Church parson! Liberty isn't quite enthroned yet!

THE Influenza, La Grippe, Russian Catarrh, etc., has made its appearance in very truth among us, but a reference to medical records makes plain that it is no stranger to the civilized world. The years 1762, '82, '87, 1803, '33, '37, '47 are marked as those wherein this most unwelcome visitor left his card at the houses of the people. Febrile symptoms, violent head-ache, sneezing fits, depression of both strength and spirits, with occasionally fatal complications of lung troubles, then as now, marked its presence. Even fleets far out at sea have been visited by it; and, as in Admiral Kempenfelt's case (1782) had to return home. It is a veritable epidemic, and as in some quarters, e.g. Vienna, all the physicians not laid up with it are investigating closely its character. We shall no doubt soon have photographs of the miserable microbe or saucy germ that is making all this mischief. Meantime, warmth, light but ample nourishment, and a little harmless medicine will carry the large majority of cases safely through.

DR. MACFADYEN, of Manchester.—On Sunday, October 28, he celebrated the Sunday-school anniversary at Chorlton-road, preached in the morning upon the duty of entire consecration, addressed the scholars in the afternoon, and delivered in the evening an impressive open-church address. It was afterwards remarked that he more than once quoted the old saying, "When the house is finished, the hearse is at the door," observing how often when a man's work is most successful he is suddenly cut off. On the following Tuesday he caught a chill returning from a meeting of the Liberation Society in Rochdale. On Wednesday morning he was troubled with symptoms of erysipelas, but was able to take his week-evening service, and delivered a strikingly beautiful address from the text, "Him hath He raised to be a Prince and a Saviour." Next morning he was confined to his bed, but little alarm was felt for some days until, the erysipelas being overcome, his medical attendants perceived that his strength was collapsing. He never rallied, submitted with quiet resignation, kissed his beloved ones, and on Thursday morning fell asleep.—*Christian World*.

THE English Congregational Year Book is out. Statistics in ecclesiastical matters is not one of the hobbies our friends across the water indulge in. These few facts, however, we gather. Churches and Mission Stations number 4,585 in England and Wales, with accommodation for 1,645,000 people. This is not a very large proportion, supposing the accommodation to be all used, in a population of over 28,000,000. We may however add to this the Baptist fraternity, which being "Open Communion," are in close accord with our Independent friends. Their Chapels number 2,663, with capacity for 1,180,000.

The number of Colleges is 17, with an average of 25 students each. Consolidation in this department might, we think, be considered with advantage. 700,000 children are in attendance upon the Sunday Schools. Among the masses, especially in the crowded London district, a vast amount of work is being done. Among the obituaries stands prominent the name of Dr. Macfadyen of Manchester. A man of rare administrative gifts.

A NEWSPAPER correspondent in London, England, has been visiting the churches and

noting the characteristics of those whom the collection plate passes. Here are some jottings:—

There is the long, thin, black-gloved hand that almost hides the tiny threepenny bit it drops into the plate; there is, by way of contrast, the thick, short, fat hand, with ringed little finger held out, that lets fall "heavy silver"; close by is the shining and bent hand that gives the humble copper; while just below is the somewhat attenuated, perhaps graceful hand that puts its fingers in the "useful bag" and may, without any one knowing it, give nothing! Near at hand again is the modishly-dressed woman, who, with head-gear very high and outspread arm and curling fingers, drops plainly in view a heavy half-crown; then there is the woe-begone man who searches for the last threepenny bit; the "blind" individual who attentively regards the ceiling while the smirking collector stands by with inviting plate, and the purse-proud gentleman who throws in the cheque, while lastly is the smug collector who waits with meekly folded hands while his plate is passing along the pew. As for the receptacles, they are curious enough, and the writer tells of a tin can at the end of a stick being used "in a little chapel away in the far North." The shilling is a favourite collection coin with many men and the sixpence with women, but the threepenny bit still remains prominent as the most popular collection coin. Yet, after all, it is the spirit that prompts the gift and the circumstances of the giver which do so much to determine its real value.

Editorial Articles.

SYSTEMATIC GIVING.

There were some suggestive items on this subject, scattered through a late number of the *Scottish Congregationalist*, the small but well-filled monthly of the denomination there. Several churches have sent in, for a number of years past, the same amount as a "collection," in aid of the Home Missionary work of the Scottish Union. The editor hardly thinks this could be in response to any "appeal"—for how should it be, to a penny, the same every year—but rather a mere "grant" from the church funds. Undoubtedly it is; and the idea of giving is not presented to the people at all. In thirty-five of the churches last year the most of them only gave in their "church collections"—from one to two pounds. The thirty-five churches, in all, raised for this purpose £47. In contrast to this, there were sixteen churches which raised missionary money by collections, and these sixteen churches raised among them £100.

The raising of the salaries of our pastors has

been simplified and systematized by the "Weekly Envelope." People give more, and feel it less. The same systematic practice will double our denominational funds. Take a village church, which has, for the last twenty years, given \$5 annually to the Union, \$15 to the Missionary Society, \$6 to the College, and once in two years \$4 to the Provident Fund—an average of \$28 a year; members, fifty; number of families identified with the church, forty. Now, then, a "Collector" for each of four little districts, with four objects to collect for—the Missionary Society, the College, Foreign Missions, and the Provident Fund. A "quarter" for each per month, making the round "dollar," from ten members; forty subscribers of a "quarter" per month for all; and twenty of ten cents, and thirty (children) of five cents monthly, for all these objects. What have we got? \$23.50 per month, \$282 a year; instead of the former \$28—more than *ten times* the old amount. Now, when each of these four institutions got over \$70 from such a village church, they would begin to think a change had indeed come! And the benefit to the churches themselves would be beyond computation. The collectors would be "in training" for church workers and missionaries; the children giving would afterwards give all their lives; the older members would be interested, as never before, in their own church. The minister would be so encouraged that a stranger could tell it in his preaching. Several brethren would unpack their "things" again, who were preparing to go to the States—and even a lot of our subscribers, who think we are getting "awfully sharp" in demanding payment in advance, and thought to "stop their paper," only they were afraid their wives would find it out—would feel so well that they would pay two years in advance.

Now, this average could be reached in every one of our churches outside the cities! The city churches could easily, on the average, double it. and what is wanted? Only this—to organize a corps of "collectors" in each church. It is a work which would become *very pleasant* to the young people undertaking it. Most young persons like to have some *business* to do, and they would do it.

You who read this, just bring it up at your next church meeting, and don't let Brother Close

or Deacon Slow say "It can't be done!" till every young man and woman in the church have *refused!* We say it can be done! And it has been done! Our churches are dying of inaction. A necessitated reduction of one-fourth in the "grants" to a number of them paralyses them. They can't look anybody in the face. They have no heart left in them. And yet, not in *one single instance* have we heard of their taking the sensible plan of systematizing their givings, by having collectors take them up regularly and promptly on certain days, and in specifically promised amounts. System, brethren, system! And that system soon speaks itself into "success!"

ONCE, OR TWICE?

The question of one Sabbath service, or two, becomes a very practical one in many cases. Not that the pastor or the church, as a whole, desire fewer meetings; but how to get the people out? They live at great distances; they assemble once; it seems impossible they can assemble for a second service. What then? Let us see.

In old days they had "a day's preaching" on the Sabbath. A forenoon service, an intermission of one or two hours, and then the afternoon service. The evenings were spent at home. Nothing more satisfactory, under all the circumstances. But the history of Time is a history of changes. Towns and villages got sidewalks and street lamps; country roads improved, and vehicles became plenty. And the Sunday schools began to occupy the afternoons. So the evening service took the place of that of the afternoon, except in preaching stations where the afternoon service was the only one.

Now, what are the objections to the present custom? These: That the people who compose the church do not get out to the evening service, and that the minister must either (1) preach to empty pews, or (2) find a new congregation for the evening; and (3) to do this latter he must resort to sensational and questionable methods and subjects. This is a formidable list; but more formidable than real. It would be possible to make more of the forenoon gathering. In Eaton Church the service began at half past ten. At a quarter to twelve Sunday school began. At half

past twelve all was "out." Results: those who lived at a distance felt they had a Sabbath-day's worship and study; two-thirds of the congregation remained to Sunday school, and two-thirds of the "school" were adults. And then, why should not those who live so far away have little fireside meetings for prayer, and worship, and experience? The Methodist class-meeting, with all its advantages, without its formalities? Why not?

"But," says someone, "that would not still help the pastor in the matter of empty pews at the church." Well, we will look at that. "What makes them empty?" *The members are not there.* Then the minister must preach to outsiders. *Do they come? They will come in the evening more readily and in larger numbers than in the morning.* There is a world of suggestion in that fact, for we assert it to be a fact.

And now, having got the far-away members into little meetings for worship, experience and Bible study, the problem is (1) how to get out the non church-goers of the morning? and (2) how to benefit and secure them when they do come out? Under the circumstances before us, the preaching of the morning must be to strengthen and instruct; that of the evening to arouse and convert. A minister with a congregation of mainly unconverted people before him does not need to be told his duty and his privilege. And the minister who begins preaching for immediate results will soon want to know what his hearers have decided to do. He will ask them personally, and before he knows, and perhaps without intending it, he will be into an "after-meeting." And again, "Why not?" If the after-meeting is the legitimate outcome of the Gospel sermon, by all means have it, and have it every time!

To this it must come with the minister: he must edify the church in the morning; he must convert sinners in the evening. To do the latter he must make large and constant use of the after-meeting. And to do *this* latter he must have the help of all the spiritually-minded men and women in the church. With the church, they must cease to think they have "hired" the minister to do all the Christian work of their neighborhood. The work won't be done, and the minister will die off, just as we see them die off (of overwork), every day. And the members of the church, refreshed

and strengthened with the forenoon worship and study, will prepare themselves for the evening's work for Christ, and make it the great harvest-time of the week.

"But," says a critical friend, "you haven't said anything about attractive themes and sensational subjects for the evening!" No: it was like the Secretary of Zion church, in Toronto, when we remarked to him that "they hadn't called a Council to install Mr. Sandwell." "No," said he; "we did not consider it *necessary!*"

Our Contributors.

VANCOUVER DEDICATION.



HAVING been compelled to wait here, Portland, Oregon, a few hours for the train, I will for diversion, say a few earnest words to my friends in Canada,

concerning the first Congregational Church of Vancouver. It seemed almost unwise for me to go so far to lend a hand in dedicating this church, but the pastor and the brethren wrote me to the effect that help could not be secured nearer, and I therefore filled my grip-sack and started. I once occupied the outpost of Congregationalism in the North-West, and remember how lonely one is apt to feel at times, and this memory did much to induce me to go to the help of Brother Pedley, in Vancouver. I was glad of the privilege and appreciated the honor of being able in this way to help the cause of Congregationalism in Canada. Another inducement was the fact that quite a goodly number of the members and adherents of my former church in Winnipeg, were in Vancouver. It was a joy to meet them once more. One

of my most faithful helpers in Winnipeg, Mr. James Prest, is the efficient treasurer of one church in Vancouver. Very few in the East will realize what a journey it is from Oakland, California to Vancouver, British Columbia. I left home Monday, December 2nd, and expect to be back Saturday, December 14th, making a journey of some 2,200 miles. I will be five nights in a "Pullman," two nights in a Puget Sound steamer, two nights in a hotel, and three nights in the parsonage at Vancouver. I will have travelled from Oakland through California, Oregon, and the new State of Washington. One is tempted to describe scenery. The first morning I awoke, we were following the far-famed Sacramento River, turbulent, labyrinthine. The little streams coming down from the mountain sides looked like ribbons of molten silver. In the afternoon we were climbing mountains. Near Sissons is the majestic Mount Shasta, which gives its name to this route. It rises sheer and straight from the plain to the height of some 14,000 feet. Next to Mount Whitney, of the Sierra Nevada range which I looked at a few weeks ago from the San Joaquin valley, Shasta is the highest mountain in America. Whitney is over 15,000 feet high. If I were an artist I would undertake to describe the scene we witnessed from the heights of the Siskiyou mountain, over which we climbed about four in the afternoon. It was a picture, a poem and a hal-lujah chorus in one. The intense brightness of the sunlight on the snow-crowned heights, in contrast with the deep dark shade of the wooded mountains below, would gladden the soul of Rembrandt himself. After leaving Portland we had a fine view of Mount Hood, which rises like Shasta far above all surrounding heights, a perfect cone, snowclad from base to summit, glistening white. We sailed up Puget Sound from Seattle to Victoria. The day was bright. On our left were the Olympic range, and on our right the Cascade range; both ranges snow-capped, and bathed in sunlight. Above these heights are the remaining two famous mountains, Mount Tacoma and Mount Baker. This quartette, Shasta, Hood, Tacoma or Ramier, and Baker, are all in the neighborhood of 14,000 feet high, and are supposed to be extinct volcanoes. But I must not tarry. We reached Victoria Monday evening; a quiet, staid, solid

city, real "English, you know." At Esquimalt harbor saw the British fleet. The *Amphion* was in the dry docks for repairs. The Victorians are quite sure that one day passengers will take the train there for Japan *via* Alaska, Russia, etc.

But what about the church? Why should the Congregationalists in Eastern Canada and England establish a church in Vancouver? Is it a wise enterprise? Indeed it is. Vancouver is as truly a strategic point as Winnipeg. Our church is meeting a real need there. In the first place, there are hosts of young men at Vancouver; they are away from home, and home's restraints and helps. It is of the first importance that these young men be kept under, and surrounded with Christian influences. There is no other institution that does this but the Christian Church. The Y. M. C. A. do not get the young men in these western regions as does the Church. Mr. Pedley has a warm, firm grip on the young men of Vancouver; three-fourths of the congregation of four or five hundred that he has, are young men; the pastor is in sympathy with them, and they with him. These men are exposed to terrible temptation in these western cities. The devil's traps are many and well-baited. Bad whiskey and bad women are plentiful on the coast. The greed for gold, and the bad "boom" are everywhere. The Church must put its strong men in these centres, and through them fight the good fight of faith against the world, the flesh and the devil. The Church must be built, and the pulpit manned by wise, sympathetic and strong men. I trust that the Churches will stand close up to Mr. Pedley, and by their prayers and gifts help in the splendid service he is rendering the King. The churches should support this church because of the fact, that, as a rule, those who are in these western towns are not well-to-do. There are Christian families here from England, and different parts of Canada; they have come, in many cases, because of financial reverses in the east; they came west to begin life anew. The first few years is a struggle for existence. They give generously, as they are able, but their means are limited, and it would be unjust to throw on them the burden of building and supporting the church.

The church at Vancouver that we dedicated, is a credit to the denomination; it is a model, in

neatness, and in all its arrangements; the site could not be better. The brethren have shown great wisdom throughout; those who have invested money in this enterprise, may have the joy of feeling that this money has been most wisely expended. The church will seat 550, with school-room 800, and gallery to be put in, 300 more. I find that the church has a good name in the town; the pastor and church are respected for their solid worth and genuine good work. As an evidence of the good feeling of the church is the fact, that at the services on Sunday, and the lecture on Monday evening, some five hundred dollars in cash were taken, and pledges of about \$200 more, which will be cashed in a few months. I greatly enjoyed the services; it did me good to meet with many old friends. I preached three times on Sunday, and lectured on Monday evening.

Morning and afternoon the church proper was filled, and in the evening the school-room was thrown open, and every aisle occupied; and, best of all, we realized the presence and blessing of the Lord Christ. It was just seven years that day that we dedicated the church in Winnipeg. There is one fact of a personal nature that I cannot forbear mentioning, and I do it with profound gratitude. Some seventy-five years ago my grandfather, Rev. Joseph Silcox, came from England, and built the first Congregational church in the Province of Ontario. In the providence of God, the honor was given to me to go west and build the first Congregational church in Manitoba; and last of all it was my privilege and honor to preach the dedication sermon of this, the first Congregational church in British Columbia.

Pray for Brother Pedley; he is the standard-bearer guarding the outposts; the responsibility is great; he realizes it, and is doing valiant service. I have confidence that the King's cause will not suffer in his hands. May there be times of refreshing to him and his co-workers! Let us measure our lives by what they are worth to the King and His cause. This western coast from Vancouver to San Diego, must be claimed and held for Christ. It is train-time. With Christian love to the brethren, fraternally yours,

J. B. SILCOX.

My heart is not mine; God must make it speak.

A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

VIII. OUR DUTY TO MAN.

1. The Fifth Commandment is against lawlessness. The "Head" is Disobedience to Parents. One who will selfishly have his own way, and will obey no good laws or rules, breaks this Commandment.

2. The rule and guidance of Christian parents is a great blessing to children and young people. Paul calls this "The first Commandment with promise."

3. The sixth group of sins is Hatred. The head of the tribe is murder. We may not actually kill, but if we *hate* we break this Commandment. John says, "Whoso hateth his brother is a murderer."

4. The Seventh Commandment is against all impurity in our lives. If the impurity is only in thought, still we break it. From the sin which ruins the honor and peace of a family down to the loose word, or impure thought, all is sin.

5. The Eighth Commandment is against dishonesty. The "Chief" is robbery; but he who cheats, in ever so small a degree, is marching under his "flag."

6. The Ninth Commandment is against all untruth. The "Chief" of the tribe is perjury. To swear away the life of an innocent man is a terrible sin; but he who tells an untruth has become a member of the same tribe.

7. The Tenth Commandment is against all discontent. The "Chief" is covetousness, or a sinful desire for others' possessions. If we are discontented and fractious, we break this Commandment.

IX. CHRIST AND THE LAW.

1. The Law of God, being a discerner of the thoughts and intents of the heart, condemns us utterly. We feel that we are guilty. And God's Word so pronounces us.

2. This knowledge of guilt drives us to Christ. He receives us and answers for our sins.

3. Christ did not take away the law, but He came to earth to show obedience to the law and to save us from its punishment.

4. When we have gone to Christ, and Christ has received us, we no longer stand alone before God. We are joined to Christ by a living faith, and have become one with him.

5. Now, when God's Law looks at us, it sees Christ rather than us. And God, accepting Christ, accepts us, who are *in* Christ. God will not separate the sinner and his Saviour.

6. Christ's Household are not without law, but "under law to Christ." Christ gives us, as the rules of His Household, the same law He Himself obeyed—The Ten Commandments.

7. The law that once condemned us is now our joy and study. Christ's perfect obedience is set to our account, and His Spirit daily helps us, in our holiness and obedience.

X. THE ATONEMENT.

1. The Atonement is the work of Christ for us.
2. We had all broken God's Law. The Law says sin must be punished.

3. Christ became man that he might show a perfect obedience, and to suffer the punishment due to sin.

4. These sins were ours—for He was without sin.

5. God accepted Christ in our stead. He showed this by the statements of His Word; and also by raising Christ from the dead, and taking Him to glory.

6. God, having accepted Christ for us, has thus pledged himself to accept all who trust Christ, and not to punish them for their sins—for that would be *twice* punishing!

7. Christ, being our Creator, had a right to suffer for us without consulting us. We become a party to the transaction by accepting what is already done.

XI. REPENTANCE AND FAITH.

1. Repentance is turning back from sin. There is generally much sorrow with it. God's Spirit teaches us repentance.

2. Faith is belief. We learn what Christ said and did, and believe him and trust him.

3. Salvation through faith takes away all human merit. It is not through what we have done, but through what Christ has done. Our only connection, therefore, with God's salvation, is our connection with Christ.

4. A strong faith will excel in works of obedience. He who loves Christ most will serve Him best.

5. The strongest plea to draw men to faith, is Christ's love. Where sinners come to know that Christ already loves them, they begin to love Him. And where this love is there is faith.

6. We must not wait for faith as men wait for rain; but we must use faith, as men use bread when they are hungry.

7. In all these things the Spirit is our teacher.

XII. ASSURANCE.

1. Assurance is the certainty of faith. Faith rests upon Christ's work and Christ's promises. No other faith is reliable.

2. Such faith makes the believer joyful. The abiding and strengthening of this joyful faith is "Assurance."

3. Joyful and rapturous feelings may not always be assurance; it depends upon the foundation of those feelings.

4. If they are built on Christ's promises and work they are good. If they only look at something we ourselves have done, or are doing, they will fail.

5. Though salvation does not depend upon having a strong assurance, yet it is a great loss not to have it, and a Christian without it does not glorify God as a Christian should.

6. Assurance is a gift of the Spirit, which God is willing to bestow upon every one of His children.

AN EXPERIMENT IN BIBLE STUDY.

I have been making an experiment, and as it has proved a success, I venture to tell about it. The experiment was aimed to excite among us a more general and more earnest interest in Bible study. To do this by means of written examinations, was my plan. In the public schools, examinations are a help in the study of Geography and Physics; will they not in the Sunday School also be a help in the study of the Bible? With this in my mind, I chose last Spring, the Life of Jesus, for our study. I announced my purpose, prepared an outline, harmony of the Gospels, distributing forty copies for use in family worship and private reading, preached every Sunday morning of the

Summer on Jesus and the Gospels—recommended "Lives of Christ" to be read, and thus we enveloped ourselves for the time in the atmosphere of His life. November, the time for the venture came on, two papers were prepared, and the first given out. Would the experiment succeed? As the student in the laboratory watches the crucible, so waited I.

The response was hearty: The papers poured in; the examinations were the talk of the church for a time; and the announcement of the results was anxiously looked for. There were two "Papers." The first was easy, and intended for all. Here are the first and last questions:

First Examination in the Life of Jesus. 1. For what were the following places noted: Nazareth, Cana, Mount of Olives, Gethsemane? 7. Write (a) four verses from the Sermon on the Mount; (b) four other sayings of Jesus; (c) the three last verses of Matthew's Gospel.

Forty caligraph copies were given out, in sealed envelopes, to be answered without opening the Bible. Thirty answers were received in return. Teachers and scholars tried; young and old wrote—with bad writing and spelling, and good; there were young people's answers neatly written; there were boys' answers illuminated with blots; writers were in age, from one of threescore, and many years a teacher, to a little lad of eight, lately promoted from the primary class. All showed an earnest effort to do the best, and the answering was *good, very good.*

The Second Paper was intended for senior scholars; and the open Bible was available for this. Only eight answers were given in, but these were of a very high order. Every writer hit the centre, and one scored a "bull's eye"; for all were in the *nineties*, and one young woman made the round *hundred*. As samples, here are the first two questions: 1. Give the purpose and main idea of each of the Gospels. 2. Give a page-sketch of Jesus, either as the physician or as the preacher. The prizes for first and second places in each paper, will be given at our Sunday School gathering next Monday.

We have come out of this impressed with several things. We have the conviction stronger, that to *know* Jesus we must know *about* Him: His life is the study of studies for His disciples; and the Gospels are the books of the Book of Books. We have the impression that we do

not know as much, as we thought we did. We have observed that every candidate was a *member of the Sunday School*; and may fairly draw the inference, that with exceptions here and there in a church, the Bible-study of to-day is done in the Sunday School! On Sunday afternoon many good church members sleep!

The suggestion of all the above came from England, where our fellow Congregationalists have system of examinations in Religious Knowledge. This Bible species of the Chautauqua idea is under the direction of the National Council of Congregational Guilds, and embraces three general subjects, Scripture, History and Doctrine; Christian Evidence; Church History, I have copies of the examination papers of last March, but I cannot speak as to the prevalency of the system. Here in Canada a similar plan is being taken up among the Presbyterians. I have before me a pamphlet which is headed "Higher Religious instruction. Examination Syllabus for 1889." Here also there are the three general subjects, Biblical, Doctrinal, Historical, and an essay. This plan is new to them, but will no doubt widely prevail in a denomination which has always been a Bible-reading people. On account of this movement among these two influential bodies, I am the more forward to mention our little venture; for ought not we too, who also have been a Bible-reading people, follow as a denomination, in the steps of our brethren of the Westminster Confession, and our brethren across the sea? I would be glad to aid in carrying out such an idea.

Paris.

J. K. UNSWORTH.

O, CHILD OF SORROW.

O child of sorrow, look above,
These dark, dark days will end,
Above thee reigns the God of love,
Believe—He peace will send.

Is pain thy trouble? Go to Him,
The true Physician—He;
Without Him vain all med'cines are
As seed, if no rain be.

Or art thou lonely? Weary one,
Thy God is ever near;
Whether amid the city's crowds
Or in a desert drear.

Then cheer thee, tried one; look above,
For bright, glad days will come;
Sure sorrow, pain and loneliness
Shall flee, for Heaven's thy home!

R. N. O.

A PRACTICAL ANSWER TO THE QUESTION.

Our bane as a church during the past twenty or thirty years, has been our selfishness. We have not kept in the forefront as our motto, "The people for Christ." Our pastors have worked for their church to a handful of people; they have given labor, talent and time, that belonged to communities; consequently they lived upon their own vitality, and consumed it; then they mourned their fewness. We have had amongst us a policy of repression. The work of the Lord though the grandest message given to a body of men to deliver, has been repressed. Both men and churches have been crushed by this method. The only policy for us to adopt is one of steady indomitable aggression. It is "do or die." Then let us *do*. How? We will begin at our own churches, and preach out. Instead of pastors confining their labors to their congregations, let each one go outside and form a constituency amongst the people. We have not a paper in every home in the land to represent our ideas. We do not seem to have enough *stir* about us to command a place in the great dailies and weeklies. We have churches empty and rotting, all over the country, to proclaim our characteristic popularity. We are not much thought of. Canada has not seen for many a day the best side of Congregationalism.

We will be our own propagandists. With that best of all instrumentalities, the living voice, we will proclaim ourselves in pulpit and platform. Let each minister make his pulpit and pastoral work as strong as earnest work can make it. Then he can look out on the broad field and see if he can find a place to declare the great principles of political and religious liberty. John Wesley found such a place for his voice. Charles Kingsley, beginning at Eversley, let the world hear his ideas. In the lecture field, J. B. Silcox popularized Congregationalism in Manitoba; and we all know what Dr. Wild has done for Anglo-Israel. In a similar way we can popularize our ideas. We can feed the people with them, build them up in them, and when the awakening comes reap the harvest.

For the time-being, we must be more interested in a conscientious performance of our duty to all

men than in immediate success. None of us could go about coaxing people into our church either by argument or plausible flattery. We are not mean enough for that.

But we want the people to know that there is such a thing as the supremacy of Christ in the church and in the individual. That through the exaltation of Christ our manhood is developed, and divisions impossible. That in Him there is liberty of conscience and unfettered communion. You may look in vain for a body of Christian people committed to this as a definite work. Show me that denomination, and I will go with them; we will all say this scheme is neither visionary nor impracticable. In a narrow sense it is not. The people are more than half with us already. If we had a better name thousands would be with us. The future belongs to our principles, whatever name may be tacked on to them. We have the name and the principles, why not have the fruit?

Warton.

C. E. BOLTON.

Correspondence.

LETTER FROM MR. McINTOSH.

DEAR SIR,—I am sorry to see that Mr. Goldberg has rushed into print to air his fancied grievance against our Superintendent; and I shall be surprised if the brethren in the West attach any importance to his letter.

It was my privilege to spend a few days in Brooklyn, at the meetings of the Union, in July last, and to see something of the *circumstances* which led to the advice being given that the grant be not made. A glance at Mr. Goldberg's letter will show what the trouble is, where he refers to "coming out to the back woods of Nova Scotia," after having enjoyed the "many advantages and privileges," of former years, and his unwillingness to "metamorphose himself into a Nova Scotia fisherman," and "instead of giving, has to receive advice from them." So far as I could learn, that is indicative of his whole attitude since his arrival in Nova Scotia. The people of Brooklyn are not such as are found in "backwoods." Their homes give evidence of culture and taste. Many of the

elderly and middle-aged people are persons of large experience and varied information, having travelled over the greater part of the world. The young people, of which there is a splendid congregation, are such as would be a credit to any of our town or city churches. I only wish I could transplant them to Yarmouth; I would be more hopeful of our future here. To tell such people that they know nothing, that they are fifty years behind the times, is, apart from being unfounded, an evidence of a lack of that common sense which even more than a knowledge of Hebrew—desirable though that be—is essential to success in the pastorate of churches. We are in need of men, the need is urgent, our churches are suffering from the scarcity of laborers. It is not likely that we would allow any *that we could do anything with*, to leave us if we could help it. Mr. Hall ought to be supported in his efforts to save our churches from being victimized by adventurers and incapables, as too many of them have been in the past. I do not say that Mr. Goldberg is either an adventurer or an incapable, I do not think he is; but he is, as yet, utterly unsuitable for any of our churches with which I am acquainted. I am sorry to have to write thus of any man, much more so of one who is a stranger among us, but Mr. Goldberg ought not to force us to do it.

I am, yours etc.,
W. McINTOSH.

Yarmouth, Jan. 2nd, 1890.

THE BIBLE IN THE SCHOOLS.

MY DEAR SIR,—The Bible has only to be *reinstated* in the schools. It should never have been put out of the schools.

I have been quite exercised over "The Bible in the Schools." I think if "E. B." knew a little of the precious Bible he seems to want out of the schools, he could not write so. No other book can take the place of the Bible. As an instructor, it teaches the whole duty of man. No other book can teach true etiquette like the Bible. And no better spelling-book can be had for schools. I know of nothing that will damage the State quicker, or send it into the dark and bloody ages, as to banish the Bible from the schools. I think the Catholics are the most blinded and most unfit,

to come into any fine country, and, as soon as they feel themselves somewhat established, to try to take the whole.

I did not know there were so many kinds of bibles as "E. B." speaks of. I know of but two—that is the Protestant Bible and the Catholic Bible. I wish "E. B." would read the Bible for himself. He would find that God does *command* His precious word to be read, not only in the Church, but also in public assemblies, and to be read too, so that all can understand it. Not only big people, but their little ones too. I am afraid you will be tired of my poor letter. But I feel that the blessed Bible should be in every school, and in every family home. I had no idea there were so many passages in the Bible about its reading: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." "Search the Scriptures."

I have been, and am very poorly. This letter was written in bed, or on the lounge.

With Christian love, I am yours.

Our Story.

ALL HE KNEW.*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

CHAPTER IV.

The church at which Deacon Quickset worshipped was not large, nor was it ever well filled when prayer and experience were the only attractions. When Sam Kimper entered, however, the place seemed so immense and the throng so great that nothing but the bulk of the deacon, which had been prudently placed in the rear of the new convert, kept him from turning about and escaping into the darkness. Even when placed in a seat the outer end of which was occupied by the deacon, the frightened man cast his eyes appealingly towards his keeper,—for such was the relation he felt the deacon bore towards him. Finally he slipped slowly along the seat and whispered,—

"Deacon, I can't speak; I can't think of a word to say. It's a shame to have a fellow like me talkin' to good church-members about what they know more about than him."

*From *Lippincott's Magazine*, Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

"You'll have to acknowledge Him before men, Samuel, if you except Him to acknowledge you."

"Well, I hain't any objections to ownin' up to ev'rybody I know. Didn't I tell you an' the judge? Didn't I tell Nan and the children? I ain't seen anybody else yet, or I'd have told them too. But I can't say nothin' to a crowd like this; I don't know how."

"He'll give you words, Samuel, if you've got the right heart in you."

"Is that a dead-sure thing?"

"Certainly."

Further argument and protest were ended by the formal opening of the meeting. It appeared to the deacon that the first hymn was sung with more sound and spirit than usual, and on looking around he saw the cause: it was literally a "packed house,"—the first one the church had ever known on a prayer-meeting night. The deacon immediately let his own voice out a little more, for he felt personally complimented by the large attendance. He had told a number of persons of Sam's conversion and of his own intention to have the man "put himself on record" before a number of witnesses; evidently, this word had gone about and caused the great gathering.

Prayers, hymns, and short speeches and confessions succeeded one another for a little while, and the deacon, glancing aside frequently, saw his charge look more and more uncomfortable, helpless, and insignificant as the exercises continued. This would not do; should the fellow become thoroughly frightened, he might not be able to say anything; this would be disappointing to the assemblage, and somewhat humiliating to him who had announced the special attraction of the evening. Sam's opportunity must come at once; he, the deacon, did not doubt that his own long experience in introducing people to the public in his capacity of chairman of the local lecture committee would enable him to present Sam in a manner which would strengthen the weak knees and lift up the feeble heart.

"Brethren," said the deacon, arising during the closing cadence of a hymn, "the consolations of our blessed religion often reach a man in most unexpected ways, and we have among us to-night a living example of it. One of our fellow-citizens who left us, against his will, I may say, about two years ago, found the pearl of great price in the cell of a prison. He has come here to-night to testify to the hope that is within him. He feels that he is weak and halting of speech, but, blessed be the spirit of our Master, that makes all of us brothers, it does not take eloquence or superfluity of words to let out anything that the heart is full of. I ask the attention and sympathy of ail present for our brother Samuel Kimper."

As the deacon sat down he put his powerful arm

under the shoulder of his companion, and Sam Kimper found himself upon his feet. The frightened man looked down at the cushion of the seat in front of him; then he tried to look around, but there was so much hard curiosity in each face upon which his eyes fell that he speedily looked down again and leaned heavily upon the back of the bench upon which his hands rested. Finally he cleared his throat and said,—

"Ladies an' gentlemen, I've been in State prison nearly two years. I deserved it. Lots of folks spoke kind to me before I went; some of em's here to-night, an' I thank 'em for what they done. A good many of 'em talked religion to me, but the more they talked the less I understood 'em. I guess 'twas my fault; I never had much head-piece, while some of them had. But when I was in the prison a man come along that talked to me about Jesus like I never was talked to before. Somehow I could understand what he was drivin' at. He made me feel that I had a friend that I would foller, even if I didn't keep up with him all the time, owin' to things in the road that I hadn't knowed about. He told me if I'd b'lieve in Jesus as I b'lieved in Andrew Jackson, I'd pull through in the course of time. I've been tryin' to do it, an' while I was in the jail I got lots of new ideas of how I ort to behave myself, all from a little book that man left me, that didn't have nothin' in it but Jesus' own words. I'm a-goin' to keep on at it, an' if I can't live that way I'm going to die a-tryin'. I b'lieve that's all I've got to say, ladies and gentlemen."

There was an awkward silence for a moment after Sam sat down. The minister in charge of the meeting said afterwards that the remarks were not exactly what he had expected, and he did not know, at such short notice, how to answer them. Suddenly a hymn was started by a voice which every one knew, though they seldom heard it in prayer-meeting. It belonged to Judge Prency's wife, who for years had been the mainstay of every musical entertainment which had been dependent upon local talent. The hymn began,—

Am I a soldier of the cross,

and the assemblage sang it with great force and spirit. The meeting was closed soon afterwards; and as Sam, in spite of an occasional kind greeting, was endeavoring to escape from the hard stare of curious eyes, Mrs Judge Prency, who was the handsomest and most distinguished woman in the village, stopped him, grasped his hand, and said,—

"Mr. Kimper, you gave the most sensible speech I ever heard in an experience-meeting. I'm going to believe in you thoroughly."

Deacon Quickset, who was closely following his new charge, listened with fixed countenance to the lady's remark. He followed Sam from the church,

snatched him away from the wife who had joined him, and said,—

"Samuel, that experience of yours rather disappointed me. It wasn't all there. There was something left out,—a good deal left out."

"I guess not, deacon. I said all I knowed."

"Then you ought to know a good deal more. You've only got at the beginning of things. No church 'll take you into membership if you don't believe more than that."

"Maybe I'll know it in the course of time, deacon, if I keep on a-learnin'."

"Maybe you will,—if you do keep on. But you didn't say anything about your hope of salvation, nor the atonement, nor your being nothing through your own strength."

"I couldn't say it if I didn't know about it," Sam replied, "All my troubles an' wrong-doin's have come of not living' right: so right livin' is all I've had time to think about an' study up."

"You need to think about dying as well as living," said the deacon.

"He that took care of another thief that was dyin' 'll take care of me if I get in that fix, I guess, if I hang on to him tight."

"Not unless you hang on in the right way," said the deacon. "You must believe what all Christians believe, if you want to be saved. You don't feel 'hat you're prepared to die, do you?"

"I felt it a good many times, deacon, when I was in that jail: an' sometimes I half wished I could die right away."

"Pshaw!" muttered the deacon. "You don't understand. You're groping in darkness. You don't understand."

"That's so, deacon, if you mean I don't understand what you're drivin' at."

"Don't you feel Christ in you the hope of glory?"

"I don't know what you mean, deacon."

"Don't you feel that a sacrifice has been made to atone for your sins?"

"I can't follow you, deacon."

"I thought not. You haven't got things right at all. You haven't been converted: that's what's the matter with you."

"Do you mean, deacon," said Sam, after a moment, "that what I'm believin' about Jesus is all wrong, an' there ain't nothin' in it?"

"Why, no; I can't say that," the deacon replied, "but—but you've begun wrong end first. What a sinner needs most of all is to know about his hereafter."

"It's what's goin' on now, from day to day, that weighs hardest on me, deacon. There's nothin' about dyin'; leastways, you'd think so if you was built like me, an' I felt like I have to feel sometimes."

"You're all wrong," said the deacon. "If you can't understand these things for yourself, you ought to take the word of wiser men for it."

"S'posin' I was to do that about ev'rythin': then when Judge Prency, who's a square man an' a good deal smarter than I be, talks politics to me, I ought to be a Republican instead of a Jackson Democrat."

"No," said the deacon, sharply, for he was a Jackson Democrat himself. "I'll have to talk more to you about this, Samuel. Good-night."

"Good night, deacon."

"He knows more'n you do about religion," said Mrs Kimper, who had followed closely behind, and who rejoined her husband as soon as the deacon departed.

"He ought to, seein' his head-piece an' chances; an' yet I've heerd some pooty hard things said about him."

When the couple reached home, Sam looked at the long heap of straw and rags on which his children should have been sleeping, but which was without occupant except the baby. Then, by the light of the coals still remaining in the fireplace, he looked through some leaves of the little book which the prison-visitor had given him. When he arose from the floor he said to himself,—

"I'll stick to Him yet, deacon or no deacon,—stick to Him as if He was Andrew Jackson."

CHAPTER V.

Sam Kimper spent several days in looking about his native town for work. He found many sympathetic assurances, some promises, and no work at all. Everybody explained to everybody else that they were sorry for the poor wretch, but they couldn't afford to have a jail-bird around.

Meanwhile, Sam's stock of money, accumulated by overwork in the State prison, and augmented by Judge Prency's present, was running low. He kept his family expenses as low as possible, buying only the plainest of food-material, and hesitating long to break a bill, though it were only of the denomination of one dollar. Nevertheless the little wad of paper money in his pocket grew noticeably thinner to his touch.

His effort to save the little he had in his possession were not assisted by his family. His wife, thanks and perhaps blame to the wifely sense of dependence upon her husband, had fallen back upon him entirely after what he had said about his intention as to the future of the family, and she not only accepted his assurances as bearing upon the material requirements of several mouths from day to day, but she also built some air-castles which he was under the unpleasant necessity of knocking down. The poor woman was not to blame. She never had seen a ten-dollar bill since the day of her marriage, when, in a spasm of drunken enthusiasm, her husband gave a ten-dollar Treasury note to the clergyman who officiated on that joyous occasion.

One evening Sam took his small change from his pocket to give his son Tom money enough to buy a half-bushel of corn-meal in the village. As he held a few pieces of silver in one hand, touching them rapidly with the forefinger of the other, his son Tom exclaimed,—

"You're just overloaded with money, old man! Say, gi' me a quarter to go to the ball-game with? I'm in trainin', kind o' like, an' I ain't afraid to say that mebbe I'll turn out a first-class pitcher, one of these days."

"Tom" said the father, trying to straighten his feeble frame, as his eyes brightened a little, "I wish I could: I'd like you to go into anything that make muscle. But I can't afford it. You know I'm not workin' yet, an' until I do work the only hope of this family is in the little bit of money I've got in my pocket."

"Well" said Tom, thrusting out his lower lip, slouching across the room, and returning again, "I don't think a quarter's enough to trouble anybody's mind about what'll happen to his family afterwards. I've heard a good deal from mother about you bein' converted, and changin' into a different sort of a man, but I don't think much of any kind of converted dad that don't care enough for his boy to give him a quarter to go to a ball-game."

"'Food before fun, Tom," said the father, resolutely closing his hand upon such remaining silver as he had, and then thrusting the fistful into his pocket,—"'food before fun. Ball isn't business to this family just now, an' money means business ev'ry time. When I was away an' couldn't help it, things mebbe didn't go as they ort to have gone, but now that I'm back again there shan't be any trouble if I know how to stand in the way of it."

This expression of principle and opinion did not seem to favorably impress the eldest male member of the second generation. Master Tom thrust out his lower lip again, glared at his father, took his hat, and abruptly departed. There was no dinner at the Kimper table that day, except for such members of the family as could endure slices of cold boiled pork with very little lean to it. Late in the afternoon, however, Tom returned, with an air of bravado, indulged in a number of reminiscences of the ball-game, and at last asked why supper was not ready.

"Tom" asked the father, "why didn't you come back to-day with what I gave you money to buy?"

"Well," said the young man, dipping his spoon deeply into a mixture of hasty-pudding, milk and molasses, "I met some of the boys on the street, an' they told me about the game, an' it seemed to me that I wouldn't 'pear half a man to 'em if I didn't go 'long, so I made up my mind that you an' the mother would get along some way, an' I

went anyhow. From what's in front o' me, I guess you got along, didn't you?"

"Tom," said the father, leaving his seat at the table and going around to his son's chair, on the top bar of which he leaned—"Tom, of course we got along; there'll be somethin' to eat here ev'ry day just as long as I have any money or can get any work. But, Tom, you're pretty well grown up now; you're almost a man; I s'pose the fellers in town think you *are* a man, don't they? An' you think you're one yourself, too, don't you?"

The young man's face brightened, and he engulfed several spoonfuls of the evening meal before he replied.—

"Well, I guess I am somebody, now'days. The time you was in jail I thought the family had a mighty slim chance o' countin'; but I tumbled into base ball, an' I was pretty strong in my arms, an' pretty spry on my feet, an' little by little I kind o' came to give the family a standin'."

"I s'pose that's all right," said the father; "but I want you to understan' one thing, an' understan' it so plain that you can't ever make any mistake about it afterwards. When I put any money into your hands to be used for anythin', it don't matter what, you must spend it for that, or you must get an awful thrashin' when you come back home again. Do you understan' me?"

The feeding motions of the eldest male of the Kimper collection of children stopped for an instant, and Master Tom leered at his father as he said—

"Who's goin' to give the thrashin'?"

"I am, Tom—your father is—an' don't make any mistake about it. He'll do it good and brown, too, if he's to die used up right away afterwards. This family is goin' to be decent from this time on; there ain't to be no more thieves in it, an' any member of it that tries to make it diff'rent is goin' to feel so bad that he'll wish he'd never been born. Do you understan'? Don't go to thinkin' I'm ugly; I'm only talkin' sense."

The cub of the family looked upward at his father from the corners of his eyes, and then he clinched his fists and turned slightly in the chair. Before he could do more his parent had him by both shoulders, had shaken him out of the chair, thrown him upon the floor, and was resting upon him with both knees.

"Tom," said Sam to his astonished son, "you was the first boy I ever had, and I'd give away my right hand rather than have any real harm come to you, but you've got to mind me now, and you've got to do it until you're of age, an' if you don't promise to do it now, right straight along, from this time forth, I'll give you the thrashin' now. That ain't all, either; you've got to be man enough to stand by your dad an' say somethin'

to the fellers, an' explain that you're goin' to stop bein' a town loafer, an' are goin' into decent ways."

Tom was so astonished by this demonstration of spirit that he made all the desired promises at once, and was released.

But Tom was not the only juvenile member of the family who was in need of reformation. Mary, little Mary, not far beyond twelve years of age, demanded money to replenish her own wardrobe.

"Mary," said her father, "we're poor; we can't afford fancy fixin's. This ain't very cold weather. You've good enough clothes on you to keep you warm; what d'you want o' somethin' else?"

"What do I want o' somethin' else?" echoed the child, going to the door and tossing an imitation doll into the ash-heap; "why, I want better clothes, so 't the fellers about town 'll pay some 'tention to me, like they do to sister Jane."

The slight, bent form of the father straightened up as he asked quickly—

"Does the fellers around town pay attention to your sister Jane?"

"Why, of course they do," said little Mary, entirely unable to translate the gaze which her father bent upon her. "Jane never gets through her work at the hotel before there's a lot o' fellers hangin' 'round the door an' wantin' to see her, an' takin' her out to get ice-cream, or sody-water, or to go to the circus if there's one in town, or to go the dramatic representation—that's what they call it on the bills—if there happens to be one in the village that night."

"Wife," said Sam, turning to his helpmeet, "what wages does Jane get?"

"Six dollars a month," said the wife.

"Does she bring any of it home? Does the family get the good of any of it?"

"Not one cent," said Mrs. Kimper, with a pitiful whine. "She says she has to wear decent clothes at the hotel or they won't keep her there any more."

Sam Kimper stayed awake all that night, although his manners to his family next morning were those of a staid and respectable citizen who had nothing upon his mind but the ordinary duties of the day.

Nevertheless he was out and about soon after breakfast, and he wandered through every street of the village in which any business was being done. Again and again he asked for work, and as often the offer was refused, or declined, or relegated into the uncertain future for a decision. The surplus in his pocket had grown lamentably small. As he made his way homeward in a physical and mental condition which made it impossible for him either to argue to himself or to express a sense of hope to any extent, he passed the shop of

Larry Highgetty. Larry was a shoemaker. Sam had worked at shoemaking while he was in State prison. He felt, although Larry might have been offended at the imputation, that there ought to be a fellow-feeling between them; so he ventured into the shop. Larry was sitting at his bench with a lady's shoe in one hand and with his head leaning against the wall of the room. From the stertorous noise which escaped his nostrils it was quite evident that he was asleep, and an odor which filled the room left the visitor in no doubt as to the nature of the opiate which had induced Larry's mid-day nap.

"You seem to be takin' business very easy, Mr. Highgetty," said Sam, with an apologetic air, as he closed the door behind him, and Larry awoke. "Pay must be gettin' better?"

"Better?" said Larry, rubbing his eyes. "I don't want it to be any better than it is now. Besides, people's comin' in all the time faster than I can 'tend to 'em; ev'rybody wants his work done first an' is willin' to pay extra price to get it. Better, is it? Well, yes; I should say that no such luck had struck shoemakers in this town in a long while."

"You haven't half finished what you're on now, Larry," said Sam, taking the shoe from the cobbler's hand and looking at it.

"That isn't all of it," said the cobbler, with a maudlin wink at his visitor. "I don't know when I'll have it finished, if I keep on f.elin' as I do now. It's pretty tough, too, bekase that shoe belongs to Mrs. Judge Prency, an' she's comin' for it this afternoon; but I'm that sleepy that —" Larry's head gently sought the wall again.

"An' a very good woman she is, Larry. Brace up, my boy, why don't you, an' finish your work?"

"Eh? Say 'brace up' to somebody that's not got anythin' in him to brace him down. She kin wait for her shoe while I'm havin' my aise an' forgettin' all about work."

"When did you promise the shoe to her?" asked Sam.

"Oh, some time this afternoon," said Larry, "an' she hasn't come in here yet. Sufficient unto the day is the evil thereof, ye know the Good Book says, Sam. Maybe she won't come in till to-morrow; she's a busy woman; nobody knows where she's goin' or what she's doin' throughout the day, an', to tell ye the truth, I thought to myself I'd shut up the shop an' go home, so if she came there'd not be anybody left here to tell a loie about it."

"Well, Larry, wouldn't it do just as well if there was somebody here to tell the truth about it?"

"Oh, there, now, Sam," said the shoemaker,

rallying himself for an instant; "they tould me that you was converted in jail, an' that sounds a good deal like it. Now, Sam, I want to tell ye if ye want to argy on the subject of the truth, or any other of the moral sintiments, with any man whatsoever, ye don't want to come to a shoemaker's shop an' find a fellow who's just had three drinks at somebody else's expinse. Now go 'way; come round here to-morrow when I'm sober, an' I'll own up to everything you say, no matter what it is."

"That won't get Mrs. Prency her shoes," said Sam. "Go home an' go to bed, an' let me finish that shoe in your hand, an' if she comes here it'll be ready for her, an' if she don't you won't have anything on your conscience—not so far as she's concerned."

The cobbler took possession of himself with a tremendous effort, and looked sharply from his bleared eyes for an instant as he said—

"An' what do you know about shoemakin'?"

"As much as two years in State prison could learn me, Larry; though I don't think you need to have asked me."

"It's all right, me boy; I take it back; an' if ever I'm sent to State prison meself you may ask it of me ten times over; that's the Bible rule, I belave. Now I'll go home to my wife an' fam'ly, an' if you choose to finish that shoe an' stay here until Mrs. Judge Prency comes in to get it, why, you're quite welcome to do the work an' keep the pay; I tould her fifty cints."

Sam began work upon the bit of repairing which he had taken from the shoemaker's hands, and, although it was not of the routine nature which all of his jail-work had placed in his hands, he knew enough of the requirements of an ordinary shoe to do what was necessary. While he was working, the room suddenly darkened, and as he looked up he saw Mrs. Judge Prency herself.

"Why, it's Mr. Kimper! Are you working here?"

"Only to finish a job that was promised for this afternoon, Mrs. Prency."

"Where's Larry?"

He felt very badly," said Sam, "an' he wanted to go home, an' I promised to finish his work for him. I believe this is your job, ma'am?" said he, holding the shoe in the air for an instant.

"Yea," said the Judge's wife. "I will sit down for a moment, if you will allow me, while you finish it."

"Certainly, ma'am," said Sam, plying the needle and awl vigorously. He looked up only for a second at a time during the next few moments, but what he saw impressed him very favorably. Mrs. Prency was not a young woman, but apparently she had a clear conscience and a good diges-

tion, for she sat with an entirely satisfied and cheerful air; with her shoulders against the back of the chair, as if it were a real pleasure to rest against something, while her cheeks flushed, probably from the exertion of a rapid walk from some other portion of the town. Like any other woman of good health, good character, and good principles, she was a pleasing object to look upon, and the ex-convict looked at her as often as he dared, with undisguised and respectful admiration. But suddenly the uplifting of his eyes was stopped by a remark from the lady, as she said—

"Sam—Mr. Kimper, I've heard some remarks about your speech at the experience-meeting the other night. You know I was there myself; you remember I spoke to you as you came out?"

"Mrs. Prency, I know it; an' that isn't all; I'll remember it just as long as I live. I'd rather have been the dyin' thief on the cross than said what I said in that church that night, but I was asked to do it, an' the more I thought about it the more I thought I couldn't say no. But I didn't know what else to say."

"You did quite right, Mr. Kimper: you spoke like a real true, honest man. If it's any comfort to know it, I can tell you that my husband, the judge, thinks as I do. I told him what you said,—I remembered it all, word for word,—and he said to me,—these are exactly his words,—'I believe that is an honest man, and that he is going to remain an honest man.'"

Sam bent over the shoe a little closer, and said, in a faint voice, as if he were talking to himself,—

"What Judge Prency says about human nature to be true. If there's any other man in this county that's had more opportunities of knowin' all about it, I don't know who he can be."

There was silence for a moment or two. Sam quickened his labors upon the shoe, and the lady bent her gaze closely upon the shoemaker. At last she said,—

"Mr. Kimper, don't mistake the meaning of what I am going to ask you. I am a member of the church, myself, and I have as hearty an interest in you and sympathy for you as the best friend you have. But I want to ask you one thing, merely out of curiosity. Has any one questioned you, since, about what you said that evening?"

"Nobody but Deacon Quickset, ma'am."

"Ah? Deacon Quickset? Did he say anything that annoyed you in any way?"

"I can't say that he did, ma'am; though he kind o' filled my mind with doubts an' gave me a sort o' a sleepless evenin'."

"I'm very sorry for that. There's some one else who may trouble you somewhat, and I'm sorry to say that if he does I shall be to blame for it. He is a young lawyer. His name is Reynolds Bartram."

"I know him, ma'am ; at least, I know him by sight. He's of very good stock, ma'am. His folks have been in this county a long time, from what I've heard, off an' on."

"Very true," replied Mrs. Prency ; "but he has peculiar views, and when he hears of any one who believes—believes in religion as you do, he is quite likely to visit him and to ask a great many questions."

"Well, ma'am, if he comes in on me anywhere, an' asks any questions, an' they're on the subject I talked about that night at the church meetin', why, I'll say anythin' I know an' everythin' I believe, an' if he says anythin' on the other side, why, all I've got to say is, he can't change my mind the least bit."

"I'm very glad to hear you say so," said Mrs. Prency. "Ah, is the shoe done, entirely done? Good. Very much obliged. It's quite as good as Mr. Highgetty himself could have made it. Fifty cents, I believe? Is that satisfactory?"

"Quite satisfactory, ma'am," said the substitute, as he rose from his bench and removed his hat, which had been on his head during the interview. Mrs. Prency started towards the door, but stopped suddenly and turned back.

"Mr. Kimper, the young man, Mr. Bartram, of whom I spoke to you,—I really believe he is inclined to come and talk to you, and perhaps talk a great deal, about what you seem to believe very sincerely and what he doesn't believe at all. I hope you won't change your mind through anything that can be said to you by a person of that kind, or by any person whatever?"

"Mrs. Prency," said the cobbler's substitute, taking his hat from the bench on which he had placed it and circling it in his hand as if he were endeavoring to stimulate his mental faculties, "whatever I believe on that subject I'm goin' to stick to, an' nobody, not even if he is the best lawyer in the county, or your husband himself, or the judge of the biggest court in the United States, is goin' to change my mind about it."

"Thank you, Mr. Kimper. I might have known as much from what I heard during your remarks the other night. I only wanted to say to you that Mr. Bartram is a very smart talker and very quick to see whatever mistakes any one else may make."

"If I make any mistakes," said Sam, "it's because of somebody who's a great deal smarter than I am, who don't back me up as much as I need for the time-bein'."

"Good-day, Mr. Kimper," said the lady.

"Good-day, ma'am," said the ex-convict.

He stood in the dingy shop looking out of the window at the retreating form of the lady, and then at the gathering clouds over the evening sunset, and at the houses on the opposite side of the

street, apparently that he might divert his mind from something. Then he looked at the coin which he had received for his work, as if it were an amulet or a charm.

Suddenly his attention was distracted by the appearance, on the other side of the street, of a very pretty young woman, accompanied by a young man in good attire and of fine bearing.

"Well, well," said the ex-convict, "I wonder if that's what it means? That's Bartram himself, as sure as I'm born, an' with him is Mrs. Prency's only daughter an' only child. Well, well!"

(To be Continued.)

News of the Churches.

LIVERPOOL, N. S.—On the 23rd of December, "Santa" brought his Canadian Team down to the vestry of the Congregational Church, and if you had got a look at the tree, you would have feared for all those who had not already secured his services ; but we know his heart his big, and his pack seems to extend with it, from year to year.

The children answered many questions upon the birth of Christ ; and quite a number of the Infant Class sang and recited, meanwhile casting wistful glances at the tree, as if it were of more importance than the pieces. The Reaper had come, asking for one of our May flowers, in December ; which we gave him. In trimming the vestry with evergreen, many of these little flowers were found, nearly open, showing how very mild our winter has been. Mrs. Watson was invited to the front to receive a beautiful pickle dish from her class, presented by Mr. Whitman, with a Scotch card attached, the sentiment of which showed they honored her nationality. Mr. Whitman again came to the front with a fine study-lamp, for Mr. Watson, from his class of young men. The Pastor thanked them on behalf of both ; hoping to have both light and "pickles," when the friends called, in the year 1890 !

One more surprise, awaited the Superintendent. He thought his part was done, but he had to come to the front this time, to receive a set of handsome fruit-plates, which were given by the School, with best wishes for the New Year. All was bustle for a little while, as "Santa" handed out his gifts : dolls, trumpets, Noah's Arks, mugs, etc. All went home happy ; only some of the little folk were heard wishing that Christmas came oftener than once a year ! Those who had the burden of responsibility thought once a year enough ; though their labors were not in vain, for the children were made happy, and is it not more blessed to give than to receive.

A service was held in the Church Christmas

morning, at which our thoughts were led to the Babe of Bethlehem; showing us that we should bring our best gifts to God. The Christmas offering made one happy family, though it was not very large; but we know that it is not only in the money but in good will.

Our Missionary Society commenced the New Year by holding a social in the parsonage on the second of January. Though the evening was wet about fifty gathered, quite a number coming from Milton, though the roads were very bad for driving. The first part of the programme was a conversation on Christmas, one dear old lady gave us a sketch of how Christmas was kept when she was a child; how the children always looked for a new pair of boots, and the delight they took in watching the roasting of the "sucking pig," hung from a hook by a cord, in front of the great fire, with its huge logs; what fun they had turning it, and then, the making of their own candy, from molasses, and then pulling it into all kinds of shapes. In the next room a young lady was telling how grandma thought "Merry Christmas," sounded better than what they said now, "The Compliments of the Season," and why not say a "Merry Christmas?" There is a time to be merry; is it not at this time that we ought to be so?

The choir opened the next part by that beautiful hymn, "Nearer My God to Thee." Opening remarks were made by the Pastor, on "Times and Seasons;" a good beginning, and a continuing in well-doing, what results they would bring, even in a year. Readings and music followed; Mr. Whitman closing with a funny description of how they "Lifted the collection," in an African Church. A young lady then passed around a dish of roses. These flowers in January are rare, but these looked well, though they lacked the fragrance of June roses; instead of fragrance they had each a slip of paper attached, with a question concerning our work and workers in Africa. These slips were numbered, and others had the answers, without numbers, the amusement being when the wrong answer was given. It proved to be quite a history of Mr. Currie's work, beginning with the question, "Who are our missionaries in Africa?" till the departure of Mr. Lee, on June 5. We hope for many more evenings like the one just spoken of; that we may in time know more of the work at home and abroad. We missed the presence of Mr. Mills and Mr. Goldberg; both these gentlemen being with us at the last social in the parsonage. We wish you, dear editor, a "Very Happy New Year." The INDEPENDENT, we feel to be such a friend, that we wonder how they who do not take it get along at all. It helps us so much in our work.

COM.

HAMILTON.—According to custom the members of our church and congregation assembled in the lecture room at 9 o'clock on New Year's morning. Notwithstanding the very disagreeable state of the weather, the lecture room was crowded to its utmost capacity. Among the audience we noticed the faces of some who were wont to worship with us in times past, but whom, owing to removal from the city, we meet but occasionally. The service which was most enjoyable and appropriate was conducted by Mr. Morton. At its close a general handshaking ensued, and everybody wished everything that was good for everybody else.

On Sunday evening, Jan. 12, Mr Morton delivered an eloquent address to the Royal Templars of the city, and more particularly to the members of the Wentworth Council, R. T. of T., whose anniversary it was. In words full of earnestness he portrayed some of the evils which arise from the great evil of intemperance, and read from various passages in the Bible to show what position the drunkard held (according to God's word), in the social scale, whom his companions were, and where his place would be in the great hereafter. During his remarks Mr. Morton spoke very highly of the good work being done in Royal Templar lodges, of which there are quite a number in this city.

At the kind invitation of Mr. and Mrs. J. C. Bale, the teachers and officers of the Sunday School, assembled at their home on Victoria Avenue on Friday evening, Jan. 3rd, to transact the business in connection with their annual meeting. After discussing the merits of a splendid tea, the merits and demerits of the various classes and institutions in connection with the school were taken up and discussed. The secretary's report showed the number of scholars on the roll to be 275, teachers and officers, 25. During the year eight scholars had joined the church. The treasurer's report showed a balance on hand of \$87.99. The school had raised during the year over and above regular collections nearly \$300 to be applied to fund for new school.

The following officers were elected for the ensuing year:—Superintendent, W. Bale (re-elected); Secretary-Treasurer, S. H. Alexander (re-elected); Librarian, H. Wheeler (re-elected); Assistant Librarian, E. Hall; Library Committee, Misses Edgar, Alexander and R. Hopkin; Organist Mr. F. Bale.

The annual meeting of the Church was held on Wednesday evening, Jan. 15th. Owing to the illness of the pastor, (who is suffering from an attack of the all-prevailing Grippe), our respected Treasurer, Mr. David Aitchison, occupied the chair. The Secretary read a letter from Mr. Morton in which he expressed his gratitude to the Church for their earnestness and liberality in providing for

the Lord's work in so many ways, and hoping for a larger field of usefulness in the days that lay before us. The Secretary's report showed an increase in membership of 14. The total number being 228, the largest number ever enrolled in the Church since its commencement over fifty years ago.

The Treasurer's report showed that \$2,274 had been raised by weekly offerings and ordinary open collections. It also showed a balance to the good of \$185.00. After the reading of this report, a resolution was passed thanking the pastor for his kind letter, and voting him \$100.00 as a slight mark of appreciation for his very excellent services for the year.

The reports of the various organizations in connection with the Church were then handed in, which embraced the following:—Sunday School, Canada Street Sunday School, Missionary Society, Christian Endeavour Society, New Building Com., Ladies' Sewing Society, Mutual Improvement Society, Young Men's Sunday Morning Prayer-Meeting, General Sunday Morning Meeting, Ladies' Visiting Society, etc.

From the various reports given, it was ascertained that the Church had contributed for all purposes during the year about \$3,700.

Votes of thanks were passed to the various officers, and another chapter had been added to the history of the Congregational Church of Hamilton.

I am pleased to be able to send with this, the names of seven new subscribers, among them, the Y. M. C. A. of this city, our Church, as a whole, assuming the responsibility of the latter. I trust other churches of this denomination, (if not already doing so), will follow our example in this respect, as it is certainly very desirable that Congregational Literature should be placed within the reach of the masses, and, to my mind, Young Men's Christian Associations are one of the channels through which this object may be attained.

For your encouragement, Mr. Editor, let me state that I hear from every subscriber the highest words of praise for the very efficient manner in which the paper is edited, and each succeeding edition, they tell me, is the best yet published.

COLDSPRINGS.—At a meeting of the Cobourg Ministerial Association held on Monday last, the following resolution was passed:—

"That this Association has heard with the greatest possible sorrow and regret of the lamented death of their late friend and neighbor, the Rev. Joseph Shallcross, pastor of the Congregational Church, Coldsprings; and hereby place on record their deep sense of the great loss thus sustained, not only by the members of his own church, but also by the cause of God throughout the neighborhood. The Association also wishes to convey their deepest sympathy with the church and people thus afflicted, and especially with the members of the family of the deceased so badly bereaved."

Mr. Shallcross began his ministry in the Congregational church, Coldsprings, in October, 1888, and late in the following month was installed pastor. The Revs. Dr. Jackson and Thos. Hall, of Kingston, and the writer of this sketch took part in the service. Judging from the large number of friends in attendance, in spite of the very unfavorable weather, his settlement was quite an event in the history of the village. It certainly was a thing of joy and hope to the members of the "little church at the corner." Those who heard him speak that night will not soon forget it. But his ministry in Canada, thus happily commenced, was destined to be painfully short. For within thirteen months of the inaugural service referred to, the church was again crowded,—but this time with an audience in tears. They had assembled to pay their last tribute of love to the memory of him whose face they would never again look upon, and whose voice they would never again hear. One brief word respecting his last illness. His death was not so sudden as is commonly supposed. As far back as October he took a heavy cold, and his physician began to treat him with a view to its removal. He then thought it desirable, if not necessary, to take a trip to the "old country," "to be home for Christmas"—and to stay home during the winter months. He was to have sailed on the 12th of December, and it was not until the very eve of that day that he thought it wise to postpone the journey. From this time forward the story is one of growing anxiety, patient watching and tender care. Then came Christmas day—the day on which he so much wished to be "home," when, in spite of all that tender love and medical skill could devise, he peacefully passed away. So lived, and so died, Joseph Shallcross, the man of God and the friend of men.—*Com.*

ST. THOMAS, ONT.—I thought you would be glad to hear how the week of prayer was conducted in this city, and if it was well attended, and the result. The first meeting, Monday 6th, at the Congregational Church. A large gathering of people, of all denominations, and seven different ministers at the head of them, filled the church. The Master was with us in Spirit, for all seemed to have perfect liberty in prayer and speaking, and many souls were blessed. The meetings were well sustained during the whole week, so much so, that on Friday, the last night of prayer, in the Baptist Church, quite a large number of persons stayed behind, with six ministers, asking for the meetings to be continued; but it was not convenient to do so, but a motion is on the ministerial table to be decided, to hold two union prayer meetings monthly on the same night, one at the west end and the other at the east. We all felt, and it was

remarked by several, that it seemed like beginning of carrying out our Saviour's prayer in John xvii : 11 : "That they may be one as we are." On Sunday the 12th, after the exchange of pulpits, two mass meetings were held to help those who might have been convicted in any way by God's Spirit, to forsake sin ; also if any had been blessed, to testify to the same. Our church was nearly filled with people of all denominations, and several thanked God for the good received at the prayer meetings. I feel very sorry we could not go on for another week at the least. But we are glad to see it, if it is but one step towards union among the brethren. When the world can see the Christians united in one Spirit, one Lord, one baptism, then our love one to another will convince the world that "God is Love." We are thankful to the Lord for the way He is blessing our little much despised cause. But it is not the least among the princes of Juda ; for the Lord is making guests for His kingdom. We have had several unite with us this new year and others are on the eve of coming in. The Sabbath School has gone up in numbers, interest and finance. But we have lost Mr. Silcox, who has resigned his position as teacher, and left the city. I have been taking hold of the superintendentship until the Lord qualifies another for that important place. The people of the church never were more united in heart to believe bright things for the future and ready hands to work it out. I feel very thankful to my dear Saviour for the way in which He has opened the hearts of so many friends to help us out of our difficulties, when we asked them. We wish to thank them most sincerely. C. H. W.

PINE GROVE.—Annual report of the "Cheerful Givers", Mission Band. Our band was organized in February, 1889. We have twenty-eight names on the roll, and have an attendance of from five to twenty at each meeting, which, so far, have been held every Saturday afternoon. At our meetings we study the manners and customs of the people in heathen lands, and talk about our missionaries at work there, while we make nice scrap-books, which we have sent to Miss Lyman, India. Each of the boys received a mite box, and five cents to invest. How we would like to tell you how some of this money was invested.

Several bought tomato seeds, which did nicely until the first frost came and cut them off, but, nothing daunted, they replanted, and when the tomatoes were ripe, realized nice little sums by the sale of them. One spent his five cents in carrot seeds ; another in garlic, and another had a missionary hen ; while yet another helped to plant potatoes and to take them up. All earned their money in some way, but I think the little boy who earned something by being *good, and pleasing his*

mamma, must have been happy, because God would see it, and be pleased too. When you see how happy it makes us, don't you "big folks" want mite-boxes too? We have received from collections, public meetings, etc., \$2.25, and from mite-boxes \$5.97, making a total of \$8.22 received during the year.

Our Motto—Every one as he purposeth in his heart, so let him give, not grudgingly or of necessity ; for God loveth a *Cheerful Giver*. **CON.**

LISTOWEL.—The anniversary sermons of the church were preached by the pastor on December 1st, when the Rev. F. CUNNER also assisted in the services. The special collection was for the General Church Fund. The morning sermon referred to the advantages and blessings that come from the spiritual worship of God, and dwelling in the household of the Lord. Psalm xxxiii. : 6.

The discourse at the evening service was a plain statement of the principles of Congregationalism, and calling attention to spiritual victory that is ever coming to human souls in their obedience to the truth. Text, I John v : 9.

On the following evening our young people gave an "Old Folks Concert," in the Town Hall, which was very successful in every way. The audience were well pleased, and about \$50 net will be credited to the General Fund.

Thursday, December 19th, the Sunday school met and unloaded a Christmas ship ; when the children gave a successful and appropriate programme.

A Young People's Christian Endeavor Society has been started with about twenty-five members, and is the first in town. The officers are : Rev. G. M. Franklin, *President*; Miss Kate McKinnon, *Vice-President* and *Cor. Sec.*; Miss M. Parks, *Rec. Sec.*; Lyle Tatham, *Treas.* **CON.**

BARRIE.—On Christmas Sunday we had a service of song, in which the young people mainly engaged ; and in the evening a collection was taken from the boys and girls of the Sunday school, for the poor children of the town. This collection took the place of the usual Christmas tree, and as the pastor held the plate the juveniles filed past and filled it with their pennies, dimes and quarters, and we think we have already experienced that "it is more blessed to give than to receive." On the following Monday evening the school room was filled with the children and teachers, and parents, to partake of their annual supper. They were arranged at the tables by families.

At the November meeting of the church six persons were received on profession of their faith ; and at the annual meeting last week five more

were admitted. These were mostly young people from the Sunday school.

The "Young People's Christian Endeavor" continues to grow, both in numbers and usefulness. We have fifty members now.

The Ladies' Aid has reorganized. The members are meeting regularly and improving themselves "aids" in several ways.

The pastor gave an address the last Sunday evening of the year, on "The Prominent Dead for '89," and last Sunday evening, on "Covetousness."

TORONTO, NORTHERN.—The Sunday-school in connection with this church held its anniversary on Friday, January 17th. From 5 o'clock till 10 p.m., the rooms presented a lively and gay appearance. The primary classes assembled at an early hour, and the senior classes later in the evening, when refreshments were served by their teachers and friends. In due course the chair was taken by Mr. H. J. Clark, the superintendent, who expressed in fitting words his thankfulness that though many of the children and friends were detained at home by the prevailing *La Grippe*, yet such a large number were present at the anniversary social. The pastor read the Scriptures, and Rev. T. Hall offered prayer. Then followed a number of recitations, choruses, songs, solos and duets, beautifully rendered by the scholars. The whole closed by the distribution of a large number of valuable prizes for regular attendance and skill in finding 365 texts of Scripture from the words. Only 25 scholars persevered during the whole of the past year, and nearly every one of that number, without the aid of Concordance, turned up the chapters and verses of the passages indicated. This must prove a most helpful exercise in searching the Scriptures. There are about 250 scholars on the roll, and it is certainly one of the best conducted schools in the city of Toronto, or perhaps in any other city in the Dominion.

TORONTO, DOVERCOURT ROAD. On the 16th January a council met to recognize the new Church on Dovercourt Road, Toronto. Zion, Bond Street, Northern, Yorkville, Don Mount, Zion and Hope churches were represented on the council. The Rev. T. Hall was chosen Moderator, and Rev. G. Robertson, Scribe. The new congregation began to work for the Lord in this neighborhood about twelve months ago. The membership is 31, they have a good Sunday-school, and maintain regular services among themselves with such help as they can obtain from time to time from outside. The Council was hearty and unanimous in approval of the whole course of the newly organized Church, and extended to it a warm welcome to the fellowship of the Congregational churches in Canada.

The Church is worshipping at present in a rented house, but has secured a good site for a new building, and intends to put up at the earliest possible date, a suitable place of worship. The Bond Street delegates promised a communion service, and no doubt the other representatives will interest their respective churches in the new enterprise. Dovercourt Road is in the direction of West Toronto Junction, and in a part of the city that is growing rapidly.

TORONTO, DOVERCOURT.—It will no doubt interest you to know that we have organized a Congregational Church in that part of the city formerly known as Dovercourt, with a membership of 31 willing workers. Our pastor's name is Mr. Thos. Webb, and there are good prospects in view, and with Jesus as our captain we shall succeed. We were recognized on the 16th inst. by a council of about 25 pastors and delegates from the various Congregational churches of the city; Rev. Thos. Hall, Superintendent of the Canada Congregational Missionary Society, being in the chair. We had a good time, good addresses containing sound advice and encouragement which was a great help to us, I can assure you. We are having good meetings and regular Sunday and week-night services and Sunday School, our best meeting being on Monday evenings, when lots of strangers come and help us. We have secured a large building lot, and have got in posts and sills ready, and as soon as we can get some money we will erect our church building, doing the labor ourselves before the winter goes, if possible. Our church meets at present at our temporary rooms at 841 Dovercourt Road. I remain,

W. B. PEPPER, Secy.

TORONTO, HOPE.—On the 21st January the installation services in connection with the settlement of the Rev. H. Bentley was held in Jubilee Hall, College street. Rev. Dr. Wild occupied the chair. The church secretary gave a statement regarding the new organization and the pastor's call, after which the pastor-elect related his experience as a Christian minister, the truths he purposed teaching in his new sphere, and the steps which led him to his present field of labor. The induction prayer was offered by the chairman. The right hand of fellowship was given by Rev. Chas. Duff. The Rev. G. H. Sandwell delivered an address on Congregational Principles. Rev. G. Robertson gave the charge to the church. Short addresses were given by Rev. Dr. Wild, Rev. Thos. Hall, Rev. Chas. Langford and others. There were representatives present from all the Congregational churches in the city, and much interest is manifested in the new undertaking. Mr. Bentley is from Plymouth, England.

THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.—In view of Mr. Hague's valuable article in a recent issue of the CANADIAN INDEPENDENT, under the above heading, a few additional facts along the same line may be of interest. According to statistics published in the *New York Independent*, the proportionate gain in membership by some of the leading churches in one year is represented as follows: Baptists 2·7 per cent.; Episcopalians, 2·9 per cent.; Presbyterians, 3·8 per cent.; Congregationalists, 3·9 per cent. The Methodists in the same year made a gain of less than 1 per cent., although in the previous year their membership increased more than 3 per cent. From this it is seen that the Congregationalists took the lead in the ratio of increase for the year.

The standing of the different churches of the United States, according to *polity* (excluding Roman Catholics), is shown by the following figures:

	<i>Churches.</i>	<i>Ministers.</i>	<i>Members.</i>
Congregational	56,478	39,719	4,928,619
Episcopal.....	54,083	31,642	4,599,871
Presbyterian.....	25,722	19,065	2,888,228

As to rate of growth—those churches with Congregational polity as well as those whose polity is Presbyterian, each gained during the year, about 2½ per cent., while those adopting the Episcopal polity gained a fraction over 1 per cent.—B.E.

MELBOURNE, QUE.—The children's Christmas tree entertainment was held on Monday evening, Dec. 30th. It was thought by all to be the best entertainment of the kind ever given in the Church. The long programme was carried out entirely by the children of the Sabbath school. The school, under the excellent management of the Superintendent, Mr. Alex. McDonald, has been greatly prospered during the year. The presents upon the tree were numerous, and some of them costly. The Pastor, Rev. Geo. F. Brown, and his wife, were most kindly remembered by a grateful people. They were the recipients of a beautiful silver tea set, worth \$40. The "tree" was held in the old church; as that could be more easily decorated with evergreens than could the new one.

The new church is now complete, except the electric light; and that item will be added, within a few days. The decorative painting on the inside of the church is the work of one of our own young ladies, Miss Jennie Cairnie. She is an artist of rare ability, and she has given us one of the handsomest churches in the interior, in the Province of Quebec, outside of Montreal. All of the congregations at the church services have largely increased within the past year, and general prosperity has been Divinely granted. We are

praying for an outpouring of the Holy Spirit in the winter now at hand. Com.

SARNIA, ONT.—As I was calling over to the Dominion, my son, (Rev. Jno. Allworth of Almont, Michigan), requested me to forward you a dollar for his CANADIAN INDEPENDENT, which you will find enclosed, please acknowledge to him, if you give receipts. I have had several articles in pickle for the "C. I." But I seem to be always engaged and accomplish less than I intend to. I have, you see, entered upon the second quarter of my second year in Memphis. Things look better but not well as I would like with us. The people seem to be satisfied with me—that is the Church. Though it is possible that my feet being rather large I step on some of their toes. I may be pushed off roughly some day. Perhaps you say, pray for smaller feet, but I do not. I say, keep from under. I stand on the feet God gave me and desire to hurt nobody, and when a man stands square on gospel truth and Christian practice, he need not fear man or devil. *Duty is ours, results are God's*, good old Dr. Lillie used to say, and I thank God for His teaching me that thing.

W. H. ALLWORTH.

ST. JOHN, N.B.—The annual meeting of the Congregational Church was held on the evening of January 15th. The reports from the various Societies connected with the Church, and from the Treasurer were highly satisfactory. "The Ladies' Mite Society's" report was made by Miss Emma Phillips; "The Ladies' Auxiliary" by Mrs. Edward Elliot; "The Co-workers Circle" by Miss Annie Jordan; "The Ladies' Home Missionary Society" by Mrs. William Kerr; "The Foreign Missionary Society" by Mr. C. H. Dearborn; "The College and other Benevolent Institutions" by Mr. James Woodrow; "The Sunday School" by Mr. George Smith.

The enlarged contributions to College-work, Missions and other objects, were very gratifying, and the Treasurer, Mr. William Kerr, reported all bills paid, and a *balance on the right side*.

The Church enters with renewed hope and courage on the work of the New Year. Total receipts, about \$2,500. A detailed statement will be sent you at a later date. The books are now in the hands of the Auditors.—Com.

TORONTO NORTHERN CHURCH.—The annual meeting of the Northern Church was held on the 15th January. Notwithstanding the unpleasant weather and wide-spread epidemic in the city, there was a good attendance. The pastor occupied the chair, and in his usual happy way introduced the business. Encouraging reports were submitted from the Church, Sunday-school, Woman's

Missionary Board, the Ladies' Association, Young Ladies' Missionary Society, Society of Christian Endeavor, Young Men's Association, and the Finance Committee. The total income from all sources for the year, was \$5,518, and all liabilities were met. The small balance of mortgage on the church is \$6,500, while \$1,500 towards a new building is in the hands of the Young Men's Association and the Sunday-school. The pastor and a number of the members, and Rev. T. Hall gave short, encouraging addresses, after which all present partook of refreshments provided by the ladies, and one of the most delightful meetings it has been our privilege to enjoy was brought to a close. T. H.

TORONTO, MOUNT ZION.—The Mount Zion Congregational church, Broadview Avenue, has invited the dismissed members of the Western church to a social gathering to be held for the purpose of expressing their Christian sympathy with them in their recent troubles. The dismissed have signified their pleasure at, and appreciation of this kindness by accepting the same.

SOUTH CALEDON and Church Hill have secured a pastor. The Rev. W. MacCormack ; who has kindly offered to take charge of this field as a missionary for one year, and try and build up the Church. It was so run down that we had decided to close the doors and go in with some other denomination. But God's ways are not our ways. May God's blessing rest upon his labors.

BRANTFORD.—The resignation of the pastor, Rev. George Fuller, has been accepted by the church, and Mr. Fuller, whose health is in a very unsatisfactory condition, is at present in the United States. We hope that this important church, which has always been a leading one in the denomination, will not be long without a pastor.

PORTAGE LA PRAIRIE, MAN.—Pilgrim Congregational Church Sunday School is in need of a library. If any of the sister schools have one whose usefulness has ceased to them, our children would be glad to receive it. Yours truly.

W. B. UNSWORTH, Sec.

LONDON.—We understand that Rev. H. D. Hunter, M.A., pastor of the London church, has received an invitation from an important church in the United States. We are not informed whether Mr. Hunter has yet reached a decision on the question.

GUELPH.—Rev. Robert Aylward, of Cobourg, has been invited by the Guelph Church to become their pastor. Mr. Aylward will probably accept the call.

WESTERN CONGREGATIONAL CHURCH.

To the Officers and Members of the
Congregational Church, Toronto.

DEAR BRETHREN :

Whereas a petition, a copy of which is hereto attached, has by us been presented to the officers and members of the Western Congregational Church, Toronto, requesting them to call a mutual council of the Congregational Churches in the city of Toronto, for the purposes and in the manner set forth in clause numbered three in said petition.

And whereas the officers of the said the Western Congregational Church, without bringing the matter before the said Church at a business meeting thereof, have refused to call together the said mutual council, or to in any way recognize the rights of your petitioners as members of the said Western Congregational Church.

Now, therefore, in accordance with clause numbered three of said petition, we, the petitioners, whose names are thereunto subscribed, do hereby request that the "ex parte" council therein referred to, be called and convened as speedily as conveniently may be.

Will you, therefore, together with all the Congregational Churches in the city of Toronto—save and except the Western Congregational Church, which has refused to co-operate with us in this matter—kindly arrange for and send delegates to the said "ex parte" council in accordance with clause number three of said petition.

It is very desirable that the said council should hold its session or sessions in the evening and that a central locality shall be selected for the same.

Copies hereof have been sent to the Northern, Zion, Yorkville, Bond Street, Mount Zion and Parkdale Churches.

Any communication or communications with reference to the matter may be addressed to Mr. R. H. Flint, No. 50 Beverley Street, Toronto.

We trust that you will give this matter your early and careful consideration.

Toronto, Oct. 29th, 1889.

To the Officers and Members of the Western Congregational Church, Toronto :—

DEAR BRETHREN :—

The petition of the Undersigned respectfully sheweth,

1. That the greater number of your petitioners are members of the aforesaid Western Congregational Church, whose names have been irregularly, illegally and unjustifiably removed from the membership roll of the said the Western Congregational Church, and others of your petitioners are members in good and regular standing of said Church, who, although not having been thus dealt with, concur in and approve of the course of action now about to be taken.

2. That those of your petitioners who have severally and individually received epistles purporting to be letters of dismissal from the said Church, contend that, despite of and notwithstanding the communications so received by them as aforesaid, they are still members of the said Church in good and regular standing, inasmuch as the action taken to dismiss them from said membership was and is irregular, unjustifiable and illegal, having no basis nor precedent either in equity or in Congregational Church polity.

3. That this petition is presented in accordance with a resolution adopted at a meeting of your petitioners, held

on Tuesday evening, October 8th, A.D. 1889, and which is as follows, that is to say: "Moved by Mr. John Riley, seconded by Mrs. Thomas Sanderson and resolved, that a petition be made and presented to the Western Congregational Church, through its officers the deacons, requesting them to call together a mutual council of the Congregational churches in the city of Toronto, each church to be represented by its pastor and at least two lay delegates, to amicably, peaceably, and in a Christian spirit, as brethren acknowledging and serving the same Lord and Master, consider, and if necessary, arbitrate upon, adjudicate and decide the matters which have been lately in dispute in the said church, and especially as to the unjust, irregular, and illegal dismissal and removal from the membership roll of the names of your petitioners herein referred to.

And it was further resolved, that should the officers and members of the Western Congregational Church, decide not to, or refuse to call and summon the said mutual council so requested and asked for, your petitioners do call and summon an *ex parte* council to whom the said matters shall be referred. Your petitioners therefore, do hereby respectfully, and we trust, in a right and Christian spirit, request and submit that the said mutual council shall be called together, and shall be asked to meet within forty days from the day of the date hereof, and that you shall in writing, by the hand of Mr. R. H. Flint, advise your petitioners within ten days from the day of the date hereof, as to your decision regarding the calling of said council, and that in default of such advice, or in case you shall decide not to accede to the request for the calling of said mutual council, your petitioners shall be at liberty, and shall forthwith proceed to call an *ex parte* council for the consideration of the said matters, and your petitioners in all Christian spirit will ever pray.

(Signed.)

Rich. H. Flint, Mrs. R. H. Flint, Jas. Everett, William Foster, Mrs. W. Foster, George Deconde, Mrs. Geo. Deconde, Mrs. Tepper, Dilmon Graham, Mrs. D. Graham, James Forrest, Mrs. J. Forrest, Mrs. M. Macdonald, Mrs. G. Roper, Mrs. Jas. Witchall, Mr. Witchall, J. W. Latzer, Mrs. J. W. Latzer, John Riley, Mrs. John Riley, J. E. Riley, Martha A. Riley, M. A. Turpin, M. Sanderson, Laura Sanderson, B. J. Starrett, L. M. Starrett, E. M. Starrett, Mrs. Brooks, Mary Brooks, G. L. Williamson, Thomas Taylor, Mrs. T. Coombs, Alex. Harkes, Mrs. Harkes, Mrs. S. York, Mrs. Corner, M. F. Corner, E. Corner, S. Corner, J. B. Rozenblott, E. A. Rozenblott, Mrs. E. A. Rozenblott, W. D. Davidge, R. York, A. D. Stewart, M. Stewart, James Shand, sr., Mrs. Jas. Shand, Mrs. Stevens, J. McNay, T. Coombs, Mrs. Kirk, Fred Tepper, W. Harris, S. Harris, Mrs. Bliss, Emma Parker, now Mrs. McGinnis, Annie Hazzard, David Williams, Emma Hill.

Dated at Toronto, this

16th day of October, A.D. 1889.

The finding of the "Ex-Parte" Council called to consider the case of the dismissed members of the Western Congregational Church, Toronto.

Their complaints against the Church were given under three heads, viz.:

1. Illegal enactments and decisions given.
2. Breaking faith with members in regard to motions carried at church meetings and not adhered to.
3. Uncongregational action, despotic and un-Christian decisions given, contrary to all Christian polity and against all procedure, rules of order, church powers, parliamentary powers, or those of any secular association in the dismissal of forty-seven members in good standing from their fellowship without cause.

To each of the charges evidence was given, and the

council, through its various members, asked a number of questions to elicit, as far as possible, all the facts in connection.

After deliberation they find as follows:

1. Touching the complaints first and second, and the evidence given in support of the same, the Council finds that the church and its Board of Management have not maintained the principal of Congregationalism—of equal rights, equal privileges, equal votes, and equal voice, in the adult membership in the management of church affairs. The various items in support of the complaints first and second ought not to have divided a Church of Christ. The Church could, with safety to herself and principles, have granted the complainants their request, and thus have saved the church the final sorrow of so painful a division in her fellowship and work. The illegal enactments and decisions followed with breaking faith with members, evidently arose from irregularities in conducting church business. The motives were, we believe, conscientious; but the mode of action was unwise and calculated to give rise to division in any Congregational Church. The Church Board of Management have either been given or have assumed too much power.

2. With reference to the third charge, Council finds it proven. From the evidence given by trustee, deacons and church secretary, corroborated by others in the church and by various circumstances set forth, it can come to no other conclusion: and, much as it is to be regretted, has to say that the dismissal of all those members was congregationally illegal; that the letters of dismissal were invalid, and that the dismissed are still *de facto* members of the Western Church. At the same time the Council finds an explanation, though not a justification of the action, in the last paragraph of the letter suggesting the pastor's resignation, in which the signers say, "If you cannot see your way to concur with us, then, under the circumstances, you cannot expect our support in the work of the Church or its finances.

While this is the deliverance of the Council from the standpoint of Congregational polity, it would strongly advise those brethren whose grievances it has assembled to consider, to accept the position in which they have been placed, as nothing but bitterness could come from an attempt to claim and enforce their rights. The Western Church may reconsider its action in the matter, and the Council earnestly advises the dismissed not to throw any obstacle in the way of reunion under the present pastoral relationship. If the church does not reconsider the dismissed, in numbers, piety and zeal, are able to commence a fresh undertaking with every prospect of success, if they think well to do so; or they could join any existing church organization and greatly augment its power. This Council prays the Great Head of the church to guide them into what is best for themselves, and will be most to His glory.

The Western Church having declined to be represented, this Council has no right to advise it; yet, for the love borne to the church and its pastor, the Council would venture to hope that it will, before it is too late, cancel the resolution dismissing from its fellowship forty-seven members, many of them heads of families. Place each in his and her former position and work, and go on in its mission peacefully and successfully, as we are sure that it may yet do by the Good Hand of our God upon it. The Council would say generally that this trouble has arisen mainly from the much-abused principle that "the majority must rule," a principle correct in itself, though capable of being made an enormous wrong. The language of Dr. Mackennal, quoted in an admirable article in THE CANADIAN INDEPENDENT for November, is worthy of being made the rule of all action in Congregational churches: "The Congregationalists wait and labor for the free consent of all. If Christ be present in each assembly of His

people His Will will be sure to be revealed to them if they wait long enough for it. And so they concluded that deciding by a majority was too summary and rough a way of deciding matters. Better to adjourn and meet again and agree in one." Is not this the more excellent way?

Signed by the unanimous order of Council.

(Signed), HENRY J. CLARK, Chairman.
GEO. ROBERTSON, Secretary.

AYER'S FLAT, QUE.—A new church has been organized at Ayer's Flat. Twenty-two members dismissed from the Fitch Bay Church, and thirteen on profession of faith, composed the charter membership. Seven persons received baptism on confession of their faith. The sister churches of Fitch Bay and Waterville were represented at the organization. Rev. J. W. Goffin from Waterville, and Deacon L. Magoon, and Mr. Barber from Fitch Bay. M. E. Hunt and C. Whellar were elected and ordained Deacons. H. Ashman, Secretary, and brother Clough, Jr, Treasurer. By a unanimous vote the new Society is to be known as "Beulah" Congregational Church, Ayer's Flat. The members and a number of visitors then partook of the Lord's Supper. This brought to a close one of the most delightful services it has ever been my privilege to attend.

Fitch Bay.—A short series of special services were held at this place. Just as the interest had reached a point in which much fruit would have been reaped, we had to close; yet our members here seemed to be greatly revived and encouraged. The church was reorganized. Deacons Magoon, Brown and Blake elected and ordained. Brother Barber was elected Secretary-Treasurer. There are over forty members in good standing in this church. The building needs extensive alterations. For the present this church must be worked in conjunction with Ayer's Flat, but eventually a pastor must be sought for this neighborhood. It is ten miles from Ayer's Flat, and the congregation is scattered around the village, — Rev. T. Hall, in *Missionary Advocate*.

TORONTO, BOND ST.—On Monday evening, Dec. 30th, the Teachers of the Bond St. Sabbath School, accompanied by Rev. Dr. Wild, paid a surprise visit to the house of Mr. McCartney, the Superintendent of the School, where Dr. Wild, on behalf of the Teachers, presented to Mr. and Mrs. McCartney a very handsome Silver Epergne, on the occasion of their Silver Wedding.

Mr. McCartney has been Superintendent of the Bond St. Sabbath School for eight years, during which period the most cordial feelings of esteem and regard have marked the intercourse of all engaged in the work of the School.

BELWOOD.—We gave a unanimous call to the Rev. James Webb. We have not received his acceptance yet. The Rev. Mr. Austin is preaching here—next Sabâath his last. Our Choir was entertained to a fine supper on the evening of the 22nd Jan., at the residence of John Hannah, Esq. A fine enjoyable time was spent upon the occasion. The Choir has had no quarrel for a year.

Yours, R. Y. BLYTH.

THE COLLEGE.

EDITORIAL.

We wish we could impress more upon the members of the various Churches the necessity of their doing more financially, for the College. A special appeal was made, first in our columns, and then by circular on the part of the Treasurer—and which has resulted in almost nothing. The sums sent in for the last two or three months being, not only less than the current needs, but less than for the same period last year.

Now imagine twenty young men, who have deliberately turued aside from money-making in this eminently bustling and commercial age, to seek a training for the ministry. How disheartening the thought that they are eating bread for which the College is going in debt, and listening to lectures provided on an empty treasury! And behind all this, the very natural thought, that the Churches which thus fail in sustaining their one College, can care little for the ministry—least of all for an educated ministry.

If no other plea can prevail, that of making sure of the retention of Principal Barbour, ought to be sufficient. It cannot be that a lofty-spirited Christian gentleman, of delicate sensibility, will long consent to act on the business principle of receiving his salary from the Treasurer without ever thinking where it comes from; and as in many such cases in the Ministry of the Churches there is first unrest, then a resignation.

From hints that have reached us, such thoughts are not unknown in Montreal. We assert most plainly and strongly, that the possible loss of Principal Barbour would be nothing short of a calamity to the College and the Churches. As a theologian, as a teacher, as a man, as a Christian he has few equals and no superiors. Nay, as a teacher, he has perhaps not an equal in America!

Yet the College is languishing for necessary support; and the question whether the College can afford to have a Principal at all—one who devotes his whole time to the work—is perhaps forcing its way to one man's mind where we never want it to enter! Let the very considerable number of churches that have this year *done nothing* for the College, ponder what we say; as well as others who have done much less than they might. *The next three months will determine the question.*

THE INDIAN MISSION—IMPORTANT.

EDITORIAL.

In a visit we made a few days ago to Wiarton, we were startled, at the hospitable home of our good Brother Bolton, at his receiving a telegram, "Mr. Bigcanoe died last night."

None of us had heard of his being seriously sick. Death must have come somewhat suddenly. Mr. Thomas Bigcanoe was recognized as the resident native Congregational missionary at French Bay, Saugeen Reserve, Ont. He had been there a couple of years, was a godly, useful man, and with a growing influence for good among the people to whom he stood in the relation of a pastor.

His family consisted merely of his wife and himself. One grown up son is able to take care of himself. His widow will probably take up her residence among his and her relatives at Georgina Island, Lake Simcoe.

And now the question arises, "Who is to take charge of the Mission?" Evidently what it needs—and which has been felt all the time even that Bigcanoe was there—is that a white missionary and his wife should be among that people: to give them the good example they need, in housekeeping, family life, cultivation of the soil, and general industry and thrift; as well as more direct religious teaching.

And such a man should set himself to learn the Ojibway language. It does not contain a great many hundred roots. It has never been expanded by literary use, or intercourse with the great world beyond; and what seems to us its quaint and wonderful figurativeness, is only a proof of its meagerness—for it has scarcely a term to express abstract ideas, deep thought, or vivid imagination.

This by the way—only as asserting that such a language need not be hard to learn.

Rev. C. E. Bolton of Wiarton, Ont., who is a kind of volunteer superintendent, and a very good friend of the Mission, has been bestirring himself of late to obtain the services of some capable and godly young woman, to act as mission school teacher, and general assistant in the Mission. Now the circumstances are changed. A missionary is wanted, a married man, whose wife would be a counsellor and friend to the Indian women, and who would himself, perhaps with the assistance of a native teacher, oversee the religious education of the young. No city man could be of the first value in such a work; nor would a college training give the special qualifications for the place.

Where is the young married couple, ready to do the Lord's work, and prepared to go to the Saugeen Reserve? It is not out of civilization. The Indians are rising in the scale of refinement and intelligence. They have a post-office seven miles away, and the Government would no doubt establish one at French Bay if petitioned to do so. Each family has a decent log-house to live in, with the ordinary furniture and decencies of civilized life. There are no professed pagans among them. All the young people can read and write. A number of them have each a pair of horses. All of them cultivate more or less land. The Government has had the Reserve surveyed, and is about to give each family 50 acres in fee simple. A resident Government Agent sees that they are not wronged by surrounding settlers. No liquors are allowed to be sold on the Reserve; no white men allowed to live there, except missionaries and teachers. A railway station is within ten miles. A missionary family would have no difficulty in obtaining the use (not the ownership) of 50 acres, among the rest. Lake Huron is within half a mile, and the Indians frequent the shores, and make good use of the fishing season, spring and autumn. A church-building has been erected for many years; and more recently a good brick school house, (with dwelling attached.) The pioneer difficulties are over. Now we want some one to go there, and settle down as spiritual guide, and instructor-general to this people!

Official Notices.

THE REDUCTION OF THE GRANTS.

The Executive Committee met in Kingston, December 17th and 18th. The debt of the C.C.

M.S. is increasing. There is no prospect of the Missionary pastors receiving their grants in full, for either the January or April quarters. Twenty-five per cent. must be taken off every grant as per resolution at the annual meeting. An effort is to be made by Mr. Hall to raise half of the amount of the debt in large subscriptions, in the hope that the churches will raise the balance. Have we not fifteen or twenty men who will come to the help of the Society in sums of \$100 or \$200 each? We have the men who *can*? Have we the men who *will*?

We have received \$1500, special legacy, from the Shurtliffe estate, but it must be invested and the interest only used for evangelistic work around the home of the testator, Ayer's Flat. The balance of the estate may not come into our hands for two years. J. Wood.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Received the following sums for the month of December, 1889:—

"A Friend," Montreal, \$150; Bequest from J. B. Shurtliffe, \$1,500; Calvary Church, Montreal, \$176; R. W. McLachlan, Montreal, for North Winnipeg, \$8; Miss M. H. Hall, Kingston, \$2; Alton and North Erin, Ont., \$16.67; Milton, N. S., Ladies' H. M. S., \$12; Liverpool N. S., Ladies' H. M. S., \$9.83; "Girls' Own Mission Band, Kingston First, for Charles Street Mission, \$50; Ayer's Flat, Que., \$22.12; Boynton, Que., \$6.92; Fitch Bay, Que., \$5.26; Anonymous, Sherbrooke, Que., \$10; Toronto, Bond Street Woman's Missionary Society, \$50; Danville, Que., S. S. Missionary Society, \$35.69; Toronto, Northern Church, \$50; St. Elmo and Maxville, \$83.95; Martintown, Ont., \$21.77; "A Friend," London, Ont., per T. Allen, \$5; Colonial Miss. Soc'y, on account, \$407.62; "Light Bearers'" Mission Band, Garafraza, Ont., \$22.73; Yarmouth, N. S., Ladies' H. M. S., \$12.

SAMUEL N. JACKSON,

Kingston, Dec. 31st, 1889.

Treasurer.

THE INDIAN MISSION.

Contributions towards "the Cow" and "the Rent":—

Amount reported in INDEPENDENT.....	\$23 28
Wingham S. S., \$3; Toronto Ladies, \$5...	8 00
Brooklyn and Guelph, \$6; Wingham (Rent), \$2	8 00
	<hr/>
	\$39 28

Expenditure:—

Last quarter's Rent, \$6.25; Cow, \$30....	\$36 25
Balance to be applied to food or rent	3 03
	<hr/>
	\$39 28

[The Rev. C. E. Bolton, Warton, Ont., who sends the above, adds some paragraphs about a Missionary Teacher wanted, which we omit, under the altered circumstances resulting from the

death of Mr Bigcanoe, as given in another page of this issue.—ED.]

Woman's Board.

CANADIAN WOMAN'S BOARD IN MONTREAL.

A small number were present in the parlor of the Y. W. C. A. at the regular monthly meeting of this society on Tuesday. A letter from Miss Macallum told of the decrease of the epidemic of dangerous fever, and an increase in members in the school in Smyrna. Miss Macallum writes with pleasant anticipations of her return home next summer for rest.

Miss Radford writes from the mission school at Kobe, Japan, of the need of \$2,000 to enlarge the building by adding a room for music. There seems to be a wave of objection to the higher education of women in Japan at present, which does not apply to the study of music. The baby-organ is found in all parts of Japan, but not many to play it. When the girls graduate from the school almost all of them are Christians; on their return to their heathen homes they use their knowledge of music, which the Japanese are curious to hear, to attract people to hear the Gospel, by singing their hymns, and explaining the truth as they have the opportunity. For this reason the teachers are anxious to have greater facilities for giving instruction at the school, and ask for money for the new room.

A letter from Miss Lyman from Bombay was read, and a piece of needlework shown that had been done in one of the schools, in which the stitches were marvellously fine. An earnest appeal had been sent her to open a school in a district where there was none, which she had been obliged to refuse for lack of means. A native party was described, where Hindu and Parsee ladies appeared in all the splendor of Oriental jewels and beautiful fabrics. One native lady was asked if she was a Christian. After a moment's hesitation she said, "At heart I am, and I know of many others who are longing for the time when they can come and be baptized."

The meeting closed with prayer and the singing of a hymn.—*Witness.*

GUELPH BRANCH.

A very good report has been received from Miss Skinner, Secretary of this Branch. We make the following extracts: "Our Branch has sustained a great loss this year in the removal from Canada of two of our best workers—Mrs. Wright, President

of the Branch, who has gone to Washington Territory, and Mrs. McGregor, 1st vice-President, who is now living in Antwerp, N. Y.

In the Branch there are five Auxiliaries, one Young Ladies' Society, and three Mission Bands. Belwood reports both Auxiliaries and Mission Bands in a flourishing condition. Speedside cannot say that the interest in their Society is increasing very rapidly, but their faith is strong, and they hope for better things in the future. Garafraxa sends a very good report. Guelph Auxiliary can report progress, "perhaps not just as much as we would wish for, but still enough to feel thankful for. We have not re-organized our M. B. this winter as yet, but hope to do so early in the year."

THE BOX FOR AFRICA.

All our friends who wish to help in filling the boxes to be sent to Africa, should begin work at once, if they have not already done so, as all articles should be in the hands of the committee by the first week in April. Mrs. Dr. Richardson, 36 St. Joseph st., Toronto, will receive all parcels sent by our Western Auxiliaries. We hope to insert in our next issue the address of a lady in Montreal who will receive the gifts of the Societies in Quebec Province and Ottawa Branch. We repeat the list of articles: For girls, sacques and plain skirts; for boys, shirts of strong, dark material; also combs, cakes of soap, knives, and small musical instruments.—H. W.

NOTICE.

An arrangement has been made by which copies of letters received from our missionaries shall be sent to each of our Societies in Nova Scotia and New Brunswick.

We are indebted to Miss Currie, of Toronto, who copies and distributes these letters, for the extra work in our behalf.

In forwarding addresses, if any Society has been overlooked, will the Secretary please notify the undersigned, as the interest in our monthly meetings will be increased by hearing from our workers in distant lands.

AGNES SAER.

St. John, N.B., Jan. 13th, 1890.

A NEW AUXILIARY.

We are glad to report the organization of a Women's Missionary Society in Zion Church, Montreal, with the following officers: President, Mrs. Moodie; Secretary, Miss Van Buren; Treasurer, Miss Rhoda James.

Literary Notices.

THE HOMILETIC REVIEW gives a good number for January, and the prospectus for the year gives a list of topics and writers that is almost embarrassing for variety and ability. Funk & Wagnalls, 18 and 20 Astor place, New York; \$3 a year.

TREASURY FOR PASTOR AND PEOPLE.—E. B. Treat, 5 Cooper Union, New York; \$2.50 a year, \$2 to clergymen. "The great object of the Magazine—excellence in matter, and helpfulness in preparation for Christian work—is never overlooked." A fine reproduction of the "Angelus" is given to new subscribers; and to old ones at fifty cents.

THE CENTURY MAGAZINE for January contains a remarkable contribution to Egyptian history—"Bubastis," by Amelia B. Edwards, Hon. Sec. of the Egypt Exploration Fund; the closing scenes of the Life of Lincoln, and many other very valuable articles, many of them illustrated. 160 p.p. monthly, \$4 a year. Century Co., Union Square, New York.

ST. NICHOLAS from the same house, is fully equal to any former number; and that is saying a good deal for good and entertaining reading for boys and girls. \$3 a year.

THE NATIONAL MAGAZINE for January announces two new and valuable departments—"Biblical Literature" and "Pedagogy"—with Rev. J. C. Quinn, Ph.D., and J. S. Mills, A.M., President of Western College, as editors. Agricultural readers will be especially interested in the new "Institute of Agriculture," described in this number—a part of the University Extension System of the National University of Chicago, whose non-resident or correspondence under-graduate and post-graduate courses have met with such favor. Other articles are by Prof. E. A. Birge, of the University of Wisconsin, and eminent specialists. Published at 147 Throop Street, Chicago, Ill. Subscription, \$1 per year. Sample copy, 10 cents. Three cash prizes of fifty dollars each for the best essays on "Our Common Schools," "Study of the Bible," "How to keep Young Men on the Farm," are announced.

THE CANADIAN INDEPENDENT.

REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. Cash in advance is required of all subscribers. 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. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed: REV. W. W. SMITH, Newmarket, Ont.