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

THE

CANADIAN



INDEPENDENT.

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL. VI. (NEW SERIES) No. 7.

APRIL 1, 1887.

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## NOTICE.

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We thank the many friends who have noticed our request, "Look at your labels," and who have done more than looked—have sent their dollar or dollars, as the case may be. There are still, however, at least seventy-five per cent. of our subscribers who, if they have "looked" at their labels, have gone no further. Look again, and if the label does not say "Jan., '88," send dollars enough to make it do so—one dollar for each year. We are constantly receiving the most kindly notes of satisfaction and approval of THE INDEPENDENT. If these were gold coin, or even dollar bills, we are afraid that we should be extravagant enough to enlarge at once; but as good wishes are not bankable, we are only just able to pay our printer. Friends, please transmute your good wishes into dollar bills.

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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, APRIL 1, 1887.

[No. 7.

## Editorial Jottings.

"MEASURES not men," is an excellent motto, but, like many other sayings of a similar character, it is often carried too far. It comes constantly at election times, and is the cry of either party when it is wished to divert attention from an obnoxious candidate. But is it morally right to follow the maxim in such cases? Let us see. Mr. A—— is the nominee of the party to which you give the preference, Conservative or Liberal, it is of no consequence which. But Mr. A—— is, say, a man of dissipated habits, notoriously so, or his past reputation for honesty and fair dealing is very cloudy, there are certain disreputable transactions that cannot be denied or explained away, or he is an avowed unbeliever, a sceptic, possibly a scoffer at religious truths. In any of these cases are you willing that this man shall represent you? It is vain to say that you only vote for him as representing your political opinions. He will be called upon to vote on questions affecting the religious and moral well being of the Commonwealth—is that fitting? Hardly so we think. What shall I do, then? you say. This is our view, that if there is not a candidate for whom you can conscientiously vote, then abstain from voting. Two instances that have just come under our notice may serve as an illustration. A farmer, driving us to a meeting, began speaking about the Dominion elections; he had been a Conservative all his life, all his family and friends were Conservative, but the candidate for that party was a man of bad character, and our friend felt that, as a Christian, he could not vote for him, so he intended to give his vote to the opposing candidate, a tried Christian man. On the other hand we were told by a Liberal in another constituency, that the candidate in the interests of that party was practically an Atheist,

and that as the opposing candidate was not worthy of support, he should not vote at all. The elections are over, but the practical truths are of wide and constant application.

MARRIAGE is a thing that most ministers let carefully alone (we mean teaching about, not the act). If they were to touch the subject they would assuredly put their foot in it (pardon the bull); yet there is no social religious subject of deeper importance. From the time when "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose," nothing but evil has come from ungodly marriages. Jezebel was certainly a terrible curse to her poor, weak husband, who would not, likely, have been a bad man otherwise. So Solomon was led astray, and down through the ages comes the solemn warning, "Remember Lot's wife." Remember her, young man, for this one thing, if for nothing else, she was, beyond doubt, a woman of Sodom, heathen and licentious herself. She demoralized poor Lot, made his salvation very hard, and, perishing herself, left a legacy of two infamous daughters, a thorn in the side of her unhappy husband.

OF course the evil is not all on that side, far from it; it is without question that there are thousands of women to-day, weeping bitter tears of useless regret that they were so foolish as to marry mean, ungodly, dissipated men; poor fools, they thought that they could reform him. Happy they if he has not dragged them down morally and spiritually, as well as physically and socially. We declare that the recklessness of young women, Christian young women, and their willingness to enter upon an union, bringing life-long good or evil, with men whose characters are indifferent or positively bad, is one of the most appalling facts of the age.

"Trust in God, and keep your powder dry," was, we are told, the old Roundhead motto, and as it did good service with them so it may with us in these days, if we carry it into practice. We would read it as meaning that we are to do everything as if success depended entirely upon ourselves, and to look to God as though it all was in His hands, and we were helpless in the matter. Now is not this exactly what our attitude should be in all the affairs of life, just as Stonewall Jackson, who believing thoroughly that everything was in the hands of God, success or failure, victory or defeat, yet never neglected the smallest details that might influence the result of any movement that he made? One of our Sunday school hymns has the same truth,

There is a work for all to do,  
Let us pray, and labour too.

To an enquiry made from the respected treasurer of our Home Missionary Society regarding finances, we received a courteous and cheering word. "I expect no debt at the end of the present year." That means, of course, if churches do not relax their efforts. Last year the balance due the treasurer, April 1, was \$4,900; this year it will be, say \$2,100. May we not truly hope that the tide has turned which leads on to much larger usefulness and power.

We met a few days ago an old Presbyterian friend whose business takes him constantly all over the Dominion—a thorough Irish Presbyterian of the old stock. He had just returned from Winnipeg, and we naturally asked after Mr. Silcox and his work. Our friend has heard our good brother, and spoke of him in warm terms of commendation, of his earnestness, popularity and talent. We are glad to record this testimony to our brother's worth, and pray that ever he may find the Lord's work prospering in his hands.

THERE is a sentence in the report of the address given by the chairman of the College Board to the students on the subject of church finances, which suggests some remarks on the relation of the pastor to the finance of a church. Giving is as much a part of worship as singing, every whit, and should be esteemed as such. Therefore, a pastor is bound to present the claims the church in its varied relations to its work has upon the means of

its members. Beyond this, the less a minister meddles with finances, especially its details, the better. As a large percentage of a church's income is, under our present system, the pastor's "salary" (a term, by the way, we utterly abominate in this connection), the management of the finances by the pastor is of necessity a personal matter. Over twenty years' experience in the ministry, and a pretty wide one at that, has convinced the editor that for a pastor to manage, or even direct the details of church finance, results in a loss of self-respect, of spiritual influence, and a general degradation of ministerial functions. The New Testament is our best guide, it is not well to leave the Word of God and minister to tables; and in the full list of the qualifications a bishop or presbyter must have as given by Paul, not a hint is found that he ought to understand finance. Of course Paul knew nothing of nineteenth century methods of finance, either in the church or the world.

We can understand how, under exceptional circumstances, a pastor can wisely guide a church in financial matters, but those should be exceptional. The writer has been pastor over an extensive rural congregation, in a small town with a large percentage of country members, and in city charges; at this present moment of writing, he could not say what any man or woman has ever given, or is giving still, toward the ordinary funds of the church where he has exercised or is exercising the functions of a pastor. He does not mean to say that in some cases the amount has not been in some way made known, but he does say it has never been sufficiently before him to fix itself upon his memory; and he has never suffered. Indeed, he doubts if any pastor through over twenty years' active work has been more regularly paid. It is an unspeakable privilege to look a congregation in the face, and uttering words of admonition, not know the ten cent from the hundred dollar man. To us it would be an intolerable burden to be tempted by the knowledge that some Diotrephes in the pew was the largest contributor to the bread that came to our table. At all events, we have thoroughly accepted and acted upon, in this connection, the principles of the pastoral epistles; we have never found any reason to doubt the correctness of our position. Amid all the burdens pressed upon a

minister, accepted and borne, we draw the line at finance, and trust to persevere therein to the end.

## THE HOLY GHOST.—II.

A PRACTICAL PAPER.

Much obscurity prevails in Christian minds, from defects of spiritual discernment, between the first filial movement of faith toward God, and the free spirit of loving obedience which follows it.

Christ, our Lord, is the author and finisher of faith ("without faith it is impossible to please God"), and our faith, if real and loving, is a breath of Christ's faith. The believer in Christ approaches God in the right of Christ, led by the Holy Ghost in its breathing toward God. Otherwise the Lord's standard of all prayer would not harmonize with the operations of the Trinity. It is the filial spirit engendered by the Holy Ghost which, in the right and upon the reconciliation of the accepted Son, breathes forth the Lord's prayer to "our Father." In this, the model of prayer given to His disciples, how is it that Christ makes no mention of Himself, and none of the Holy Ghost?

Because Christ, the Son, is in the heart of the believer, and the Holy Ghost, the Spirit of the Son, in the breathing desire of the believer who utters the prayer from his heart. The first three petitions are essentially filial, dictated by reverence and obedience; the others are those of filial dependence.

The whole prayer is the breathing of the reverent obedience of faith. And that breathing is returned in the soul of the believer, by the outbreathing of the free Spirit of God establishing the believer as a son, in consciousness and in feeling, in character and in conduct. We see this in 2 Cor. i. 21, 22, "Now He which stablisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts."

When we think only of an objective Trinity it is very difficult to understand the truth conveyed in the latter part of John vii. 39; but when "the Holy Ghost" there is understood to mean the holy breathing imparted to His disciples by the risen and glorified Saviour, the statement is not only reconcilable with other Scriptures, but assists us to comprehend the significance of apparently con-

ficting passages. The literal translation there is—"for there was not yet a holy breathing, because that Jesus was not yet glorified."

Afterward, between His resurrection and His ascension (John xx. 22), our Lord breathed on His disciples, and said to them, "Receive ye a holy breathing." The verb is in the imperative mood, and proves that our Lord then communicated what He breathed into them; but the words (*pnēumă hăgĭōn*), translated "Holy Ghost," are not the identical expression which is used for the Holy Ghost (*tō pnēumă tō hăgĭōn*) when the third person, the Spirit of the Godhead, is indicated; as in John xiv. 26, and in Acts i. 16, x. 48, xi. 15, xiii. 2, 4.

It is surely most important to know what our Lord did then (John xx. 22) communicate to His disciples consistently with His own further declaration in Acts i. 8, that they should "receive power after that the Holy Ghost (expressed here with the Greek article) was come upon them." Whatever was then given (John xx. 22) led them to await obediently in Jerusalem for "the promise of the Father," which they afterward received at Pentecost.

The accepted "Son of man," justified in Spirit, and "declared to be the Son of God with power by resurrection from the dead," breathed His own filial obedient spirit into the spirits of His disciples, that they might thereafter approach God with the breathing of sons—loyal and devoted. The filial spirit was infused by Christ, the Son, before His ascension, and it is a holy spirit, a holy breathing "according to the Spirit of holiness," (Romans i. 4) attested by His resurrection.

But the Holy Ghost, as the Spirit of godly power, which Christ is said to have received from the Father (Acts ii. 33) after His ascension, Christ poured out on the day of Pentecost. This same effusion of His own Divine Spirit (and God is Spirit), in Acts ii. 17, God is quoted from Joel as promising to pour out upon all flesh in the last days.

Is this Spirit ever granted except to the obedience of faith? Does not the filial spirit of child-like confidence invariably precede the reception of the Holy Ghost as the Spirit of power and of love and of a sound mind?

"Except ye become as little children ye cannot enter into the kingdom of God."

"And we are His witnesses of these things and

so also is the Holy Ghost, which God hath given to them who obey Him." (Acts v. 32.) Here the expression is (τὸ πνεῦμα τὸ ἅγιόν) the peculiar expression for the Holy Ghost, and it is said to be given by God to those who are yielding obedience to Him. Does not this teach us that the breathing from God responds to the breathing toward God in our souls? Is there not a holy respiration to and from God in souls that are occupied and filled with the Holy Ghost? Is not this the cause of the truth which is declared in the precept with promise—"Draw nigh to God, and He will draw nigh to you"?

We draw near to God only in such prayer as is dictated by the Holy Ghost; and the Comforter as the Spirit of grace breathes in our hearts in return from God, who returns to us the ascending breath of the Spirit of supplications. "Behold, he prayeth," announces the uprising of supplication from Saul of Tarsus (Acts ix. 11) when, "not disobedient to the heavenly vision," he first in the name of Jesus lifted up his heart to the God and Father of our Lord Jesus Christ. Paul, who had lived before God "in all good conscience," notwithstanding his legal blindness, had doubtless prayed before, but not by the Holy Ghost. Now the spirit of Jesus, the Son, breathes from his heart to God, and subsequently Ananias lays his hands on him, that he might be filled with Holy Breathing. (Acts ix. 17.)

(It is remarkable that even St. Paul, an apostle, converted by a miracle and having already received the Holy Ghost, was baptized. [Acts ix. 18.] Baptism symbolizes our need, as sinners, of entrance into the name of Jesus. Even the actual reception and enjoyment of the Holy Ghost cannot supersede the claim on Christians of that Name, through which comes reconciliation, and through which the Holy Breathing is imparted from God. Every bounty comes from God to men through the "one Mediator between God and men," but through Jesus especially comes that real washing away of sins which results from calling on the Name of the Lord, and which is typified, and urged by this ordinance. [Acts xxii. 16.]

While the Holy Ghost is the breathing of Jehovah the living God, it is certain that Immanuel dispenses the Spirit to us.

"He that hath the seven spirits of God," is our Jehovah-Jesus. (Revelation iii. 1.) And it was to

Jesus that John the Baptist bore testimony—"He it is that shall baptize you with the Holy Ghost and with fire." (Matthew iii. 11, and Luke iii. 17. The twofold inspired expressions of these two evangelists seem to point to the Saviour's rebreathing of a holy spirit before His ascension, and to His outpouring of the Spirit which was seen as tongues of fire at Pentecost. The revealed words of all the four Gospels are exactly accordant here, being all without the Greek article, and may be translated—"He it is that shall baptize you with holy breathing"—or "with a holy breathing.") And further it is expressly stated in Acts ii. 33—"This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." (In the Revised Version—"He hath poured forth this, which ye see and hear." "This" is in the neuter, and is either this spirit, or this thing.)

Thus it is to Immanuel that direct application is to be made for this gift of the Holy Ghost as a breathing toward God, and a responsive breathing from God in the Spirit of the believer. For it is the reception of this gift that verifies the statement—"He that is joined to the Lord is one spirit."

There are two, indeed three, promises from the lips of Christ, which have not been realized, because they have not been entirely understood by His people.

When He assured His disciples that from the believing soul should flow rivers of living water, He then predicted that the Holy Ghost, in His power to cleanse and quicken, should pass from Himself through the hearts of His disciples into the hearts of their fellow-men. Until the Holy Ghost is received by the believer himself, how can this promise be realized?

Again, when He promised His believing disciples that they should do the works that He did, and that they should do even greater works than those—that the Father might be glorified in the Son, on their application to the Father in His name—He not only promised the power of the Holy Ghost to His people, but He declared His own name to be the sufficient guarantee that that power would be granted to them, and to be also the channel of communication through which the power should come to them from the Father.

Has this promise been pleaded with effect? When He adds those mighty words "If ye shall ask anything in My name, I will do it," He not only invites holy petitions, but He speaks as the Almighty impersonation of Jehovah ready to grant them. Even with this encouragement for confiding expectation, can we think that the promise in John xiv. 12 has been faithfully utilized by the believer? BURNTHORN MUSGRAVE.

(To be concluded.)

### OUR COLLEGE COLUMN.

EDITORIAL STAFF :

*J. K. Unsworth, B.A., A. McLeod, A. P. Solandt.*

Lectures in Theology end March 18, examinations following immediately. Convocation takes place April 6, when Rev. Mr. Cuthbertson, of Woodstock, will give an address.

Student Mason supplied North Troy, Vermont, on Sunday, March 6.

Dr. Jackson, of Kingston, on March 4 concluded his course of lectures for this term on the "History of Congregationalism." Rev. W. H. Warriner, of Bowmanville, finished his course on "Zechariah's Prophecies," Friday, the 18th.

Mrs. Harries, of Calvary Church, on February 26 kindly welcomed us to her home. A very pleasant evening was spent.

The annual meeting of McGill University Y. M. C. A. took place Saturday evening, February 19. Reports were read, showing progress in all departments. There are now 130 members, and a beginning has been made toward erecting a suitable building for the better carrying on of the work. Among the officers elected for the ensuing year, Students Macalium and Pedley were chosen second vice-president and assistant-treasurer respectively.

The students furnished the entertainment for the weekly meeting of the West End Temperance Society, March 5.

We have arranged to send a monthly letter to Mr. Currie, our missionary in Africa.

It was our intention in sending out the circulars concerning the college, to have one placed in every Congregational home in the Dominion. We would be glad to supply all who have not received one—if they would immediately send their address to any of the students.

We are pleased to learn from the treasurer of the college that money is being sent in response to the call of the circulars.

We are rejoicing in the news that Dr. Barbour has accepted the position of principal. He preached

twice in Emmanuel Church a few Sundays since, and also addressed us on Monday. On each occasion we became more earnest in the conviction that he was just the man required. We thank God for what seems to be so great a blessing. May God make him of great use in Canada!

Foreign Mission work here has received a fresh impetus by the visit to McGill College of Mr. J. H. Forman, B.A., a theological student of Princeton, N. J. Mr. Forman spent his boyhood in India, and expects to return thither as a missionary on the completion of his course. His father and elder brother are both labouring in that country, and consequently the needs of the field are well known to him. During his short stay in the city seven meetings were held, two of them in our college. The point specially emphasized by Mr. Forman was, "Where can I do the most good, and assist in the carrying out of Christ's command—at home or abroad." The importance of this thought was brought home by the presentation of the fact that millions will die without the knowledge of Christ, unless we become the bearers of the glad message of salvation. In considering the great demand for missionaries in foreign lands, it does seem that the position of Mr. Forman is the true one, when he urges that instead of giving special reasons for entering upon this work we should give special reasons for remaining at home. In our own churches there is at present great demand for men, but if we as a denomination more faithfully prosecute this very needy work of foreign missions, the truth of Proverbs xi. 24 will be verified in our own experience as it has been with others. Five of our students have signified a willingness and a desire to go abroad as missionaries, while two or three others have the matter under prayerful consideration. In all the colleges connected with McGill over twenty young men have expressed the same willingness and desire.

The prospects for new students are good. Scattered over the country are a number who are thinking of the ministry in connection with the work of our denomination. Of these there are three at least who will probably be able to enter next fall. We would like to hear from any others. The three are T. B. Reed, of Melbourne, now studying in St. Francis College, Richmond; Galen Craik, of Franklin Centre, now at Untingdon Academy; D. S. Hamilton, of the Northern Toronto (once of Forest), now in Montreal. There are others who, we hope, are coming in later; one from the First Church, Kingston, another from Garafraxa, one or two from Lanark, one from Harrison, and one (is it not so?) from London. Come; you are all wanted here; you are looked for and prayed for. More still are wanted. Four of the seventeen leave this spring, and the whole number should be twenty-five or thirty.



On the evening of Friday, the 11th ult., we had the pleasure of listening to a paper on "Church Finances," by Mr. George Hague, chairman of the college board. Knowing that this paper was to be given by one who stands in the foremost rank as a financier, we expected a treat, and were not disappointed. After referring at considerable length to the Old and New Testament methods of contributing to and managing church finances, some very practical suggestions were thrown out, of which the following are a few: People should give on principle, not spasmodically. Giving toward the pastor's salary is not giving in the strictest sense; value is given for value received. Giving in its proper sense relates to missionary causes, college funds, etc. The pastor should be a man of business, not interfering with, but superintending financial matters. The church treasurer should never mix up church moneys with his own. Nor the money for one branch with that of another. In building the principle of average should be applied—not too shabby for the rich, not too grand for the poor. All church buildings should be insured. After the paper was read a hearty vote of thanks was tendered to Mr. Hague, coupled with the wish that before long he would address us again.

#### THE CHURCHES WHICH SUPPLY MINISTERS.

From what churches have students come to this college? We turn to the list of alumni in the Year Book, and find the names of ninety-three men who have passed through the college, and of the churches from which they came. Add to this list the names of the seventeen at present in training, and we have 110 whom our churches have given to the college to train for the ministry. This list does not include those who took only a year or two, but only those who took a complete course. Nor does the list include all the men that the churches have sent forth to preach the Gospel, as some have received their education in other colleges. Looking over this list, you will notice the following facts:

Zion Church, Toronto, stands in the place of honour; eight alumni have come here from this church. Next follows Zion, Montreal, with seven. Following these are two noble village churches, Scotland having sent five, and Manilla, four. We hope these first four churches will continue as faithful. Twelve years have passed since both Scotland and Manilla bade farewell to the last student. Is it not time that another should go? Brantford church sent four from its church home, two of whom are now in college. With a live college man in charge, would it be too much to expect from Brantford a man every two or three years? Five village churches have had the honour of sending three each, Lanark, Inverness, Stouffville, Melbourne and Cold Springs. All others are down for two, one or none.

Running over the representatives from the city churches, we find that Hamilton has sent one in 1852; Guelph two, the last in 1845; London two, the last in 1876; Bond Street, Toronto, two, the last in 1865; Northern Toronto, one, in 1878; Calvary, two within the last ten years. We searched in vain for a representative from Emmanuel, of Montreal, Bethel, of Toronto, Western and Yorkville, Toronto.

Do not all these facts lead us to think that many churches might do very much more than they have done? It is true that earnest Christian young men are scarce; each church feels that it, at any rate, has none to spare. But would not the whole church life be stirred and quickened if one of your own young men were to go from you to this large work? A church would gain more than it would lose. "There is that scattereth and yet increaseth."

Pastors will remember the years of long ago when the thought of preaching the Gospel first stirred their soul. What a help was the kind, encouraging word of your pastor then! Young men are to-day looking to you in turn for enthusiasm and inspiration and guidance.

Sunday school teachers, fathers and mothers, it is an honour to have a boy go from your class or your home into the ministry. Preaching the Gospel is the noblest work man can do.

We look up and out. The field is white. Twenty men are wanted immediately for ourselves alone; there are openings in the North-West and British Columbia and the United States. The whole heathen world of 800,000,000 souls send its cry over the sea: "Haste with the bread of life. Hasten, O come!"

#### WHY WE ARE FEW.

At one of our Literary Society's meetings, a few weeks ago, a discussion was led by Dr. Jackson on "The Causes of the Smallness of our Denomination in Canada, and the Remedies." To us the subject was very interesting, we therefore gathered up the points that were made, and state them briefly.

In speaking of our smallness, it must be remembered that we are by no means growing smaller. We have never at any time gone backward, but have always steadily gone forward. The membership in 1883 was double the membership in 1853, thirty years before, the number of Sunday school scholars one and a half times as many; church property was two and one-half times as valuable.

Moreover, taking a comparison with our great denomination in the United States, we find that our ratio of increase has been greater than theirs. Further, at the last census of Canada the Congregationalists in rate of increase stood *third* among the denominations.

But we are small. The following are briefly some of the reasons. Because

1. Of the lateness of entering into the field. The Episcopalians came with the first English settler; the Presbyterians have been here more than a hundred years; while Congregationalists have been in Canada only fifty years. He will likely win the race who gets a good start.

2. Congregationalists have always refused aid from the State. The English and the Scotch Presbyterian Churches formerly received State aid. By this means they had large resources with which to push their work forward. Our people never received a cent from the State. Moreover, they were actually hindered in their progress; in Quebec our ministers for a time could not baptize or marry or bury. We students will not soon forget the day in class when Dr. Wilkes told us of the difficulties he and his co-workers for civil and ecclesiastical liberty encountered from the opposition of State-assisted churches. The eyes of the veteran flashed brighter, and the voice grew stronger, as the memories of the battle came back to him. The battle was won, and now all Protestant churches stand on equal footing, as they should.

3. Our intense catholicity. We are too liberal-minded to prosper as much as more sectarian denominations. For example, it is one of our principles not to go into a community that is well-churched, whereas some of the denominations are not so particular. They come in, sit down beside us, and being well sustained from without, wait till they have gained a good cause. We might have been more denominational, but we would have been less Christian.

4. Not been aided by immigration. Congregationalists in the Old Country belong to the middle class, which does not emigrate. The emigrants from England have been Episcopalians or Methodists, from Scotland, Presbyterians. A Presbyterian minister said that, apart from increase by Scotch and Irish immigrants and their descendants, the Presbyterians of Canada have not even held their own. What we have we have gained largely by active work among ourselves and the unchurched.

5. Ignorance in relation to our principles. Many have become Congregationalists from convenience; they should be well drilled in our principles, and remain Congregationalists from conviction. Behind us lies the grandest history of any church. If silence be any proof, many of our ministers know little about it.

6. Extensive independency has prevailed. It was English Congregationalism that was planted here, and English Congregationalism makes much of the independence of the local church. For this reason our churches have been too much separated in sympathy; they have been a number of scattered republics, which might have done more if more thoroughly one in purpose and work.

7. The work of the Home Missionary Society has been largely spent upon country churches, to the partial neglect of the centres of population.

8. We are few, because we have always been few. Every small denomination is hampered by its smallness, and works against odds continually. A dozen members leave one church to go to a dozen different places, and probably one of the dozen finds a Congregational church home.

This long list of causes was supplemented by a few of the remedies. They were briefly—a closer drawing together of the churches; a stronger denominational spirit in the spring of denominational life, the college; a greater missionary interest; a diffusion of literature on Congregational history and polity, and, above all, a more devoted loyalty to Jesus Christ. Most of these remedies are already at work, and there are signs of better times. There is need of us; in the future there may be greater need. Let us do with our might what our hands have found to do.

#### CONCERNING THE USE OF ILLUSTRATIONS.

Illustration is a fine thing in discourse. It awakens interest, lets in the light, clinches an argument, sends home an appeal, and is very likely to remain in the memory when every other thing in the discourse has fled. One or two real good illustrations redeem a dull sermon. Many a sermon that has been voted dull by even the good people who heard it would have been voted "splendid" by everybody, had the preacher rolled up the blinds here and there as he went along, and let in a blaze of light in the form of a good illustration of some kind. We say *some kind*, for there are a great many kinds, and all are good when they do good.

There are a few preachers in this world who condemn the use of illustrations. Usually they are men who cannot make or use a good figure. Preachers are too much given to the abominable habit of belittling what they cannot do. If a lawyer sees his brother of the bar do some exceptionally clever thing, he generally has sense enough to remain silent, or praise the performance and credit it to his profession. Some preachers pursue just the opposite course. They cannot see a brother do a good thing without sneering at it, or in some way trying to belittle it. The greatest sinner in this way is Dr. Dry-as-dust. He never uses an illustration himself. He doesn't know how. If he did try, he would suggest an elephant going through a quadrille. When he hears a brother using discourse, well lighted up, and sent home with good illustrations, he tries to screw up his countenance into a shape that will suggest the profound, the patronizing and the pitiful in combination. His countenance having taken on this triple cast he says "Shal-

low, "popular," "sensational," "nothing in it." The front of the preacher's offending was that he spoke so as to be understood and felt. Had he spoken in a manner that few could understand, and none remember, Dr. Dry-as-dust would have said he was a very able preacher. The Dr. Dry-as-dusts are chiefly to be found in the western part of this Province.

Dr. A. A. Hodge, who went home to his reward the other day, was highly gifted in the use of illustrations. We shall not insult the memory of the great Princetonian by making any comparison between his attainments and those of the Dry-as-dust clerical family. The Rev. John Hutchins, evidently an appreciative student of Dr. Hodge's, gives some fine examples in the *Christian-at-Work* of the happy manner in which the professor could strike off a good illustration on the spur of the moment. Here is one.

At one time our subject was the theology of the transcendental Schleiermacher. As the lecture in its more formal part was over, one of the young men asked: "Then, Dr. Hodge, should you recommend Schleiermacher's teachings as good and helpful?" The Doctor in answer made reference to the materialism of Germany, pointed out how the almost mystic teachings of the great philosopher might have been of great good for his own German people, when they would not be so for England or America, and then concluded by saying: "It is something the case of the ladder in the pit. We are passing through a meadow, let us say, where we come upon a deep pit. In the bottom you see mire and filth, while against the sides a ladder rests. You say to me, 'Doctor, is it a good thing to have that ladder there?' I should answer, 'That depends entirely upon what purpose you would put it to. If men have stumbled into the pit, and the ladder serves to help them get out, then it is surely a good thing. But if it should only be there to lead men who are on dry ground into the pit it would manifestly not be a good thing.'

To say anything about that happy illustration would be to spoil it. Let the ladder stand. If you are in any kind of moral or theological pit use almost any kind of ladder to help you out, but if you are out stay out.

An incident, taken from one's own personal experience, if done with good taste, is often the most telling form of illustration. The same writer gives the following account of the manner in which Doctor Hodge dealt with a young Methodist student who had worried him for a time by interjecting "amens" during prayer, and who "barked" a little against his teacher's theory of Predestination.

When, for instance, the class had in hand the great theme of Predestination, there was some mental kicking manifested, especially on the part of the young man who had given vent to the frequent "amens." "Why, then, Dr. Hodge," he exclaimed, "everything is shut up. Things are only as they have to be, and that is the end of it."

An amused twinkle played about the Doctor's eyes for a moment, when he replied: "You put me in mind of a lady in my first congregation. It was in Virginia, and she was an Episcopalian, but of that stamp belonging peculiarly to the region. Being a frequent attendant on my own services, she asked me to call. I did so, and in the course of a very pleasant conversation she remarked: 'Mr. Hodge, I like your preaching, but I don't like your doctrine.' I said to

her: 'Thank you, madame, you do me great honour. And may I enquire why it is that you do not like my doctrine?' 'Oh, well,' she replied, 'you believe that whatever is to be will be.' 'And would you, dear madame,' I replied, 'would you have me believe that whatever is to be won't be?'"

Among English speaking men the best illustrators are Irishmen and Americans. Having given two happy examples from one of America's most distinguished sons, let us take one from an illustrious Irishman. Dr. Cooke had occasion once to speak in the Belfast Presbytery of a book that was in some way or another under consideration. He criticised the book unfavourably, and ended his remarks by saying that he had not read it all. A youthful brother present thought this was a very inconsistent thing for the Doctor to do, and censured him for condemning a book, all of which he had not read. Cooke took the young man in hand in a style something like this: My young friend thinks I do something improper when I criticise unfavourably a book I have not read. I hope to be able to convince him that I am acting quite fairly, and in order to do so will use an illustration: Supposing some one wished to learn my friend's opinion on the quality of a pot of potatoes, would it be necessary for him to eat the whole pot?

We had a good many more things to say, but time is up, and this contributor must say good-bye to his friends for another week.

## Correspondence.

### MEMORIAL FOR MRS. CURRIE.

MR. EDITOR,—THE INDEPENDENT of March 1 tells of a mission circle in the country that wants to put \$15 into a memorial for our missionary's wife, so dear to all our hearts, and they want it erected on African soil. The suggestion meets the heartiest response from our Foreign Society. Her name will live here and there, but we all like visible reminders of absent friends. Nothing could be more fitting to give permanence to her influence than a schoolhouse, for before she had learned the language, she began to gather around her the children, and by her personal influence teach them to love good things. A letter of inquiry was sent to Boston, asking two things. Is such a schoolhouse called for, and what will be the cost? Dr. Smith replies as follows:

"The project strikes me very favourably. A school is now in operation at Bailundu, and no schoolhouse has been provided for it. Of course, such a building is needful, and the need will grow with every month. The proposition, therefore, does meet a real need, and there is great propriety, I think, in such a memorial in Mrs. Currie's name.

"I find more difficulty in answering your second

question; but probably \$500 would put up a school-house there, which would correspond fairly with the houses which the missionaries occupy, and which would be extremely useful to our station and the missionary work. It interests me very much that Mrs. Currie's memory is thus preserved in the hearts of our friends in Canada, and that it is in their minds to keep it fresh in the thoughts of our missionaries, and of those for whom they labour in Western Africa."

Now, we propose that the Woman's Board, organized last June, take this in hand and so take the place among our working organizations, while they find inspiration in so congenial a task. Mrs. Macallum is president; Miss Wilkes, of Brantford, corresponding secretary; and Mrs. B. W. Robertson, of Kingston, the treasurer. The Ladies' Missionary Society, of Calvary Church, Montreal, have already voted themselves an auxiliary, and the Missionary Needles of the same church will soon do the same, as well as lay down something like a twenty-fifth part of the memorial fund. Who takes the other twenty-fifths? Do not lose the chance; send to the treasurer, Mrs. Robertson. FOREIGN MISSIONARY SECRETARY.

#### INDEPENDENCY AND CONGREGATIONALISM.

MR. EDITOR,—I must request the favour of your inserting a few words of explanation.

I did not say that *Congregationalism* had been found wanting in England; very far from it. Neither did I say that *Independency* had been found wanting across the Atlantic. I said that it had been tried and found wanting in Canada.

But what is the difference between *Independency* and *Congregationalism*?

I will illustrate it by recalling the past.

About fifty years ago there was a strong drawing together of the English churches, and a growing sentiment of the desirableness of closer union and co-operation. This resulted finally in the formation of the *Congregational Union of England and Wales*.

The proposal to establish the Union met with bitter and determined opposition from some of the more "sturdy" sort in those days, who cried out: *Presbytery, prelacy, tyranny, and prophesied all sorts of alarming things. Independency, I know, is not always like this. But this is what may be called its pure, undiluted spirit, which means isolation and jealousy as opposed to co-operation and trust, and this is what I mean in using the word as opposed to Congregationalism. There are remnants of it still to be met with in England; and, personally, I have vivid recollections of certain cantankerous exhibitions of it, and of their wretched consequences, as they passed before me then, nearly forty years ago. There were districts of England where that style of thing was*

rampant. But apparently both the name and the thing are gradually dying out.

With regard to Canada. When it was proposed, some thirty or more years ago, to assimilate our church methods to those of our brethren in the States, a determined and bitter outbreak of this spirit of *Independency* arose in Toronto. This, however, has long ago passed away, though its effects have not. For many years back the churches have given their adhesion to the essential features of *American Congregationalism*.

The resolutions respecting councils passed at the Union meeting held in Montreal in 1876, and which are repeated in the reports of the Union meeting held in Toronto in 1881, are clear and explicit on this point. And they have never been questioned since.

With regard to what is called freedom of thought and freedom of speech, it is not the *Congregational churches*, but the *Unitarians and Freethinkers* that are the champions of this.

The *Congregational Union of England and Wales* long ago drew up a declaration of faith and order, and they re-affirmed the substance of it within the last few years in direct response to a challenge for freedom of thought after a conference at Leicester.

The *Congregational Churches of Canada* have a similar declaration of faith. It will be found in the record of the same meeting which is referred to, viz., the meeting in Toronto in 1881.

I am well aware that these declarations both in England and Canada are guarded by a statement that they do not constitute a creed to be subscribed. Nevertheless it is given forth that the churches of Canada *hold* certain things. This word *hold* is not one to be lightly shuffled off.

With regard to Cromwell and Milton, they were both members of the political party called *Independents*. Whether either of them was ever a member of the *Congregational or Independent Church* (and there were such) is not clear. But one thing is clear, Cromwell was a stout State churchman. His policy (I quote from Dr. Stoughton's *Ecclesiastical History*, was "State recognition, State control, State support, State protection, State penalties"—a pretty stiff catalogue.

I am afraid some of the "sturdy" *Independents* of modern times would have cried out lustily under such a yoke.

GEORGE HAGUE.

Mar. 17, 1887.

Our esteemed correspondent must pardon a few comments, and not mistake brevity for curtness. His first explanation puzzles us, inasmuch as we have not charged him with saying that "*Congregationalism* had been found wanting in England," nor anything like it. On the other hand, our friend did not say that *Independency* "had been tried and found wanting

in Canada"; but, without any qualification, he wrote, "found wanting." What was said regarding "the churches of Canada" is that they had made a choice, rejecting, as we read, what had been generally found wanting. This statement we ventured to doubt.

Equally confused, as it seems to us, is Mr. Hague's explanation of Independency—English Independency we suppose is meant. It is described as meaning, "in its pure, undiluted spirit, isolation and jealousy, as opposed to co-operation and trust, remnants of which are still to be met with in England." Mr. Hague is at liberty to define his terms, and if that is what he means by English Independency it does not need either his pen or ours to say it was, and is, and ever will be found wanting. Isolation and jealousy are eminently unchristian. But we venture to say that English Independency has injustice done to it by such a use of an historic term, which the rather indicates a Church's right to be, apart from the "authority of pope, prelate, prince or parliament." And English Independency is congregational in its brotherly drawing together, both in the individual church and in the wider association for Christian work. As to American Congregationalism in its council feature, we have ever advocated the spirit of the council system, a council of churches, not of irresponsible individuals. But the council system among our brethren across the line appears to be developing into an ecclesiastical espionage, and we have noted the same tendency here—at least we think so, and express our preference for the old spirit of our English Independency.

What meaning Mr. Hague attaches to "freedom of thought and freedom of speech," we cannot say. The New Testament tells of a liberty where the spirit of the Lord is, of a boldness (*parresia*) which is "freedom or frankness in speaking," and which Acts iv 13) is certainly commendable, as most certainly it was rank heresy to the Scribes of the day. This freedom we are not desirous of disavowing on the part of Canadian Congregationalism. To fling out the epithets, "Unitarian, Freethinking," is a very cheap method of inviting odium, we seriously doubt its generosity, as we also do that of the sentence, "This word *bold* is not to be lightly shuffled off." We are not aware of any effort being made by any of our Canadian churches to "shuffle off" the declaration of faith so recently adopted by the Union. Does our correspondent? or is this the mere trick of a controversialist?

The quotation made from Dr. Stoughton, regarding Cromwell, suggests the thought that it is not well to catch the closing sentence of a chapter, and neglect all that follows. Had Mr. Hague read carefully the chapter following, which tells how Cromwell administered his "pretty stiff catalogue," he would have told us how the Protector's rule, in the liberty it gave—

still quote Dr. Stoughton—"proceeded far beyond contemporary powers, and in comprehensiveness surpassed every other which existed in his day." We know a score of pastors who would a thousand-fold rather be under Cromwell's administration of his stiff catalogue than to be subject to the irresponsible annoyance of some infallible pew. As for "the political party called Independents," we doubt Milton's membership. He was a pure voluntary in religion, rejecting the principle of a State church or of a State-paid clergy. Pretty good Congregationalism, that we respect.

As the jottings which provoked this correspondence have not been alluded to in the above letter, we may allow them to stand meanwhile *nem. con.* We are obliged to our friend for his kindly criticisms; we are not desirous of having it all our own way.—E.D.

MR. EDITOR,—I think few in our churches have much information regarding Manitoba and the North-West. We have occasionally heard of some of our Eastern brethren starting out to visit this country. They get to Winnipeg, are surprised at that young, but great and ambitious, city, spend a few days with its hospitable people, and then, lost in wonder, return home, forgetting that they stood but upon the threshold of this great country. We could count on the fingers of one hand all the Eastern Congregationalists who have visited Brandon, and we are only 132 miles west of Winnipeg. There must, therefore, be a great lack of personal knowledge regarding this country and its requirements. I will not at present take up valuable space with facts regarding the entire country, but will just give some information about Brandon, where I have lived over five years. Our city is situated on the main line of the C. P. R., and immediately west of where the railway crosses the Assiniboine River. Second only to Winnipeg in population and commercial importance, and for situation the joy of all Manitoba, and has no rival; with a population of about 2,500, principally Ontario families, and therefore largely Protestant. All kinds of mercantile business and the professions are well—and perhaps too well—represented here. Not but what there will be room for all as our city advances; but before there can be much marked change in our progress, more of the vacant farm land in this district must be brought under cultivation. True, some of this is held by outsiders at unreasonable prices, yet there are hundreds of farms within twenty miles of Brandon that are not so held, and are waiting for the Ontario and Old Country farmers, and even now there is more grain shipped from here than from any other point in the Province. The climate is severe; the day is past when we would repeat that oft-repeated statement that one does not feel the cold in this country. You will, however, feel the cold very much more in Onta-

rio with the mercury at zero, than here with it at twenty below. We do not have as much snow as you do in Ontario, and the atmosphere is very much dryer. We claim to have more sunshine in the year than any other Province in the Dominion. This is one of the few things that the political parties of the day have not been able to take from us for their friends in the East. We have a pretty steady cold for about four months (except when it is colder), no rain, no thaw, no mud, such as certain parts of Ontario enjoy, to relieve the monotony of her winters. We have a large public school, attended by about 400 children and young people.

There are six places of worship, two Presbyterian, a Methodist, Baptist, Episcopal and Roman Catholic. The last named, as usual, have a very valuable property, in connection with which is a convent school, which, to the shame of the parents be it said, is largely attended by Protestant children.

We sometimes ask, Is our city sufficiently church-ed, or is there room for one that we would dearly like to see? At present we are forced to believe that it is, and that the time is past. Four years ago there was an opportunity, and if the right man and the necessary money had been forthcoming there might have been a strong Congregational church here to-day; but now others have come in, and now Brandon is supporting all the churches that she can satisfactorily.

True, we do not feel as much at home in any of these churches as we would in one of our own faith and order; yet we can feel that they are our brethren, doing in their way for Christ what we try to do in ours.

There has been a grand revival work going on here during the last six weeks. Special union services have been held in the various churches, and God has indeed blessed us; sinners have been converted, and Christians built up. This was indeed needed five years ago. By far too many came to this country for the sole purpose of making money. To-day they can thank God that He did not fulfil all their expectations. Now they may be poorer but wiser men, having learnt in a hard and bitter school that it is not all of life to make money, and that there are everlasting riches that do not take to themselves wings, and fly away.

The Salvation Army have lately established themselves here, and are doing a good work; many careless and indifferent ones are being aroused. We do not like all their ways of working, but must keep down that John-like spirit that would forbid because they do not follow us.

Rev. Mr. Silcox was up here a couple of weeks ago, lecturing for the Baptist Church. He gave his very popular lecture, "Grip and Grit," to a full house. We have had him here before, and his name is always sufficient to attract a large audience. A talk with our old pastor calls up many pleasant recollections of church life in Toronto.

We cannot close without saying how much we prize THE CANADIAN INDEPENDENT—looking for its coming as an old and well tried friend—almost the only remaining link between us and the happy memories of Christian work in the East. And sir, if you ever get discouraged (you will be more than human if you do not), feeling that your labour of love is not appreciated, let this word from the Far West help to comfort you.

Brandon, March 5, 1887. C. A. MOOR.

[We thank our friend for his kindly words, and would press upon the attention of our readers the manifest lessons of the letter.—ED.]

QUESTIONINGS.

Why are we told that faith alone can save

A human soul?

Deep meanings lie between this side the grave

And life's long goal,

Which we interpret slowly till we come,

Through tribulation oft, to rest and home.

Oh! where is home? that picture of repose

We see in dreams,

And sometimes fancy ours, until we lose,

In meeting streams,

Our visions, our sweet rest, our hopes, our all,

Which melt like snowflakes, and like raindrops fall.

Is it so strange that doubt in this world thrives,

When so much pain,

And pangs of suffering, fill so many lives,

That death were gain,

If only freedom from a quivering sense

Of weakness and of sadness, banished hence?

If this world were the end and goal of life,

A failure then

We must have felt it, pregnant with a strife

Which could not tend

To worthy recompense for all the pain;

It must have made us feel all life is vain.

Ah, Faith! good angel from the kingly skies,

Blessed child of love,

We need thy influence, open thou our eyes;

Bring from above

The soothing balm, the genial warmth of heaven,

Which oft to troubled hearts sweet peace has given.

Oh, teach us thus, what most we need to know

When life is sad,

That Christ looks humanly upon our woe,

Divinely glad

That He has power in earth and heaven to save,

And keeps our crown of life beyond the grave

Montreal, March 7, 1887.

S. HUNLEY.

THE *British Weekly*, referring to Dr. Parker's recent visit to Scotland, says. He has had an extraordinary reception, and has had a crowd before him in every pulpit he has occupied. The leaders of all the three Presbyterian churches cordially supported Dr. Parker. No other English preacher, with the exception of Mr. Spurgeon, has ever had such a welcome in the North.

## Mission Notes.

### WANTED—ANOTHER MISSIONARY.

In signing a type-written letter concerning Mrs. Currie's memorial, Secretary Smith, of the American Board, adds with his own hands these words :

"Late news from the missionaries is very favourable, and Mr. Currie seems, with unusual fortitude and Christian resignation, to have turned from his great affliction to the practical duties of his position there. Have you any young man *like him* who will presently be ready to join him in this mission? We shall be delighted to put another such man from Canada by Mr. Currie's side as soon as you can recommend him to us."

Where is he? We hope he is very near, that there is another about ready to enter the college, and the Christian families have a few more they are bringing up consecrated to this work, so that there may be a steady stream, not merely of prayer and money, but also of men and women from Canada to Africa.

SECRETARY.

### THE McALL MISSION IN FRANCE

Has now been fifteen years in existence, having been commenced in 1871 by an English clergyman and his wife. Its chief field of labour is amongst the working classes, who are liable to be infected by socialistic and communistic doctrines. The first meeting was held in a room in Belleville, in the north of Paris; and now there are fifty stations scattered over the city, and twenty in the suburbs, many of them open nightly and two or three times on Sunday. From Paris, the work has spread to many of the cities of France; Marseilles having nine stations, Bordeaux, five, Lyons, four, and other cities one or two, and even in Algiers the work has been begun.

This mission is entirely undenominational. It forms no Churches, all Protestant Churches reaping its fruits. British Christians, belonging to established and non-established Churches, sympathize with and aid it. The Protestant pastors of France are beginning to realize its beneficent effects, and help to conduct the meetings in their respective parishes—and have themselves derived no little benefit from seeing its operations.

The McAll Mission, by its direct, simple and affectionate addresses, frequent singing of popular hymns, and kindly recognition on the part of Mr. McAll and his assistants, have filled every *salle* with men and women, some of whom were in the habit of frequenting taverns and places of worse repute. Many have become entirely changed in character, and not a few have avowed themselves believers in Christ. The pastors have thus had lessons which are making them more popular and more efficient workers.

All controversial subjects, civil and ecclesiastical are strictly forbidden in these meetings; the truth is presented clearly by some striking anecdote, parable or story, suited to the mental capacity of those present. Permission, therefore, is given by the authorities to open *salles* everywhere, and only men and money are needed to evangelize in hundreds of towns throughout the country.

France, of all papal lands, is perhaps the most hopeful and strategic for missionary work. What France has done in Tahiti, in Tonquin, in Madagascar and in the New Hebrides, shows what it is in her power to do, in the way of injuring or preventing the work of Christian missions. "To gain the Continent would be to gain the world," was once said by a distinguished friend of missions. But lower ground may be taken, and still a powerful argument be used for the evangelization of France, when we say that if France is not gained, she can seriously impede, if not destroy, missionary work in many lands.

### THE CANADIAN AUXILIARY

of the McAll Mission was formed a year ago in Toronto, and has held monthly meetings in different churches. Subscriptions have been received from friends in the city, and from others in the country, which have been forwarded to Mr. McAll for the general objects of the mission. The time has now come when it has been judged better to support a particular station, to be known as the "Canadian Station." This is done by several cities in the United States, and Mr. McAll approves of the plan, and has suggested La Rochelle and Rochefort, on the Atlantic coast, as suitable for the purpose. La Rochelle has long been famous amongst all who sympathize with Huguenot traditions. The first confession of faith of the Reformed Church, drawn up in 1559, was called the "Confession of La Rochelle." It became the bulwark of Protestantism, and the refuge for persecuted pastors and laymen in the sixteenth century, and in 1573 the city withstood for a year the combined attacks of the French armies, the inhabitants, both men and women, performing prodigies of valour. Of course since those days, great changes have taken place in La Rochelle, most of the people having relapsed into coldness and indifference. Mr. McAll is trying to revive their ancient faith, and to implant principles which will arouse their ancient courage. Will not the Christian people of Canada aid him in this work, and furnish him with the means, about \$1,000, to defray the yearly expenses of both these stations? We are confident they will, and we appeal to clergymen and laymen of all Protestant denominations to make known this mission amongst their friends, and what the Canadian Auxiliary proposes to do. Contributions will be received and acknowledged by Mrs. Edward Blake, president; Miss Carty, secretary, 221 Jarvis Street; Miss Caven, 438 Victoria Street; Mrs. Welton, McMaster Hall, and Miss Copp, 76 Isabella Street Toronto.

## News of the Churches.

**BARRIE.**—A welcome social and installation service was held in the Barrie Congregational Church, March 10 (evening). Concerning the tea service it is not necessary to enter into details. Barrie has fully and fairly earned a first-class reputation in this regard. Suffice it to say that a very fair representation of honest, homely men and bonnie ladies enjoyed themselves most heartily at the table. At about eight o'clock the friends adjourned from the tea service, and assembled in the audience room, and were called to order by the chairman, Mr. J. M. Hunter, LL.B. After the singing of the well-known hymn, "All Hail the Power of Jesus' Name," a Scripture lesson was read, and prayer offered by J. C. Wright. The chairman then briefly addressed the audience in reference to the calling of Mr. Black to the pastorate of the Barrie Church. After the rendering of a very beautiful anthem by the choir the pastor elect, in response to the kindly request of Mr. D. McGregor, in a clear and concise manner gave utterance to his doctrinal views, and Dr. Wild was then called upon to offer the prayer of induction. Rev. D. McGregor then addressed the pastor in words of weighty counsel wisely chosen and kindly uttered. The right hand of fellowship and a hearty welcome was then given to Mr. Black by J. C. W., of Edgar, followed by Rev. D. D. McLeod, of Barrie (Presbyterian), another short address from the chairman, followed by music, and afterward Dr. Wild gave a characteristic address to the people which was most attentively listened to and heartily received. Hearty congratulations, words of warm welcome, were then extended by the pastors of the Evangelical churches in the town. Before the service was brought to a close a very pleasing and interesting episode occurred. The chairman having resigned the place of honour in favour of the new pastor, Mr. Black, his first duty was the reading of an address and the presentation of some valuable books to Mr. Hunter. The address and the present were from the congregation to Mr. Hunter, who, since the departure of their first pastor, had, in a most efficient and kindly manner, supplied the pulpit. At a very late hour the service, which in every particular was interesting and enjoyable, was brought to a close by the hearty singing of "God Save the Queen." With hopeful and prayerful spirit the friends dispersed, believing that the future is full of blessing for the Congregational Church in Barrie. —COM.

**PARKDALE.**—On the evening of February 25, the choir of this church, with a few other friends, met at the pastor's residence, and spent an enjoyable evening. Mr. C. J. Thorley, who for the past year has ably and profitably led us, was presented on the eve of his de-

parture with a beautiful gold fountain pen and an appropriate address. Mr. W. Scott read the address, and Miss E. Duff presented the pen. Mr. Thorley, though taken entirely by surprise, made a suitable reply. The church, as well as the choir, loses, in Mr. Thorley, a valuable worker. On the evening of the 1st ult., at her residence, Mrs. Farrell gave a parlour social for the benefit of the church, which was well attended. A good programme of songs and recitations was rendered. This is the third yearly social given by Mrs. Farrell. The proceeds, we understand, are in the neighbourhood of \$15.

**ST. JOHN, N. B.**—At a meeting of the church and congregation, held recently, the trustees were authorized to have the interior of the main audience room repainted, and otherwise renovated, the necessary amount required for the purpose having been subscribed by the congregation. The work is now in progress. In consequence the services will be held in the vestry for two or three Sundays. In addition to which we are pleased to learn that, in all human probability, ere this reaches our readers, the esteemed pastor will have added to his many qualifications for the bishopric that of being "the husband of one wife." May the blessing of heaven rest upon him, and upon her who will hereafter share his responsibilities.

**TORONTO NORTHERN.**—This church has about completed arrangements by means of which its building debt will be wiped out in five years. Several large subscriptions are promised, and a 10 cent per week collection reaches those who are unable to contribute the larger sums. This movement, fully shared in by the older members, received a great impetus from the initiating move of the Young Men's Association. Allowance is being made for the inevitable shrinkage of subscriptions covering such an extension of time.

**WINNIPEG CENTRAL CHURCH.**—It is a long time since I ventured to write a line to THE CANADIAN INDEPENDENT. Letters that I have received from friends in the East give me to know that many down there are interested in the work here, and I therefore write a sort of wholesale letter to all inquiring friends. The old church died with the old year. I wept over its grave, for I did not know if there would ever be a resurrection. But, phoenix-like, a new church has risen from the ashes of the old. I resigned the pastorate in November, to take effect at the end of the year. I did not know what the future would reveal. I gave notice that, for a few Sundays at least, I would preach in the church; so for three Sundays I was preacher, landlord, trustee, treasurer, deacon and all. There was no Congregational Church in existence. Some Christian men and women who had been worshipping with us, but were not members, met together and resolved to organize a new church. On the even-



ing of January 19, twenty-five men and women entered into covenant as a church of Christ to be known as "The Central Congregational Church." A carefully prepared constitution, comprising doctrinal statement, rules, etc., was adopted. The Apostles' Creed was adopted as a confession of faith. Not one of these twenty-five covenanting members had been members of the First Church. They shortly after received fifteen more. Applications came in from all sides. At the communion last Sunday morning seventy new members were welcomed into fellowship. The membership at present is 110; of these, forty-five were members of the old church, the remaining sixty-five came in on profession of faith, except a few with letters. Many more from the old church will probably join shortly.

Our first communion last Sunday morning was a time to be long remembered by us. More communicants sat down to the table than at any communion I ever attended here. We all felt the gracious and gentle influences of the Holy Spirit in our midst. Rev. Professor Bryce, of Manitoba College, preached an appropriate sermon from "Let brotherly love continue." Of the seventy received into fellowship, some were young people from the Sunday school, who have recently entered the new life, others were young men and women in the prime of early manhood and womanhood, some of them had years ago been in communion with the churches in the East, but life in the West had alienated them from God, and they had lapsed into religious indifference. It was a good thing to see these wanderers restored to the fold. Very few of them had been Congregationalists. They represented every Church—Presbyterian, Methodist, Episcopalian, Baptist, Lutheran, and one had been nurtured in the Unitarian fold. But, as we believe, the love of God shed abroad in their hearts by the Holy Ghost fused all these various elements into one harmonious whole, even as at Pentecost men of all creeds, climes and colours were blended into one blessed fraternity by the same Spirit.

For many weeks past there has been a genuine work of grace quietly going on in our midst. The rise of spiritual life has been registered in the gradual increased attention and interest in the prayer meetings. Last Wednesday evening fully 125 were present. Hardly a week has passed since the beginning of the new year but some have come forward to report themselves on the Lord's side. After the sermon Sunday evening I received four such, and to-day three more. The harvest of my six years' sowing is beginning to ripen. Conversing with one recently received, I found she dated the beginning of her Christian life to a sermon that dear Brother Wetherald preached when he was here last fall. That was not the only soul that was quickened and refreshed by his short visit.

The new church has adopted the weekly offering system. Although only six weeks in existence, the treasurer reports having received pledges amounting to over \$3,000 for the year from about 130 subscribers. The open collection will bring in about \$2,500 more. A course of five sermons to young men, on "Men who have fallen," that I began on the last Sunday of January has drawn immense audiences every night. We have had an average of from 1,200 to 1,300 present every Sunday evening; the majority of these were young men. I am persuaded that many of our churches in the East might be overflowing full every Sunday evening if a special interest were taken by both pastor and people in the young men, who, in a multitude of cases, are now among the non-churchgoing masses. Young men are not specially depraved, and will heartily respond to any well-devised effort for their betterment. If their reason and intellect and conscience, as well as their affections, are appealed to, the appeal will not be in vain. If the manliness and nobleness, of Christ and the Christian life are presented to them in a wise, earnest manner, and in an unwhining tone, they may be won to the King. But I must not indulge in homiletics.

The church has given me an urgent and unanimous call to the pastorate. I had begun to think that I had served my time in the North-West, and might be permitted to return to the East or go to the South, but the present work seems to be duty, and last Sunday evening I gave them my acceptance. I will have to install myself.

My heart has been sad all day, for on the bulletin boards I find that one single line, "Beecher is dead." No man ever helped me to understand Christ and the Christian life as he did. In 1883 he visited this city, and worshipped in our church on the Sunday morning. The memory of those three days when I was privileged to be much with him and his dear wife will ever be a bright spot in my life. What a great, kind tender, loving heart he had; and what words of counsel and encouragement he gave me to persevere in my work here! A father could not have spoken more kindly to his son than he to me during those days. What a welcome must have been his in the land of light! After all, there is nothing worth living for but Christ and His cause. Our lives are worth only what they are worth to Him. Love to all.

Winnipeg, March 8, 1887.

J. B. SILCOX.

#### OBITUARY.

DEACON WILSON HALEY.

The Yarmouth, N. S., *Herald* contains the following announcement in the list of deaths: "At Chebogue Point, Feb. 21, Deacon Wilson Haley, aged fifty-eight years." By the death of Mr. Haley the church at Chebogue has lost a most earnest and hearty

worker, and the denomination a sincere friend. He was a man of considerable influence in the whole neighbourhood, and highly respected on account of his firm moral character, which was based on Christian principle. Unassuming and quiet in manner, his Christianity was generally expressed in deeds before his thoughts were known as to their direction in the way of benevolence. He was ever found at the post of duty in the church. In consequence of most of the male members of the church being engaged at sea, a great deal of the work devolved on him. This he bore, notwithstanding his own business, with commendable and patient assiduity. To Mr. Haley, indeed, the church may be said to be in a great measure indebted for its continued existence; for when it was rent and torn by division, years ago, and its property coveted and threatened, Mr. Haley with others stood firmly against its foes, and was rewarded with success. The pastor of the Chebogue Church has ever had a warm friend and ready worker in Deacon Haley, and did we not know that the great Head of the church has its affairs under His guidance, we should fear that the church at Chebogue would be materially weakened, and even paralyzed by its bereavement. Mr. Haley leaves a widow, an earnest church worker, and a grown up family. J. S.

#### EASTERN DISTRICT ASSOCIATION.

Various circumstances made it impossible to hold the meeting at the usual time in October. Arrangements were made at length to convene on February 14. It was determined to combine missionary meetings with the coming of the association to Middleville. On Monday, Feb. 14, in Lanark, the following brethren met, viz.: Revs. John Wood, D. MacCallum, A. L. MacFadyen, B. W. Day and E. C. W. McColl. A very well attended and interesting meeting was held at eight o'clock in the church, when the interests of the Home and Foreign Missions and of the College were pleaded by Bros. Wood, MacCallum and MacFadyen. Next morning the brethren drove to Middleville. A meeting was held at two o'clock in the house of Mr. A. R. McIntyre, when Rev. A. L. MacFadyen was elected chairman for the ensuing year, and Rev. E. C. W. MacColl, sec. -treas. Owing to the absence of several members of the association, no formal programme of proceedings was adhered to. During both days a most helpful and frank interchange of views and experiences took place on our work as ministers of Christ—how best to do it, and how to draw the membership of our churches into active efforts to win the careless to the service of the Lord's house, and to bring them to Christ, and train them to usefulness in His service. Difficulties, efforts, successes, hindrances in our various fields were freely spoken of, and many earnest petitions were addressed to the Lord of the

harvest that He would vouchsafe to ourselves and our people a deeper consecration, and greater zeal and success in pushing on the Lord's work. The matter of the proposed conference was discussed, but no resolution was passed on the subject. The missionary meetings in Hopetown and Middleville were well attended, and of a deeply earnest and impressive character.

On Tuesday afternoon a funeral service was held in the church, in connection with the death of a member of our congregation, Mr. John Angus, who was widely known and greatly esteemed. The church was filled, and all the brethren took part in the service. Most timely and helpful words were spoken by Messrs. MacCallum and Wood.

And thus a meeting of the association out of the usual routine was held, which was felt by the brethren to have been of a most stimulating and helpful nature. We adjourned to meet next October in Kingston, by invitation of the churches there.

E. C. W. MACCOLL, *Sec. -Treas*

### Official Notices.

#### CENTRAL ASSOCIATION.

This association will meet at Georgetown on the 7th day of April, 1887, at half-past two o'clock p.m., in the Congregational Church.

On Thursday afternoon, a paper will be read by Rev. Charles Duff, on the best policy to pursue, that of concentrating our missionary energies on hopeful centres, or diffusing them over a larger field, giving existence to a number of weak, struggling churches? We expect this subject to be thoroughly discussed. At eight o'clock p.m. we meet in the church for public worship. Rev. J. Unsworth (alter native, Rev. A. W. Richardson) will preach. Communion after.

On Friday morning, at half-past nine o'clock, association will meet. After devotional exercises, Rev. W. H. Warriner will read a paper, "The Lost Ten Tribes Theory." Rev. A. F. McGregor will introduce the following subject, "The Roots of Our Prayer Meeting Difficulties?"

At half-past two o'clock p.m., Friday, the association will discuss the question of Church Union, a resolution having been prepared on this subject by a committee appointed by the association at its last meeting. It is expected that all the delegates will come prepared to discuss this question, copies of the resolution having been sent to all the churches.

Rev. W. W. Smith will introduce the subject of revivals.

On Friday evening a social will be given by the ladies of the church. Revs. Gerrie, Black, Burton

and C. S. Pedley will entertain the audience. We hope that there will be a full attendance. Take up a collection. Come.

Will those who intend coming send word to the secretary.

J. W. PEDLEY, Secy.

Georgetown, March 15, 1887.

## Literary Notices.

**EVANGELIZATION.** Dr G. F. Pentecost's paper read before the late National Council of Congregational Churches. An earnest plea for evangelistic work on the part of churches, not spasmodic, but constant, faithful, a revival of the early church offices, in which that of the evangelist was distinctly recognized.

**THE WALDENSES.** Willard Tract Depository, Toronto. This is a translation, by Rev. Thomas Fenwick, of some ancient memorials of the Waldensian Church, giving an interesting account of the critical time in 1086. A handy, instructive manual. 25 cents. Paper cover.

### HOW TO ATTRACT A CONGREGATION.

A tremendous noise is one way of attracting a congregation, but whether or not it is one which Jesus and His apostles would have followed I leave to be decided by those best able to judge. The other day we read in an official report "Brass band better than ever: thirteen blowing salvation through their instruments." If this be so, let them blow till all is blue, it is not for us to fail at sounding brass if it has indeed become a channel of salvation. Blow by all means. If any of you judge that this is your high calling, pursue it ardently, and if outraged humanity should pelt you with mud and rotten eggs, do not reckon that a strange thing has happened unto you. If you should also create about twice as much blasphemy as religious feeling, do not be surprised, if your course of action should bring ridicule on all religion, and educate the mob in the art of rioting, which they may use by and by with unexpected results, do not marvel. If you conceive this to be your line of usefulness, listen to no advice, reckon all who differ from you as your enemies; become martyrs, and go forward like good soldiers, so long as leather and brass hold out. Only be prepared for contingencies. Suppose the big drum and tambourine should cease to charm, what next? What else is to be done? Will you stand on your head? Hornpipes have been tried; will you try the tight-rope? I cannot suggest to you a novelty—since we have already heard of Brummagem bruisers, devil-dodgers, converted clog-dancers, etc. No, I cannot continue the list, for it must include several profane titles if it become at all complete; and, above all, and worst of all, it must needs contain those blasphemous insults to the eternal and incommunicable

name which arise out of the desecration of the word "Hallelujah." It only occurs to me to suggest the question, "Might it not be possible to be a little less vulgar, and so to create variety without extreme exertion?" It might be a novelty to some people to conduct a meeting in which there should be no slang—let it be attempted. *Rev. C. H. Spurgeon.*

OHIO has so changed her school law as to abolish exclusively coloured schools. Hereafter coloured and white children will be educated in the same public schools, without any discrimination between them. This is as it should be.

FOR the last few days there has been a respite in the matter of warlike rumours. Now that Prince Bismarck has got matters his own way in the Reichstag the talk is all of a pacific description. Emperor William has been assuring De Lesseps that war is abhorrent to his feelings. Even the French are by no means so bellicose as they were a few days ago, and the Czar, since the attempt on his life, is said now to entertain a horror of war. Diplomacy is as busy as ever weaving its web, armaments have assumed a more gigantic scale, and there is no word of their reduction; transport arrangements are being made. Words may or may not indicate peace or war, but deeds are more significant. Peace is desirable, but it is not yet assured.

DR. WILLIAM M. TAYLOR has now been sixteen years pastor of the Broadway Tabernacle, New York. He was immediately adopted with great enthusiasm as an American, and the New York *Independent* remarks, he has honoured the adoption by work which has influenced and helped every Church in the land. In his anniversary sermon last Sabbath, Dr. Taylor mentioned that the total amount contributed to charities in his Church during these sixteen years had not been less than \$425,000. Dr. Taylor seems to take a perfect delight in urging his people to give to benevolent objects. He does not spare them in the least, and they enjoy it. And he has not made it an excuse that there has been on this Church a debt of \$35,000, which was easily enough carried. But, last Sabbath, he asked his people to extinguish the debt, and cards for the purpose of subscription were distributed in the seats. More than the amount necessary was immediately subscribed.

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

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The Rev. John Burton, B.D., of the Northern Congregational Church, Toronto, last week delivered a very interesting lecture under the auspices of the Young People's Association connected with his congregation. The subject on which he spoke was, "The French and Catholicism in Canada." The lecture was characterized by fairness and liberality of tone throughout. Between Mr. Burton and the ignorant fanatic there is a wide gulf. Roman Catholicism as a religion was not assailed, but Ultramontaniam as a political system, the lecturer showed, was what was to be guarded against. He confined himself to the statement of the problem, but hesitated to offer a solution. When an important question is discussed with the ability and fairness shown by Mr. Burton, and with no party party end to serve, the cause of truth gains.—*Canada Presbyterian.*

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