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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. V.]

TORONTO, FEBRUARY 15, 1886.

[No. 4

EDITORIAL JOTTINGS.

DEAR reader, do you pray? and when you pray do you remember what you prayed for? or do the desires fade from your heart, as the sounds melt away into silence? When you pray for revival do you work for it? When you pray for grace do you leave your heart open to receive it? Could you think of anything that would more surprise some people than to receive an answer to their prayers?

PRINCIPAL CAVEN, of Knox Presbyterian College, Toronto, has written an article on the revised version, whether it accomplishes all that can reasonably be expected from a revision at the present time. They that know the Principal will give much weight to his utterance. Conservative, cautious, candid, scholarly and exact novelty has little charm for him truth every charm. Of the New Testament version he says that "in textual revision everything has been done that could reasonably be expected—the results of the criticisms of the last hundred years are faithfully represented in the text which underlies the revision." In other words, the revised version of the N. T., so far as our present means of knowledge extend, more faithfully represents what the inspired penmen wrote than the older version. Of the translation, he writes "we should expect any competent judge to say that the work is well and thoroughly done."

Evidently the Principal does not deem the O. T. revision to be as thorough. The fact is, the materials are not available, but the general verdict is thus given regarding the whole: "No service rendered to the Bible since 1611 can be regarded as transcending in importance the work of revision now completed. The work is not perfect, but the revised version will certainly be placed at the head of all translations of the Scripture which have yet been made." We venture to add that Principal Caven herein

only voices the opinion of all who have competently studied the subject.

WE call special attention to the letter from Mr. Hague which appears in our correspondence column. As Mosheim writes, it is clear as noon day that the primitive churches were Congregational; but what of that, if life be wanting? As in the address we were permitted to give at the late Union, Mr. Hague urges in his way, as we in ours, that denominationally we must pre-eminently meet the spiritual needs of the day, or our candlestick will be removed.

"'Tis life, whereof our nerves are scant,
"O life, not death for which we pant;
"More life, and fuller, that we want."

THE annual reports from churches have received suggestions more rather anxious reflections. Though Congregationalism is unsectarian, it must of necessity be denominational, having some truth or truths for which it is specially called to bear witness before the church and the world. We are a fraternity of churches, or ought to be, unless every tab must stand upon its own base, and our special function be to demonstrate the great fact of disintegration among the churches of God. Being a fraternity we have some interests in common; missions in the line of our own special testimony, the needy among us, our College, and our literature. Yet the interest taken in these departments of general life is for the most part very small. Churches seem satisfied with a collection of a few dollars and then rest from their labours. This state of things must change if we are vigorously to prosecute our work. The Woodstock church at one of its first meetings after organization resolved that it would faithfully remember the work of the denomination. That is the true spirit of brotherhood, not by constraint, but willingly, and only thus can our mission be accomplished.

Mission work and College interests are suffering with the want of this earnest *esprit de corps*, and the reflex influence upon pastors and churches is disastrous in the extreme. Brethren, do not commit denominational suicide.

THERE is in the present British House of Commons a remarkable man of whom we would speak a word: Joseph Arch. He began life as a Warwickshire labourer, hedging and ditching at ten shillings a week. His schooling was finished when eight years old. He married, his wife brought him no money dowry, *only* character, love and inspiration. In her companionship he found incentives to reading and to work. Forty years ago the English labourer was theoretically as free as the wearer of a coronet in the same land: practically he was a serf. Arch aspired to something nobler. All through life he has proved himself one of God's noblemen. As our contemporary the English *Nonconformist and Independent* says, Arch is an example of what the Free churches of England have done, and are doing. The Established church with its priestly cast had never opened up—it would have closed—the way of the Warwickshire ditcher. In the fellowship of the Primitive Methodists he found room to work, and he worked. Believing Godliness to have profit for this life, as well as for the world to come, he became the champion of the labourer, has written and spoken much and well on the improvement of the labouring class. In 1880 he offered himself as a member for parliament, but was defeated: the wider franchise of the late bill however has given Hodge more votes, and Joseph Arch defeated at the polls the heir to one of Britain's proudest titles. He is now sixty years of age; the idol of his peers, the agricultural labourers, political opponents can but honour the unpretending man who by British pluck and sanctified honesty has risen from plashing a hedge to take his seat on an equality with the proudest in the noblest parliament of the world.

MR. STEAD, the now widely known editor of the *Pall Mall Gazette*, having served out his term of imprisonment, is again at liberty—if indeed he ever were imprisoned, for walls cannot confine the large and noble soul. Whatever mistakes Mr. Stead may have made, we

cannot but feel that his prosecution was a persecution on the part of a class from whose secret vileness he had remorselessly torn the veil. Confessedly he only technically violated the law, for which he was fined and imprisoned, with hard labour, for three months; while a rascally medical practitioner, who had assaulted a little girl ten years of age, has since been sentenced to *one* month's imprisonment, *without* hard labour. The contrast is painfully striking.

THE English CONGREGATIONAL YEAR BOOK for 1886 has reached our desk. The addresses to the Union by the chairmen for 1885 are published; they have already been noticed in our columns. In statistics the book is poor, yet these we gather: The number of churches and mission stations in England and Wales is 4,218 against 4,181 in 1884. Sittings are provided for 1,582,409 people, as against 1,568,357 for 1884. How many are occupied? The Year Book however is a thorough directory for Congregational churches and ministers, and we trust its energetic editor, Dr. Hannay, may long live to edit and to rule as he so well and kindly does.

FROM the *Christian World* we take the following sketch of London at night, which will also give information as to the work our English brethren are doing in that great city. The indefatigable Secretary of the London Congregational Union, Mr. A. Mearns, is the presiding spirit in this work:—

London at night presents strange pictures, in striking contrast to the activities of the day. Soon after midnight on Saturday last four voluntary workers left one of the missionary centres of the London Congregational Union in search of homeless wanderers. The arrangement was for two to perambulate the district north and east of London Bridge, and two to traverse the streets and lanes, the highways and byways of the western portion, from Blackfriars to Piccadilly. Passing through the city, the deserted aspect of the warehouses, the stillness of the streets, the dimly-described dome of St. Paul's, the suspended bustle of Fleetstreet and the Strand, each in turn afforded material for reflection.

The search was painfully successful. Upwards of 400 homeless outcasts were found by these two explorers within four hours, and from the large number thus met with, how difficult it was to select those who were, apparently, the most deserving. In Covent-garden alone, from 100 to 150 men and women were found who had sought shelter within the porticos. Considering the time of year the night was a fairly good one, less trying to those who were forced by poverty to find

a home in the streets. The testimony of one who had had frequent experience of the streets at night revealed the real bitterness of this aspect of life. "There is not much in being out all night if one is well fed and clothed; its the empty stomach, the painful retrospect, the present unutterable despair, the utter hopelessness of the future, which together make the experience so utterly wretched."

What revelations are sometimes afforded by a very brief conversation! A respectable-looking man was walking aimlessly along the Strand. The sad tone in which he informed his questioner that he was obliged to be out all night indicated much sorrow of heart. "When did you work last?" "About three weeks ago." "How long have you been out?" "Three nights running this week." "Have you a trade?" "I am a warehouseman. All my efforts to get employment have been unsuccessful." "When were you last employed as warehouseman?" "About two years ago. Since then I have been doing any kind of work I could get, the rough work of a laborer, or anything that came to hand."

The next one met was a labourer, who had walked up from Great Yarmouth, and for the last three weeks had been "knocking about" London, with frequent experience of restless wandering at night. A little further on was one upon whom consumption had set the mark of death. The sad, mournful expressions of this unfortunate were painful to listen to. Sandwich men, dock laborers, french polishers, tailors, bakers, commercial travellers, soldiers, sailors, and a host of others, were represented within the precincts of Covent-garden Market.

The case of a poor paralysed tailor seemed specially hard. A ticket for shelter and breakfast seemed, however, to re-energise his distorted limbs, and to impart fresh cheer to his ordinary weary life. Hope deferred was stamped upon the face of another man. "What do you work at?" "I follow dock work and the market; but I ain't earned ne'er a penny nor a farthing all the week." Another poor fellow was nursing old memories. "I didn't know what it was to be out until I lost my home. I've never been able to get another." The story was a short one, but it revealed a long course of sorrowful experience.

So the night passed on. At three o'clock, when the deep, sonorous tones of Big Ben sounded forth the hour, in striking contrast to the stillness which reigned on the western end of the Embankment, the work of exploring was still in progress. The Embankment itself supplied but a small number of nomads. On Blackfriars'-bridge about eighty were found, but as it was evidently impossible to accommodate all these, it was deemed advisable to pass them by. Some expectant watchers, however, were not to be overlooked in that fashion, and before the bridge was crossed, an extended rear guard was in attendance on the recognized dispensers of breakfast.

On reaching Colliers'-rents the vast crowd of ticketless but yet hungry and homeless men and women, who had assembled outside the hall, in the hope of gaining admittance, presented a most pitiable picture. Efforts were made to select the most necessitous, but the pressure was so great as to render this impossible. It was decided to serve the 100 assembled in the hall, and to select participants for the extra provision after the first party had been served.

AN encouraging feature of the present day is the prominence of christian activity in Colleges. It is no uncommon thing among the secular colleges of the United States to find fifty per cent. or more of the students professed christians. Our Toronto University has a Y. M. C. A. of its own, with many active workers, and our Theological Halls are fast learning that a part of their experience in passing through the much-needed training is wisdom in winning souls. Beaten oil for the sanctuary, the highest culture and knowledge for the Master's service, but with all this, an unction from the Holy One, and life in contact with fellow-men. God fill our Colleges with holy men, able to teach in all wisdom.

Correspondence.

ORGANIZATION OR NON-ORGANIZATION.

To the Editor:

Is it not worthy of consideration, whether the time spent in discussing the question of organization or non-organization is spent wisely? There is room for difference of opinion on the subject, and it is to be presumed that both sides have the same object in view; the extension of Christ's kingdom is probably before both; if not, it should be. Those who say, let us organize, doubtless expect to do the work better by organization; those who say, let each church work on its own line, doubtless want freedom in order to work efficiently.

The work presses on every hand. Souls are perishing! Let any man find out what is going on in the way of extending the devil's kingdom around him, and he will truly have little taste for disputes on such points with his brethren. But we may easily get oblivious to this side of the world's doings, in fact it is a constant temptation to Christian pastors and people alike to become oblivious. They may live devout and church going lives and never come in contact with the seething map of wickedness around them, so they do not influence it. They live in a different world. A church or group of churches may spend months in discussions about points of ecclesiastical order, while Satan is quietly reaping a harvest of damnation in their very neighborhood. Let us to our work then without hindrance from one another; we all need all the help we can

get, and we need wisdom too, that we do not follow mere will-o'-the-wisps leading us into bogs and darkness.

Our friend Mr. Allworth has been calling attention to some very mean aspects of church life. Truly they are mean enough. If they are common they are a reproach to the churches that have developed them. If the churches have much of such "wood, hay and stubble" as that, it is a sad commentary on our high professions.

But are these things generally so? Are there not many other considerations bearing in the case?

I think there are. Why, for example, should persons leave a church in which they find true fellowship and edifying ministry, to join another in which they have no certainty of finding either? Do you answer, Congregational principles? Then let us speak plainly and say that Congregational principles *per se* are no guarantee either of sound preaching or quickening fellowship; yet these beyond doubt are the vital things. It is at their soul's peril that men neglect them.

What have we seen in Canada of late years? A pastor of a prominent Congregational church living in open adultery. Another pastor of a large church known as an open frequenter of saloons and bar rooms. Both of these have disappeared from the scene. Let us be thankful for that, but they were both for a time *bona fide* pastors of Congregational churches.

Would it have been right for any Christian man to leave an Episcopal or a Presbyterian church, in which he heard the truth preached and enjoyed fellowship with devout souls, to join himself to a church under such guidance as that?

Are there not to-day members of Congregational churches which deny the Lord that bought them? Non-orthodox you say. Very true. But they are Congregational, pure and simple, and if we talk of freedom this sort develops it to a far higher degree than we do. Now if Congregationalism simply as an ecclesiastical system is to be followed wherever we find it, then in a place where there is no other sort than a Unitarian church a man is bound to join himself to that rather than to a Presbyterian or a Methodist, however Godly a ministry and fellowship they may have. Is this a conclusion that will hold? Most of us would revolt from it. The truth is, to a large

extent, Congregational churches originally drew men out of other systems by the force of spiritual attraction. Other churches were dead. There was neither active truth nor fellowship in them. But the spiritual forces of true preaching and lively fellowship are powerful magnets. Drawn by these, men came out and formed churches on the basis of pure communion and sound doctrine.

But the time may come when the position is reversed. It is the Congregational church which is dead, and the others which are alive. In that case the same spiritual forces will draw men out, and keep them from going in. How can it be otherwise? Few men can have moved much amongst the churches of England and Canada without seeing instances of both kinds. What then is the conclusion? I think not that we should, when needed, (and if certainly is needed at some times and in some places,) go back to first principles, and that when we get back we should stay there.

With a holy ministry in which no man with stains on his character can find place for a lay, with a membership of holy persons working with the pastor; with energetic setting forth, and that with no uncertain sound, of biblical doctrine in its breadth and fulness of application; these, coupled with reasonable sense in administering church affairs, will find men ready to be drawn in, and kept in, now as ever.

G. HAGUE.

Montreal, January 22nd.

THE SEEDLINGS UNDER THE BRICK.

The power of seeds in germinating to force their way through hard clods is very well known. There is however a limit to this power, and some seeds never get through the hard substances that cover them. Some are retarded for a long time and retain their vitality till in some way the incubus is lifted off them, some perish and never make a plant.

A man once never had a fine and fertile soil in his garden in which he determined to plant some seed for trees in the future. He accordingly planted an acorn, a beech-nut, and an apple seed. The seeds were each good with a vital germ and under proper conditions would produce a tree. But over each seed he firmly placed a brick. The apple seed sprouted, sent out roots, struggled hard for air and sunlight, retained its vitality for a long time and forced itself against the brick, but could not raise it, nor penetrate it, and was

finally smothered under its weight. The acorn germinated and sent out rootlets down there in the dark, but the sprout struggled for light and air. Weighed down with the brick it could not rise, but it had moisture, some warmth, and much vitality, it pushed out a long spindling shoot of a yellowish white, till it reached the edge of the brick, then it shot out into sunlight a tender weakly plant; it became green in time, formed a curve in its growth upwards, and was a crooked sapling and an ugly gnarled tree—but then it began life with a brick on it. The beech-nut with the brick on it had very much the experience of the acorn, only it was longer lingering into light, grew slower and made a more crooked and stunted tree. Many wondered why in such a soil there should be such unsightly and unthrifty trees, but they did not know that they commenced life under a brick.

The history of many of our Congregational churches may be read in the story of the seeds under the brick. Many of our churches in Canada were commenced as mission churches, and planted in a good soil where there was plenty of room for them. There were all the conditions of growth but they had a brick on them. They were placed under a church debt with the idea that in some remarkable manner they could in their incipiency push through the debt or carry it, by paying the interest from year to year. Now all those who have never been asked to help pay a church debt when they have read this far, will say: "that is it, churches have no right to go in debt." This however is not true. It is a very popular saying with those who do not like to help pay church debts. Closely looked at, however churches have as much right to contract a debt as an individual.

As a general rule it is prudent for both individuals and churches to keep out of debt. There may however be circumstances in which an individual or a church may be fully justified in contracting a debt. When the debt is contracted for some necessary object, not for mere ornament or luxury, and there is a good and reasonable prospect of its being paid in due time, it may be wisely contracted.

No general rule can be laid down that shall have no exceptions.

One rule which we believe should have no exception is, that mission churches should never be started with a debt on them. It should be considered as a *sine qua non* of beginning a mission church, that it begins without a debt. But you must have church buildings, that is true. In this climate we cannot hope to do anything by preaching, as a rule, out of doors. Hence it should be considered as a legitimate part of missionary expenses to erect decent, modern, comfortable

buildings for missionary enterprises, not necessarily expensive, but in keeping with the surroundings.

No denomination should feel that they are prepared for missionary work, in the home field, in the nineteenth century, till they can start with a place to preach in, and in which they may rationally hope to gather a congregation, and this place should have no debt upon it. For how can parties who cannot pay running expenses without missionary help pay a debt, or the interest on one. A church paying its own way may not find it difficult to raise a few hundred dollars more for the interest on the debt; and if they did they could keep the minister's family on short commons for a few years, that is, on the supposition that the salary is not a minimum one, and will bear paring down without endangering the pastoral relation. At any rate a church that is self-supporting ought to be able to judge whether they could pay the interest on a church debt out of their own pockets, or safely squeeze it out of the minister's salary. No instruction is offered on this point. A mission church however, is differently situated. It cannot meet its current expenses and its minister is dependent on outside aid, and his salary cannot be paid without coming down to the quick. There is no resource from which the interest on two or even one thousand dollars can be drawn. If a church in doing its utmost cannot pay its minister, how can the same church pay a yearly interest on a church debt? Yet parties in self-sustaining churches will say: surely they can raise the interest on a thousand or so. Now let the mission church in its straits get the ladies—if they happen to have them—at work with their needles, get up socials and sell their work, and they will be denounced for resorting to such means for getting money. In fact all the money they can legitimately raise belongs to the missionary society, whom they are morally bound to relieve of the burden which they have assumed. In many cases however, this thing is not considered—a mission church is expected to grow under a church debt as the seed under the brick, and men wonder that so many of our mission churches have failed, or been stunted and dependent for years. Why is it? they say, something is wrong. You are in the wrong place. You had better pull up stakes, and try somewhere else. Or else: "There is a stick in the pulpit, or there would be more progress." No, no! there is a brick on the seedling, and if it should creep out under the circumstances into daylight, it will be with a bent back, stunted and crippled at the start. It will carry the effects and marks of its early struggles deep down into the next generation. By this, we do not mean that mission churches should be advised to shift without church buildings—this they cannot do. But that in planting a mission where there is no nu-

cleus to assume responsibility, or pay for church buildings, means should first be taken to secure such buildings, which should be the property of the missionary society, till such time as the church can pay for them, and buy them from the missionary society at such price as they may choose to put upon them. No scheme is submitted as to how this thing could be accomplished, that is left to wise heads, but it would be easier to collect money to establish a new mission in an approved position, and start it without a debt on it, than to contract the debt and then ask the people to pay it, who say, why was this debt incurred?

In the above remarks nothing has been offered on other important aspects of this question; such as, how much easier it would be to gather a church where there is no debt. There are many who would like to join the people of God who are deterred by the responsibility that they must incur if they do—liabilities to which their circumstances are unequal. This is especially the case in churches that start among the poor, who cannot be held responsible for the debt. Those who have means are slow to connect themselves where they know there are none with them to share the liabilities, and it is hard to blame them. It is natural for seeds to try to get out, but never to *run their sprouts under a brick*.

W. H. ALLWORTH.

St. Thomas, Jan. 29th.

OUR FOREIGN MISSIONARY'S LETTER.

KINGSPORT.

Owing to delays on the way, it was half an hour after the time appointed, that I arrived at the meeting house. The people in the meantime had assembled and entertained themselves by singing hymns. Having arrived I at once took charge, and although weary and worn by the journey, delivered an address and felt in some measure repaid by the interest the people manifested. In this field there are three preaching stations, but the people have had no pastor for some time past and are consequently somewhat disorganized, but they belong to the hardy race of Congregationalists who do not die easily, and while there is any hope of improvement in their condition they will not despair. At present they hold prayer meetings in the absence of preaching services. The right man would do a splendid work in this field; can he not be found? A Foreign mission band is to be organized among the young.

SOUTH MATTLAND.

At half past four in the morning I left Kingsport and pursued my journey as dilligently as possible, but despite my efforts to the contrary I arrived at the above named place at eight o'clock Friday night, just one hour late for the meeting. The pastor however was on hand and engaged the attention of the people during the hour with a bible reading. The attendance was large, and consisted principally of young men. On my arrival I was at once introduced, and addressed the meeting. The pastor then followed in touching strains with an appropriate song. Much enthusiasm was mani-

fested. A good collection was raised, and it was resolved that a Foreign mission society should be formed in the neighborhood.

LOWER SELMAH.

An opportunity of addressing the members of the church in this place occurred on Saturday afternoon, when they were assembled for service preparatory to the communion, and afterward of becoming personally acquainted with them. Next evening the little building was crowded. I preached a missionary sermon. At the close the ordinance of the Lord's supper was observed. Five members were admitted into fellowship. The meeting throughout was very impressive, not a few of those present were moved to tears. Truly the time of harvest seems to have come in this place and we wish our brother a glorious ingathering.

NOEL.

In the afternoon of Sunday I met with the Sunday school. It was well attended. The Pilgrim Lesson Helps were in use, and are preferred to all others by the school. They certainly appear well worth introducing into our Sunday schools. At the close of the Sunday school, a congregation assembled in the church, considerable enthusiasm was awakened and a good collection was taken up for our society. After the service one gentleman said he listened to a sermon through that day for the first time in his life. Another made a voluntary offering for our work, and the people who heard about it declared that the day of miracles had not ceased; and a little girl gave a gold piece to buy bibles for little girls in Africa, and said "tell them when I grow up I am coming out to teach them about Jesus." Other signs of interest in the work were also manifested. The last three churches are under the pastoral care of the Rev. Jacob Cox. This brother is bishop over a district stretching for thirty miles along the coast, and embracing six preaching stations. During the past summer student Hart gave him good assistance and won the affections of the people. He has many difficulties to encounter, yet he works with a cheerful heart and a song continually on his lips save when he is preaching, and not even then does he always cease singing. A wise, skilful evangelist might render valuable assistance in this field "for the time of ingathering seems to be at hand," but the pastor feels that it were better for him to reap single handed than to have one who might either sow thorns among the wheat, or stir up strife among his people and then leave him to heal the breach and uproot the weeds as best he could. Bro. Cox is much interested in our F. M. enterprise, and during the missionary meetings his enthusiasm reached a white heat. He declared he would like to go to Africa, China, or any country where there are millions of people without the gospel, but he is now so situated that he cannot go, he hopes however that some of his children will in due time go.

ECONOMY.

I was anxious to travel by the shortest route, so hired a skiff and sailed across the Minas basin to Upper Economy on Tuesday afternoon, where I was met by Deacon Fulton and the Rev. Mr. McLeod. At a social held in Deacon Fulton's house Tuesday evening, I had an opportunity of becoming personally acquainted with a number of people young and old. Next evening a meeting in the interests of our F. M. was held in the church in Central Economy. It was dark and windy

without and warm and close within, so that the number in attendance was not unusually large, and those present were not feeling especially bright. The meeting, partly owing to the dull address of the speaker, was not the most inspiring kind, yet there was some interest awakened, and a fair collection raised. The church here has been for some time past without a pastor. Last summer student Macallum had charge of the work. The essence of prudence and the elixir of true piety seem to have been so well mixed into that young brother's nature as to give flavor to all he says and does, and certainly the memory he leaves behind him is a very creditable one. At present the Rev. F. McLeod, a graduate of Andover seminary, is supplying the pulpit with a view to the pastorate of the church. He is said to be a fine preacher and appears to be in full sympathy with our F. M. work. Leaving Economy, I went to Londonderry, took the Intercolonial Railway train, and returned to Montreal.

Thus ends the first two months of my labor. During that time I have visited nearly all our churches in Quebec, New Brunswick and Nova Scotia. Delivered addresses at sixty-two meetings, visited a large number of persons sick and well. Travelled 3,760 miles, and my expenses including cab fare, pullman car when needed, and nearly two hundred and fifty miles of stage travel, were \$66.30. Had I visited the Lower Provinces at an earlier season they would have been less.

W. T. CURRIE.

THE FREEDOM OF THE PULPIT.

To the Editor:

The question raised by Mr. Beaton is one of those which are constantly cropping up in the churches and which demands constant wisdom, the wisdom which comes from above, to deal with it.

It is in no canting or goody-goody spirit that I say, let pastors and churches alike seek for Divine guidance with a due sense of responsibility, and it will not be withheld.

Mr. Beaton pleads strongly for the poet and the thinker. His meaning is not particularly clear, for the rhetoric of his letter is more prominent than its logic, but apparently it is a claim on behalf of certain persons who consider themselves poets, and certain others who call themselves thinkers, to a large license in their pulpit utterances because of these characteristics.

Now there are poets and poets. I never knew the churches object to the man of genius who clothed the truths of our common salvation in poetic imagery. Such are always welcome, and their songs speedily make their way round the world.

But the church is jealous, and with good reason, of men who claim that because they have (or think they have) the poetic faculty, it does not matter whether what they sing is true or false. Despite of some sneers at orthodoxy that meet us now and then, it is to be presumed that there are such things as truth and falsehood, and it is generally understood amongst us that religious truth is not a thing for men to begroping after in the dark now-a-days. We have found it, and an unspeakable prize it is. It is worthy of all the poetry that illustrates it, and if more poets try their hands at further illustration, the churches will bid them God-speed; but when the poet wanders off into bogs and darkness, brilliant as his genius may be he is

not wanted in the church. Byrons and Shelleys are out of place there.

With regard to thinkers, there are different sorts of these also. There are young thinkers and old thinkers. There are thinkers who know where truth respecting Divine things is to be found, and who are content to spend their intellectual strength in understanding, expounding, illustrating and enforcing the record. There are others who are ambitious to evolve theological truth out of their own consciousness, or who take their inspiration from men of this stamp. Such are ever learning, but never come to the knowledge of the truth.

The churches generally give a hearty welcome to the first. But if they are jealous of the second, can it be wondered at? Long experience has demonstrated that such thinkers, no matter how powerful their intellects, only evolve therefrom mere lies and phantasies, so they become mere blind leaders of the blind.

Your correspondent sneers at phrasemongers. I am not aware that dullness is glorified either in the Divine word or the experience of the church, but if the choice had to be made, I would rather listen to truth from a phrasemonger than to lies from a poet and thinker. Mr. Beaton casts a side-slip at orthodoxy. But what is orthodoxy? Right teaching, is it not? Teaching the truth! Does our friend wish to teach falsehood? A Congregational church is scarcely the place for that.

He refers more than once to *dead creeds*.

A minister who knows the Christian world as it is, should be aware that the great creeds of Christendom and the great confessions of the older churches are not dead, but living and powerful forces in the experience of millions of Christians of the present day.

A Christian church is not a free-thoughts club, and we that listen have some rights in this matter.

COMMON SENSE.

EXIII SALEM.

MR. EDITOR,—The following paragraph is clipped from the Halifax, N. S., *Chronicle* of 23rd Jan., and is significant as showing the departure of our denominational relic in the capital of N. S.:

"The salem church building, which was purchased by Mr. E. W. Crease, to be converted into mercantile premises, has commenced to undergo the necessary changes, carpenters being at work inside yesterday."

Salem church, which has practically, as a body, ceased to exist for some years, had for some time a struggling existence. It was supplied almost entirely by pastors from England, and was aided in their sustentation by the Colonial Missionary society. For several years the edifice has been either closed altogether, or temporarily occupied by other denominations for Sabbath school or mission work. The hope has been fostered by some of us that an effort would be made by our Congregational Missionary society to start the work there afresh as a city mission, the building being well located for such an enterprise. However, Halifax from some cause does not seem to nourish Congregationalism and years ago the old Mather church of that city, named after Cotton Mather, glided quietly from us into Presbyterianism; and then to hide any suspicion of its puritan ancestry received its present name of St. Mathew's, which would sound enough

like the original to keep some old people quiet. But Salem now goes, not to be a place of worship at all, but from being a house of God to become a place of merchandise.

News of the Churches.

BURFORD.—The annual meeting of this church took place on January 13th, at which time the fiftieth annual report was presented, the church having just celebrated its jubilee. The financial report was especially gratifying, the church having raised for all purposes two hundred dollars more than during the preceding year. Seventy-four new members were received into the church, five by letter and nineteen by profession of faith, twelve of whom came from the Sunday school; against this we had to place the loss of four members by removal to Brantford. Rev. W. Hay, the long-loved pastor still ministers to us, his preaching being appreciated more and more. During the past summer a rest was given to him, and Mr. Mason, one of our students, for five months filled the pulpit and visited the people with great acceptance. The report of the Sunday school was encouraging. The Bible classes have increased in numbers and interest. The school has a large library, this year were added one hundred volumes. The school uses the Pilgrim quarterlies and Bible lesson pictures, and furnishes its teachers with Peloubet's notes. One remarkable fact is that during the fifty years of its existence the school has had only three superintendants. Mr. Elliott was the first, he was succeeded by the late Samuel Gammage, and he by the present incumbent, who has been connected with the school first as teacher and since in his present position, for twenty-three years.

DUNSTON SCHOOL HOUSE.—Though this name never appears in the reports it has been a field for Christian effort for many years. A week-night service is conducted, alternately, by the Methodist and Congregational pastors of Melbourne and Richmond. Most of the families are Congregational or Methodist. A Union S. S. is held. At the annual school festival the building was crowded; the story of the advent was recited, sung and dialogued. Many took part, from the toddling lisper to the advanced pupil. Addresses were given by Rev. George Robertson and Mr. Alexander McDonald, superintendent of the Melbourne Congregational S. S. We hope to be able to report still further advancement as the year rolls by.

GEORGETOWN.—The annual meeting of this church was held in the school room on the afternoon of Thursday, July 4th, 1886, and notwithstanding the inclement state of the weather, was largely attended and was of peculiar interest. During the year previous to the one through which it had just passed it was without a pastor and struggled along the best it could with supplies, and although not utterly cast down, yet a feeling of despondency had taken possession of a number of its members and adherents, but under the able and devoted management of Mr. J. W. Pedley, who was ordained as pastor in June last, this feeling has entirely disappeared and given place to one of great hopefulness as to the future. During the past season the regular congregation has doubled itself. The attendance on the Sunday school has materially increased, and an interest has been awakened in the prayer meeting never

before experienced in the history of the church, the number meeting regularly every Thursday evening being most encouraging. The pastor also meets a class for the study of the Sunday school lesson every Monday evenings which is largely attended. Also the finances of the church in every department are in a flourishing condition, the Treasurers of the different funds reporting in every case a sufficiency (and in many cases a surplus) for the running expenses of the church. The most gratifying report of the financial standing of the church was that of the Treasurer of the church building fund, who reported that the efforts of the church during the past summer had been instrumental in entirely freeing the building from debt, with a small surplus on hand, consequently we start out on another year thankful for the past and hopeful for the future.

GUELPH.—Last month the young men of the Congregational church here gave a New Year's social. The largest number of people that ever filled the basement greeted them on the occasion. The young ladies were particularly interested in seeing how the young men would acquit themselves in the discharge of the responsibility assumed by them, viz: that of attending to all the details involved in the preparation of the tea, serving the tables, and carrying out the musical and literary programme prepared for the occasion. This is the way a city paper noticed it:—"In their shirt sleeves, with white ties on and looking as neat and tasty as could be desired, the young men of the Congregational church attended to every want of their numerous patrons. The social was gotten up entirely by young men. They decorated the church, procured the victuals, got up the tea and arranged and carried out the musical and literary programme, and more than that they paid all the expenses out of their own pockets, in order that the gross receipts of the social might be devoted to the organ fund. The spread was simply excellent, and it is said made the ladies jealous, while the waiters were so kind, attentive, obliging and smart that one could not resist aiding in keeping them at work. The annual meeting of the church and Congregation was held on the 20th ult. After partaking of tea the friends spent over an hour in social intercourse. The annual reports of the church and different societies were then submitted as follows:—Pastor's, Treasurer's, Ladies' Association, Women's Missionary Society, Ladies' Sewing Circle, Sunday school, and Young People's association. The Pastor reported 22 as being received into the church during the past year. The Treasurer reported the total amount raised for all purposes to be \$2,160.46. The several reports were very encouraging. Though suffering from removals, the church has now the largest congregations it ever has had. The Women's Missionary Society is doing an excellent work, in deepening and widening the interest both in Home and Foreign Missions. The Young People's association is doing much to band together the young people of the church and congregation. Mr. John W. Clarke has been chosen President, and Mr. Robt. Howell vice-President. The general plan of work adopted by the association for this year is as follows: one evening is devoted to "extempore speaking," another to the study of "men and books," a third to "scientific talks," and a fourth evening is spent in the reading of "The Quill," a manuscript paper made up entirely of original matter, contributed by members of the association. The general plan here

sketched is each evening interspersed with music. The meetings are held fortnightly. During this winter cottage prayer meetings are being held in different houses, and are conducted by the Pastor. The Wednesday evening prayer meeting is always largely attended. The young people conduct a Sabbath morning prayer meeting. The teachers and officers of the Sunday school hold a meeting for prayer at the close of each session. The ladies hold a monthly prayer meeting. The Sunday school last week held its anniversary, the children after tea had a most enjoyable time of it. Our earnest prayer, in entering upon another year's work, is that it may to us be one of "the years of the right hand of the Most High."

HAMILTON.—The annual meeting of the church and congregation was held on the evening of Wednesday, 20th January. This meeting is held for the purpose of hearing reports from the various officers and organizations of the church. This year it was resolved to dispense with the usual tea meeting so that more time might be given to the consideration of the reports. There was a large attendance of the members of the church and congregation. The pastor, Rev. John Morton, presided, and said in his opening remarks that by the good hand of God upon us the office bearers and conveners of committees were able to present the reports of another year's work by this church. These reports record material results rather than spiritual. They tell the number of dollars raised, the number of members on the roll, and the agencies employed. They will show that our membership has increased in spite of the removals and is now over 200. They will show that the ordinary income has been more than sufficient to meet the ordinary expenditure; that we have raised no inconsiderable sum for missionary purposes and that we have cut a large slice off the church debt. They will show also that we have no fewer than ten agencies within the church, viz: The Sabbath school, Young Men's Sunday morning meeting, The Young People's Sunday evening meeting, The Evangelistic Committee, The Young People's Prayer Circle, The Ladies' Visiting Committee, The Gentlemen's Visiting Committee, The Ladies' Sewing Society and the Young People's Mutual Improvement Society. During the year as will also be shown we have raised not a little for benevolent purposes, and of purely extra work we have entertained the Union. It will thus be seen that we make a fair show in members, money and methods of work. These reports cannot tell the spiritual results, which are after all most important and for which all the agencies exist. God only knows how much true worship we have rendered during the year, how much fellowship with Christ, how much elevation of heart from this fellowship, how many evil habits overcome, and how many graces cultivated. God only knows how much purer, better, nobler, we have been on account of our fellowship with this church during the year, nor can we tell the results of our work in relation to others. God only knows in what manner we have led children to love Christ, in what manner we have impressed the claim of Christ on men, and by our lives commended the gospel to the world. I am not downhearted about these results. I believe that though we have fallen short of what we might have done we have left results which will tell to the end of time and which will be seen in the harvest. As to the future let all

the agencies be carried on with energy, but let me urge the need of more communion with Christ. In all our church work let us be looking up into his face for the spirit and inspiration required. Mr. Laing, the church Secretary, then read his annual report, from which it appeared that the membership roll showed after allowing for removals, deaths and members dropped, 204 which is an increase of 7 over the number (197) at the close of last year, the largest number ever upon the books of the church. From the report of the General Treasurer and of J. C. Bule, the Treasurer of the Debt Fund, it appeared that the sum of \$2341 51 had been raised by the Weekly Offerings, \$559.26 from open collections and \$180.39 from other sources, making a total of \$3090.96 for local church purposes; from this and the balances in hand at the beginning of the year there has been paid as follows:—For ministry of the word and extra pulpit supply, \$1,250; for local church purposes including interest on debt (\$2,000,) \$890.59; for church at Stratford, \$20; Congregational Union, \$10; College, \$35; Church debt, (reducing it to \$1,250,) \$750; Total, \$2,955 59; which leaves balances to the credit of the general and debt fund of \$45 81 and \$89.56 respectively. In addition to these amounts it appeared from the report of missionary committee that \$140 was raised by it for missionary purposes, to which may be added \$20 sent direct by one of the contributors and \$110 raised by the Sunday school, in addition to about \$50 also raised by the S. S. for special benevolent purposes at Christmas time. The Ladies' Sewing Society had also raised about \$100 which was expended principally in benevolent objects. Mr. Aitchison, the Superintendent of the S. school and who has been connected with the school in some capacity for more than thirty years, in his report gave a very interesting sketch of its past history, closing with a very eloquent appeal to the parents and friends present to aid the teachers by their co-operation. The school, which is in a very healthy state, numbers 191 children, taught by 19 teachers, the largest number of whom have been scholars of the school. The average attendance of the year was 145. Reports of the other organizations followed. The West End mission school was reported on by Mr. Black, the Superintendent. From the report it appeared that good was being done, Votes of thanks to retiring officers, the choir and one claimant, brought a very successful meeting to a close.

LONDON.—The annual meeting of this church was held on the 30th ult., the attendance was large. Chaired by the pastor, Rev. H. D. Hunter, who in opening said that the close of 1885 completed the fifth year of his ministry among them, as well as another page in church history and life. Contributions to denominational schemes have increased some 34 per cent.; open or plate collections exceed those of last year by a considerable sum; the sums reported for all purposes are \$145.72 in excess of last year. The year has been marked by more of personal and relative affliction in both church and congregation than any former one. The dark shadows of painful and protracted illness have fallen upon many families, and the darker shadows of death have fallen upon the hearthstones of seven beloved families, in the decease of nine of their domestic circle. The loss during the year of members was thirteen; the addition, thirty-eight, eight by letter and thirty by confession. Within the past few months

there have been organized within the church two societies—the one of Y. P. M. and L. Society, and the other the Temperance Association. The large attendance at the Lord's Supper indicates high spiritual condition. The Treasurer's report shows total amount received during the year from all sources, \$4,066.70; expenditure, \$4,004.04; balance cash on hand, \$62.66. The Sabbath school is in a healthy condition. It has a temperance society of over 75 members, and an excellent literary and musical association with 50 members. The number on roll is 301; officers and teachers 32. The average attendance is, scholars 217; officers and teachers 29. Funds received \$252.13; disbursements \$146.97; volumes in library 638. The Ladies' Auxiliary Society gave evidence that the ladies had been faithful to their duties. Collections during the year, \$432.19. We congratulate church and pastor on their continued prosperity.

LISTOWEL.—The Rev. Dr. Gunner having retired from the pastorate here in July last, the friends have been anxiously looking around for a successor, which they have now found in the person of the Rev. W. Burgess, known to the Canadian Temperance world by reason of his connection with *The Canada Citizen* and his advocacy of the Temperance question. Resolving upon giving up editorial work and consecrating himself to the work of the Christian ministry he was brought before the notice of the church, and after supplying for some months has been cordially invited to accept the pastorate, which he has done; and the churches of London, Listowel, Stratford, Wingham, Guelph and Bond Street, Toronto, were invited to send delegates to meet in council at Listowel, on Tuesday, January 26th, 1886, for the purpose of ascertaining the character and fitness of Rev. W. Burgess for the work in which he desired to be engaged, and if satisfactory to proceed to his ordination. Assembled at 3 o'clock, the Rev. D. McGregor, of Guelph, was appointed moderator, and the Rev. C. E. Gordon-Smith of Stratford, scribe. The roll of the invited being called over the following constituted the members present: Listowel: Rev. W. Burgess, Mr. John Climie, Mr. Charles Barker; Stratford: Rev. C. E. Gordon-Smith, Deacon Charles Snazel; Guelph: Rev. D. McGregor; Wingham: Rev. R. K. Black; Bond Street, Toronto: Rev. Dr. Wild, Mr. E. Potts. Messrs. McMillan, senr. and junr., of Listowel, and Rev. F. W. Clarke of Speedside, were invited to sit as honorary members. Deacon D. D. Hay, of Stratford, having to retire on account of sickness, Mr. J. Climie stated the circumstances leading to the call of the pastor, which Mr. Burgess confirmed. In place of written credentials, Rev. Dr. Wild gave testimony to close personal knowledge of Mr. Burgess as a member of his church during the last five years, which Mr. E. Potts corroborated. Mr. Burgess then gave an account of himself prior to coming to this country, giving a clear statement of his conversion, devotion to Christ's service and doctrinal views; and after a free and friendly discussion, Dr. Wild moved, Rev. R. Black seconded, and unanimously resolved: "That this council being satisfied with the statements of Rev. W. Burgess, proceed with his ordination to the Christian Ministry and pastorate of this church, and arrange the programme of that service to be held this evening." At seven o'clock the public service commenced, Rev. D. McGregor presiding, Mr. E. Potts offering the opening

prayer. The moderator asked the usual questions, which were replied to by Messrs. J. Climie and W. Burgess, the Rev. C. E. Gordon-Smith giving the right hand of welcome. Rev. R. Black offered the ordination prayer, after which the Rev. W. F. Clarke addressed the pastor, and Dr. Wild preached to the people a characteristic sermon from the text Gen. 1, 27, "So God created man in his own image, in the image of God created he him, male and female created he them." We could not see any relation between the subject and the occasion, but the Dr. evidently thought there was some suitability in the subject to the locality, and in his own peculiar style discoursed very acceptably to the large audience on evolution v.s. devolution. Letters of apology for absence were received from Rev. D. H. Hunter of London, and Dr. Gunner, Listowel. We wish for pastor and people a truly prosperous future.

MELBOURNE.—The S. S. Anniversary meetings were of more than usual interest this year. On December the 29th, an overflowing congregation met in the church. All were more than pleased with the entertainment given by the pupils of the S. S. The Revd. Geo. Skinner, of Eaton, and Students T. Pritchard and Swanson of the C. C. B. N. A. gave short and felicitous addresses. The general report of the school for the year, speaks of new life and interest and steady growth. Additional teachers and classes have been added. A monthly collection is now devoted to missions. The Xmas tree kindly remembered all. The pastor was the recipient of a valuable cutter robe, likewise a sum of money from a sympathetic congregation. The Christian worker here has reason to thank God and take courage. There are signs of the unity of Christ-an brotherhood manifesting themselves at Richmond and Melbourne. The Methodist, Presbyterian and Congregational churches have united in holding special evangelistic services. Anxious enquirers have found peace by believing in Jesus.

OTTAWA.—This church is earning for itself a praiseworthy record. The Sunday school festival was held during the Christmas week, and brought its happy greetings to pastor, scholars, teachers and friends. On Xmas and New Years' mornings very pleasant services were held. There was a good attendance, especially at the latter, when a "praise meeting" was held, recalling to memory the mercies of the past, and the promises of God's Word regarding the future. The Ladies' busy fingers have done good service, and the Literary Society has not hidden its light. The annual meeting was held 13th ult., from which we gather that since the last annual meeting the church has completed the first quarter-century of its existence, its organization having taken place on the 10th March, 1860. No special commemoration service was held to mark the event, yet devout thankfulness to the great Head of the church is felt. It may be interesting to know that the little church which began with twenty-two members has, since that time, received 230 additions—of whom 136 first professed their faith in Christ, in connection with this Church—while, during the same period, it has lost by removals and death, 160 members. Our work has gone forward during the past year with varying success and discouragement. The additions to fellowship—five by profession of faith and three by letter—have been more than counter-balanced by thirty

removals—two by death, eleven by letter or erasure of their names—leaving 92 still upon the roll of membership at this date. Several families have, however, been recently welcomed, so that financially the church is in a better position than at last annual meeting, the ordinary receipts from the weekly offering and plate collections being \$104.50 in advance of last year, while the grand total, on all accounts, is slightly in excess. \$1682 have been raised by the church which shows a virtually a clean balance sheet at the end of the year.

STRATFORD.—The church at Stratford gratefully acknowledges the receipt of \$25 from a member of Northern church, Toronto, and \$51 from friends at Danville, per Rev. J. G. Sanderson, and tenders their sincere thanks. The day of grace is passed and still \$174 are required. Can friends come to the rescue to save the church and property here.

ST. THOMAS.—For the mission building in St. Thomas there has been collected and sent in by the beneficence of friends, about \$768 in the gross. We hoped to have been able to have published a more particular account before this time, but we have been waiting the product of a *good many* promises, which we hoped were *many good* promises. These were very comforting when they were made, but have caused us some anxiety since. Our Lord has taught us not to be ever anxious, all will come right in time.

ST. CATHARINES.—The tabernacle was filled to the doors on the evening of 30th ult., by the children, parents and friends of the Sabbath school in connection with this church. Supper was prepared for the children. By eight o'clock the tables were cleared and the gathering called to order. Then followed a lengthy program of recitations, songs, etc., which were well rendered, followed by tableau entitled "Winter in Canada," very realistic. One pleasing feature of the program was the automatic "Kris Kringle," which, after having been duly oiled and wound up produced from his pocket no less than fifty-five prizes. The superintendent stated that the average attendance for the past year has averaged eighty, showing an increase of seventeen over the former year. The collections amounted to \$60; received from other sources, \$40, making the total cash receipts \$100. The disbursements were \$60; balance in treasury, \$40.

TORONTO, ZION.—The annual meeting of this church was held on the 20th ult., and the annual social on 27th. The present membership is reported at 138. The total amount raised for all purposes during 1885 was \$5,813.76, an average of nearly forty-three dollars per member. A deficiency of over \$450 remaining on current expenses was promptly met by subscription on the spot. For denominational purposes there has been raised: C. C. M. S. \$80; Union and other associations \$30; Provident Fund \$106.55; Foreign Missionary Society \$45; Stratford church \$50. The debt on the building has been reduced \$2,000. The social was well attended, Mr. Powis presiding, and the number of fine young people taking an interest in the church work speaks encouragingly for the future.

TORONTO, NORTHERN.—The annual meeting of this church, which pursues the even tenor of its way, was held on Wednesday evening, 25th ult., was well attended and eminently sociable, Mr. T. Webb kindly providing at his own expense refreshments for the friends. The pastor, Mr. Burton, presided. Seventeen have

been admitted to fellowship during 1885 on profession of faith, five by letter; and death and removals had taken seventeen names off the roll, which now numbers two hundred and five. There has been raised for denominational societies thus: C. C. M. S. \$225; College \$100; Foreign Missionary Society \$25; Labrador \$10; Provident Fund \$100; Union \$25; and for other denominational interests about \$200. The expenses of the year have been met, with a small balance due to the treasurer. The total amount raised for all purposes was a little over \$5000. There are tokens of deepening spiritual life, especially among the young. The New Year has been entered upon with gratitude and hope.

ULVERTON.—On Dec. the 30th a large congregation assembled in the church to celebrate the S. S. anniversary for the closing year. After the tea provided by the ladies, the pupils of the school gave a program, consisting of readings, recitations, music, etc. Addresses were given by Rev'd Mr. Robinson, (C. M.,) and students Pritchard and Swanson. The college was advocated and well represented. Santa Claus made each giver and receiver happy and grateful. The pastor had to thank him for a beautiful Persian Lamb cap. The young people of this field have taken in hand special mission work. The Foreign Mission claims seem to woo and win most the little girls' heart, tho' distance makes it difficult to work the field so as to bring forth its elements of power. The surrounding Roman Catholicism here demands of the Protestant a living, witnessing, aggressive Christianity.

QUEBEC ASSOCIATION.

The Quebec District Association will meet in Emmanuel church, Montreal, on Tuesday, March 2nd, at 2 p.m. Papers will be read by Revs. Dr. Stevenson, E. R. Brainerd, Geo. Purkis and E. M. Hill, and some features of our denominational work discussed. General sermon plan on Eph. 3, 19. Let all our churches in the district be represented.

GEO. WILLETT, Scribe.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following additional sums:—Paris church, \$20.00. Guelph: Women's missionary society, \$11.73; Sunday school (for A. B. C. F. M. Morning Star) \$8.65; total \$20.38. Kingston: Miss McArthur \$2.00; Class in Bethel S. S. \$2.00; total \$4.00. Belleville: Miss E. Bonnar \$1.00. Cowansville: Ladies' missionary society \$45.23; Sunday school \$55; Ella Christie \$1.56; Charles Christie \$1.67; total \$103.46. Brigham: Sunday school \$5.00. Toronto: Northern church \$25.00. Garafraxa: Collection \$5.00. Montreal: Calvary church—Sunday school (for L. M. S. mission in S. India,) \$60; church (for A. B. C. F. M. mission in Japan,) \$75.00; total \$135.00; Rev. Dr. Wilkes \$4.00. Pine Grove: Contribution \$15.00; collection \$2.35; total \$17.35. Humber Summit: Collection \$5.42. Toronto: Zion church \$45.00. Caledon, \$3.85. Churchill, \$3.35. Total amount received since June, 1885, \$897.38.

T. B. MACAULAY, Treasurer.

Montreal, January 27th, 1886.

OBITUARY.

Donald Finlayson, sr., for many years a deacon in the Congregational church, Paris, Ont., died very suddenly Jan. 16th, while on a visit to his daughter at Chesley, in the 59th year of his age. His body was brought to Paris and buried on the 19th. On the following Sunday Mr. Hughes preached with special reference to the death of our friend, and from it we glean the following:

Our departed friend was born in Wick, Carthness, Scotland, on the fifth day of August, 1828. He came to Canada in 1850, residing in Wellington Square (Burlington), near Hamilton, for two years. In 1852 he came to Paris, Ont., and joined the Congregational church in that place on the 5th day of March, 1854. He was one of the oldest members, constant in attendance, steadfast in principle, consistent in demeanor. On Sept. 16th, 1857, more than 28 years ago, he was elected deacon, and member of the Trustee Board in December in the same year; in all his official relations he enjoyed the esteem and confidence of his brethren. For many years he taught in the Sabbath school; and held the important office of Superintendent for a long season with credit to himself and much practical benefit and blessing to others. He had sound common sense, practical views of life, buoyancy of spirit, an apt utterance and a loving heart. He had positive views of Christian living, clear spiritual insight, quick and correct apprehensions of Scripture, and a delightful habit of talking familiarly to his friends about spiritual things. As a husband and father he was firm, thoughtful and affectionate. "His children rise up and call him blessed." The comfort of his family was one of his chief studies. He did not reside merely but lived at home, the home circle presenting to him charms found nowhere else. As a friend he was true, firm and frank in his manner, with a simplicity and sincerity that made you feel safe to unbosom your heart to him. He was a manly man. He hated shams with the same intensity with which he loved truth and uprightness. For several years past he has been unable to manifest his wonted activity in connection with the various departments of church work owing to poor health. He was a splendid hearer. Whatsoever he did he did heartily as unto God and not unto men. For some time past he and his family have known that he might die suddenly owing to the nature of the disease from which he suffered. This knowledge neither disconcerted nor distressed him—"his house was set in order." The last time his pastor met him was on the eve of the New Year, (1886). He seemed to be more than usually cheerful, and was anticipating a pleasant New Year's trip to Chesley to visit his daughter, (Mrs. W. Halliday) hoping to return all the better for it to Paris, so soon as required by his business engagement. "Man proposes but God disposes," and so it came to pass that after spending about two weeks of very delightful association with his relatives and friends in the above place, that on Sunday morning, Jan. 16th, after a short walk he returned to the home of his daughter, sat himself down in an easy chair in the sitting room, and drawing one or two heavier breaths than usual, his spirit left its earthly house and "he was not for God took him." "The memory of the just is blessed." "A good name is rather to be chosen than great riches." May God bless and comfort the bereaved wife

and family. We shall miss him much, but they will miss him vastly more. God makes no mistakes. He hath done all things wisely and well. Let us trust Him where we cannot trace His hand or see His footsteps. "Behind a frowning providence He hides a smiling face." "We shall meet our loved ones again. "Have faith in God."

There is a world above
Where parting is unknown,
A whole eternity of love
Formed for the good alone;
And faith beholds the dying hero
Translated to that happier sphere.

Literary Notices.

THE HOMILETIC REVIEW. Funk & Wagnells, New York, lies on our table. Its review section has become a feature in the new departure of the past year, its sermonic section as well selected as ever.

Words and Weapons for Christian Workers, edited by Dr. G. Pentecost, Brooklyn, N. Y. The February number is before us with a bright new face, and what is better, full of words which are swords, balm, light and love. 28 pages monthly, \$1 per year.

WIDE AWAKE (D. Lothrop & Co., Boston,) for January is a superb number. "Through the heart of Paris" is the next best thing to being there; and "Mistress Margory's Pin Money" is a story of English life during the courtly days of the gallant Eighth Henry. Its cover is a study, and illustrations models.

We are glad to see announced the concluding volume of the TREASURY OF DAVID, which will be ready for delivery early in March. Several special advantages for securing standard works cheap are advertised in the January number of the Review and are worth looking over. This firm has conferred great benefits on our hard toiling, poorly paid clergy.

The Pulpit Treasury, E. B. Treat, New York. February number is on our table. There is an article on Hymn reading in the pulpit, we would commend to all slovenly readers; Dr. Schaff has a brief word on the confession of St. Augustine; the sermonic and prayer meeting departments are full and varied. The work is fulfilling its promise of freshness and power.

THE HOMILETIC REVIEW for February (Funk & Wagnalls, New York) presents a table of contents of great interest. Dr. D. S. Gregory contributes the second article to the Symposium on "Modern Criticism." Prof. B. B. Warfield gives a highly sensible paper on the topic, "What Should be the Attitude of the American Clergy toward the Revised Version of the Scriptures." Dr. Joseph Parker, the great preacher and commentator of London, furnishes a stirring and characteristic paper on "The Guarantees of a Successful Ministry," which every preacher should read and ponder. Dr. E. R. Craven, of Newark, N. J., opens the Symposium with "How may the Ministry increase its efficiency and usefulness," and strikes the key-note of a discussion of the utmost practical moment. The Sermonic department contains one "Old-Time Sermon" in full outline, which is both curious and instructive, with several briefer outlines. The Prayer-meeting service, and Editorial sections, will be found up to mark.

The December number of the PULPIT OF TO-DAY is before us. It contains sermons by Rev. Drs. White and Mellor, Henry Ward Beecher and Canon Liddell, the last sermons preached by the late Paxton Hood on "Trembling in Rest," besides the usual departments of Prayer Meeting Talks, Children's Sermons, Sermonic outlines, and reviews. It also has a new and much praised portrait of Mr. Beecher, by Kurtz. Yearly \$1.50, Clergymen \$1.00, single numbers 15 cents. Cheap, fresh and suggestive. Alfred E. Rose, Publisher, Westfield, N. Y.

THE PULPIT TREASURY for January (E. B. Treat, 771 Broadway, New York,) opens the year with freshness and promise. It has a sermon in this number, able and helpful. The Cumberland Presbyterians are given place in the portrait and sermon of Professor S. G. Burney, D.D., with a sketch of his life by Prof. Foster, and views of First Cumberland Presbyterian Church, Nashville, and Theological Seminary, Lebanon. Timely and sagacious Editorials, Illustrative Selections, Monthly Survey and Book Department, make a number fit for any study. Yearly, \$2.50. To Clergymen, \$2.00. Single Copies, 25 cents.

The Pulpit of To-day, Alfred E. Rose, Publisher, Westfield, N. Y., with the January number, discontinues its old name together with the publication of Mr. Beecher's sermons, and issues two magazines to fill the place of the one. *The English Pulpit of To-day* gives from five to ten current English sermons, and *Plymouth Pulpit* (now published semi-monthly) reports of Mr. Beecher's discourses. The price of each is \$1.50 yearly; Clergymen \$1.00. Subscribers who desire both can obtain them together for \$2.25; Clergymen \$1.50. "All things for the best," by Canon Liddell, and "Being let go," by Dr. Joseph Parker, are among the most suggestive sermons we have read for many a day.

HISTORY OF THE PRESBYTERIAN CHURCH IN CANADA. Under the energetic patronage of Mr. C. E. Robinson, so long the printer of our own pages, Dr. Wm. Gregg has done for the Presbyterian church what we fondly hope some competent friend will yet do for Canadian Congregationalism; gathered all available information regarding the Presbyterian churches, epitomised the same, and presented in a permanent form the record of early struggles and subsequent growth. Few men could be found equally well fitted for such a task as the respected professor of apologetics in Knox College. Patient, painstaking, devout, clear headed and perspicuous, the work possesses all the virtues such qualities can possibly give. The late Hon. George Brown, who attended Dr. Gregg's ministry in Cook's church of this city, is reported to have said that he never heard Dr. Gregg utter an useless word. Certainly this volume is packed with the narration of facts; we confess at times to desiderate some ornamentation; yet in a day of much talk we can well commend a work that says what it has to say and no more.

Some interesting reminiscences of the close relation in early days between Congregationalists and Presbyterians appear, e. g. the Protestant Dissenting Congregation at Halifax. The two parties here united, and some strange characteristics appear, the result evidently of compromise. The ministers called were from the Presbyterian church of Scotland, the Principal

and Professors of the University of Edinburgh being requested to make a choice; the constitution of the congregation was in two respects at least eminently Congregational. Witness the following: "That as the congregation alone have the power of calling a minister, so it is their peculiar province to remove such minister whenever sufficient reasons demonstrate its expediency." This was surely independency. Then Dr. Watt's version of the Psalms were to be used, and not the version generally used by the Scottish church.

Of Guelfh we read in a Presbytery report of 1834 "There are a few persons who have felt it to be their duty to leave the Kirk on account of indiscriminate admission to the privileges of the church and other things, who would exert themselves to the utmost of their ability to support a minister of the Secession. They have engaged an *English Independent*, a member of the first Presbytery of New York, for six months."

The work is cheaply printed, pp 646, and has an interest much wider than the denominational, giving as it does an account of early struggles for liberty and faith, and of earnest self demand in the Master's work.

A SLIGHT MISUNDERSTANDING.

Ned goes to the circus with Grandpa,
And sits on a nice cushioned seat,
Where he beams upon the performers
With a smile, confiding and sweet.

But after a while he grows restless,
And then he softly of serves:
"If these are preserve seats, Grandpa,
Why don't they pass the preserves?"

THE DIFFERENCE.

'Tis easy to be brave,
When the world is on our side;
When nothing is to fear,
Fearless to abide.

'Tis easy to hope,
When all goes well;
When the sky is clear,
Fine weather to foretell.

But to hope when all's despaired,
And be brave when we are scared,—
That's another thing, my dear,
And will do to tell.

The Century.

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

All communications concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 284, Toronto, Ont.

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1886.

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