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

Freeland Mrs
71 Bay
July 88

THE
CANADIAN 
INDEPENDENT.

THE THIRTY-THIRD YEAR OF PUBLICATION.

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

FEBRUARY, 1888.

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1888.

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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, FEBRUARY, 1887.

[No. 2.

Editorial Jottings.

WE see it stated that Rev. Lyman Abbott has been selected as the acting pastor of Plymouth church, at the same salary paid Mr. Beecher. He will also retain his editorial connection with the *Christian Union*.

AT Mr. McAdie's ordination at St. Andrew's, the statement was made, on behalf of the church, that "the stipend they offered was *very small*, but the prayer meetings *were full*." Go on, Brother McAdie! you will find both work and bread.

FROM a history of American Presbyterianism, now appearing in a New York journal, it appears that the Huguenot was the original Presbyterian element in the New World. There was an English Presbyterian settlement on Nasemond River, and it was to this colony that the *Mayflower* set sail, the vessel's course being changed to Plymouth by contrary winds.

WILL our friends read Mr. Hall's and Mr. McKinnon's letters, and then act accordingly? Where are the men who have been calling out for a "vigorous policy in Manitoba?" (1) let them each send ten dollars to honest young John Brown, Wood Bay, the treasurer of the church (son of our old friend, Rev. Robert Brown—"Instead of thy fathers shall be thy children!"): and (2) cannot some one be got in every church, to secure new subscribers for the INDEPENDENT?

ONE of the recent most noted instrumentalities for the evangelization of the Jews, has been the Hebrew translation of the New Testament by the illustrious German scholar, Franz Delitzsch. Within the last eight years

over 50,000 copies of the work have been distributed among European and Asiatic Jews. On another page will be found an account of Rabinowitsch, brought to see the truth by means of the *Hebrew New Testament*.

WE elsewhere print the circular of the Ottawa Church, asking for help in their new enterprise. When the Union met there last year, everyone advised them to make their building what a representative Congregational church building ought to be, at the National Capital. The photograph they send us, shows the new improvements to be solid, sensible and beautiful; and with no unnecessary expense. They deserve help. If any kind friends would like to see the photo before subscribing, please send to A. Crawley, Ottawa.

AN exchange says: "The most effective, and perhaps most equitable way to obviate the difficulties that have arisen in regard to exempting the incomes of Protestant and Catholic clergymen, would be to abolish exemptions on all incomes." We think, that in view of the many opportunities for fraud in the matter, it were better to abolish, not the exemptions, but the tax itself on incomes: and then abolish all exemptions on buildings or land of any kind.

THE Turkish Government has been on the whole very tolerant of Christian Missions: looking upon them as mainly intended to operate among the subject-races. But now, when Girls' Schools and other instrumentalities are bringing the Gospel among the Turks themselves, the Government is getting repressive. Intelligence has been received by the American Board of Foreign Missions, that the Turkish Government is revising its school laws, with the aim of suppressing American and other foreign schools.

DON'T tire the children with dull teaching in the class. A little boy, being asked, "Why did the Eunuch go on his way rejoicing?" answered with all simplicity "Because Philip was done teaching!" He spoke as he felt.

THE last meeting of the branch of the Evangelical Alliance in Toronto was very helpful and harmonious. It is an indication of the heaven that is working in Christendom. Our churches are worthily represented on the Executive by Rev. John Burton, and H. J. Clark and J. J. Woodhouse, Esqs.

RESPECTING the extended obituary notice of the late Rev. Ludwick Kribs, as promised in our last issue, we have to say, that we have assistance promised from friends of his early life, which will enable us to present a fitting memorial of the man—probably in our next number—extending to two or three pages. Meanwhile we are having his portrait engraved, to accompany the notice.

ABOUT Contributors: We want more and more. But we don't like to insert anonymous articles. We have no objections to items of Church news going in, with no name attached—the name however being known to us. But we want every article, properly so called, to be signed. It is very greatly to the business and literary interest of the Magazine, that such should be the case. We want *somebody* to get credit for every original article or letter that appears.

So extensive have been the defections from the established Greek church in Southern Russia, that the Holy Synod have appointed a commission to investigate the matter. They have reported, acknowledging the defections are great. It affords substantial evidence of the power of Protestantism. It is hoped that it will open the way for a much needed reformation in the Greek church. In the last census, there are 12,000,000 "Heretics" acknowledged, out of 60,000,000. And most of these "Heretics" are Bible-reading sects.

WE did n't mean to have our readers think that we issued the last number on the Lord's Day! The date at the top of first page should have read "January," and not "January 1." There are some notable things about this year: it begins on Sunday: it has 53 Sundays; it is

"leap year": and it has three figures the same—an event which only happens once in a century. Shall we add another? That we are going to pray and work, to make it a wondrous year of Revivals!

A THOUSAND unemployed Congregational Ministers in the United States—so it is said. In Australia, they cannot get enough men to supply the vacant churches. And the complaint at the Antipodes is that not enough students come forward. It is further stated, as a chief reason for this latter fact, that the churches give lay helpers "little or nothing to do," and that therefore "the race is dying out"—the very class from which candidates for colleges and pulpits ought to be drawn. How is it with us? Are all our churches persistently and affectionately drawing out the "gifts" of all their members?

THERE has not been the Temperance advance looked for, in the Municipal Elections through the Provinces. Old party-lines draw too hard! There is great truth in the contention of a U. S. politician, that "only ONE GREAT MEASURE can be carried at any time at once! And that there is always more or less of a breaking-up of former parties to effect it." We believe it! When Prohibitionists unite, on Prohibition alone, it will soon be a strong enough Party to carry it. Anti-Slavery never could be wrought into either of the old parties in the States, until there was a complete break-up of the old Whig party. So it will be here, with Prohibition.

THE Westminster Confession will not probably be revised in our day. Yet it is better that it should be revised, than become more and more a dead letter. We read:—The Free Church Presbytery of Glasgow adopted an overture, having for its object the establishment of closer relations between the Free Church and the Presbyterian Church of England. Messrs. Geddes and Gault opposed the overture, because there was a tendency in the English Presbyterian Church to revise the old Free Church standards. Dr. Adam explained that the Free Church, by the action proposed, would not in any way be committed to any Declaratory Statement by a sister Church. Dr. Candish then gave notice that, at next meeting, he would move that a private conference of the whole Presbytery should be

held, to consider whether it was advisable that any alteration should be made in the formal adhesion to the Confession of Faith required by ministers, elders, and probationers.

UNION AND CO-OPERATION.—The genial and eccentric Professor Blackie, of Edinburgh, lectured on a late Sunday in St. Cuthbert's church in that city, on "Christian Unity." In the course of his lecture the Professor said:—

As to the question of union and co-operation, Christian men are bound to interchange pulpits; secondly, they were bound to sit down together at the Holy Communion; thirdly, they were bound to administer baptism indiscriminately for Christian parents; fourthly, they were bound to work together in all missionary schemes for evangelizing the heathen; fifthly, they were bound to take part heartily in all social movements having a tendency to promote the happiness and to elevate the tone of the human family; and sixthly, they were bound to cultivate in every possible way, the society of those of antagonistic persuasions. Now, he thought that was a bit of a sermon!

Why these things were not done, was one of three reasons—either from official self-glorification in the shape of an exclusive priesthood; or again, it resulted from a weakness of intellect and narrowness of view, which prevented their distinguishing the essential from the accidental forms that Christianity had assumed; or again, it might proceed from some moral weakness or corrupt motive, such as vanity, self-conceit, or it might be from a worship of form and fashion.

THERE is nothing without its troubles! The wire-fences, so cheap, and on the whole so effective, are a great trouble to the fox-hunting gentry in England. We think we see the landlords—already at their wits' end how to get a revenue out of their lands—and the farmers, unable to pay their rents—combining together to put up dearer fences, that will be safer for the "gentlemen" to leap! The prosaic wire-fence seems to be conferring an unexpected benefit. We quote:—A meeting in connection with the Atherstone Hunt was held on Dec. 20, at Atherstone, under the presidency of Capt. Oakley, the master, to consider how to obviate the difficulty which has arisen from the recent increase in the adoption of wire-fencing. Capt. Oakley said great danger had arisen in the rapid spread of wire-fencing, which endangered the lives of all and led to acts of cruelty to horses and hounds. He suggested the appointment of a committee to induce occupiers of land to discontinue as far as possible the use of wire. It was stated that wire-fencing was 90 per cent. cheaper than wood, and that wire was so much used in some parts of the country, that hounds had been literally cut to pieces. The committee

was appointed, and the meeting unanimously resolved to request landowners to provide their tenants with timber for fencing.

The noise of the Disestablishment battle grows louder among the Welsh mountains, now that the victory is felt to be at hand. The supporters of the Church are busy forging defensive weapons, which immediately break in their hands. A great national Disestablishment Conference was held at Llanelli, recently, at which resolutions expressing satisfaction at the progress of the movement were carried with the utmost enthusiasm. Mr. Carvell Williams, who attended as a deputation from the Liberation Society, recalled the special Conference which was held on Disestablishment, at Swansea, in the year 1862, and compared the great advance that had since been made in public opinion. Other speakers, including Sir Hussey Vivian and numerous ministers, demolished the opposition arguments that the Church is reviving in Wales, that its membership includes at least one-third of the Church-going people, that it is a survival of the ancient British Church. The Establishment, it was pointed out, is chiefly the Church of English people in Wales, and is in no way the Church of the Welsh people, though it compels the Welsh members of other communions to support its ministers. This being so, it is universally felt that, in the interests of justice and religious equality, the Establishment must and shall cease to be.

WE have a friend who makes all his mental pictures in deep shadow, and thinks the world is "all going to the dogs." He has become alarmed at the number of Doctors. "See here," he said, "we have seven in this small town; every town is the same: we have a good half-dozen young men from this town, now studying Medicine: and it's the same all over! What are we ever going to do with so many Doctors?"

"The Holy Spirit is in it, no doubt. It is all right!"

"How do you make that out?"

"Why, this way: the heathen world is crying out for Medical Missionaries: they need them there, both for body and soul. These young men won't let the Spirit lead them to the heathen field, but they will let Him lead them, very willingly, to the Medical College!"

Then, they being thus equipped for the work, He will start a blaze of spiritual enthusiasm among them, that will carry them by thousands into the Kingdom of Heaven, and carry them by many hundreds to the perishing nations of heathendom! O, I'm glad there are so many *Doctors* getting ready! They are being 'led by a way they know not.' I should despair of this great need of the missionary work being ever filled in our day, if I did not see the Medical Colleges filling up! God has his hand in it!"

Editorial Articles.

THE PRODIGAL SON IN A NEW SETTING.

The Rev. Ghosn Branch Howi, a native of Mount Lebanon, educated at Edinburgh, preached lately at Newmarket and we of the INDEPENDENT were among his hearers. He "read," that is to say he repeated, the parable of the Prodigal Son—for he is entirely blind—with great correctness; making one little change which was not a blemish, "And put rings on his fingers and shoes on his feet," and then began:

If I should repeat to you this passage, without naming the verse, nor the chapter, nor the book, you would all say, Oh, that is the parable of the Prodigal Son," even though a considerable number might not be able to tell exactly the place where it might be found. And some may be surprised to hear me say that the "Prodigal Son" is not found in the scriptures. You may find the phrase at the top of the page or in the heading of the chapter, but not in the writings of St. Luke. Two or three centuries after St. Luke was dead, Western Christians began to name it the "Prodigal Son"; and that is the name by which the parable is known in Western Europe.

But Eastern Christians have another name for it, they call it the "Wise Son." When my dear old grandmother was praying on her death-bed, she pleaded for the one she was making intercessions for, "Make him like the *Wise Son*." Now, you might at first think there was here such a divergence, a contradiction, that it could never be reconciled. But let us see. You look at the father's beautiful house, the abode of love, and peace, and comfort and plenty; and then you follow the foolish, disobedient youth who leaves

all this and his father's love—and goes off; wanders hither and thither, always going lower and lower, until he lands among the swine, in the field of misery, degradation and hunger. And you say, "What a prodigal—a waster, a foolish, foolish son!"

But the "Wise Son" is, I think, a still more appropriate name, and it is taken from quite another standpoint. The Eastern Christians seem first to go to the field of misery and find the younger son helpless, hopeless, starving, dirty and friendless. At the entrance of that field might be written, "All hope abandon, ye who enter here." No possibility of escape. The man seemed doomed. They said, "This man is far away from home. Had he his liberty could he find his way back, or would his father receive him?" But the first thing they admire is the man's soliloquizing, "How many hired servants of my father's have bread enough and to spare, but I perish with hunger." "Ah," they say, "you should have thought of that *before*." But he comes further to himself, "I will arise and go to my father." "Excellent! Wise! Prudent! But can it be done?"

Their next point of view was, that in spite of all obstacles in the way, he *did* arise and go to his father, and escaped from the field of misery and despair. And his father received him, forgave him, restored him. So they concluded that the man who showed such wisdom, such prudence in such a crisis or his affairs, was wise and did the only wise thing possible, and they named the story "The Parable of the *Wise Son*."

And though "Prodigal Son" is a good name, "Wise Son" is a better. We are all prodigal sons and daughters; all! And if this man is to be taken as a type of the sinner, since *all* have wandered away and wasted God's gifts, the name is too general. Just as if every man in the world was named John; the name would distinguish no one man from another. But if you speak of him as the "wise son," though there may be many, indeed, in misery and feeding the swine, yet *all* did not "come to themselves," all did not return; only they who are "wise—prudent." It is true that all are prodigals; it is *not* true that all are "wise—prudent."

But to me it seems there is a better name than

either I have mentioned. I should call it "The Parable of the Wonderful Father!" Think of the father sitting cross-legged, his eyes on the ground, in dejection and sorrow. And you try to comfort him. You are inclined to urge the view that the further away such a profligate, debased son is, the better. But the father says, "He is my son; I wish he were home." Something appears in the distance; at last it seems to take something of the appearance of a human being. The father knows what the figure is. He says, "It is my son!" and he rises and runs to meet him, kisses him and forgives him. "Bring the best robe, and put rings on his fingers and shoes on his feet! Kill the fatted calf, proclaim a holiday, a high feast! For my son was dead and is alive, was lost and is found"

And if you had been standing by and one had said, "This is the *seventh* time that young man has come back, making all kinds of promises, and the father has always forgiven him," what would you think of the love and kindness of that father? But it is not seven times, but seventy times seven yea, times without number that God forgives us! And so I would call it the "Parable of the Wonderful Father," and if we thus return, we will all have cause to sing

"Oh happy day, that fixed my choice
On Thee, my Saviour and my God!
Well may my glowing heart rejoice,
And tell its raptures all abroad.

* * * * *

"Now rest, my long-divided heart,
Here on this blissful centre rest!
With *husks* who would refuse to part
When called on angels' food to feast?"

PREACH THE WORD.

There are a thousand things that a minister can do; and all useful; but his great work is to "Preach the Word." That first; all other things in their subordinate place. Just as Paul was himself instructed in tent-making, it may well be believed that he instructed others—young men—in that most respectable and useful handicraft. Quite likely, too, on many occasions, he would give gratuitous, but very excellent lessons in Hebrew prosody, to some young Jewish friend, who had not shared *his* early advantages. And without doubt he would be able to give very sound

advice to the members of the Church in Corinth or Ephesus, who happened to be possessed of the municipal franchise, about election time. But these things never interfered with his great work. That work was to proclaim Christ as the Saviour of men: to teach holiness and consecration: to extend the kingdom of heaven on earth. There must be philosophy; there must be artistic skill; there must be diligent handicraft-work; there must be business application: but none of these were the peculiar avocation of the Apostles, or their humble successors of to-day, the Gospel ministers.

We are pleased to think that there is an improvement in preaching, in perhaps the majority of quarters. Less of the essay, and more of the homily: less of appeal to the critical intellect, and more to the yearning heart; more insisting that men should *be* right, than that they should merely *think* right: more teaching what the Word really means, and how it is related to us poor sinners—and not so much how it is related to this or that philosophy.

We are extremely well situated in this respect. We have no three-century-old, nor twelve-century-old system, that we must walk by. Our system is nearly in its twentieth century; and the articles of our creed are the same now, as if we had lived in Philippi, or traded at Corinth. And when one of us is in our humble study, preparing for Sabbath duties, we feel the liberty and inspiration of having no one, all the way up to the Lord Jesus, to come between, to interfere with us, or to whom we owe submission. And when, with prayer and thought we come before our people to endeavor to teach them—they having the same open Bible, and the same liberty and responsibility as to the truth with ourselves—if we tell them what they believe to be truth, they will so receive it at our hands. If we tell them what is not correct, they will set it down to our weakness and ignorance. But let the preacher *preach*. Let it be "The Word" he is engaged about.

Our wise friend, the Boston *Congregationalist*, a week or two ago, in an editorial, had this:—

It is fair to judge of a sermon not only by the pleasure which it gives a hearer while listening to it, but by the abiding impressing which it leaves upon his mind. Two friends on a recent Sabbath

went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the flaw in the morning discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore Him to make me the man He designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties, the other quickened the soul's noblest aspirations. Which sermon was the better of the two? which effect is most to be desired?

MR. SPURGEON'S CASE.

The following statement condensed from the columns of the *Christian World*, will give the official action of the Baptist Union.

On the 13th of December, a special meeting of the Council of the Baptist Union was held in the Mission House, to consider the question of Mr. Spurgeon's secession from the Union.

On behalf of the conveners of the Council, Dr. Angus presented a printed document, containing the following Declaration of the primary objects and doctrinal basis of the Union, and two resolutions relative to Mr. Spurgeon's resignation:--

1. In view of the uneasiness produced in the churches by recent discussions, the Council deem it right to reaffirm the primary objects of the Union, viz.: "To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated Evangelical, and to promote unity of exertion in whatever may best serve the cause of Christ in general and the interests of the Baptist Denomination in particular."

The Council further appeal to the history of the Union, to its official records during the fifty-six years of its existence, and to its Evangelical work as evidence that the members have always regarded the acceptance of the cardinal facts and doctrines of the Gospel as an essential condition of fellowship in the Union.

These statements and ordinances involve the following facts and doctrines:—The Inspiration and Authority of Holy Scripture as the supreme and sufficient rule of our faith and practice; the Deity, the Incarnation, the Resurrection, and the Sacrificial work of our Lord; Justification by Faith—a faith which works by love and produces holiness; the work of the Holy Spirit in the Conversion of Sinners and in the Sanctification of all who believe.

2. The Council record their conviction that the churches

and ministers in the Union were never more steadfast than now in their loyalty to their Divine Redeemer, in their maintenance of these vital truths, and in their endeavors to preserve consistency of character and holiness of life.

If any renounce these truths, or are no longer in sympathy with them, they, in the judgment of the Council, have no legitimate place in the Union.

3. But, as our usefulness depends not only on the truths we hold, but upon the love and firmness with which we hold them, the Council earnestly suggest to churches and ministers that the great verities of the Gospel be cherished and proclaimed with increasing prayerfulness, simplicity, and fullness; that tenderness and charity be cultivated by all sections of our body, and be shown in mutual respect for each other's feelings and liberty; that wordly conformity and self-indulgence—so common and so mischievous—be discountenanced, and that we all seek for a fuller consecration of heart and life to our Lord.

In moving the adoption of the Declaration, he made a somewhat lengthy speech, pointing out the valuelessness of written creeds as bonds of religious union, giving some quaint statistics of the percentage of unfaithfulness among the twelve original disciples, and urging that the Council ought not to be asked to act as a prosecutor when its function was to judge in cases brought under its notice.

Dr. Underhill seconded the motion, and deprecated the course adopted by Mr. Spurgeon in making the Union responsible for the utterances of its individual members. He pleaded that it should be judged by its own recorded utterances and works during the many years of its existence. Rev. J. Spurgeon followed, characterising the Declaration as vague and insufficient to meet the wishes of his brother, and proposing as an amendment that the definition of Evangelical doctrine adopted by the Evangelical Alliance, should be inserted. This, he observed, would probably satisfy Mr. Spurgeon. Incidentally, and quite unconsciously, he pronounced a scathing criticism upon the absurdity of all such definitions by remarking that probably no two members of the Council would define Evangelicalism in quite the same way. Mr. Lockhart, of Liverpool, after some words of esteem and confidence towards Mr. Spurgeon, inquired whether Mr. Spurgeon had made any private remonstrances to the officials on the matter of doctrinal errors? If so, to whom, when, and in what form? What replies were given? And, if so, why were these things not brought before the Council of the Union? He said these questions were necessary, because it had been stated by Mr. Spurgeon that he had no alternative but to resign, inasmuch as his private re-

monstrances and more public appeals to the whole body had done no good. To these questions Dr. Culross said "No," Mr. Glover said "No," Dr. Green answered "No," and Dr. Clifford also simply said "No." Mr. Charles Williams added that he had known from time to time that Mr. Spurgeon was uneasy, but that he had had no communication from Mr. Spurgeon which he could have acted upon or brought before the Council without a grave breach of confidence. Dr. Booth stated that in 1883 he had communication with Mr. Spurgeon with regard to certain proceedings at Leicester, to which he took exception; but he read an extract from a copy of *The Sword and Trowel* to show that Mr. Spurgeon publicly accepted the explanations then offered, which satisfied him that the Union executive had not arranged, and could not have prevented, the occurrence objected to. Upon these answers Mr. Lockhart observed that it was quite evident that Mr. Spurgeon believed that he had done things which it was proved he had not done, and that while there could be not a shadow of doubt about his truthfulness, the things he had said were not true.

At this point Mr. J. Spurgeon rose and observed that as his brother's truthfulness had been assailed he must ask leave to retire. Amid loud cries of "No, no!" and "Stay! stay!" he left the room to the great pain and regret of all present, for he must have been alone in thinking that Mr. Lockhart had even suggested a want of honesty and purity of spirit to his brother. Subsequently Rev. T. V. Timms suggested that Mr. Lockhart should withdraw the word "truth" from the last clause of his offending sentence, and substitute "correct." This was promptly done, Mr. Lockhart adding: "I would tear my tongue out rather than make such an imputation on my honored brother."

At this stage Rev. S. Vincent, of Plymouth, moved an amendment, which, as modified by a long discussion, was at length carried as follows:

That the Council receive with the deepest regret the letter of their beloved friend C. H. Spurgeon, announcing his withdrawal from membership in the Baptist Union, and requests Drs. Culross, MacLaren, Clifford, and Booth to visit him at Mentone without delay, that they may deliberate with him how the unity of our denomination in true love and good works may best be maintained: and that after their return they, with the ex-Presidents of the Union, be requested to formulate such resolutions as this Council may consider at its meeting in January.

This resolution, seconded by Mr. I. M. Bompas, Q.C., was carried with only one dissentient.

Mr. Spurgeon desires that the deputation should not visit him at Mentone, as he would shortly return to London, his pains being modified, and general health somewhat better. Since Mr. Spurgeon's return to England, the Committee have been unable to change his resolution to withdraw from the Union; and his resignation has been reluctantly accepted.

BISHOP TAYLOR'S MISSION.

Some discouraging reports have been circulated, through a Mr. Waller, who has returned from the Mission. On the other hand, a correspondent of the *Boston Herald* writes as follows (we condense his letter):

" I have thought that the intelligent readers would be glad to know something of the present state of those missions and the prospect of success. William Taylor was elected and ordained a bishop of the Methodist Episcopal Church at the general conference in Philadelphia, in May, 1884, and Africa was given him for a diocese. In the face of great difficulties he called for volunteers who were willing to go to Africa and labor and suffer, and, if need be, die in Africa. Fifty-two responded, and left New York January 22nd, 1885. They safely landed at St. Paul de Loando, on the west coast of Africa. After various delays, Dr. Sumner proceeded inland, and in time, land and a mission building were secured and a station established at Dondo, 240 miles from Loando, on the Coanza River. This station is at the head of navigation on that river, and is a great centre for traders from the interior. Here Mrs. Myers Davenport, M.D., and her husband were located, who have labored with great success. Mr. Davenport's brother and wife have been added, and another building has been erected, land has been bought and cultivated, schools have been established, and the mission has become and is now self-supporting.

The next of Bishop Taylor's missions is 51 miles from Dondo, on the same river. It is called Nharguepepo. Here is established a colony of Christians, men and women, from Massachusetts and Vermont. Here they have 2,500 acres of land, given them by the governor of the Portuguese province of Angola. Rev. E. A. Milbury, of Lynn, who is superintendent of Taylor's missions in Angola, writes:

"We wish our friends who are losing sleep on our account and giving credence to such erroneous

reports of our condition as fill the papers that come to us, could spend a week with us at Nhar-guepepo. We are wonderfully located for health, on an eminence overlooking fertile plains, which are surrounded by mountains which one is never tired of looking at. We have cool breezes most of the day and comfortable nights, with very few mosquitoes. We have a comfortable stone house, the best in our section, and a number of other buildings. We have good herds of cattle, good flocks of sheep, goats and hens; tenderloin steak for $1\frac{1}{2}$ cents a pound; pasturage for thousands of cattle; corn meal and mandioca flour 3 and 4 cents per pound now in time of famine, about half a cent in time of plenty; banannas 10 for a cent in their season. We have been bountifully provided for throughout by our Heavenly Father and the trustees of the transit and building fund of Bishop Taylor's mission. We are a happy company, who mean to spend our lives in Africa, and the sympathy poured upon us by our dear American friends is misplaced."

Purgo Andengo is the next station, and is 37 miles from Nhanguepepo, across the country. It is noted for its stupendous cliffs of solid conglomerate of a great variety of small stones, which distinguish the mountain range in which this village nestles. It is a town of several thousand population. Here a large trader's house has been bought and schools established, and the mission is self-supporting and well manned. Rev. Joseph Wilkes has charge of this station and there is the fullest prospect of future success.

Malange is the next station, two miles away, through a woody country, scrub of rounded ridges, but no mountains. Here mission buildings have been purchased and schools established, and a number of families are supporting themselves. Here Dr. Reid is located, and doing well, although he has been reported as eaten of cannibals. W. H. Mead, a missionary from Vermont, writes of Malange: "We thank God that, through His goodness, we now find ourselves self-supporting, mainly through the work of our own hands. We trust God for such health as shall be to His praise. Many risk their lives in Africa to gain wealth; should not a servant of Jesus Christ be willing to risk as much to obey God?"

All the stations are in the Portuguese Province of Angola, and they make a chain of stations reaching nearly 400 miles into the interior. They will be maintained and multiplied as the time rolls on. The second division of Bishop Taylor's mission are in the region of the Congo river, including Kibinda station, near the mouth of the Congo, where a number of buildings have been bought or built, and a section of valuable fertile land is being cultivated, and owned by the trustees of the transit and building fund of Taylor's missions.

This station is self-supporting and established, and is accomplishing much good.

A STATION AT STANLEY POOL.

Kimpoko is at Stanley Pool, 330 miles up the Congo River. Here another station is located, and buildings and land are secured, and preparations made to receive the sections of the new steamer and put it together and launch it for a floating bethel on this Upper Congo, so that this station is established and will be permanent as a way station for the missionaries that are to be sent into the country of the Kassai River. Bishop Taylor is locating a number of stations between Kimpoko and the mouth of the Congo River.

Bishop Taylor writes the names and locations of the 78 missionaries under his care in South Central Africa, and then adds: "It will be remembered that this young child (he refers to all his African missions) is but two years old. By the time it is 21, brought up in camp life, sword in hand, with me, expect him to be a giant in his way. I believe all my missionaries are fully consecrated and truly called of God to this most difficult work. This delay in our advance to Stanley Pool will be for the furtherance of the Gospel. It will lead to the immediate establishment of a chain of mission stations from the mouth of the Congo to Stanley Pool."

Bishop Taylor has located 15 stations in Liberia, and secured a gift of land and the erection of buildings at these stations. Some of the missionaries are on the way to Africa, and others are ready to follow.

Our Contributors.

THE HEART OF A STRANGER.

God says, in commanding His people not to oppress the stranger. "For ye know the heart of a stranger": because they themselves had been slaves and aliens in Egypt. And how many a young man or young woman "knows the heart of a stranger," in going to a large town or city, to do for themselves? A little kindness then—a drawing them into acquaintance with estimable Christian people—will do them good for their whole lives.

Young people from moral Christian homes in the country, are sure to go to church for a few Sundays at first. You can know them by their timidity in taking a seat; they are afraid of intruding into someone's pew. They have a certain air about them the city resident distinguishes a

once. *Then* is the time to notice them : to show them into a pew, to say they are welcome, and "you hope they will come again." They will be sure to be there next Sunday. Put into their hands a card of invitation to your Bible-class and Young People's meeting, and so get hold of them before the idlers and the tempters do.

And why shouldn't a lady of the right kind (and there's a dozen of them in every church) have it understood between her and the usher, that when he finds a young woman, in answer to his polite question, is an entire stranger, he should show that particular young woman into that particular lady's pew? Or a young man, a stranger, into some gentleman's pew who has bargained for such? *Then* these friends would be just in the position of noticing, getting acquainted with and advising these young people.

A Christian gentleman, the mayor of the town where he lived, told me some years ago that twelve members of the church consulted together and agreed to act as "ushers," two and two in turns, each pair serving for a month. He said it wrought well, and he much enjoyed his term of service. They were particularly attentive to strangers and more especially to *young* strangers.

I reported this conversation to my church when I went home, and two of my members—one of them a leading man, an ex-warden of his county—volunteered to make the experiment. They were so pleased with the work, that they two have stuck to it ever since, about ten or twelve years. And to the younger man it has been more than a personal blessing : an educational element in his life. No courtesy or kindness we show to the stranger is ever lost, nor is the effect upon ourselves the least of its blessings. He that blesses shall himself be blest.

A HELPER

WOMAN'S BOARD: THE WORK IN INDIA.

BY MRS. MACALLUM.

At the annual meeting of our Board in Toronto, last June, it was thought advisable that we should have some definite object before us for the year's work, beside the aim of raising money for home and foreign work : as experience shows how much easier it is to give when interest and sympathy are

aroused. A request having been sent that we should assume the support of Miss Lily Lyman of Emmanuel Church, Montreal, it was decided after discussion and prayer, that it would be well for us to undertake this for a year at any rate, as it would not require so much money as had been easily raised for the Clara Currie Memorial Fund, and would leave the societies free to contribute as usual to home missions and church work. Still the amount, \$570, if it is to be raised will require a considerable amount of systematic effort—and this we *confidently* ask from all the churches.

Miss Lily Lyman was sent out in September to Bombay, India, by the American Board, to work in connection with the Mahratta Mission, and intelligence has been received of her safe arrival and of her having commenced actual work in the Sunday-school with a class of older girls, who understand English. We hope to have direct intelligence from her, from time to time, for the CANADIAN INDEPENDENT.

Meantime we hope that this work will be remembered by the Sunday-schools in voting away their collections, and that the auxilliary societies will decide each to have a share in the glorious work of evangelizing India. Subscriptions should be sent to Mrs. Burton, 56 Charles St., Toronto ; who will acknowledge the same in the INDEPENDENT.

SECOND JOURNEY TO BIHE.

Letter from Mr. Currie.

None of my carriers were ready to start for fully a week after the appointed time. My bread had been much reduced in quantity, and what was left had grown rather stale. Three of the men came (Aug. 29th) late in the evening with word that the rest would be on hand ready to start next morning. I went up to bid the King good-bye in the morning, hoping to find the men waiting for me on my return to the village : but instead, more than half of them, moved by laziness or fear, had gone back home when they heard that I intended to go on a long journey. What was to be done? To dismiss the rest and call a fresh lot would cause at least a fortnight's delay, and there was little prospect that matters would then improve, for the time of the early rains was near, when the

women would have to dig and plant their fields, work in which the men take part, and besides, a large proportion of the most energetic were away trading in the Ganguellas. I resolved to take the horse, and with the few remaining carriers, start for Bihe, hire more men on the way if I could, and return only when I had led them as far as seemed expedient for me to do. So in less than two hours after my return from the Ombala, with my plans all changed, I was on the march.

We camped the first night about five miles from our station, and next day pushed to Cikuma, where there is a large group of villages. Here the men wished to halt for a day, as their boys had carried their food back home, and left them with none for the journey. I consented to wait, but told them the second morning we would start very early, so that they must be on hand. To this they gave consent, and then went to the village to get their food, and boys to carry it. The day at Cikuma was quite pleasant. I occupied a hut built by Silva Porto when on his way to the coast a couple of weeks before. My boys had huts near by. The chief and a number of people came to see me, and brought a good supply of chickens and eggs to sell. I tried to hire more carriers, but without success, as the chief said all his young men were away trading in the Ganguellas.

Next morning when the loads were ready for the start, four of the men were not on hand. I sent the Sekula to call others to go as far as Bihe; but feeling confident from his bearing that he was going rather to call the absent ones than to seek new, I started off myself on foot, and after visiting five villages succeeded in hiring three men, and concluded that the fourth would be found in his place on my return to the camp, as he proved to be. Soon after starting, the three dilatory men came running after us and crying for their loads. I told them their work was done, to go back to their villages, but they persisted in trying to get back their loads: one went so far as to take his off the shoulders of the man to whom I had given it, but I went after him with the horse, and he dropped it and ran across the field and I after him with my horse at full gallop, while the people of the village near by stood laughing and cheering, and his associates in fault stood scolding and beating the ground with sticks. Then I rode up to

where the crowd was, but what an uproar we had for a time. In the midst of it all my little boy Rationali stood by vigorously defending my action, but when he saw me quietly seated on the horse with my arms folded, whistling or laughing at the angry men and scolding women, he went away mimicing the manners of some, and treating the whole scene in the light of a joke.

We camped the third day at Olamanda.

Next day, when some distance from the camp, the Sekula caught up to me and we walked a little way together, then I asked him, if I do kindness to these men and overlook their fault and allow them to carry their loads, will they act again as they did this morning. He clapped his hands and said, "Do kindness, Ngana, the men will love it much and will not act so again. You are as king and we are your children." Now I was in reality as anxious to let the men off as the Sekula was to have them forgiven, and by no means sure that I would be able to hire others at Bihele, so it was both for my own interests and the good of the whole company under the circumstances that I should let them off. When the Sekula received the word he ran ahead to tell the good news, and then returned to attend me into camp.

On the way back when quite close to our camp the Sekula picked up a couple of pieces of iron ore and said, "If you dig down here in the hill side you will find a lot of this; over at our village there is a large quantity of it." It is unquestionably true that in several places in Bailundu there are large deposits of iron ore, which the natives smelt, and make into hoes, etc.

While camped at Etumba the next day, a caravan of Ocipeya men, who had been away trading in the Ganguellas (a general name for the country east of Bihe as far as the Lakes), came in and took possession of the unused huts. They had with them a large number of slaves in a pitiable condition. Some of the children had been forced to walk until their limbs were swollen and would bear their weight no longer. One woman had a child about *two days* old, and two pieces of cloth, each about four inches wide and a foot long, to cover both herself and child.

One old woman was so stiff in the joints that when with difficulty she reached the camp she threw her almost nude body on the ground and

groaned with pain. One man, wrinkled with age, wasted with fasting, and utterly worn out with travel, was forced to drag his wretched frame out into the woods to gather fuel for his sturdy young master. Young and old, male and female, had each two small pieces of cloth or skin to cover their nakedness, and crouched shivering about the camp before the winds that pierced through my thick woolen covering, and as a result a number of them had severe coughs and pains, that in spite of their weariness would not suffer them to sleep by night.

Such scenes, however, are of frequent occurrence. God pity the people who, knowing of their existence, make no effort to put a check upon them.

At night we held a simple gospel service in my hut, in the midst of the camp, and for the first time many of them heard the voice of the white man, and white and black joined in worshipping the true God.

Next morning we were aroused by loud talk from the Sekula of the Ocipeya caravan. He was abusing the old woman above mentioned, and threatening to kill her if she did not walk that day without giving him any trouble. She set out upon her journey, but after going but a few yards fell to the ground. He smote her several times, and I, thoroughly aroused, went over to try how he liked that kind of thing himself; but as I drew near he ceased, and helped her to her feet. My boys said he had thought to plunge his spear into her, but was afraid the white man would be angry, and if I had struck him he would have killed her later on.

We camped that night at Kapanda. While I was attending to my horse, and before my tent was sent up, the chief of the district came to demand a present, saying the country was his. When the Sekula came to talk with me about the matter, I said, "My house is not yet built, and does he ask a present before I put up my house." When the tent was set up I enquired of the chief where the road to Bihe was; he pointed to it, but a few yards from where he sat. I said I am going on that road to the Umbaga of Bihe, to talk with the king, and give him a present, and I have none for you. You brought me no present and you seek one from me before my house is built.

When all was settled, a question arose between

the men and boys as to whether my gun would shoot a charm worn round the neck of one of the carriers, he having asserted during the day that it would not. I asked him with a smile whether that was a fetish. The men urged him to fasten it to a tree and let me shoot at it. He fixed it upon a stump some distance away, and when I had finished dressing a wound of one of the men, I took my shotgun and let blaze at it, fairly riddling the thing with shot, and knocking the inmost charm out of it some yards distant. A loud laugh was raised by the company, but the owner went to look at his charm, and for a moment fondly believed the shot had struck all round but missed the charm. He was, however, soon convinced of his mistake, and the men told him to throw it away, for it was a good-for-nothing thing. Thus a good blow was struck, not merely at a mark, but at a superstitious idea.

I arrived at Kamondongo September 7th. The brethren there received me with the utmost kindness. Bro. Sanders and his noble wife were rejoicing in the comfort of a new house.

On the following day we went to see the king, and give him a small present of cloth. He received me very kindly and said, "The white men are of the same love as I am, and when they come to see me it is like coming to see their own flesh." One of the head men asked him for some of the cloth to buy beer. He laughed, and tauntingly said, "My white children have brought me some cloth, and do you want to eat it up? What do you want with more beer, don't you get plenty of it here?" He then went into the storehouse and brought out some strong meat for us, and a small piece of dirty cloth for the head man.

The new king, Ciyoki, stands in striking contrast to Jambiyamina, of whom I wrote a short time ago. He is a man somewhat past middle life, tall and thin, sharp features and long chin, dull and sunken eyes, of quiet bearing, and gives one the impression that all within the mind does not show upon the surface.

After leaving the king we went into the hut of the prime minister, and there had a pleasant visit with a number of the head men, and came away feeling that both among the chiefs and with the king our brethren are in much greater favor than they were some months ago, when I visited them before, and so may they continue to be, that the Lord may use them as a means of great blessing.

(Concluded in our next.)

WHAT IS BELIEF?

Do we believe in God? We, Christians, I mean. The answer seems to come readily: "Surely we believe, or we could not be Christians!" But is it so? The devils also believe. Then in what are we better than they? But what is it, to believe? Surely it is not simply to know that a certain statement is true, but also to act as though we believe it; to appropriate it to our own use.

We read in God's word, that salvation is free; and it is only by accepting this great free gift that we prove our firm belief in the statement. We also read,

"For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass: he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Do we as Christians believe that? We know it is true, but do we believe it? If we do, why is not the World in a better condition? If we do not, is it not making Him a liar? Is it not as though we said, All things are *not* possible with God! and that would be denying that he is God. Do we want the heathen converted? Let us ask it of him "who giveth to all men liberally and upbraideth not."

Do we desire the evil of Intemperance removed? Then let us ask for it: not at some future time, but *now*, and, according to His own word, it shall be granted unto us. Do we want the Earth purified and made like the Garden of Eden? like the Paradise our first parents lost through sin, and which we are losing through the sin of unbelief? O! then, let us consecrate ourselves anew to God, cast away our doubts and fears,—by which we have not only grieved, but dishonored our Lord and Master: and having prayed for forgiveness, let us ask first, for the power to believe, and if we believe *that* it shall be granted to us—then, "all things are possible to him that believeth." Hear the words of Jesus: "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full."

A READER OF THE "INDEPENDENT."

Correspondence.

MR. HALL'S LETTER.

Dear Editor, I sincerely hope you will be encouraged in your work as Editor of the CANADIAN INDEPENDENT. I intend to do my part as heretofore. Will send you a letter occasionally, besides also speaking a good word for the magazine as I have opportunity. I wish you could just double the circulation at least.

It is a shame that so few of our people comparatively take in the denominational organ. Complaints are numerous throughout the country that it does not come to hand regularly, and in many cases not at all, through some fault of the post office department. Would it not be well to ask your subscribers to notify you of such delay, and then trace it and discover the delinquent. Then several have told me they have sent their subscriptions for the paper, but they have never reached the proper parties. Better to ask the subscribers to send post office orders, or to register their letters, or better still, secure an agent for the magazine in every congregation who will look after this matter and push the circulation.

What we want is a denominational organ in every family in our body. Instead of this I know for a fact that not more than one-fifth of our people take in the CANADIAN INDEPENDENT.

Last month I published a little paper advocating "Our Home Missionary Work," and sent thousands of copies throughout the churches. I have numerous communications from all parts commending the effort.

But several brethren, whose judgment I am bound to respect from their wider experience than my own, have expressed their fears that the continuance of that publication would greatly interfere with the circulation of the CANADIAN INDEPENDENT. Hence I have decided not to publish it for some time, at least, though I must confess I think they are mistaken in their opinion. Yet I would be sorry to be in any way a hindrance to the time-honored organ of the denomination. But depend upon it, we need information scattered among our people.

If you can induce the friends to adopt the CANADIAN INDEPENDENT, I will be satisfied. I

have quite enough of work in hand without editing a paper, though doing so as I began is a very valuable auxiliary and most important part of my work. I send you a letter that has been sent to me for you by our missionary at Wood Bay, Man., and I would most heartily commend his appeal to the consideration of the friends. He is an indefatigable worker, and deserves all the encouragement we can give him.

I hope to send you my usual letter for next month.

Very truly yours,

Kingston, Ont.

THOS. HALL.

AN APPEAL FROM WOOD BAY.

WOOD BAY P. O., Manitoba, Dec. 18, 1887.

Mr. Editor,—I understand that through the effort of our good friend, the Rev. Thos. Hall, the phrase, "Prairie Province," will be by this time a hearth phrase in most if not in all the families in the Dominion, that belongs to our denomination; seeing that my own name has been used in connection with the said phrase, should I neglect to say a little about what we have been doing in the prairie Province, I fear that before long some one will say, "Mac. is lost on the prairie." Well, Mr. Editor, I am thankful that I am able to tell you that so far I have managed to keep on the right trail, though on several occasions it has not been an easy task.

It is now a little over a year since I came into this locality, and as might be expected, our work had a very small beginning. However, we have made considerable progress. We have now though small, a well organized church: two Sunday Schools; have erected a parsonage, the site of which consists of one acre of good land, bought, paid, and given gratis to the church by a friend of the cause. Should we not become unwatchful, our chance of becoming strong is very good. We have a large field, which at present is left to ourselves, and you will probably remember the proverb which says, "First come first served." Yes, and "first built first filled." By the latter phrase you will understand that we are in need of a church edifice, and we greatly desire to make a move in this direction, but we feel that unless we will be helped by our friends in Ontario and Quebec we cannot

accomplish what we greatly need. We would require about \$1,000 or \$1,000, and it would be impossible for us to raise that amount among ourselves. Seeing that other denominations are watching us closely, I believe they will soon crowd upon us, especially if we get a railway station, which we expect before long. At this station a member of the church is willing to give us a church site gratis. Sometime ago I thought it would not be wise for us to make a move in this direction for a year or two; but there are some things which lately came under my notice which led me to the conclusion that a delay might place us in a weak, if not in a critical position.

This being my first appeal to our churches for aid, I hope that our people will give it a due consideration, and respond liberally. Others are giving generous gifts towards commemorating the "Jubilee year"—would it not be a grand thing for our churches and for the friends of our cause in Manitoba and North-West Territory and British Columbia, to erect our first mission church in the "Prairie Province" to commemorate Her Majesty's jubilee year. The friends of our cause here will do as much as they can, and myself and others of the congregation being able to handle saw and plane, we may be able to reduce the amount above mentioned at least a couple of hundred dollars. One of the members of the executive committee of the C.C.M.S. who visited this field, saw the locality where we intend to build, requested me to visit the sister churches in the East, present our cause, ask help. He also assured me if I would do so I would return to Manitoba with a heavy purse. But I fear that my presence in the East would not help us much, for this reason: I am a man of slow speech, rather bashful, never gleaned on any other man's field, and the burden of my mission would have to fall on the ministers, who would have to present my mission before their people, and I think that they could do this fully as well without my presence. This would also save a considerable sum of money, as my travelling expenses would reach \$100, or more.

Hoping that all who have the cause of missions near to their hearts will help us in this new enterprise.

Help will be gratefully received and acknowledged by our treasurer, John Brown, Wood Bay P.O., Manitoba, or by the undersigned.

Yours truly,

JOHN MCKINNON.

News of the Churches.

MISS ANNIE SALMON has received word from Boston that she will not sail for Africa, to reinforce the Bailundu Mission, till the middle of May, so that any of the churches desiring her to address meetings could secure her presence by addressing her at No. 78 Scollard St., Toronto.

TORONTO, WESTERN CHURCH.—A very neat folding card, intimates the subject of the "Sunday Evening Hours," for January and February: Abraham, Moses, Joshua, Samuel, David, etc.; and the salient points of their deeds and characters. And on the outside, "you"—whoever you are—are "cordially welcomed" to the services. We quite believe in Pastor McGregor's method of digging for hidden treasures in the Scriptures; as also in this sanctified use of Printers' ink.

MONTREAL, EMMANUEL is picking up, and filling up. Eleven were received at last sacrament of the Lord's Supper; four on confession from the Sunday School; and "more to follow!" Mr. Marling is the right man in the right place. All the churches are feeling the fruits of the Moody meetings. May the savor long remain!—*Montreal Cor.*

ST. JOHN, N. B.—This church, under the energetic lead of Rev. John B. Saer, has adopted a plan which has been found to work well in the United States, wherever it has been tried. We have before us a circular, signed by the pastor, reminding the members, as the New Year comes in, of their covenant vows and asking them to mark with a cross the things mentioned on the next page they will try to do. Then the different services are set down in order: Sunday Service, Sunday-school, Young People's meeting, Wednesday evening meeting, etc. We give one as a specimen of the whole: "WEDNESDAY EVENING MEETING. Will attend and invite others. Will take part by prayer or remark. Will take part by recitation of scripture. Will greet others after meeting."

BRANTFORD.—The services of Christmas Sunday were on behalf of the Sunday school, and were

very successful. Dr. Aubrey's lecture was none too well attended, largely owing to the counter attraction of a free railway meeting, but those present were well and profitably entertained. The Doctor preached for us Sunday, Jan 1, and was greeted with good audiences. His morning sermon will be an inspiration to many during this year. Our pastor, Mr. Fuller, is absent, having been at the meeting of the Missionary Executive. Mr. James Pedley, of Georgetown, is expected to preach for us next Sunday, when Mr. Fuller will preach the anniversary sermons at Georgetown. *Cor. Canadian Advance.*

FOREST.—We clip the following item from the *Forest Free Press*:—"The quarterly meeting of the Willing Workers Mission Band and Ladies' Aid missionary meeting in connection with the Central Congregational church, was held on the evening of December 5th, in their Sunday School room. A programme consisting of readings, recitations and choruses was very creditably given by the young people. One of the points of interest was the readings of the papers which the band place their offerings in, which tells how the pennies were earned. Sixty-seven of them had to be accounted for that night. Dr. Gunner, of Listowell, gave an interesting address, which both pleased the children and gave suggestive thoughts to those interested in the work. An account of the work done for missionary purposes by those societies during the last three months was given. A box filled with clothing, S. S. papers and books has been sent to an Indian mission at French Bay, Saugeen. Besides this, \$9.22 has been collected. Collection that night, \$3.

TORONTO WESTERN CHURCH.—The annual business meeting of the Spadina Ave. Congregational Church took place on Wednesday evening. The reports submitted were generally regarded as the most satisfactory and notable of any year in the church's record. The foundations of the new church building are laid, and the work will be resumed in the spring. By the reports of Herbert Langlois, Esq., superintendent, and F. Tupper, secretary, the Sunday-school has had a year of signal blessing and progress. The Society of Christian Endeavor, with Miss Mary McNay president,

has become one of the best helps of the church, and claims to be the first and foster parent of the societies of that name in Canada. The meeting on Wednesday was a very pleasant one, and at its close gave expression in tangible form to the church's appreciation of the pastor and his services.—*Globe*, 14th Jan.

KINGSTON, FIRST CHURCH.—Yesterday afternoon the annual meeting of the Ladies' Association in connection with the First Congregational Church took place in their parlor. The secretary-treasurer reported the results of the year's work, and stated that with the subscriptions yet due the discharge of the mortgage on the hall would be effected, leaving the church property free from debt. It was resolved to begin work at once for the erection of a church parsonage, and a committee of gentlemen was appointed to consider and report on plans for the same. It was also decided that the monthly subscriptions hitherto collected for the extinction of the hall debt be continued for the church parsonage fund. The following ladies were elected officers for the present year: President, Mrs. S. N. Jackson; Vice-president, Mrs. Thos. Hall; Directresses, Mrs. Percy Clark and Mrs. William Meek; Secretary-treasurer, Miss Jessie Phippen. In the evening the members of the congregation were entertained to tea, and a pleasant social time was spent. *Kingston Whig*.

WINNIPEG.—A special meeting of the members of the Central Congregational Church was held on Thursday evening to consider the resignation of the pastor, Rev. J. B. Silcox. The deacons stated that they had urged upon Mr. Silcox a reconsideration of his action with a view to his remaining, as there was a very strong desire on the part of the members to have him do so; but the rev. gentleman had given them no encouragement to believe that he would consent. He appreciated and reciprocated the kind feelings of the church toward him, but felt convinced that he should labor in another field. Many expressed their regret, but it was finally decided to relieve him from the pastorate as he requested at the end of January. He intends accepting a call to the First Congregational Church of San Diego, Cali-

fornia, a city of 20,000 population. The services are held in a hall at present, but a new church will be at once erected. It was unanimously agreed to extend a call to Rev. Hugh Pedley, B. A., of Cobourg, Ont., who supplied Rev. Mr. Silcox's pulpit for several weeks last summer, during his absence in England. Rev. Mr. Pedley has been in his present charge for ten years; and he stands high in his denomination as a preacher and a scholar.—*Free Press*.

MR. GORDON-SMITH.—The meetings for prayer were brought to a close last evening by a largely attended united service in Knox Church under the presidency of the pastor. The Rev. W. Smyth gave a very excellent and stirring address on "Missions," and at the close the Rev. C. E. Gordon-Smith arose to wish the ministers and friends good-bye. He stated that his first introduction to the Stratford Christian public was at a similar meeting four years ago, and it was fitting at such a service he should bid them adieu and assured the audience he would carry away with him a very kindly remembrance of the hearty Christian spirit of the Stratford ministers and churches with whom he had been on the most cordial terms. Mr. Mayor Macgregor, representing the citizens, expressed their regret at the removal of Mr. Gordon-Smith, who had always been willing to co-operate in every movement that was for the interest of the city; and the Rev. P. Wright voiced the sentiments of the ministers when he endorsed what the mayor had said, and called upon the Rev. E. W. Panton to lead the prayers of the audience in commending Mr. Gordon-Smith in his future sphere to the care of the Divine Father.—*Beacon*.

OTTAWA.—The growth of the City of Ottawa, and of the membership and connection of the Congregational Church, having rendered it necessary to provide additional accommodation for those attending the services and the Sabbath School, plans have been prepared and adopted embracing an extension of the building 19 feet to the west; the erection of a handsome tower and spire at the north-east corner; the raising of the height of the side walls eighteen inches, and the construction of a gable and handsome circular window on Elgin Street. This will nearly double the present seating

capacity of the house, giving accommodation for about 426 persons on the floor of the auditorium. It will, however, involve a very heavy expenditure, amounting, probably, to about \$7,000, towards which the congregation has pledged about one-half of the required sum, leaving, with the present debt on the property of \$2,000, over \$5,000 to be provided for. The congregation is neither large nor wealthy, and it is hoped that friends outside will assist in carrying out these very desirable improvements so that the church may not be too heavily burdened with debt. Subscriptions will be thankfully received by the Committee, and may be sent to Mr. A. J. Stephens, Treasurer of the Church, No 102 Sparks Street, Ottawa. On behalf of the Committee, A. CRAWLEY, *Secretary*.

WARWICK, ZION.—December 15th being the anniversary of the formation of the Congregational Church in Warwick, forty-eight years since, it was thought advisable to hold a Commemorative Service, in the house of Thomas Luckham; there being left of those forming the church in the year 1839, but two persons—the venerable mother in Christ, Mrs. Enoch Thomas, now 82 years of age, and Mr. Duncan Dunlop (whose sisters were present on the occasion). The meeting was opened by prayer by the Rev. Robert Hay; who then gave a touching address on the Divine care over the Lord's church for so long a time, and his dealings with his people, and urged a fresh consecration on the part of those assembled. Testimony was given to this by an aprising of almost all present. The Secretary was called upon to read the minutes of the first meeting in 1839, called by the Rev. William Clarke, of London; which meeting took place in the house of Mr. Enoch Thomas. Also the names of those who then and there entered into covenant with the Lord. The evening, which will ever be a memorable one, was spent in prayer and praise to the Great Head of the church, in gratitude for the past, and in beseeching his aid in the future, that this branch of his church may be widened and strengthened, and her stakes secure; that we may be a power for the Lord in the land—that many gems may be added thereby to the Redeemer's crown. Addresses of a feeling character were

given by brethren present, telling of the goodness of God to them individually. That we all stand fast in the liberty of Christ, which shall make us free, was the prayer of those assembled. The churches of Watford, Forest, "Ebenezer," and "Lake Shore," are the outgrowth of Zion Church of 1839. *George Smith, Sec.*

BURFORD.—52nd Anniversary of Burford Congregational Sunday School. The entertainment given for the benefit of the Congregational Sunday School was a grand success. The hall was crowded to its utmost limit, every corner where there was a place to stand being occupied. The children and youths led by Master Arthur Wickens, of Brantford, in the "Land of Nod" delighted the large audience. Great credit is due to Mrs. McIntree and Mrs. Ford who had so well trained the young folks. The second part of the programme was also well sustained, and all pronounced it one of the best entertainments ever given by the school. At the close, Mr. Henry Cox, on behalf of the teachers, presented Mr. John A. Smith with a walnut reclining chair, as testimony to the efficient manner in which he has filled the position of Secretary and Librarian for so many years, and also of the love and esteem of his fellow workers. The boys of Mr. Albert Foster's class represented by Aaron Rutherford and William Ledger presented their teacher with a handsome Persian cap, accompanied with the following address, both presentations being responded to by the recipients. The following is the address:

BURFORD, Dec. 26, 1887

Mr. Albert Foster.

DEAR TEACHER,—It is with pleasure that we, the scholars of your class in the Congregational Sabbath School, Burford village, take the opportunity on this Monday night Dec. 26th, 1887, of conveying an expression of our kindly sentiments and unfeigned good will towards you as a partial acknowledgement for the able manner in which you have endeavored to teach and instruct us—for the generous regard, kindly feeling and thoughtful care you have at all times displayed towards us and we do sincerely trust that good results may follow your efforts, and that we may all enjoy the blessings provided for us. We therefore ask your acceptance of this Persian cap, we trust you may be long spared to wear it, and that the kindly feeling now existing between scholars and teacher may ever exist. Wishing you the compliments of the season.

We are your scholars.

Aaron Rutherford, William Ledger, Victor Spedding, William Telfer, Harry Ledger, William Disher, Albert Laurence, John Disher, William Onions, John Wooden.

HENRY COX, *Supt.*

STRATFORD.—The Rev. C. E. Gordon-Smith, F. S. Sc., having accepted the call to the Scotch Church, Lancaster, sent in his resignation as pastor to a recent meeting of the Congregational Church, when it was moved by Mr. D. D. Hay, seconded by Dr. Hyde, and unanimously carried,—

That the resignation of our pastor be accepted; that we agree with him under existing conditions in the wisdom of his decision, and while regretting the causes which of necessity have led up to that determination, desire to express our united and unabated attachment to, and confidence in, him as a devoted pastor and earnest and faithful minister of the Gospel of Christ; that in his new field of labor our hope and prayer will ever be for abundant and abounding success in the work of the ministry.

On Thursday evening a farewell social was held in the school-room, presided over by the Rev. E. W. Panton, who called upon Mr. Alexander to read an address to the retiring pastor, which he did as follows:

Rev. C. E. Gordon-Smith, F. S. Sc.

DEAR SIR,—The members of the church and congregation of Christ Church, Stratford, desire your acceptance of the accompanying clock on your own behalf and that of Mrs. Gordon-Smith as a memento of your four years' work for the Master amongst them, and as a token of their love and esteem; with the earnest wish that the time which it measures may be full of true happiness and that you may be abundantly blessed in your work in the sphere of labor to which you have been called.

(Signed) A. H. ALEXANDER, *Church Secretary.*

Mr. W. Hay then presented the pastor with the clock alluded to. And Mr. Gordon-Smith feelingly replied. The hour being interspersed with speech, song and material refreshments, a very pleasant evening was spent, only shaded by the fact that it was a valedictory service. The clock is a handsome 8-day, of antique bronze, that strikes the hours and half-hours on a cathedral gong. A bronze hound sits on the top of the frame, which adds to the appearance and makes it an attractive ornament for any parlor as well as a first-class time piece. The clock was purchased from Messrs Welsh & Co. We learn Mr. Gordon-Smith will close his ministry in Stratford by preaching his farewell sermons to-morrow.—*Stratford Beacon*, Jan. 7.

WINNIPEG.—The past year has been one of the best years in the history of the Congregational Church of Winnipeg. The congregations have been regularly large, and the building has often been filled to overflowing. It is not uncommon at the evening service for the congregation to begin to gather at least half an hour before the time of service, in order to secure seats. There

have been more conversions and more additions to the membership than in previous years. The prayer meetings, which have been called the thermometer of the church, have been largely attended, 150 to 200 being the usual attendance at the Wednesday evening gatherings. The church has an able treasurer in Mr. J. McGill, of the Ottawa Bank; he reports that the current expenses of the year have been promptly met. The Sunday School, at present under the care of Mr. J. D. Hunt as superintendent, is in a flourishing condition. The Ladies' Aid Society is a vigorous organization, and has done much to develop social life in the church by the monthly socials. Mrs. Silcox, the pastor's wife, is the president. The choir, under the care of Miss Emma Stephens as organist and Miss Stevens as conductor, is in a healthy and harmonious condition.

The history of this church is briefly as follows: In 1879 Rev. Wm. Ewing, B.A., came to Winnipeg and organized a Congregational Church. At the close of 1880 he resigned, and a call was extended to Rev. J. B. Silcox, then of Toronto. Mr. Silcox began his ministry in January, 1881; and therefore, with the close of this year, completes the Scriptural circle of seven years. He began in the old city hall, where he preached the first Sunday to about 50 or 75 people. The congregation gradually increased until to-day the large church is unable to hold the crowds that flock to it Sunday after Sunday. The church has done a good work in the city. It has gathered together a large number who, as a rule, were not church-goers. The pastor believes that the Gospel is for everybody, and a hearty welcome is given to all who come.

The resignation of the Rev. Mr. Silcox is felt by his people to be a heavy blow to them; a strong desire is expressed that he should remain; but the pressure brought to bear upon him seems unavailing; he thinks that a change would benefit him, and he says the church is now in such a condition that his removal will not prevent its progress; that it will go right on and do better work in the future than it has done in the past. It is said that an effort will be made to get Rev. H. Pedley, B.A., of Cobourg, Ont., to succeed him. Mr. Pedley is well-known to the people, having occupied the pulpit for some time last summer during the

absence of Rev. Mr. Silcox in England. *Winnipeg Free Press*.

ST. ANDREWS, QUE. - On the afternoon of Thursday, Dec. 22nd, at 2.30, a Council met at the church in this place, pursuant to call of the church, asking counsel and help in the matter of ordaining and installing Mr. James McAdie. Rev. John Wood, was chosen moderator, and Mr. Charles Cushing, scribe. The churches participating with representatives were: - Emmanuel (Montreal), Rev. F. H. Marling; Calvary (Montreal), Rev. E. M. Hill, Mr. C. Cushing; Ottawa, Rev. John Wood; Vanleek Hill, Mr. McKillican, Rev. James White, corresponding member; Maxville, Rev. D. Macallum; Zion (Montreal), invited but not represented.

The church in St. Andrews, had appointed Messrs. Duncan Dewar, John McGregor, and Peter Webster, to appear for them. It was decided that Rev. Mr. White not being a member of the Vanleek Hill church, could not represent them.

By some clerical oversight the name of the Maxville church was not written on the list sent to the other churches invited, but the facts in the case being understood, it was voted to overlook the irregularity.

The case of the church was set forth, that about two years ago the services were rendered by students from the college, with scarcely any remuneration, and good results followed. In the summer, a student was engaged, which led to Mr. McAdie being invited to remain. It was through his instrumentality largely that the recent Revival meetings had grown. Last week fifteen joined the church. They felt themselves lacking in administrative ability, yet they felt warranted in calling Mr. McAdie, having strong faith in God, and earnest in desire, as well as willing to work and sacrifice. The stipend they offered was very small but the prayer meetings were full, and the revival spirit prevailed.

Documents being called for, it was stated that there had been a written call, but it had been mislaid; and so in its place the minutes of the church-meeting were read, embodying a virtual call to Mr. McAdie, who came forward and acknowledged the call and its acceptance. Evidence of

church membership being asked for, it was stated that he was a member of St. Andrew's Church.

It was moved and seconded that we waive the matter of finance as being virtually settled by Mr. McAdie's willingness to accept the call, and the Home Missionary Society being the proper power to deal with the future.

Mr. McAdie then read a clear and frank statement of his doctrinal belief; and related his Christian experience, and reasons for entering the Ministry. On motion the Council then withdrew, to consider what advice they would give. In the private session it was moved by Rev. E. M. Hill, and seconded by Rev. D. Macallum, and carried, that "We consider the examination satisfactory, and therefore proceed at the request of the church, to the service of Ordination and Installation." An order of service was drawn up and immediately entered upon, viz. :- Rev. Mr. White, introductory exercises; Rev. D. Macallum, ordaining prayer and right hand of fellowship; Rev. John Wood, sermon; Rev. F. H. Marling, charge to the pastor. Adjournment till evening. Rev. E. H. Hill, charge to the people; Rev. James White, address to young people; Rev. F. H. Marling, address on church finances. Adjournment.

An interesting feature of the whole meeting was the presence of so large a number of the church people at the examination as well as the ordination services.--*Com.*

WOMAN'S BOARD.

The following extracts from Miss Lily Lyman's home-letters have been kindly sent us by her father in Montreal, and will no doubt be read with interest by all. Miss Lyman, it will be remembered, is supported by the C. C. Woman's Board of Missions.

"BOMBAY, Nov. 7, '87.

"I thought of home a great deal yesterday, my first Sabbath in a strange land. We breakfasted at eight, so as to reach Sabbath school, which is held in the church, at nine. Our missionary work commenced then, for I took a class of the older girls, who can speak English; they had classes of the little girls, but Mr. Hume wanted them (the large girls) to be in my class. They are Christians, and all but one in the boarding school. They have such interesting faces, and some of them are intelligent looking. I could not but enjoy teaching

them, and the lesson certainly was an appropriate one for the heathen, for it is often a heavy cross that they have to take up when they follow Christ. The lesson for the day before we landed seemed made for us, the sending forth of the twelve—the last clause of the 19th verse was what greatly helped me to decide upon coming: 'It shall be given you in that same hour what ye shall speak.' It was half-past ten when we returned home, and then in a little while we started for the school in Parell, three miles distant. I must first tell you of the origin of the school. An English lady who did not know the language, engaged a native Christian to teach the girls she gathered together; but this woman wanted more pay after a little, which she objected to, because she was not a good teacher. This woman then persuaded a native heathen to allow her to have the school in her house, and drew away the pupils. The heathen woman heard that Mrs. Hume knew Marathi, so she came and asked her to have a school there on Sunday. This is an incident that has not been heard of before; and that very week, Mrs. Hume heard that we were coming, or else she could not have undertaken the work, for she had more than she could manage before. She said to Sumarturo, a deacon, that it was wonderful that the offer should have come at that time; and he said, 'No, the Lord kept back the work until there were workmen to do it.' Since Mrs. Hume told me what he said, I have felt so bad to think that work may have been hindered, because I had not the courage to undertake the life of a missionary when the Lord first put it into my heart, several years ago! But I have not for one moment regretted my decision, hard as it was to leave home and friends. Mrs. Hume has taught them for three months, Sunday morning, having as many as fifty-four women and children. Then men appeared, and she said that she must bring one of the English gentlemen, and the landlady said she might do so; and yesterday, sitting and standing on the veranda, were so many as seventy-five men and boys, listening to Mr. Abbott, and Sumarturo. Two weeks ago the landlady came and asked Mrs. Hume to take the day school, for she was not satisfied with the other woman; and so *to-day* the school was organized. One of the teachers from this school, and one of the older girls, went there to teach. Mrs. Hume says that that school is to be my work; but as yet, sewing is all I can teach, and I hope it will not be long before I shall understand Marathi, so as to do more. The pupils are all high caste. You will probably hear more of the school, if it is to be my work. Mrs. Hume has money to carry on the school for *two months*, and after that she does not know what to do. It costs twenty dollars a month to pay the teacher. In some way the Lord will provide, and then *four* other such schools that she

could organize, if there were *workers* and *money* to carry them on! [Canadian Readers, please take notice! Ed.]

"When we returned from Parell, we had dinner, and then at four went to church. The Communion service was postponed till we arrived, as it is observed every third month. The pastor has been at Ahmednagu with his daughter, who died Monday; so Mr. Hume officiated. Of course it was all in Marathi, so I could not understand the service at all. My thoughts travelled back to the last time I had partaken of the Lord's supper, in dear *Emmanuel*, the Sabbath before leaving home. The church is like an ordinary New England church, with tinted walls, a small stone platform, with a mat on it; a sofa, and pretty reading desk. The benches are very comfortable, with seat and back of cane; and there is a rope-matting over the earthen floor. One trouble is, that the church is in a bad neighbourhood—a hot-bed of Mohammedanism—and it is not safe for us to go there alone. The afternoon is the only service that is held; but Mr. Hume, Mr. Abbott, and some of the helpers are preaching in different quarters. Mr. Hume has a service for all in the Compound. Thursday night, the Church held a 'Sociable,' to welcome us. Two hundred were present; the natives assisted in arrangements and decorations. At five o'clock we drove over with the children of the mission family, and were led to a sofa of purple velvet, placed in front of the platform. The teachers also arranged the order of exercises; and for the first time we spoke through an interpreter, in reply to their words of welcome. I must not omit one thing, which was as much of a surprise to Mrs. Hume as to us. Mrs. Sumarturo read an address of welcome to us in English. I wish you could see it; the language was so beautiful, and the writing would have done credit to a Canadian. She gave each of us a copy to keep. Wednesday was the Annual Exhibition of the school, and it was held in the church; it was a pretty sight, and worth going a distance to see. On each side of the platform were the raised tiers of seats; on one side the girls, in their pink dresses, with soft white cloths draped about them; the hair black and glossy, arranged in a low coil; on the opposite side the boys, with white coats and trousers, but bare-footed; at the back of the platform were pots of ferns and croton leaves; and on the desk, red, white and blue drapery, and a pot of flowers. The boys stood on the platform when they recited. The dialogue was written by one of the teachers of the school, and four boys took part in it; their training in gestures and manners was excellent, and would have done credit to any teachers you have at home; that and the Marathi metres were in Marathi, and the Tamil lyric in Tamil, the other exercises in English. The prizes were books.

except for map-drawing and sewing, for which paint-boxes and work-baskets were presented. Three native heathen who were invited, sent books, and one five dollars. A large number of them were present, and they highly appreciated the efforts being made for their people. Several dozen invitations were given to the English residents. Mrs. Lowell (whose husband is a nephew of Hon. J. W. Lowell) gave away the prizes.

LETTER FROM MISS MACALLUM, OF SMYRNA.

[Many friends ask for items of news from Smyrna. The following extracts are given from letters dated Dec. 7, 1887.—PREST. W. B. M.]

"We have had such an exciting time since I wrote you. On Sunday afternoon I went down to the Rest with the girls; we found two soldiers at the door—the front one, opening on the Quay—but we entered at the side one, without any difficulty; but soon they demanded that the front door should be closed, and it was done. I wondered that there were so few people in the Hall, only 27 in all; but the service went on quietly; we had no singing. Dr. Constantine had just finished his sermon and was going to pray, when six soldiers came in and said that we must all go out. They commenced to turn out the brethren; those who did not go out willingly, they took by the shoulders and pushed out. Then they came over to where we, the women, were sitting, and said that we too must go out; but Dr. C. said no, so we sat still. Then the official was very angry and scolded Dr. C., and told him he would have him put in prison. Then he again ordered us to go out, but Dr. C. refused and said, 'this is my house and I shall stay as long as I please.' So, finally, after they closed all the iron shutters, they went out and left us; we talked for a little while and then had a short prayer-meeting, when we all prayed for the soldiers, because, poor men, they were not to blame. Afterward we went out.

"Besides the six soldiers who came in, there were a number outside, and one tall black man was on guard. They took the two waiters at the Rest, Gabriel and Eustracios, off to prison and put them into a miserable little room where there were about 70 people and not room for them to stand. One was piled on top of the other, and the place was crawling with vermin, as you may suppose. They could not go in, but spent the night walking up and down the little court outside. They did not get out until next day at one o'clock, and all that time they did not have anything to eat. Fortunately, our English Consul is at last roused up, and says that it is an insult

to himself and the English nation and so he has taken the matter up. Perhaps one reason is, that Judge Turring, of Constantinople, is here, and he is an earnest Christian man and also a consul, so he knows just what ought to be done.

"Thursday.—The Consul went and made the Valé apologize, so the Valé turned all his soldiers out and they begged Mr. Dennis' pardon, and the hall is to be opened again, and I hope we shall have more liberty than before."

A Hindu Tract Society has been started in Madras, and handbills are issued monthly in which Christianity is furiously attacked.

Official Notices.

AN APPEAL TO THE YOUNG MEN.

Where is the young man who is to be Mr. Currie's companion in the new Canadian Station in Africa? Our missionary has at last decided upon a suitable location, but the mission does not like to have him go out alone. There was a young medical man in Montreal, we had hoped to have offering himself; but he does not see the way clear to go for two or three years yet. Now, where shall we turn? Let the pastors be searching their parishes, the teachers their school, and the mothers and fathers their children. We will take either a preaching missionary or a medical man, provided he is the right stuff. It will take perseverance, endurance, tact and education. They may need to reduce a language to writing—they may have to teach a Theological Training Class in the future. Above all they will need consecration. There is no work where a man's life and talents will tell more. Let us make this a subject of special prayer, for a week or so; expectant prayer—that God will raise up a man fitted for the work; and while we pray let us search.

Mr. Currie and the other brethren write that it is quite as well that the new comer should not arrive at Benguela before the 1st of August. This will make it possible for him to sail from this country not earlier than the 1st of June; so that there would still be ample time for preparation.

EDWARD M. HILL,

Montreal, Jan. 12.

See for For. Mis.

CANADA CONGREGATIONAL MISSION-ARY SOCIETY.

The following amounts have been received since the last acknowledgment:

Proceeds of sale of Whitby church property, \$750.50; Waterville, Que., \$5; Warton, Ont., \$28; A Friend, \$500; Hazleton Ave. Church, Toronto, \$40; Scotland, Ont., \$16.40; Franklin Centre, Que., \$10; Interest on Halifax Bond, \$69.50; Listowel, Ont., collection, \$15; Ladies' Home Mission Society, \$15; Bowmanville Mission Boxes, \$11.48, collection, \$2.72; Danville, Que., \$30; Granby, Que., \$64.80; Wood Bay, Man., \$20; John Porteous, Boston, \$40; Hamilton, Ont., \$200; Superintendent of Missions, for supply, \$10; Stratford, Ont., \$10; Kincardine, Ont., \$7.50; Kelvin, Ont., \$2 65; Alton, Ont., \$2.07; Edgar, Ont., \$2.50; Mrs. Geo. James, London, Ont., \$2; Waterville, Que., Ladies' Missionary Society, \$10; Barrie, Ont., \$21; Special subscriptions for British Columbia Missions, \$930.40.

SAMUEL N. JACKSON,

Kingston, Jan. 14th, 1888. *Treasurer.*

Our Story.

THE NEW REVIVAL.

A Story of Church and Social Life in Toronto.

BY REV. CHARLES DUFF, M.A.

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CHAPTER I.

A CASUAL MEETING ON KING ST. — WHAT IS A NEW REVIVAL.

"Were you at the meeting last night at Major Cauldwell's?" inquired Miss Thompson of a lady friend, as they met on Wednesday forenoon on the street.

"No," responded the latter, who, though deeply interested in all truly Christian endeavor, naturally thought of it first in connection with her own church. "I did not hear of any meeting. And, she added, as if in a reflecting mood, "It was not the social committee meeting, for that was appointed for to-morrow evening. It was not the regular meeting night, and I cannot imagine what meeting it was. Something special, I suppose. Was it of any importance, Miss Thompson, any way?"

"Yes. There were quite a number present, and in the estimation of its promoters, it was doubtless looked upon as very important. It was not by any means a meeting exclusively of members of our own church, but comprised men and women of various denominations; such as Sheriff Davis, Stilwell Hardy, Henry Wanless, James Munroe, and others. Some of the younger men were also present, and there were ladies as well."

"That was a mixture indeed; Baptists, Methodists, Presbyterians and Quakers, all represented, and of course, Episcopalians — being at Major Cauldwell's house. Well! Well! You do arouse my curiosity somewhat, for that *was* an admixture of religious elements to come together in a social religious meeting! But, then, in these days earnest men are surprising us in many ways by overstepping the old denominational, and even evangelical land marks; and all these are earnest, warm hearted Christian men, though generally averse to anything like parade of sensationalism. What could have been the object of the meeting? There must have been something unusual to move them to come together in that way. Do you think it was not some town business? There have been rumors of dissatisfaction in some of the civic departments; and as Mr. Munroe and Mr. Hardy are members of the council, may they not have brought some of the more steady and honest-going citizens together, to consult them in relation to matters of that sort?"

"Oh, dear, no," exclaimed Miss Thompson. "The meeting was purely religious in its object; and, though I was not there, and got my information only at second-hand, I believe it was even enthusiastic in its tone, and quite moved such staid men as Mr. Hawkins and young Ned Morphy, and our Tom, whom you know is one who takes almost no interest in anything outside of the work he has in hand for the moment, was animated to lively conversation after he got home. Judging from his report and his enthusiasm, it seems to me that in spite of Solomon there is after all 'something new under the sun,' in the shape of a religious revival. If you remember, it was these very men, in the different churches, that took no interest—at least public interest—in the work of Sam Jones and Sam Small, when they visited the place. Yet, to say that they were uninterested in

the Christian religion would be to slander their lives in their families, their churches and their business."

"That is quite true of these men. But your language gives me a little uneasiness, Miss Thompson. You speak of this as a *religious revival*, and as being something *new*. Could you not with equal propriety speak of new religion?—new Christianity that would mean. That, we know, must be identical with the religion of the apostles and prophets; otherwise it cannot be Christian."

Miss Menzies, for that was the name of Miss Thompson's friend, spoke in a somewhat hesitating tone, as if she was not herself quite sure of her ground, and whether there might not after all be a new kind of revival, even if there could not be a new Christian religion. Miss Thompson's mind was, in the meantime, working rapidly along lines which she felt to be perfectly safe, and when Miss Menzies had finished, she said:

"Well, yes; there is something in what you say; but I still like my idea of a *New Revival*. I do not claim it as original with me; for Tom hinted something about it last night, and probably got either the expression itself, or that which suggested it to his mind, from the meeting. But some way or other, this idea has clung to me all day. And pausing for a moment, as if it now returned with renewed life and force, she said with emphasis, "Why, of course, a new revival! just as truly as the spring is new, with its fresh varieties of flowers and forms and fruits—of birds and beasts and creeping things! So in the Christian religion—the same life from the same Source, produced by the same agencies, having the same ends, but at the same time flowing in new directions; putting on new forms of thought and controlling and sanctifying new developed powers and departments of new made-energy and life." Thus, these two ladies themselves, without being aware of it, had each in a measure partaken of the new life, and were discussing one of the great questions which these new revivalists felt it needful to be discussed.

Miss Menzies, who was of a cautious, though by no means sombre or morbid turn of mind, was by far too well versed in the truth of Scripture, and in the operations of Divine Providence, to feel any shock of alarm, either for her church or for the best interests of those who had apparently com-

mitted themselves to "a new departure" in regard to religious teaching and life. She did, however, suspect that there was possible danger ahead; and gently hinted that good people, from the best of motives, often go astray, and are more dangerous in their influence upon those who succeed, than they are to themselves.

"Do you not," she said to Miss Thompson, "remember Dr. Drury's remark in connection with the rise of the Papacy; how that it was good men out of good motives, who started and covered the evil by their very goodness, until it was too far gone to be checked? and while these will not be apt to err in that direction, they may, if not careful, do a great deal of harm in some other directions. My own *feeling* is (I do not say it is the right thing to do), that the good old maxim, 'Shut your eyes and open your mouth and see what God will send you,' is about as safe a policy as can be pursued in relation to these matters. I find enough to do, at any rate, to attend to my daily work, and help along a little here and there, and thus encourage the weak and faint-hearted, without hunting after new things. The *Athenians* do not seem to be all dead yet, however; for many Christians in our time, seem to take great delight in telling or hearing some new thing! But perhaps, I am talking too fast. What did Tom say about it any way? I must of course know something more about it, before I condemn it altogether." This speech was tinged with a mood that was not quite natural to Miss Menzies, but that peculiar circumstances had given to her life, during the last eighteen months. Miss Thompson perceived this and said:

"Miss Menzies, you have not been in our house for dear knows when. Can you not come up this afternoon? and we will take the sewing-room, where no one will think of disturbing us, and I am quite sure we shall both enjoy a further talk over this subject." After a little hesitation on the part of the young lady addressed, this course was agreed upon, and the parties separated. We may here say, that the young ladies who had indulged in the above conversation, on a casual meeting in a somewhat quiet spot on the north side of King Street, in the forenoon of a delightful Indian summer day in November, and who were to meet again not later than half-past two that afternoon,

were in point of age well on to the close of the third decade of their lives. They had had good opportunities of home, and school, and religious culture, and had been until the last two years, much accustomed to discuss together their own church matters, as well as those of a more personally religious nature. They were evangelical in sentiment, but not of that class of evangelicalism which is bounded by a narrow terminology or a stilted experience. They had both been trained under Dr. Drury, in Given St. Church, to broad Christian living, and hearty various working.

When the young ladies separated, Miss Menzies made her way to her grocer's shop on Yonge St., to leave an order; and seeing a copy of the *Globe* of that morning on the counter, her eye settled upon the following heading on the editorial page, "THE GREAT REVIVAL NEEDED." She was somewhat hurried, having spent a longer time with Miss Thompson than she was aware of, and did not examine the article. But on the way home she bought a copy of the noon-edition of that paper, which the boys were already selling on the street, thinking there might be something in that particular editorial which would be helpful in their afternoon talk; as the *Globe's* editorial on religious subjects were always thoughtful and candid.

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CHAPTER II.

THE SHADOW OF A PAST GRIEF—RELIGION IN THE PAPERS—
CHURCH-MEMBERS RESTLESS.

A few minutes earlier than the appointed time, Miss Thompson found herself with her after dinner work done, her morning attire changed, and giving her toilet the last touch before the mirror, when the door bell rang. She stepped hastily down stairs, and meeting the girl at the foot, said, "I'll tend to the door, Mary:" suspecting as she did, truly, who the party was. Opening the door, and meeting the well-known smile of her friend, she led her to the room to be dismantled. As the visitor removed her wraps, she remarked in something of her old-time pleasant girlish way, (if that be not an anomalous way of putting it), "I met Harry Wilkinson on my way: and what is a little unusual with us both, we seemed instinctively to pause, as if we had each something to say to the

other. And the first words he said, before I could get time to speak, were, 'Miss Menzies, you ought to have been at Major Cauldwell's last night.' I told him I had seen you this morning, and was on my way to your place to have some talk about it. So he turned and walked a little way back with me, and talked as if he were full of the meeting."

"His talk," replied Miss Thompson, "will give us more information and be an addition spoke in our wheel of revival gossip. Harry is a good listener; and though sometimes a little noisy, he is, nevertheless, a careful and conscientious talker. He would neither exaggerate, nor yet miss any of the important points. Step this way please, Miss Menzies; mamma thinks we had better occupy the library, as papa is away for a few days, and we shall be perfectly free from interruption."

Mr. Thompson's library was a large commodious room: often the scene of earnest and able discussions on the part of Mr. Thompson and his friends. Science, literature, history, poetry, political economy, and even theology, were well represented in the surrounding cases of well-filled and well-read volumes, considering the fact that their owner is not a professional; though a man of liberal education, and an active vigorous mind.

"Miss Menzies," said Miss Thompson, "you will kindly take the place of honor at the head of the table. You shall be President of the Council, and I will be Secretary of State, and all the rest of the Cabinet; so I can have all my own way—as you so well know I like to have."

(To be Continued).

Selections.

JOSEPH RABINOWITCH.

—
BY PROF. G. H. GILBERT.

"Joseph Rabinowitsch is a star in the firmament of the history of his people. God keep this star in the right course and in the right light." Thus Dr. Franz Delitzsch writes of the Jew who is preaching Jesus in Kishineff. The Jewish Institute in Leipzig has just published a pamphlet containing a short autobiography of Rabinowitsch and specimens of his sermons, with a preface by Dr. Delitzsch. Some facts from this pamphlet,

and other notes in regard to this most interesting Jewish movement in Southern Russia, may be welcome to the readers of the *Advance*.

Joseph Rabinowitsch was born Sept 23, 1837, in the town of Resina in Bessarabia. He was carefully trained by his grandfather, of whose wisdom and love he speaks in warm terms. From him he imbibed an affection for the Law, the Talmud and for all good books. At six years of age Rabinowitsch could repeat the entire Song of Solomon in Hebrew, and when seven he daily committed a number of chapters from the Old Testament. Between the ages of ten and fifteen he studied the Talmud and its commentaries day and night. His ambition was to reach the highest degree of wisdom through union with God and his Shekinah. Often in the night he arose and with weeping prayed for the Holy Spirit. His desire was for the great and eternal. He was by nature deeply thoughtful.

In his sixteenth year his father, according to the custom, betrothed him to Goldie, a maiden of Orgejev. About this time the boy began to come into contact with the scientific spirit of modern Europe. He was attracted by it, and naturally began to lose faith in the rabbinical wisdom. At this early age he became acquainted with the New Testament, but we do not learn that he was drawn to it. At twenty he began business in Orgejev as owner of a small shop. After about a year he lost all he had by fire. Then he turned his attention to the laws of Bessarabia, which he studied with such success that in two years his counsel and aid were much sought. He was deeply interested in the welfare of his own people, and was instrumental in establishing a school in Orgejev for the training of Jewish children. When twenty-five years of age he established a business in sugar and tea. Two years later he was elected a member of the provincial council and of the committee who chose the jury for criminal cases, an honor which no Jew had hitherto enjoyed. During these years his hope was that culture would save his people. But the persecution of the Jews of Odessa in 1871—the very Jews who had been first and most deeply influenced by culture—together with his experience as a member of the council, seriously weakened this hope. In 1871 he moved his home to Kishineff, and gave himself entirely to the work of an advocate. At this time he wrote much for Jewish papers, his theme always being the welfare of Israel. He became convinced that the condition of his people would be improved if they would engage in agriculture. He believed that physical labor would improve them morally and intellectually. They theorized too much and acted too little. He set them an example by tilling his own garden. After the assassination of the Czar Alexander II, persecution of the Jews again broke out

in various cities and towns. Rabinowitsch then went to Palestine, seeking a place of refuge for his wronged countrymen. The help that he found was something that he was not directly seeking. When he returned to Bessarabia, it was with the watchword, "Jesus our brother."

Here the autobiography suddenly closes. The circumstances of his conversion are scarcely touched, neither his subsequent experiences. These, however, have been made public, to some extent, through German missionary papers. Rabinowitsch was converted while on this visit to Palestine. Like Paul he began at once to preach Jesus, and like Paul was bitterly opposed by some of his countrymen. Yet he has had marked success during the six or seven years of his labors among the Jews of Kishineff. He is permitted by the government to hold public meetings, also to print and circulate his sermons. In August of this year the way seemed to be opening by which his followers could receive baptism. Rabinowitsch himself was baptized in Berlin by Professor Mead, formerly of Andover Seminary. He is working independently, though in friendly relations with the Lutheran Church which has a mission in Kishineff. Rabinowitsch's influence is felt among the Jews all through the south of Russia, and even as far as Siberia. Pastor Tranzschell, of Leipzig, in a recent address at the baptism of a Jewish girl from Kishineff, says of the work: "There is a movement in the south of Russia which awakens recollections of that Pentecost when the Jews of the Dispersion became anxious about themselves, and in regard to their law and priests." He continues: "Are the last prophecies now being fulfilled? Is this the first gleam of the light of the last times? Watchman, is the night past—the long night of Israel?"

Rabinowitsch is eminently fitted to do the work which he is doing. He knows his people, their habits of thought, their social and material condition, the tyranny of the Talmud and the sophistries of the rabbis. But more than this he seems to be a man of strong, true faith. Those who know him personally, like Dr. Delitzsch and Rev. Mr. Faber, have great confidence in his Christian character. His influence, thus far, has been clean and powerful. He is direct and outspoken in rebuking the folly and sin of the Jews. He calls upon them to repent at once and be baptized in the name of Jesus Christ. In a sermon on the Good Shepherd he says of Christ: "Yes, Christ is all! He is Israel. Israel's first and only Son! He is the Law! He is God! Brothers, it is time for you to see that your salvation does not consist in the fulfilment of dead ordinances. It is time to see that all your rabbis and other guardians of the Talmud are like those hirelings and cowardly shepherds of whom the Lord says, 'They see the

wolf coming, and leave the sheep, and flee, and the wolf catches and scatters the sheep.' Arise, brothers, and come out of the darkness! Direct your steps to the way of peace. Listen to the voice of the God Man, Jesus Christ, the chief Shepherd, who would gather you about Himself—you, the perishing sheep of the House of Israel, for whom he sacrificed Himself!"

Rabinowitsch's aim is to establish a national Jewish-Christian church. He calls his followers Israelites of the New Covenant. He keeps circumcision simply as a national custom. He observes the Jewish Sabbath. Dr. Delitzsch expects that Rabinowitsch, as he is essentially Pauline in doctrine, will eventually drop circumcision and the Jewish Sabbath.

In closing this sketch we may say that Dr. Delitzsch has probably done more for the Jews in our time than any other man, by his classical translation of the New Testament into Hebrew, a work which was begun fifty years ago this autumn, and of which, since its completion in the last decade, more than 60,000 copies have been distributed among the Jews, by sale or by gift. This fact is proof that the leaven of the Gospel is working widely among the people of Israel.—*Chicago Advance*.

THE VANCOUVER CHURCH.

Some time ago began an account of my visit among the churches in the interest of our mission in Vancouver, B.C. I shall now attempt to finish my story.

Since writing the last letter, I have visited the following places:—Hamilton, Toronto, Kingston, Lanark, Ottawa, Maxville, Martintown, Cowansville, Granby, Danville, Melbourne, Eaton, Sherbrooke, Waterville, Montreal, Quebec, Bowmanville. In all cases I have persisted in my original intention of avoiding anything in the line of direct personal solicitation, and of relying entirely upon a plain statement of the needs, spiritual and moral, of our Pacific Province. Whether much money was raised or not, I was anxious that the people should receive information, and have their sympathies drawn out to our new West. I cannot speak too strongly of the deep attention with which the people everywhere listened to what I had to say, and the cordial good wishes they expressed for the work. The list of subscriptions published in connection with my report to the Missionary Society, will also show a very handsome practical result in money and other gifts.

I spoke to the Hamilton people on a Sunday morning, and enjoyed the service greatly. Mr. Morton did the cause good service by the pointed and emphatic words with which he followed my appeal. In all, I received \$110 from this city. Two subscriptions deserve special mention. Senator Sanford, a leading Methodist, gave me his cheque for \$25. The other subscription of \$1 was certainly peculiar. Mr. Morton came to me holding a bill in his hand. "Here," he said, "is one dollar from a man who feels a special interest in Vancouver, because he once helped to hang a man there." My hope is that this contribution will help to save some other poor fellow from the necessity of being hanged.

Another Sunday morning I spent in the Northern Church, Toronto. A gift of \$30 from one family in the church is a hopeful augury of what the church will do for B. C. The evening of that Sunday I spent with the Yorkville people, in connection with their Sunday School anniversary services. The interest in Vancouver will be seen from their gift of 101 copies of the Congregational Hymnal. I have not had the pleasure of meeting with the Bond St. people, but I understand they have already taken up a collection for the B. C. Mission. I spent a very enjoyable Sunday with the Zion church people, receiving from four or five persons about \$50, and learning that there was more to follow. In Kingston I spent a pleasant Sunday, preaching to large congregations in the First Church in the morning, and in the Bethel church at night. Kingston gives altogether in the neighborhood of \$240, there being two subscriptions of \$100 each; one from Mr. B. W. Robertson, and the other from his brother's widow, Mrs. George Robertson. During the week following my Kingston Sunday, I lectured in Kingston, Lanark, Ottawa, Maxville and Martintown. In Lanark I was the guest of Mr. Boyd Caldwell, who had just returned from a trip to Southern California, and was in raptures over the glories of the Pacific coast. In Ottawa I made rather an interesting acquaintance, that of an old lady who left British Columbia 56 years ago. She was the daughter of a Hudson Bay Co. official, and remembered going as a young girl with her father on a horseback trip through the Rockies. In Mr. Macallum's field I met several whom the gold fever

had taken to British Columbia. Among my hearers was one man who had spent 22 years in that country, living for the most part in the Cariboo district.

In the Eastern Townships I spent some eight or nine days most pleasantly. One Sunday I divided between the cosy little Cowansville Church, and its massive neighbor in Granby. I lectured at the latter place, had a good audience, and, whether the audience had or not, a good time. At Danville, owing to short notice, the audience was somewhat thin, but the collection was among the best I had received. I found the Melbourn people rejoicing over the happy settlement among them of their new pastor, Mr. Brown. The old church on the hill was filled with an audience it was a delight to talk to. My last work night that week was spent in the little village of Eaton. Pleasant memories remain of that visit: the good old Baptist stage driver, the little village with its restful, clean, New England look, the tidy parsonage with its newly-wedded pair, and the square, white church with its kindly audience, an audience in which the pastor and his wife were a host in themselves—for if anything pathetic was said the former was quick to note it, and if anything humorous the latter went rippling off into a jolly laugh that communicated its contagion to all around. Verily, here was the typical country church, always growing but never getting larger, adding to the roll numbers in one column and losing in another; having its succession of godly pastors, nursing within itself a noble, heavenly life, sending continually to the towns and cities a life stream of fresh, pure, Christian blood. Some of the best men and women in the Sherbrooke Church had both their births (*vide* John III, 3) in Eaton. If there be any one who talks loftily about building churches in the great cities, and speaks disparagingly of the country churches, I should like to have a quiet word with them some fine day. At Sherbrooke—beautiful Sherbrooke—I spent a most enjoyable Sunday. In Dr. Barnes, the new pastor, I found a most sympathetic and efficient supporter of my appeal. He had been a Western man once, and knew something of the battle and the victory. His words to his congregation were warm and practical. As a result between \$50 and \$70 were at once subscribed.

Montreal was the last place I visited in the East. At Emmanuel in the morning I found assembled a fine solid-looking congregation, and one ready to respond to a definite home missionary appeal. Here, too, much was accomplished by the wise words of the pastor. Quite a number handed in subscriptions at the close of the service, which, with what has been received since, made up a total of \$170. I spent the evening in Calvary Church, where I found a good congregation, and received a cordial welcome. A visit to Bowmanville and a delightful Sunday spent with my friend Warriner, brought my visiting tour to a conclusion. The net result of this tour is over \$1,000 in cash, a new organ and a set of hymn-books for the Vancouver church, a number of volumes to form the foundation of a young men's library, and an incalculable amount of interest aroused among the churches on behalf of our beautiful Pacific Province.

It now becomes my duty to hand over this result to another. I had returned to Cobourg, packed up my goods, and was almost on the point of starting for the West, when an event occurred which changed the face of affairs in connection with our congregational work in the North-West. I refer to the resignation of the Rev. J. B. Silcox, pastor of the Central Congregational church, Winnipeg. This was followed in a few days by a unanimous call to myself to be his successor. In view of my engagement with the Missionary Society for the B. C. work, my purpose was to say nothing to the Society, but simply decline the call. The prompt action of the Executive Committee, however, in releasing me from my engagement, accompanied by the assurance that immediate efforts would be made to secure a suitable man for Vancouver, set me free to choose between Winnipeg and Vancouver. In deciding for the former I acted upon the knowledge that matters were in such a position in Winnipeg, that if the vacant position were at once filled the results of Mr. Silcox's exceptionally brilliant ministry might be conserved, and the Church continue to be a power for good throughout the North-West, while a lengthened interregnum, or an inharmonious pastoral settlement, might lead to irreparable delay and loss. With one or two exceptions, all those acquainted with the state of affairs felt that my

work for the present lay in Winnipeg. Any further particulars of this change of plan will no doubt be furnished by the Secretary of the Missionary Society,

It was not without pain that I concluded to give up Vancouver and the dear friends I had already made there. I cannot do more now than bespeak for my successor that cordial sympathy and generous support for the work's sake which were accorded to me. In a few days I expect to be in Winnipeg, and I hope, before many weeks have passed to have an opportunity to bid God-speed on his Western way, to the man who is to have what I relinquished, the honor of forming the first Congregational Church in British Columbia.

HUGH PEDLEY.

Cobourg, Jan. 19th, 1888.

WORK FOR WOMEN.

[The suggestive article given below is from the pen of our Home Secretary, Mrs. Hall. We hope it will meet with the thought and action it deserves by the women of our churches.—PRESIDENT WOMAN'S BOARD.]

We see the question often, "what special work can the ladies do"?

A missionary was sent to Wood Bay and Pilot Mound, Manitoba, some twelve months ago. He has worked there so far without any church building. The time has come when such is an absolute necessity. This special work might be taken up by the Woman's Board. The people themselves are able to help to some extent. Already they have a parsonage for the missionary, which they have paid for in part. This is a very important station. There are several congregations meeting in private houses, railway depots, and school-rooms. Can we not give them a little assistance in erecting places in which to worship God? Could we not make some proposal, to assist in paying off debts on mission churches? Several places could be named where the congregations are sorely tried having to pay large interest on debt. If we could propose to pay twenty-five per cent. of such debts, on condition that the churches raise the balance, they might be stimulated to make the effort. By doing this in some cases, we would enable these churches to be self-supporting.

Another home work that our Board might take,

is to assist in building parsonages for our missionaries. There are a large number of the missionaries who have to pay rents out of their small salaries. If their people had a little assistance towards securing parsonages, in many instances they would be able to find such. If we could get up a parsonage fund, out of which we could vote from time to time amounts for this object, I have no doubt we should see many suitable residences erected for our missionaries, in the course of a few years. I suggest these objects, with the hope that the auxiliaries may be encouraged by having some definite thing before them. We could easily raise one thousand dollars a year for church building, and a similar amount for debt extinction, also the same for parsonage building; besides what we require for our foreign work. Let us devise liberal things for the Lord's work:

There are about four thousand female members in the churches in Ontario and Quebec. One dollar per annum from each, would realize the amount required by the above suggestions; and leave one thousand for foreign work.

PORTAGE LA PRAIRIE

If you have any space to spare in the next INDEPENDENT, you might tell the many friends, that our cause here is being identified with the Christian work that is doing in the town; for Mr. Gerrie has been actively engaged with the other ministers in conducting the "Week of Prayer" meetings. The last of these meetings was held in our church, (Council Chamber of the Town Hall), the attendance and interest being up to that in any of the previous meetings.

Mr. Gerrie has taught a Bible-class every Sunday afternoon since coming; but we have only started the Sunday school with the new year. The attendance is small, as there are not many of us, but the prospects are hopeful for a good earnest school. We applied to Mr. Clark of the Northern S.S. for a portion of the library they had to give away, but others nearer than we are, got their applications in first. If any of our Sunday schools have libraries or library funds not needed, the school here would be thankful to receive them.

We expect to organize our church very soon. The Committee of Management, appointed pend-

ing organization, have purchased a handsome organ—but it is not paid for. The way, however, to do so seems clear, as half the price is already assured. While we do not envy the Rev. Hugh Pedley, because one has been donated to him for Vancouver, we would not oppose a similar donation.

W. B. UNSWORTH.

PINE GROVE.—On Friday evening, last week, Mr. Robert Hall, city missionary, gave an address on city mission work at the annual social of the Congregational Church Sunday School at Woodbridge, Rev. Mr. Wilmott, pastor, in the chair. Deep interest in the work was aroused, and a special collection was taken in aid of the city poor, at which the sum of \$10 was realized and presented to Mr. Hall for that purpose. Yesterday morning the Willing Workers of the same church sent Mr. Hall 92 articles of clothing for a similar purpose. These gifts will prove very helpful in city mission work, and such examples should be imitated.—*Globe*, Jan 7.

BELWOOD.—The Congregationalists of Belwood held their annual tea-meeting in the town hall on Monday evening, January 2nd. It was a very successful entertainment. The ladies made their accustomed bountiful provision, and the usual New Year's appetites were brought to the feast by a large number of sociable people who knew how to enjoy themselves. In the oratorical and musical programme the names of Rev. Messrs. Grandy, Strachan, J. P. Gerrie, Millican and Pedley were a guarantee for good solid speeches, and Messrs. McLaughlin Bros. in their Scotch songs and recitations took the house by storm. The choir of the church gave some excellent music. Mr. Wright, the pastor of the church, makes a first-class chairman, and he and his people are to be congratulated on the result of their effort. The exact amount of the proceeds we have not learned but it was doubtless considerable.

TORONTO, NORTHERN.—The annual meeting of this church was held on Wednesday evening, Jan. 11th, the pastor, Rev. John Burton, presiding. There was a large attendance. Reports from the various church agencies were received, Sunday School, Young Men's Association, Ladies' Associ-

ation and Mission Band are all in a healthy and growing condition. Fourteen have been added to the church roll from other fellowships, thirteen on profession of faith, and signs of continued growth are manifest. Over two thousand dollars have been received for the debt extinction fund, five hundred for denominational purposes, and two hundred for the fellowship fund. The total amount raised during 1887 has been over six thousand five hundred dollars, besides work done by the ladies for city charities. There is a growing missionary spirit, and a decided advance in every department of church work, with undisturbed harmony.

GRANBY.—The annual business meeting of the Congregational church of Granby, P.Q., was held on Monday evening, Jan. 9th. The chair was taken by the pastor, Rev. J. I. Hindley, at 7.30 o'clock. Meeting was opened by singing "Praise God from whom all blessings flow," reading of scripture and prayer. The first business attended to was the reading of the financial report of the trustees, which showed the current expenses of the year to be \$1064. The receipts for the same period were \$1037, leaving a deficit of \$27, which will be met by contributions not yet paid in. The combined efforts of the Sunday School, the Ladies' Aid, the Willing Workers, the Ladies' Auxiliary Missionary Society, supplemented by contributions for special purposes, aggregated over \$300, details of which will be forwarded in due season for the Union meeting. The above is exclusive of a case of clothing sent to the Indian mission, valued at \$100. The pastor reported thirty-nine members received by profession and three by letter, speaking feelingly of the blessing thus vouchsafed and of the harmony prevailing in the church, and the cordial relation of pastor and people; as evidence of which he had received about \$30 worth of New Year's presents. After the election of trustees, coffee and cake were served, social intercourse enjoyed and a pleasant evening spent by those who were present.—*Com.*

GUELPH.—The annual meeting of the Congregational church was held on Wednesday evening. It was very largely attended and was one of the most enjoyable meetings held for some time. A bountiful tea was provided by the ladies, and an

hour and a half was spent in social intercourse. After devotional exercises the annual reports were read. These were submitted by the pastor: The Norfolk St. Sunday School, the Brooklyn Sunday School, the Young People's Society of Christian Endeavor, the Ladies' Association, the Women's Missionary Society, the Mission Band, the Young People's Association, the Choir Association and the Church Treasurer. Brief addresses were then made by the Rev. James A. McKeen, B.A., late of Bermuda, and by Messrs. Geo. H. Skinner, J. W. Clarke, D. Spragge and the pastor. From the reports read and the addresses made, might be derived the conclusion that the church enjoyed a season of much spiritual activity and blessing during the past year. Twenty-nine persons were received into fellowship during the year, of which twenty-three were by profession of faith and six by letter. The meeting closed about ten o'clock.

—*Guelph Mercury.*

PERSONALS.

Rev. W. H. Allworth thinks the American North-West is too severe for him. He will probably return in the Spring. He sends us the readings of his thermometer for twenty-five days, beginning Dec. 19th. Dec. 22nd was 30°; 25th, 6°; 30th and 31st, zero; Jan. 4th, zero; 5th, 2°; 12th, 2°, and all the other eighteen days an *average* of over 15° below zero. "When it goes up to zero then we have a blizzard." Our brother writes in the middle of that terrible blizzard that has cost nearly two hundred lives.

Rev. Robert Brown, in renewing his subscription, speaks of having been lately, for some months, on the Pacific Coast, as he has been suffering from weakness induced by chronic bronchitis. He may remove to the Pacific in the Spring. He is much stronger than a year ago. He is at present doing Presbyterian work at Deloraine, Manitoba.

The Rev. Dr. Aubrey, of London, England, held a conference on the evening of the 3rd ult., with several Toronto Congregationalists, at the residence of Mr. Stibbs. Among those present were the Rev. Dr. Wild and Messrs. Clark, Freeland, Smith and Pim. Dr. Aubrey's object was to gather information as to the state and condition of Congregation-

alism in Canada, and as to its special needs, with a view to laying the facts before the Colonial Missionary Society of England, on his return. —*Canadian Advance.*

OBITUARY.

We notice, in the public prints, the sudden death of Joseph Barber, Esq., of Georgetown, on Saturday morning, 7th January, at the age of 72. Mr. Barber had been for a generation connected with the Church there, so long ministered to by Rev. Joseph Unsworth, and now served by Rev. James Pedley. Mr. Barber was a kind-hearted, frank and generous man; not without his failings, but beloved in spite of them; devoted to the interests of the Church, and revered by a numerous and highly-respected family.

KIND WORDS.

REV. GEO. ROBERTSON, Toronto. May the new gift placed in your hands prosper! I do hope you may get the best support of the pastors, etc., of our churches. We need a live paper. I hope to do what I can to aid you.

MR. A. P. SOLANDT, Cong. College. Permit me to congratulate you as the newly appointed editor of the INDEPENDENT. I hope you will find the work pleasant, and that the paper under your control will prosper. I am chief Editor of "Our College Column," and as such write you now.

REV. E. M. HILL, M.A., Montreal. Congratulations and sympathy in assuming the new management! May the Good Father guide you, and the constituency sustain you!

REV. DR. JACKSON, Kingston. May you have great success and pleasure in your new and every way important undertaking, as Editor of the CANADIAN INDEPENDENT.

MRS. MACALLUM, President Woman's Board. Allow me to congratulate you as you enter upon your work of Editor of the INDEPENDENT, and to express the hope that you will have great blessing yourself, and be a very great blessing to the denomination.

REV. A. F. MCGREGOR, Toronto. The first number of the C. I., with yourself as Editor,

pleases me wonderfully. If the auguries of the prophesying instinct make themselves good in time, the future of our magazine is secured, and will be worthy of the past.

TO CORRESPONDENTS. --As we shall publish the INDEPENDENT some days before the beginning of each month, items of Church-news should not reach the editor *later* than the 18th of the month.

THE EDITOR.

Literary Notices.

ILLUSTRATED LONDON NEWS (American edition). The different numbers for the month are exceedingly good. The one before us, 14th January, has two full-page representations of the German Crown Prince and his family, worth a good deal more than the price of the number. Then there is a double-page "Street Performance in Morocco," and some twenty other pictures, large and small; and the reading is solid, and descriptive of current events in the world. Each issue has twenty-four large folio pages, and it comes through the mails without folding. \$4 a year. The Illustrated News Co., Potter Building, New York.

LITTELL'S LIVING AGE FOR 1888. This standard weekly magazine enters upon its forty-fifth year. It is the only satisfactory, fresh and complete compilation of the best periodical literature of the world, and hence its long continued success. In the multiplicity of periodicals it is well nigh indispensable to the American or Canadian reader, as it enables him, with a small outlay of time and money, to keep pace with the best literature of the day, and abreast with the work of the most eminent living writers. Its prospectus for 1888 is well worth attention in selecting one's reading matter for the new year. Reduced clubbing rates with this and other periodicals are given. Littell & Co., Boston, are the publishers.

THE PULPIT TREASURY for January is a good beginning for the new year. Nearly every evangelical denomination is represented on its pages by one or more able writer or preacher, while the contents as a whole are characterized by ability, breadth of view, variety and practicalness. The Baptists are given the first place in the portrait, as a frontispiece, of Rev. Dr. C. DeWitt Bridgman, of Madison Avenue church, New York City. His sermon which follows, on "Service, the Purpose of the Church," should awaken earnest thought. Professor Dabney's sermon on "The Bible its own Witness," is an able exhibition of the

great truth. Dr. Kellogg, of Toronto, in his Exegetical Comment on "The Powers of the World to Come," sustains his reputation as a learned interpreter. The Leading Thoughts of Sermons are unusually valuable, suggestive and helpful. The Sunday School Lessons has Dr. Moment's able expository notes. Dr. Hunter shows how "Giving is the Fruit of a Christian Life." Rev. E. L. Pell shows how independent are "Preaching and Hearing." There are also able articles on a "Searching Question," "Signs of a Change in Heathen Missions," and "The Progress of Missions," and editorials on "Gunning for Infidels," "Is there not a Cause?" etc. Yearly, \$2 50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

For The Young.

WHAT'S MY NEIBOR?

BY GEORGE MACDONALD.

[This quaint lyric, by the celebrated author, George Macdonald, is inserted by special request of some friends, who "would be pleased if the religious papers would sometimes publish prose or poetry suitable for reading or reciting in the Young People's Association meetings." Ed.]

Frae Jerusalem a traveller tuik
The laigh road to Jericho;
It had an ill name, an' mony a cruik,
It was lang an' unco how.

Oot cam the robbers, an' fell on the man,
An' knockit him on the heid;
Took a' whauron they could lay their han',
An' left him nakit for deid.

By cam a minister o' the kirk:
"A sair mishanter!" he cried;
"Wha kens whaur the villians may lik'
I'se haud to the ither side!"

By cam an elder o' the kirk:
Like a young horse he shied;
"Fie! there's a bonnie mornin's wark!"
An' he spangt to the ither side

By cam ane gaed to the wrang kirk;
Douce he trotted alang:
"Puir body!" he cried, an' wi' a yerck,
Aff his cuddie he sprang.

He ran to the boady, an' turned it ower:
"There's life i' the man!" he cried:
He wasna ane to stan' an' glower,
Nor haud to the ither side.

He ten'd him a' nicht, an' at dawn o' day:
"Lan'lord, latna him lack;
Here's aachtentpence! an' onv mair ootlay,
I'll saule as I come back."

Sae nae mair, neibors—say nae sic word,
Wi' hert aye arguin' an' chill:
"Wha is the neibor to me, O Lord?"
But—"Wha am I neibor till?"

CONGREGATIONAL MISSIONARY SOCIETY.

OTTAWA, Jan. 19th, 1888.

DEAR SIR,—Herewith I beg to enclose for publication in the CANADIAN INDEPENDENT, Mr. Pedley's report of collections for the Vancouver (B.C.) church about to be established. It is probably known to most of your readers that since Mr. Pedley visited the churches as the Missionary-elect for the establishment of that new cause, Mr. Silcox has resigned the charge of the Winnipeg church, and Mr. Pedley has received a unanimous call to become his successor. The filling of the vacancy thus created was felt to be so important that the Executive Committee, at its last meeting, without any solicitation on his part agreed to release Mr. Pedley from his engagement to go to Vancouver, should he see fit to accept the call to Winnipeg, and passed the following resolutions,—

Resolved 1, "That in view of the entire change of circumstances in the north-western field, arising from the removal of the Rev. J. B. Silcox, and the call given by the church at Winnipeg to the Rev. Hugh Pedley, this Committee feels it right to release Mr. Pedley from his engagement to Vancouver, should he feel it his duty to accept this new call.

2. That in the event of such acceptance, the Committee will use its best efforts immediately to send another Missionary to Vancouver.

3. That inasmuch as liberal contributions have been given in answer to Mr. Pedley's appeals for Vancouver, the Committee undertake to appropriate these gifts to that mission, or to return them to their donors, if desired."

I may further say that two most eligible lots have been purchased in Vancouver as a site for the new church building, at a cost of \$1,450, and that the Canadian Pacific Railway Company has granted the two adjoining lots "to the Congregational Church for church purposes solely," so that our friends will see that the movement is fairly inaugurated. The Committee are now looking for a suitable man, and hope soon to secure one, when we will report again.

I am, dear Mr. Editor,

Yours truly,

JOHN WOOD,

Sec. C. C. M. S.

To the Treasurer of the C. C. M. C.

DEAR SIR,—I beg leave to report the following financial result of my visit to the churches in behalf of the projected mission in Vancouver, B.C.

Subscriptions to British Columbia Mission.

| | | | |
|--------------------|---------------|--------------------|---------|
| GEORGETOWN. | A Friend..... | 1 00 | |
| Ward Snider..... | \$ 25 | Towards expenses.. | 5 00 |
| Miss Black..... | 1 00 | | |
| Geo. Anderson..... | 50 00 | | \$57 25 |

| | |
|-----------------|---------|
| GUELPH. | |
| Y. P. A..... | \$ 5 00 |
| Mr. Howell..... | 1 00 |
| | \$6 00 |

| | |
|------------------|---------|
| PARIS. | |
| A. H. Baird..... | \$ 5 00 |
| Mr. Taylor..... | 1 00 |
| | \$6 00 |

| | |
|--------------|---------|
| EMBRO. | |
| Lecture..... | \$13 00 |

| | |
|------------------------|---------|
| BRANTFORD. | |
| H. Yeigh..... | \$ 5 00 |
| Miss Wickens..... | 1 00 |
| E. L. Gould..... | 25 00 |
| Jas. Wilkes..... | 10 00 |
| Jas. Woodyatt..... | 10 00 |
| W. S. Wisner..... | 10 00 |
| J. O. Wisner..... | 10 00 |
| G. Malcolm..... | 1 00 |
| H. Ross..... | 1 00 |
| Bible Class..... | 5 50 |
| Sunday school..... | 7 15 |
| W. R. Malcolm..... | 1 00 |
| Exchange on check..... | 25 |
| | \$86 90 |

| | |
|-----------------------|----------|
| HAMILTON. | |
| Mrs. McKeand..... | \$20 00 |
| Miss E. Deville..... | 5 00 |
| C. C. Buchanan..... | 5 00 |
| Mrs. Woolverton..... | 2 00 |
| Mrs. Golding..... | 1 00 |
| F. Maxwell..... | 1 00 |
| E. Nadin..... | 5 00 |
| Mr. Bliss..... | 1 00 |
| Miss Nadin..... | 1 00 |
| R. Hopkins..... | 1 00 |
| J. Black..... | 1 00 |
| Rev. Jno. Morton's | |
| 4 boys..... | 1 00 |
| W. E. Sanford & Co | 25 00 |
| A Friend..... | 1 00 |
| Ladies Sewing Socty | 20 00 |
| Jas. Bale, sen..... | 5 00 |
| Jno. C. Bale..... | 5 00 |
| Geo. Sweet..... | 5 00 |
| Miss Lizzie Duff..... | 1 00 |
| Miss Wheeler's S. S. | |
| class..... | 2 00 |
| Thos. Bale..... | 2 00 |
| | \$110 00 |

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| WATERVILLE. | |
| Lecture collection.. | \$4 90 |
| Rev. Geo. Purkiss.. | 1 10 |
| | \$6 00 |

| | |
|-------------------------|---------|
| MONTREAL (Emmanuel). | |
| F. Scholes..... | \$25 00 |
| C. Alexander..... | 25 00 |
| Dr. Harrington..... | 5 00 |
| A Friend..... | 1 00 |
| John MacIntosh..... | 10 00 |
| R. C. Jamieson..... | 10 00 |
| Wm. Reid..... | 5 00 |
| W. H. Weir..... | 10 00 |
| Rev. F. H. Marling..... | 10 00 |
| A. Clarence Lyman..... | 10 00 |
| Mrs. George Moss..... | 5 00 |
| A Friend..... | 1 00 |

| | |
|------------------------|----------|
| Mrs. H. Lyman..... | 20 00 |
| Mrs. Dr. Fisher..... | 10 00 |
| Henry Birks..... | 20 00 |
| Miss Annie Walker..... | 1 00 |
| T. H. Lonsdale..... | 2 00 |
| | \$170 00 |

| | |
|---------------------|---------|
| MONTREAL (Calvary). | |
| Mr. McKillican..... | \$1 00 |
| A Friend..... | 1 00 |
| "..... | 50 |
| Gus. Harries..... | 5 00 |
| Miss Baker..... | 1 00 |
| McLachlan..... | 5 00 |
| | \$13 50 |

| | |
|-----------------------|---------|
| TORONTO (Zion). | |
| M. McMillan..... | \$10 00 |
| A Thank Offering..... | 10 00 |
| Milton Adams..... | 10 |
| V. Ashdown..... | 3 00 |
| | \$23 10 |

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|-------------------------|---------|
| COBOURG. | |
| Lecture collection..... | \$26 90 |
| Mrs. Hare..... | 1 00 |
| Mrs. Titford..... | 25 |
| | \$28 15 |

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|----------------------------|----------|
| KINGSTON. | |
| B. W. Robertson..... | 100 00 |
| Mrs. Geo. Robertson..... | 100 00 |
| A Friend..... | 10 00 |
| Collection at lecture..... | 27 61 |
| | \$237 61 |

| | |
|-------------------------|---------|
| TORONTO (Northern). | |
| J. D. Nasmith..... | \$20 00 |
| Mrs. J. D. Nasmith..... | 10 00 |
| | \$30 00 |

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|-------------------------|---------|
| OTTAWA. | |
| Lecture collection..... | \$10 00 |

| | |
|-------------------------|---------|
| LANARK. | |
| Lecture collection..... | \$ 6 32 |

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|-------------------------|---------|
| MAXVILLE. | |
| Lecture collection..... | \$11 00 |
| Rev. D. Macallum..... | 1 00 |
| | \$12 00 |

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| MARTINTOWN. | |
| Lecture collection..... | \$ 5 23 |

| | |
|-------------------------|---------|
| GRANBY. | |
| Lecture collection..... | \$11 00 |

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|-------------------------|---------|
| DANVILLE. | |
| Lecture collection..... | \$16 00 |
| E. Goodhue..... | 5 00 |
| | \$21 00 |

| | |
|-------------------------|---------|
| MELBOURNE. | |
| Lecture collection..... | \$ 5 91 |

| | |
|-------------------------|---------|
| EATON. | |
| Lecture collection..... | \$ 6 43 |

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|-------------------------------|---------|
| SHERBROOKE. | |
| Morning Service..... | \$14 25 |
| Evening Service..... | 20 75 |
| Mr. and Mrs. S. F. Morey..... | 25 00 |
| Mrs. H. J. Morey..... | 5 00 |
| | \$65 00 |

In addition to the above I have to acknowledge a conditional promise of \$100 from a member of the Brantford church, the promise of a new organ from Mr. John R. Barber of Georgetown, the gift of 101 new Congregational Hymnals from the Yorkville church, and books for a young mens' library from Mr. John Clark, Guelph; Mr. John Ott, Brantford; Miss Wood, Maxville; Mr. Willie Copp, Toronto

To the best of my knowledge the list given above is correct. It was impossible in some cases to get the names of donors, but in reckoning and entering the monies received, I usually had the assistance of the pastor or some officer of the church. Should any inaccuracy be detected, I shall be glad to hear of it in order that it may be corrected. All the money collected has been handed over to the treasurer of the Home Missionary Society.

In conclusion I would say that there are a number of our churches that I have been unable to reach owing to the limited time at my disposal. My hope is that in spite of this they will be practically enlisted on the side of our work in British Columbia.

Cobourg, Jan. 12th, 1888.

HUGH PEDLEY.

C. C. W. B. OF MISSIONS.

The following sums have been received since last printed statement in November:

| | |
|---|---------|
| 1887.—October 26th, — Toronto, N. C. C. from a member of Ladies Association..... | \$ 1 00 |
| Dec. 2nd, Montreal Calvary Church S. S. contributed last June..... | 45 00 |
| Dec. 15th, — Winnipeg Church, Per J. B. Silcox, donated last June..... | 20 00 |
| Dec. 17th, — Warton C. S. S. Per A. J. Kyle. Miscarried and lay in dead letter office.... | 6 00 |
| <i>First Life Members of the C. C. W. B. of Missions.</i> | |
| Dec. 2nd, — Montreal Calvary Church, L. M. A., Per Mrs. Wm. McLachlan, to make Mrs. Hill Beloit, Wisconsin, U. S., Life Member..... | 25 00 |
| Jan. 3rd, — Emmanuel Church, Montreal, Per Mr. John Porteous, to make Mrs. John Porteous, Boston, Mass., U. S. a Life Member..... | 25 00 |
| <i>Members Fees, C. C. W. B. of Missions.</i> | |
| Nov. 26th, Toronto, Mrs. Richardson, first and second quarter..... | 1 30 |
| Nov. 26th, — Toronto, Mrs. J. D. W. for one year..... | 2 60 |
| Nov. 24th, Montreal, Miss Dougall, second third, and fourth quarter..... | 2 00 |
| Nov. 24th, Toronto, Mrs. A. F. McGregor, first and second quarter..... | 1 30 |
| Nov. 24th, Toronto, Mrs. George Robertson, second and third quarter..... | 1 30 |
| Dec. 1st, Toronto, Mrs. John Burton, third quarter..... | 65 |
| Dec. 3rd, Guelph, Mrs. D. McGregor, second, third, and fourth quarter..... | 2 00 |
| Dec. 3rd, Stouffville, Mrs. Unsworth, second and third quarter..... | 1 30 |
| Dec. 7th, Forest, Miss Rawlings, third quarter..... | 65 |
| Dec. 7th, Forest, Miss Oliver, first quarter..... | 65 |
| Dec. 28th, Ottawa, Mrs. John Wood, first and second quarter..... | 1 30 |
| Dec. 28th, — Ottawa, Mrs. A. G. Stephens, first and second quarter..... | 1 30 |

| | |
|---|-------|
| Dec. 28th, — Ottawa, Mrs. Lightbody, first and second quarter..... | 1 30 |
| Dec. 28th, — Ottawa, Miss Lowe, first and second quarter..... | 1 30 |
| Dec. 29th, Garafraxa, Mrs. J. C. Wright, 40c. (Jan. 5th, 50c.) on third and fourth quarter..... | 96 |
| Jan. 13th, — Guelph, Mrs. Boulton, second, third, and fourth quarter..... | 2 00 |
| Jan. 13th, — Toronto, Mrs. Ashdown, first and second quarter..... | 1 30 |
| Jan. 13th, — Toronto, Mrs. John Burton, fourth quarter..... | 65 |
| <i>Societies and Branches of C. C. W. B. of Missions.</i> | |
| October 21st, — Baddeck, N. S., Per Rev. John Wood..... | 7 00 |
| October 26th, — Guelph, Branch public meeting. Collection less expenses..... | 3 00 |
| Nov. 29th, — Toronto, N. C. C. Mission Band, Home and Foreign, equally divided..... | 11 20 |
| Nov. 29th, — Pine Grove, Ladies' Aux. for Home Missions..... | 5 00 |
| Dec. 7th, Pine Grove, Willing Workers for house rent at French Bay..... | 1 50 |
| Dec. 7th, Forest, Ladies' Help and Missionary Society, Per Miss Rawling..... | 5 02 |
| Dec. 7th, — Forest, Willing Workers, Mission Band, Per Miss Rawling..... | 2 90 |
| Dec. 7th, — Essex Centre, Willing Workers, M. B., Per Miss Gray..... | 8 00 |
| Dec. 20th, — 2nd Quarters Statement of Ottawa Branch, Per Miss McKillean..... | |
| Dec. 20th, — Middleville, Aux. for Foreign Missions..... | 5 00 |
| Dec. 20th, Martintown..... | 6 00 |
| Dec. 20th, — Vankleek Hill, Aux..... | 3 20 |
| Dec. 20th, — Maxville, Aux. for Home Missions..... | 10 00 |
| Dec. 20th, — Maxville, Cheerful Givers, M. B., for F. M..... | 9 11 |
| Dec. 20th, — Lanark, Aux..... | 10 00 |
| Dec. 20th, — Collection at Branch Meeting, Ottawa..... | 6 13 |
| Dec. 20th, Ottawa, Received from an English Church friend..... | 1 00 |
| Dec. 26th, — Garafraxa, Woman's Aux., Missionary Society, Per Mrs. J. McKee..... | 2 10 |
| Dec. 26th, — Garafraxa, — S. S. for house rent at French Bay, Per Mrs. Wright..... | 5 00 |
| Dec. 26th, Belwood, Woman's Missionary Society, Miss Hill..... | 3 70 |
| Dec. 28th, Scotland, Ont., a young lady in Rev. Mr. Wm. Hays' congregation..... | 20 00 |
| Dec. 28th, Ottawa Missionary Society, collection for the quarter, Per Mrs. Stephens..... | 6 32 |
| Dec. 28th, — Waterville, F. M. Society, Foreign Missions, Per Mrs. Freeland..... | 5 00 |
| Dec. 28th, Guelph, W. M. Society, Home Missions, Per Mrs. Lyon..... | 10 57 |
| Dec. 28th, Guelph, W. M. Society, Foreign Missions, Per Mrs. Lyon..... | 6 75 |
| Jan. 14th, — Toronto Zion Church, Ladies' Society for Miss Lyman, Per Mrs. Robertson..... | 10 00 |

(January Receipts will be given next month).

M. A. BURTON,
Treasurer, C. C. W. B. of M.

Mittell's Living Age.

IN 1888 THE LIVING AGE enters upon its forty-fifth year, having met with constant commendation and success.

A WEEKLY MAGAZINE, it gives fifty-two numbers of sixty-pages each, or more than

Three and a Quarter Thousand

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OPINIONS.

"We have thought that it was impossible to improve upon this grand publication, yet it does seem to grow better each year. We regard it as the most arduous publication of the time."—*Christian at New York, New York.*

"By reading it one can keep abreast of the current thought upon all literary and public matters."—*New York Observer.*

"Such a publication exhausts our superlatives. There is nothing noteworthy in science, art, literature, geography, philosophy, or religion, that cannot be found in it. It contains nearly all the good literature of the time."—*The Churchman, New York.*

"In reading its closely printed pages one is brought into contact with the men who are making opinion of the world over. Always new, always attractive, always exhibiting editorial wisdom, it is as essential as ever to every one desirous of keeping up with the current of English literature."—*Episcopal Recorder, Phila.*

"It is edited with great skill and care, and its weekly appearance gives it certain advantages over its monthly rivals."—*Albany Argus.*

"It may be truthfully and cordially said that it never offers a dry or valueless page."—*New York Tribune.*

"At its publication price it is the cheapest reading matter procurable."—*Boston Globe.*

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"It enables its readers to keep fully abreast of the best thought and literature of civilization."—*Christian Advocate, Pittsburg.*

"It is unequalled."—*North Carolina Presbyterian, Wilmington.*

"It is absolutely without a rival."—*Montreal Gaz.*

Published WEEKLY at \$1 00 a year, free of postage.

To New Subscribers for the year 1888, remitting before Jan. 1st, the numbers of 1887 issued after the receipt of their subscriptions, will be sent gratis.

Club-Prices for the best Home & Foreign Literature

"Possessed of THE LIVING AGE and one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation."—*Phila. Eve. Bulletin.*

For \$10.50, THE LIVING AGE and any one of the American \$4 Monthlies (or Harper's Weekly or Bazar) will be sent for a year, post paid; or, for \$9.50, THE LIVING AGE and the St. Nicholas or Scribner's Mag.

LETTLEE & CO., Boston
For \$3 00 sent to CANADIAN INDEPENDENT, it and the Living Age will both be sent for one year.

THE CANADIAN INDEPENDENT

Published in the interest of the Congregational Churches, Canada, monthly; with frequent portraits and illustrations.

ONE DOLLAR - PER ANNUM

REV. WILLIAM WYE SMITH, EDITOR,

With a large array of talented contributors.

The promises we have had of literary help and coöperation, leaves us no hesitation in announcing that the INDEPENDENT will be a spicy, lively, well-filled Magazine, a welcome and indispensable guest in every Congregational household; and a helper toward Godliness, Truth and Progress, in the Land.

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Waterous Engine Works Co., Brantford, Can.



HAS YOUR CHURCH SENT FOR A PARCEL OF THE YEAR BOOK FOR 1888? And have you it in your own house? A bound volume of 260 pages, post free, for 1 cent. And cannot you, by showing our Prospectus (on 3rd page of cover), and exhibiting this extra number—with a word of commendation from yourself—get the neighbor who lives across the street or the one who sits in the pew next you, to subscribe for the INDEPENDENT? Just send his or her dollars together, and thus help the Magazine to be better, and so do God's work better in your country, and do your neighbor a good turn!—good, both for himself and for his children. Do you remember when you were young yourself, and wished there was some *good reading* in your house! Your own and your neighbors' children may have the same *hunger* now.

The Century Magazine

WITH the November, 1887, issue, THE CENTURY commences its thirty fifth volume with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly circulation by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption **Lincoln in the War**, the writers now enter on the most important part of their narrative, viz.: the early years of the War, and President Lincoln's part therein.

Supplementary War Papers, following the "battle series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

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A Novel by Eggleston, with illustrations, will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

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