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"One is Your Master, even Christ, and all Ye are Brethren." Jan 86

THE  
CANADIAN  
INDEPENDENT.

Freeland Wm  
71 Day

THE THIRTY-THIRD YEAR OF PUBLICATION.

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JANUARY, 1888.

CONTENTS.

	Page		Page
Editorial Jottings.....	1	News of the Churches.....	16
The Great Change.....	4	Ottawa Branch of the C. C. W. B. M.....	19
Canon Wilberforce—A Biographical Notice.....	5	Woman's Board.....	20
Toronto Branch of the C. C. W. B. M.....	5	West Central African Mission.....	21
Sin and Salvation.....	6	Letter from the African Mission.....	22
Reviews.....	8	Dr. Storrs on Skeptical Thought.....	24
Poetry—The New Year.....	12	An All-day Prayer-meeting.....	24
An Hour with Epictetus.....	12	Afflictive Compensations.....	25
Be Careful of the Pastor.....	13	The Saloon and the Supreme Court.....	26
Baptizing a Princess.....	13	Spurgeon on Revivals.....	26
An American Opinion.....	13	Obituary.....	27
All to Work!.....	14	Literary Notices.....	27
Official Notices.....	14	For the Young.....	27

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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, JANUARY 1, 1888

[No. 1.

## Editorial Jottings.

A HAPPY NEW YEAR! And it will only be happy, as it is spent with God, and in God's work. Is this year to be better than the last? More consecration? More self-renouncing, and more Christ-attaining?

WE want very much the *Independent* to promote two things this year; will our readers all try to promote them in their churches?—To save souls; and as soon as they are saved, to get them *right to work* in Christ's service!

THE biggest work a church has on hand, is the evangelization of its own neighborhood. Has each Deacon got his own district to visit and superintend? And has he asked *you* yet to come and help him? If not, will you or he send us word before our next number, Why?

DR. JOSEPH PARKER sailed in the *Etruria* for home, Dec. 10. The great city of London is fortunate in having, at the heart and centre of it, the gospel ministry of a man so gifted and on the whole so devoted to his work.

WE hope and pray that the Municipal Elections of to-day, in City, Town, Village and Township, may result in the return, everywhere, of God-fearing men, who will work for sobriety, Sabbath-keeping, good order and peace! It will be so, if the PEOPLE will it!

A GOOD basis of union is to *work* together. Dr. MacPherson said, when he went to Chicago, he wondered at the friendliness of the denominations with one another, and asked a Baptist pastor the reason of it. "Oh," said he, "we are so busy fighting the Devil, we haven't time to fight one another."

WE direct attention to two Book Reviews. They both touch on Mission work. one among the lapsed classes at home, the other among the same classes in a foreign country; while the story of "Hermannsburg and its Mission," shows what may be done by a single Christian community, where the Spirit of Christ is alone consulted.

WHEN the whole Church are at work, the world begins to ask, "What are we going to do about it?" And somebody, thinking it is time he repented, gives himself to God; and before we are aware, there is a great Revival going on. Converts coming in at such a time, are generally *set to work*. How is it at other times? or why should there be any "other times?"

"THE News of the Churches" has always been a strong (and a welcome) feature of the *Independent*. As may easily be understood, it is difficult to divert the stream in the way of the new Editor all at once; and the items are fewer this issue than they will be in the future. We want to hear from every Church, and every Minister—if it were only on a post-card; that is exceedingly good sometimes—every month!

How time passes! It scarcely seems six years since Mr. Burton accepted the Editorship of the *Independent*! And yet we print this month a soberly-worded and well-deserved Resolution of the Publishing Company, on his withdrawal after his six years' work. And now it is in order for his readers to give *their* thanks! More especially, as his salary has, for most if not all of that period, been of that easily-circulated, but somewhat intangible currency!

MANY of Mr. Marling's old friends, in Toronto, and everywhere else, will be glad to see his picture at the front of this number. A local political orator in Galt, whom we knew in our boyhood, said once, in the fervor of his declamation, that "he was a native Canadian; though born in Ireland." So we may say, Mr. Marling is a native Canadian, though born in England; and we are glad to have him back again in the Dominion, after his several years' sojourn in the States.

MR. MOODY closed his three weeks' series of meetings at Pittsburg, Sunday evening, Dec. 11. The meetings on that day were attended by from twelve to fifteen thousand people, and it is believed that the result of the work will be a large number of accessions to the churches. After the holidays Mr. Moody will spend a month in Louisville, where a tabernacle seating 5000 people is being built for his use. After leaving Louisville, Mr. Moody will spend the rest of the winter and early spring on the Pacific coast—*Advance*.

ARRANGEMENTS are now making for a General Missionary Conference to be held in London from the 10th to the 20th of June next. It will then be ten years since the Mildmay Conference met, and the progress in missionary work within this decade has been such that another conference seems eminently desirable. Forty-eight British societies engaged in foreign missions have joined in the movement, leaving only the Society for the Propagation of Christian Knowledge and the Society for the Propagation of the Gospel unrepresented. The American societies will doubtless be represented; and we hope our various Canadian Missionary Societies may also take part. Keep the thing moving. Light always comes out of such gatherings.

ONCE upon a time—on a busy Saturday—we received a telegram from Toronto, "Can you preach for us to-morrow, if we send substitute?" We answered the *statutory* ten words in the affirmative. A very young brother, who is now making a good name for himself in the ministry, preached with considerable power, and great acceptance. We wondered why he did not preach at home; but a little reflection made it clear. A beginner *will do better outside, than at home!* And here lies a hint for the churches. Send out

your young men (and "two and two" is best) and let them hold meetings on the Sabbath! And when they rehearse to you, at your Wednesday evening meeting, what the Lord had been doing by them, you will rejoice together. Try it!

MR. MACDONNELL has made another small sensation. Ministers in Toronto are exempt from paying taxes up to a thousand dollars of their income, and Mr. M., with his brother Protestant ministers, has duly paid his rate; but it appears that the Roman Catholic clergy, from the Bishop downward, have never paid a cent, affirming that they have not the income; they say that the regular priests, not having families, do not require and do not get large pay, and that the Bishop with his suite of priests are catered for in all their wants by a Chancellor, and they have no salary to require them to pay taxes. Of course this is a subterfuge, technically true, perhaps, but morally false, and Mr. M. has taken the position that he will not pay taxes if the Roman Catholic Bishop and priests are not compelled to do so; if he protests, as no doubt he will, notwithstanding the "do be a good boy and don't make a noise" of the *Globe*, Toronto will have a lively incident when the next taxes are payable.

"WHERE is Mr. M.?" "He has gone to the village. He'll be back soon. To-morrow is one of the boys' birthdays. I have pledged two of them on their birthdays, never to drink, never to swear, and never to keep bad company; and have given each of them a *gold dollar*, to keep as long as they live, in memory of their promise and of their mother. And Mr. M. said he would try and get me a gold dollar in the village to-day. I am anxious to get it; for I'll never see all the birthdays another year!" And she looked more like heaven than earth, as she said it! far gone with wasting disease. And we took a *gold dollar* off our watch-guard—she hadn't seen it, but it was there; hadn't it been given to us (for it was given!) for just some such purpose? "Here, take this! he won't be apt to get one; they are scarce now."

And the mother went to her heavenly rest, in a few months. And the "boys" are all now, after a lapse of some ten years, well-principled Christian men; two of them in the little church that was their mother's; the other two in an honorable profession.

THE Report of the "C. C. W. B. M.," (which is Canada Congregational Woman's Board of Missions *spelt short*), sets some of us thinking. They have done a good deal for the Indian Church near Saugeen, and would do a good deal for other places, *if they had information about them!* Now whose "business" is that? Why, everybody's! Don't let that be said any more! Our pages are open for just such things. But oh, Ladies! if you only knew it—one visit of a half a dozen of you to some of the weak churches round, would do them infinitely more good than any "box" you could send!

IN the *Advance* (Chicago), we find an account of a great Revival at Sedalia, Missouri; and among other things it says:—"Scores of little children have named the name of the Great Redeemer with reverent and intelligent faith. The converts were largely the young; and among the young people of our churches, too, were found our best workers, who, with prayer and the Word of God, went from house to house store to store, office to office, and in little prayer-meetings, with heart-to-heart and hand-to-hand work, they gathered in the unsaved."

Why, that is just the way they did at Jerusalem, and elsewhere, when the Gospel was first preached! The fact is, we have got to go back to first principles, and first methods. It is a hard-to-hand battle all through. Friend, what are *you* doing?

CONTRARY to general expectation, the Rev. Chas. A. Berry has declined the call to be the successor of Henry Ward Beecher, at Plymouth Church, Brooklyn. This, at any rate, is one exception to the common sneer, that ministers generally feel that the call to a larger salary and a more marked position is Divine! We say "one exception," we believe that there are many, that in every denomination men are to be found laboring on, with small incomes and limited spheres, to whom more than one opportunity has been afforded of more money and higher position; all honor to them. In this case the attractions were especially strong, and Mr. Berry might have consented without a suggestion of improper motive; but the work he has in hand among the working men of a place like Wolverhampton, the influence he has obtained there, and the strong attachment of his people, have been the higher motives that have kept him at his post.

WE used the words "limited spheres," in the paragraph above, and we have been asking ourselves "What is a limited sphere?" No one can tell. As a matter of fact, what appears to be so, may be vastly otherwise. Here is a little country church with less than a hundred hearers regularly gathering together; a little sphere that. "No material to work upon," says the Pastor, with a shake of the head; yet his teachings there lead one to Christ, who, fired with a holy zeal, goes to heathen lands to tell the story of the Cross, and the charm of that story draws multitudes to the Saviour; idols are cast away, all the forms of savagery die out, the Bible becomes the rule of life, and a nation is born as it were in a day. Did not that country pastor have a share in that sphere? So a teacher sits in front of a class of boys, Sunday after Sunday; how small a work, he may think. Is it? There is one boy who does not forget the words that fall from his teacher's lips; he passes into the world of business, and is perhaps forgotten, but presently the seed springs up and the boy is a preacher, or an evangelist—and is winning multitudes to Christ. No; the work of winning one soul is a sphere that an angel might envy. Fill your place well, my friend, and your influence may be wide and eternal.

REJOICE! Even the Jews are beginning to speak tenderly about Jesus! Read the following from the *Hebrew Journal*, which we find reproduced in the *N. Y. Independent*:—"Finding then corruption and decay spreading in the whole Gentile world like a canker, not a sound moral sense left except in little Judea, and that smothered under a fearful egotism, the Master preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance, with love for neighbors, were to be the means of securing everlasting life, not birth, not wealth, nor worldly wisdom; promulgating among all men—the poor slave or the proud philosopher—lofty moral aims, attacking vice and superstition, offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross.

"The Jews of that time, full of the conceit of their own goodness, and contempt for the Gentiles' wickedness, expecting, too, a warrior Saviour, rejected him; but what if he came

now? when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility and elevation of his teachings."

THE Rev. D. J. Macdonnell, of Toronto, has certainly the courage of his convictions and does not hesitate to speak what he thinks. That what he thinks and speaks is sometimes rash and unwise, is well known to the religious world in the city where he preaches; and he has not perhaps, at any time in his ministry, preached a more rash and unwise sermon than his late one on temperance, the gist of which was a contention for freedom to—drink! A more dangerous utterance to give to a congregation such as his, it is almost impossible to conceive. Church people don't want telling to-day that they may drink, but they do want telling that there is a higher and nobler duty, nay, privilege, to set an example of self-denial for the sake of others. The preacher who uses the authority of his sacred calling to tell men that their influence upon others is to be subordinated to their own taste and gratification, assumes a tremendous responsibility. Well for him if he is never called to stand by a drunkard's grave and learn that it was his teaching that turned the current of that life to its miserable end. As may be supposed, several ministers—Methodist and Presbyterian—have replied to Mr. Macdonnell, as also Mr. Burton, of the Northern Congregational; his utterance was the most convincing perhaps of all. It was logical, calm and free from clap-trap.

A WORD for the County of Halton; which is to be the advanced battle-field of Temperance for the third time. The Rev. P. G. Robertson, late the pastor of the Baptist Church in Aurora, tells this story:—Some three years ago, when the great Liquor-Deputation went down to Ottawa, headed by William Kyle, the Wholesale Liquor-dealer in Toronto—and were now returning, Mr. Robertson happened to be in a car where were several of the "Delegates." Three of them were opposite to him, on seats facing each other. They talked very loudly—they "were going to kick the *Scott Act* higher than the moon!" they were going to do a great many things: "The Government were going to repeal the *Scott Act*!" and so forth.

An old man sat behind them; and frequently put his hand up to his ear, to catch their

words. After a while he came forward, and addressed them. "Gentlemen," said he, "I heard you speaking of the County of Halton. Gentlemen, I live in the County of Halton: and when the vote was taken for the *Scott Act*, I went up to the poll and voted *against* it; and my three sons followed me, and they all voted against it! Gentlemen, when the vote on the *Repeal* was taken, a few months ago, I went up to the poll, and voted *against the Repeal*! And two of my sons followed me; and they voted against the *Repeal*. Gentlemen, you'll wonder why my other son didn't vote? Gentlemen, he *couldn't*! He was dead! *He was in a drunkard's grave!*"

"Gentlemen!" concluded the old man, with the tears now coursing fast down his cheeks, "When one of you has a son in a drunkard's grave, you'll think and speak of the *Scott Act* with more respect!" And then he went quietly back to his seat. The "Delegates" said nothing then, and not much afterward.

We met Mr. Robertson in the cars, near Toronto, a few months ago (he is now settled in Michigan), and asked him the old man's name. Said he, "I don't know; and I have regretted ever since, that I did not find it out. He seemed to be a farmer."

Having committed themselves to the side of liquor, the family would be drawn further than they at first, perhaps, intended; and we can imagine the eldest son going down with headlong pace! When too late, the old man would say, "Now, boys! let us have done with this liquor!" But it was too late to save the one already sacrificed on that foul altar!

## THE GREAT CHANGE.

What is it? Evidently, when a man gives himself up to God, and, renouncing self, begins to follow Christ. The change is so great that Christ describes it as being "*born again.*" And can a man know it? Why not? No change of sentiment, or opinion, much less of principle, on any other subject, but is distinctly and instantly recognized by us. How then can this most important of all changes occur unnoticed?

There is no better single test of a man's spiritual condition, than to ask him if he is *born again?* and note his answer. If he is displeased, and tells you, "It is none of your business!" or, "That is a question between him



and his God!" pray for that man! Don't answer him sharply, for that would defeat your purpose; but calmly give him a little of your own experience—praying in your heart all the time, that the Spirit might teach him the lesson you wish your words to convey.

"And can others know it?" Well, if there's a change, they'll surely know it! We are very quick to notice changes in our friends; especially if it is the change of less liking for ourselves! So sensitive on such a point, that we sometimes run ahead of the truth. Yes; if the man has become a child of God, he *cannot* altogether hide it from us! There's a dulcet sweetness about the language of Canaan, that "bewrays" the speaker. Nothing is a surer test of "others knowing it," than the fact, that no sooner does the man make the least slip, than "Religion" gets all the blame of it!

Now don't begin to say, "Your sickness has done you some good," or "You have got rather more serious of late," or "You have become a professor of Religion," but come right to the point, and say, "I am converted; I have given myself away to Christ, I have become a new creature. If your friend is himself yet outside the "Wicket Gate," he will very likely ask you how you got in? and if you left it unlatched, for him to follow!

You had tried to save yourself; you watched, and strove, and failed, and strove again. And then in despair, you went to Christ, and told him you "couldn't do it!" and just left yourself in his hands, made HIM responsible for your salvation, and at once began to breathe freer! "Is it possible," you say, "that he has received me? that my name is down in the list of his disciples?" Yes, possible enough! He has been in the habit of receiving sinners all along; and you are merely, at this moment, the *last* one!

Seize the gift! And then *use* it!

#### CANON WILBERFORCE—A BIOGRAPHICAL NOTICE.

The Rev. Albert Basil Orme Wilberforce, M.A., rector of the St. Mary's, Southampton, and Hon. Canon, of Winchester, is the fourth surviving son of the late eminent prelate, Samuel, successively Bishop of Oxford and Winchester, and grandson of the distinguished philanthropist, William Wilberforce, M.P., author of "A Practical View of Christianity." Three generations of gifted and eloquent men is so great a rarity as to be worthy of record. Canon Wilberforce as an orator is per-

haps best known as the "Apostle of Temperance." He has recently written a book on "The Trinity of Evil," which we can heartily recommend to the clergy. The following, from its pages, will speak for itself;

"'The twelfth an amethyst' (Rev. xxi. 20). An amethyst! And why an *amethyst*? Put aside for a moment the unbroken chain of legend which has clusted around the amethyst, and which corroborates the application I would make; treat it from the matter-of-fact, scholarly point of view; put imagination on one side, and translate the word *amethyst* literally. It can bear but one interpretation—a combination of two familiar Greek work; a, not, and *methustos*, a user of strong drink. Its literal, common-sense translation is, 'ABSTINENCE FROM STRONG DRINK.' 'The twelfth an amethyst.' The twelfth regenerating principle upon which, as upon a foundation-stone, the New Jerusalem alone can stand, 'Abstinence from strong drink!' What a marvelous prophecy have we here! Uttered twelve hundred years before the pernicious art of distillation was invented, it points distinctly to the peculiar and special peril of these latter days, and its remedy. How clearly and manifestly *true*, if in the New Jerusalem there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, how manifest to the meanest comprehension, that one of its foundation-stones *must* be the victory over that ever-wasting destruction, which, accompanied by the sigh of hopelessness and the groan or pain, is brutalizing, ruining, pauperizing, and maddening thousands for whom Christ died, and for whom Christ's followers are in a large measure responsible!"—*Pulpit of To-Day*.

#### TORONTO BRANCH OF THE C.C.W.B.M.

This branch of the C.C.W.B.M. was organized on the afternoon of October 26th in the Northern Congregational School-room. Mrs. Burton was asked to preside. After devotional exercises the Secretary explained the special business of the meeting to be the organization of the Branch. The following officers were then elected:—President, Mrs. Enoch Barker; Vice-President, Mrs. John Burton; Treasurer, Mrs. Geo. Robertson; Secretary, (by appointment of General Committee) Mrs. A. F. McGregor. The constitution for Branches was considered seriatim and adopted as a whole. Reports from several of the churches were read. The Branch requested the officers to arrange as to date and place of the regular meetings. The President-elect then took the chair. In response to

an invitation, the ministers and delegates of the Central Association adjourned for an hour to meet with the Branch; and Rev. Mr. Bolton of Wiar-ton, gave an interesting account of the Indian Mission work at French Bay. Rev. James Pedley conveyed the greetings of the Association. The following resolution was then submitted to the Branch, and carried unanimously:—

*Resolved*,—"That we, the members of the Toronto Branch of the C.C.W.B.M., desire to express our regret at the removal of Mrs. Gerrie from our Association, but rejoice that while it is our loss, it is also our privilege, at this first meeting, to send a representative to the North-west, which we look upon as a great field for home mission work. We assure her of our deep interest in her welfare; and earnestly pray that God may be her help and stay, and preserve her going out and coming in, and that she may be abundantly blessed in her work for the Master."

In accordance with the decision of the officers, that the Branch should meet quarterly on the last Tuesday in the months of November, February, May and August, a meeting was held on Tuesday, November 29th, at 3 p.m. in the Spadina Avenue Congregational Church. The first half-hour was spent in devotional exercises. A valuable contribution to the meeting was a paper prepared by Miss M. McKay, giving a sketch of the life and work of Mrs. T. C. Doremus, one of the founders of the Woman's Union Missionary Society of America. Mrs. Toller, Assistant Superintendent of Missionary Literature being present, kindly submitted a number of samples.

A Woman's Missionary Society has been formed at Mount Zion Church, so that there are now six Woman's Societies and four Mission Bands. Altogether the interest in the work is manifestly growing. Reports from the auxiliaries are as follows:

*Union Church W. M. S.*—Reorganized October 1st. Meetings third Friday of each month. Present membership 24. A box of clothing, books, etc., was sent in charge of Bro. A. W. Gerrie to the North-west Indians. Contributions, \$10 towards Miss Lyman's salary; \$10 to the general fund. A Mission Band has been formed recently.

*Northern Church Young Ladies M. B.*—Organized Oct. 9th, with nine members; present membership 26. Annual fee, 25 cents; weekly offering, 2 cents. Meetings every Friday at the residence of the President, Mrs. Burton. A friend

gave the Band four dozen dolls which were dressed for the Christmas tree at French Bay, (Indian Church). Contributions \$11.20.

*Spadina Avenue Church W. M. S.*—Meeting 1st Thursday of the month. Resumed in October. Collection at every meeting. Annual fee 25 cents. Membership 13.

Mission Band meetings fortnightly on Saturday. Every family has a mission-box. Several classes in Sabbath School have also applied for, and received them. Contributions in full sent in at close of the year.

*Mount Zion* has just organized a W. M. Society.

*Georgetown W. M. S.*—Meeting every Thursday. Fee, 3 cents weekly; apportioned to Foreign and Home Missions, and village work.

*Humber Summit W. M. S.*—Membership 7. Contributions to be sent in at the end of the year.

*Pine Grove W. M. S.* and Mission Band not fully organized. The former take up a collection for missions monthly, at the meeting of the Ladies' Aid Society. The latter made up garments for the Sick Children's Hospital, Toronto; and this fall prepared a box of clothing, etc., for the Indians at French Bay. The Pine Grove friends are much discouraged by the removal to the North-west of their pastor, Rev. A. W. Gerrie and his wife.

E. A. MCGREGOR,  
*Secretary.*

It may appear by the above record of contributions that the French Bay Mission overshadows other needy fields, but the explanation simply is that as yet it is the only place concerning which the friends have definite information. As knowledge is gained the scope of our work will widen accordingly.

E. A. MCG.

## SIN AND SALVATION.

The salvation of the Gospel is a great salvation; because great sinners are the subjects of it—a great price has been paid for it—and great power is put forth in effecting it, when the conditions of receiving this power are complied with, namely, "repentance toward God and faith toward our Lord Jesus Christ:" and even the disposition to exercise this repentance and faith is God's most gracious gift, in the convicting power of the Holy Spirit.

The salvation is from *sin*; and from the consequences of sin, so far as it is possible to be saved

from those consequences. All sin results in more or less injury to those who commit it. This injury comes first as a natural consequence, just as bodily injury would naturally come to a man if he shot himself, or was shot by another. He might be fatally injured; nothing but a miracle could save him from dying, or restore him to life afterward, and such a miracle God would not now deem it wise to work.

So sin may be committed to such an extent that not only spiritual disease but spiritual death also shall be the natural and certain consequence—such a death that those who are the subjects of it become “past feeling,” so expressed by the Apostle in Eph. IV. : 18.

And then it would seem that God cannot wisely interpose to restore them to spiritual life, any more than He can interpose to restore a dead man to bodily life; and if He did He would have to put forth greater power on behalf of the dead soul than he would on behalf of the dead body. And yet God does work miracles of grace to save sinners from falling into this spiritual death; like as if He had miraculously interposed to save Garfield from dying, as the natural consequence of being shot by the assassin Guiteau.

Poor Garfield, however, had no such revelation from the Lord. He was not told to look to Jesus to save him from bodily death as the result of being shot, even by an enemy. Nor in these days do we expect the Lord to interpose in that way in any case. For special reasons He sometimes did work miracles on behalf of the bodies of men in the days of Judaism and in the early days of Christianity, but there is not the same need for such miracles now.

In the Gospel, however, are not poor sinners, great sinners—men far gone in spiritual disease—told to repent and look to Jesus as the physician of the soul, able and willing to heal and save all who are willing to be healed and saved by Him? And that, even though they are in such a condition of spiritual disease that that itself is sometimes called “death” (because, apart from divine influence, sinners will have no more desires towards God and spiritual things than if they were dead); and so they are described as dead, even before they become “past feeling,” in spite of such divine influence. But they are not so dead as not to be

responsible before God for their indifference. Indeed they *never* become so dead as that, for even when they become “past feeling” still they are described as “giving themselves over unto licentiousness, to work all uncleanness with greediness.”

But before they go so far, it is possible that under the gracious quickening of the Holy Spirit they may be brought to have, at least, *some* desire for spiritual life and health; and perhaps be led—as many are—to accept God’s salvation, and so experience Christ’s saving power. At the same time there are many who are only “almost persuaded;” or, like Felix, say, “Go thy way for this time; when I have a more convenient season I will call for thee.”

Until by the gracious *convicting* power of the Holy Spirit sinners are brought to realize their true condition and earnestly desire spiritual life, they are in a worse condition, spiritually, than the Israelites were in bodily, when they were bitten by the fiery serpents in the wilderness. That was sure death, certain and sudden, so far as anything they could themselves do. Still they were not indifferent about it. They were all most anxious to *live* and all did live who (while yet in a sick and dying condition) accepted the way of life, made known to them by the Lord through Moses. God wrought a miracle of bodily healing in their case, so that they were saved from the natural consequences of the bite of the fiery serpents; and, no doubt, he did it in connection with the act of faith on their part, as something which might be used as an illustration of the way we are to receive the miraculous regenerating power of the Holy Ghost in connection with looking unto Jesus. Hence, the words of Jesus to Nicodemus, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have everlasting life.”

But observe that in thus being saved through faith in Jesus, we are saved not only from further spiritual disease, and consequent death, or the callous hardening of our souls in sin, but also from that which is spoken of (in Revelation) as the “Second Death;” which death may be called the *judicial consequence* of sin, and that because it is to come upon the finally impenitent and unbelieving.

A man’s becoming a drunkard is the *natural*

consequence of his sin in drinking to excess. His being shut out of the kingdom of heaven is the *judicial consequence*; for we read that "No drunkard shall inherit the kingdom of heaven." Some men's sins are a crime against human law, and then they have to suffer judiciously at the hands of men, in being punished. As sin against God is a greater crime than transgression of human law, therefore it calls for greater punishment; so that not only drunkards and murderers, but all sinners, continuing impenitent and unbelieving, must be shut out of the kingdom of heaven. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." But the judicial consequence of sin will be more than exclusion from heaven. Think of what is written of the curse and condemnation men are under on account of sin; and how they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." "Shall go out into everlasting punishment prepared for the devil and his angels." "All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death." "The wicked shall be turned into hell, with all the nations that forget God." "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." This is the judicial consequence of sin, and most terrible it is, but no worse than will be deserved. And yet because God has no pleasure in the death of the wicked, therefore in His great love and grace He has provided a way in the atoning death of Jesus Christ, whereby, through faith in Him, we may now be saved from this judicial consequence, and still no interest of justice be sacrificed in the government of God. He can be "just, and the justifier of him which believeth in Jesus."

But here I would remark that while God thus saves us from present and everlasting death, he may, nevertheless, leave us to suffer in this life, first, *some* of the natural consequences of sin; as, for example, a drunken man might be out of doors on a cold night, and get his feet so frozen as to require to have them amputated in order to save his life. God will never restore his feet, even if He should save him from his sins. And then for the

good of others, and to the end that they may see that sin cannot be committed with impunity, even if it be afterward forgiven, God may cause even a forgiven sinner to suffer *judicially* in this life in consequence of his past sins. See a striking example of this in the case of David and his child.

He did this, however, under the old dispensation, more than He does it now; there is not so much need of it now, since Christ has died, the just for the unjust: and we receive the forgiveness of sins only on account of His having died on our behalf.

For that reason there is no judicial consequence as respects the *soul* of the penitent believer either in this world or the next; (See Rom. VIII. : 1-4). And he will as certainly be saved, as by a miracle of grace, from the *natural* consequence of his sins, so far as continued spiritual disease and consequent spiritual death are concerned. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

Reader! "dost thou believe on the Son of God?" Do not forget that it is written: "He that believeth not the Son shall not see life, but the wrath of God abideth on him." It is also written: "How shall we escape if we neglect so great salvation?"

JOSEPH BARKER.

Sheffield, N.B.

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## Reviews.

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### THE "MAN OF MACEDONIA," AND HIS ANSWER.

In Paul's visions, (what dreams that man must have had!) a man of Macedonia prayed him "Come over and help us!" Were there many who thus yearned for this help! yes, doubtless some; but more whose yearnings could only be interpreted by inarticulate groanings of soul. "Have you anyone to speak for you?" was said to an Irishman, in times of famine. "Sure," said he, as he stretched out his arm, to the fluttering of all his rags, "Isn't every one of me rags, and me hungry face pleading for me?" So it was in Macedonia then, as it is in France to-day, the pleading is chiefly through the needs of men. Paul found stripes and injustice at Philippi; and

McAll finds Testaments burned in Paris ; yet both these men were sent of the Master to their fields ; and each by much the same instrumentality.

August the eighteenth, 1871, Mr. Robert W. McAll, a Scotch Congregational minister, who had been a pastor in England for some years, was standing with his wife, giving away some French tracts in Belleville, the workmen's quarter of Paris, when a man he knew not, and of whom he never heard afterwards, stepped up to him, and spoke in very good English, what the Macedonian said to Paul in provincial Greek. "Sir," said this Frenchman, "are you not a Christian minister? To a man, *we have done* with an imposed religion, a religion of superstition and oppression! But if any one would come to teach us religion of another kind—a religion of freedom and earnestness—*many of us are ready to listen!*" And so Mr. McAll, now getting old, tall and spare, with much of Thomas Guthrie in his general look, (and still more in his ways of working) is in France, toiling at the foundations of what will be, sometime, a noble structure to God's praise!

Hodder and Stoughton, London, have just got out a volume, giving details of the work to the end of last year: "A cry from the Land of Calvin and Voltaire." We did not buy it, but we presume the price to be about 2s. 6d. It would be a good book to be in every one of our families and S. S. libraries.

"Wife," said a French business employee, after he had dropped in accidentally at one of the McAll meetings, "I have found out a new religion! Such a religion as I had no idea existed. You must come also and learn all about it." The man and his family all came into the movement, and he died a year after in the triumph of faith. Mr. McAll settled down and lived seven years in Belleville. He began and has continued, on an undenominational basis. In 1885 there were 12,357 meetings for adults; with an aggregate attendance of 800,000. Of all religious meetings, 16,048 with very nearly a million of aggregate attendance; and 400,000 tracts, Gospels, etc., circulated. A convenient hall is found: it is seated and lighted, and the plain striking truths of the Gospel are urged in a popular and friendly way upon the people. And this is in hundreds of instances and in many places. A lady is in charge

of the door, and gives hymn-books for use to those who will take them for the time. This explains what a wondering guest said when he had been at one of these meetings. He had offered to pay for the use of the chair he sat on, the use of the hymn-book, and the tract he had received at the close. But no—"nothing!" Gasping, he goes out, and unburdens himself to the man at the door. "Well, see that! and that! and that! and the chair, and the hymn-book, and the discourse, and the lady,—all for *nothing!*" It is I who *am happy!*" And then they have mother's meetings, and house-to-house visitation—a thing the French had never experienced before. Mrs. Dodds, (daughter of Rev. Horatius Bonar, whose husband fell at his post helping McAll), says:

"People are touched and astonished when you seek them out. No one ever did so before, they say. And then they are so delightfully *naive* in their ignorance. They don't in the least know how you expect them to talk, and therefore you get their real thoughts. The oddest sayings come out without their knowing that they are saying anything strange. Their ignorance is saddening, but it gives you this advantage: that you know how to reply. 'No, I have never sinned,' said a woman indignantly. 'To be sure,' she added, 'I have sometimes said my fish was fresh when it wasn't, but then God knew that it was for my interest, and he will not blame me.' 'I have never done anything to merit so much suffering,' is one of the commonest sayings. 'I try to do all the good I can. I hope in that way to atone for some faults I have committed,' said one. 'Don't tell me that my sufferings are not meritorious,' cried a much-trying woman; 'you take away the only consolation I have under them.' Being told of the merits of the Saviour, she replied thoughtfully, 'yes, but it is possible to count too much on the merits of Jesus Christ.' Such are these people's real unvarnished thoughts about sin and salvation."

With a little story of a small boy, showing how superstition takes hold of the marvellous and the realistic in a child's nature, and how heavenly truth might be thus introduced instead of it, we shall close: merely saying that if any reader would render help to so worthy a work, perhaps the most convenient way would be to send to Mrs. J. W. Longacre, *Foreign Secretary*, or to Miss Frances Lea, *Treasurer*, of the Am. McAll Assoc., 1622 Locust St., Philadelphia.

At one of the children's meetings, the teacher had been explaining prayer, and recommending to the children to ask for spiritual blessings; making

the instruction as simple and child-like as possible. One boy asserted by holding up his hand, that he had already thus prayed; and when pressed kindly to give his prayer, he gave (in French) this, which he had added to his "Notre Pere," or "Our Father :"

"As the Holy Virgin was walking through the fields, on her way she met St. John. 'St. John, whence came you?' 'I have just been saying my prayers.' 'Have you seen my Child Jesus?' 'Yes, dear Lady, I saw Him on the Cross, with nails in His hands, His side pierced, and on His head a crown of white thorns.' Those who repeat this prayer morning and night, will never see the flames of hell."

### MISSION-WORK IN GLASGOW.

William Ross, of the Cowcaddeus Free Church, in Glasgow, writes a little book, "On the Night Shift; Three years in the Lord's Work in Cowcaddeus." Maclara & Sons, Glasgow, 1897. Fourpence.

Moody had made the building the centre of his labors for the Northern district of the city, in 1882; then Major Colquhoun kept the work up for a year; then Prof. Lindsay, and Prof. Henry Drummond, helped them; and finally Rev. William Ross went there from Rothesay in the end of 1883. An Evangelist said to him, "Don't go to Cowcaddeus. I know it well. The mass of the people are monthly tenants, and a great part, probably the large majority are Roman Catholics. The population is constantly shifting—you have them to-day, and in a little while they are beyond your reach. They are very poor, and between theatres, public-houses, and other influences, multitudes are degraded. Without exceptional means of which you have not the command, not much of a permanent character will ever come out of the Cowcaddeus."

Yet notes of encouragement came from other and brighter-spirited Christians; and Ross, with a consciousness that if Our Lord were on earth, *he* would soon have gone there, resolved to go! A church-building was there, built many years before: and *that* he made his headquarters. Meetings, the pastor resolved, should be held in the church, and *every night*. Now, they have a children's service, with 200 attending; a Sabbath School of 500; a mothers' meeting every Tuesday;

a medical mission to which Dr. A. M. Smith devotes himself without fee or reward; A Home Society; a Domestic Mission, of which Mr. Ross says:

"Our Saviour tells us that a house divided against itself cannot stand. Where we find one member of a family professing conversion, our aim is as speedily as possible to get the whole family, and especially father and mother led to Christ. Our missionaries, and several of the office-bearers, have had remarkable blessing and success in this work. The number of family circles, rent and torn, that have been brought together again because the members have been brought to Christ, is ample reward for our three years' work. The answers to prayer in this department have been very remarkable. We have seen His Word so frequently fulfilled, we could not but say 'He will bless the house of Israel. He will bless them that fear the Lord. The Lord shall increase you more and more, you and your children.'"

And then "The District Kitchen," and a "Students' and Christian Workers' Training School." In addition they have The Christian Progress Society meeting weekly; the Communicants' Class, and the Workers' Training Class. And now they are extending beyond their own borders, and trying to evangelize in all the Northern part of the city. The membership at the beginning of the year just past, was 275; "making a total addition since October, 1883, of considerably over 1000, most of them of the very material which the congregation and work were designed to reach." As to officers, Mr. Ross says:

"There are now 24 elders and 24 deacons have charge of the congregational districts. This enables the elders to visit their districts every two months, and the deacons as frequently as occasion requires. Still the average number of persons in charge of each office-bearer is too large, and a considerable addition will soon be required if the work is to be overtaken thoroughly."

The main secret of this wonderful success, and which it would be well for all to ponder who would "do likewise," is the demanding Christian character and Christian work on the part of all who come into church-fellowship.

This has, therefore, been a matter of primary concern and care with the office-bearers during the year—that the membership, so far as man could judge, had passed from death to life, had knowledge to discern the Lord's body, faith to feed on Him, and new obedience, to prove the reality of their profession. As a general rule, the membership have the opportunity of attending (1) the Christian Progress Society, where studies bearing on the believer's life, difficulties, dangers, ex-

periences, and encouragements are treated from week to week; (2) the Communicants' Class, where the reality, the requirements, and the fruits of the life are specially dealt with, as well as (3) the ordinary services of the Lord's-Day and the Minister's "Bible Studies" on Tuesday evenings.

### THE FOUR GOSPELS.

What, then, are the very first facts which we notice about the four Gospels, the four books which contain the God's-spell, or good tidings of the kingdom of our Lord and Saviour, Jesus Christ? We see four books of indisputable, but of course not of undisputed, genuineness, containing much that is peculiar to each, much that is common to all, of which tradition tells us and research proves that the three first were written within about forty years, and the fourth within fifty years of the death of Christ.

Each of these professes to give us, not indeed a complete biography of our Lord Jesus, but still some account of Him. It is probable that the Gospel which stands first was written first. But all of them alike have been preceded, no doubt, by fragments of written, as they were all certainly preceded by cycles of oral, teaching.

The first, then, the Gospel according to St. Matthew, is the Gospel of God, the good news or glad tidings of Jesus Christ in the form of delivery which was adopted by St. Matthew the Apostle. He, as you know, was by trade a humble publican, not improbably a first cousin of our Lord according to the flesh, of whom all that we learn from the Bible is the single fact that one word of Christ's transformed him from a despised tax-gatherer into a holy apostle. All that we further learn about him from early writers is, that Matthew lived a simple, ascetic life on seeds and vegetables, and that he left, perhaps in his own native language, in the Aramaic of his day, for his fellow-countrymen, this written record of what he himself had seen of Jesus, when, after long living in Palestine, he left his native country to find in some far land his natural death or his martyr's crown—a silent life out of which there beams this one immortal utterance. And thus his biography may be written in five lines; his words thus live for evermore.

The second and third Gospels are by early disciples, and not by actual apostles. St. Mark, has with much probability, been conjectured to have been the young man with a linen sheet cast over his naked body, who showed that strange mixture of curiosity and boldness at the Garden of Gethsemane. In later years, though on one

occasion he wavered, he became the chosen son and companion of St. Peter, by whose sanction and by whose aid his Gospel was probably written.

St. Luke was not a Jew, but a Gentile. He came to Christ from the world of heathendom. He was, if tradition be right, as it probably is, a proselyte of a physician at Antioch; and the friend and helper of St. Paul he certainly was, in his troubles and imprisonments. That we learn from his own modest narrative. He narrated the facts which he diligently gathered from oral and written sources; but he, like St. Mark, though not an apostle, was the direct representative of an apostle, and he illustrates the truths which were preached by the great Apostle of the Gentiles.

Lastly, St. John, in his old age at Ephesus—the disciple whom Jesus loved, who also leaned on His breast at supper, the last survivor of the apostles, is before us, and that earliest martyr, when the first generation of Christians was dead and gone; when the Gospel as it appeared to St. Matthew, to St. Peter and to St. Paul, was already in the hands of man; when Jerusalem was now trodden under foot of the Gentiles—under the guidance of the Holy Spirit, left, as his immortal legacy to the Church of God, a final picture of the Redeemer in the record of many discourses and many incidents which, in other Gospels, had been but partially, or not at all revealed.

Now, as we look at these four Gospels, an obvious difference between them at once strikes the most careless reader. It is that St. Matthew, St. Mark and St. Luke are in many respects like each other, and in many respects unlike St. John.

The first three dwell mainly and almost exclusively on Christ's ministry in Gallilee; the fourth on His ministry in Judæa. The first three are occupied mainly and almost exclusively with His miracles and parables and addresses to the multitude; the fourth is occupied with his higher, deeper, more abstract discourses. The first three give us more of the external incidents of the life of Christ; the fourth more of its inmost spiritual meaning. The first three are, to use a convenient modern term, more objective, the fourth more subjective; the first three speak more of action; St. John more of contemplation; the first three more of labor and the way, the fourth more of home and of the rest. Hence, the first three evangelists are called the Synoptists, because they give us one view; they give us a view which can be put, as it were, in one table—synopsis, or conspectus of the life of Christ; the fourth stands more alone.

ARCHDEACON FARRAR.

The University of King's College, Windsor, N.S., is now in the hundredth year of its existence, and is the oldest colonial university in the British Empire.

## THE NEW YEAR.

Time is like a restless river,  
 Bearing on its tide away  
 Wrecks of radiant hopes, that ever  
 Bloom and fade with closing day.  
 Bearing on the youth to manhood,  
 Bearing manhood past its prime—  
 Changing all things, resting never—  
 Touch, oh touch us gently, Time !

We who speak and ye who ponder,  
 We who write and ye who read,  
 Gliding swiftly down, may wonder  
 If we're growing old indeed ?  
 If the past is gone forever ?  
 If the present may not stay !  
 Or to-morrow be the giver  
 Of the joys we missed to-day !

One year more of all the number  
 Given us for our earthly stay,  
 Gone into the past, where slumber  
 Every wasted yesterday !  
 Up to action ! let the present  
 Day and year and hour of time,  
 Prove, while love and hope are pleasant,  
 Duty only is sublime.

*From W. Wye Smith's Poems.*

## AN HOUR WITH EPICTETUS.

We lately spent an hour or two in the very pleasant company of Epictetus, the old philosopher of Nicopolis. True, he had learned to speak very good *English*, and wore a frock coat, and a "Christy stiff" on his head ; but we liked him all the better for that : and doubtless the readers of the CANADIAN INDEPENDENT will do likewise ! It is wonderful how much of what seems to have a flavor of evangelical truth, many of these old heathens had ! He was a slave, educated and trained (perhaps as a matter of display) by his master : and later in life lectured in Nicopolis as a stoic philosopher. His lectures were reproduced, in brief, by one of his disciples, Arrian, who afterward wrote the history of Alexander the Great.

It was, perhaps, good for Epictetus that his lectures were thus published—for the world would rather have wisdom in small packages. Perhaps if Robertson, of Brighton, had published his own sermons *in extenso*, as delivered, they would never have attained half their present popularity. But

we owe them to the friendly hand of one of his people, who took "notes" of them ; and from these notes the volumes that perpetuate the name of Robertson were produced.

It is not likely that Epictetus ever met Paul : we should probably have had some traces of it in the former's writings, had this been the case. Even if Paul "wintered" there, as he intended, they did not seem to have come across each other. But, little doubt, Epictetus had heard Christian speakers, and their sublime doctrines must have struck him as valuable. We imagine we see many traces of the influence Christian thought was beginning to leave on the age : just as there are allusions in Paul's Epistles that probably would not be there if such men as Epictetus had not then lived and taught. Epictetus thought much of Socrates, and his thoughts often ran in a good deal the same channel ; and both lived in their thoughts and lives much nearer to the one true God than the world generally is apt to give them credit for. Epictetus often quotes Socrates ; in such little *nuggets* as this : "As one man is pleased with improving his land, another with improving his horse, so I am daily pleased by observing that I am growing better !" That is an improvement within the reach of all.

Epictetus was enough of a stoic to bear adversity without complaining, and to teach others the same ; but was not wholly given over to any other man or school's way of thinking. He has this on the grace of contentment :—

"And what is the divine law ? To keep a man's own, and not to claim that which belongs to others ; but to use what is given, and when it is not given not to desire it : and when a thing is taken away, to give it up readily, and immediately, and to be thankful for the time that a man has had the use of it."

And this, concerning opportunities and necessity for action ; which are so often thought to be misfortunes, instead of blessings. He says that if there had not been lions, and boars, and hydras, and bestial men, for Hercules to drive out, the hero, for lack of something to do, would just have wrapped himself up and laid himself down and slept !

And here is the way Epictetus would revise his tenth chapter for Canadian circulation :—



## CHAPTER X, AGAINST HANGERS-ON AT OTTAWA.

If we applied ourselves as busily to our own work as the old men at Ottawa do to those matters about which they are employed, perhaps we might also accomplish something. I know a man older than myself who is now Superintendent of Seed Pease at Ottawa, and I remember the time when he came here on his way back from the Western States, and how he declared that with respect to the future, after his return he would look after nothing else than passing the rest of his life in quiet and tranquility: "For how little of life," said he, "remains for me!" I replied, "You will not do it; but as soon as you smell Ottawa, you will forget all that you have said; and if even admission is allowed into the Government Departments, you will gladly thrust yourself in, and thank God." "If you find me, Epictetus," he said, "setting even one foot within the Government Buildings, think what you please."

Well, what did he do? Before he entered the city he was met by letters from John A., and as soon as he received them, he forgot all, and ever after has added one piece of business to another. I wish I were now by his side to remind him of what he said when he passed this way, and to tell him how much better a seer I am than he is.

How much of true life, in every age and clime, is in the following:—

Epaphroditus had a shoemaker [for a slave], whom he sold, because he was good for nothing. This fellow, by some good luck, was bought by one of Cæsar's men, and became Cæsar's shoemaker. You should have seen what respect Epaphroditus paid to him. "How does the good Felicion do, I pray?" and so forth. Had he not sold him, because he was good for nothing? What made him so wise, all at once?

With the following *recipe* for keeping calm, even under reviling, we give the old philosopher the "compliments of the season," and bow ourselves out of Nicopolis:—

For what is it to be reviled? Stand beside a stone and revile it, and what will you gain? If, then, a man *listens like a stone*, what profit is there to the reviler?

## BE CAREFUL OF THE PASTOR.

Be careful of your pastor. If you want him to preach you good sermons, if you want him to do his best work, indulge him a little. Don't press him too hard with other ministeries towards the closing hours of the week. And as to teaching the Bible class just before preaching, it is possible

he can do it, but, assuredly, it will be at an expense which you yourself, as well as he, will presently feel when he comes to the sermon. Moreover, hold him in check a trifle, if need be, after the discourse. Naturally he feels, in some cases, somewhat more sociable than usual, and is ready to talk. But our best authorities tell us it is bad for the preacher. Let him be quiet, give him a few moments' rest, that is if you wish him to preach well for you the next time.—*Standard*.

## BAPTIZING A PRINCESS.

The baptism of the infant Princess at Balmoral by a Presbyterian minister has produced a great commotion among the High Church party in England. True it is that the Rev. Dr. Cameron Lees is a minister of the Church of Scotland, to the maintenance of which the Queen is pledged by her Coronation oath quite as much as to that of the Church of England. He is, moreover, one of Her Majesty's chaplains, and Dean of the Chapel Royal and of the Order of the Thistle. All that, however, is nothing in the eyes of those arrogators of a monopoly to all clerical functions. 'We may believe,' says the *Church Review*, 'that the child is validly baptized, since the *Church recognizes lay baptism*.' How exceedingly condescending it is of the *Church Review* to make that admission when the layman in question is a Presbyterian minister and Royal Chaplain! The *Church Times* cannot find any language at all adequate to express its emotions; and consequently prints the announcement of the baptism in the most conspicuous part of the paper, merely prefacing it by saying: 'We give the greatest possible prominence to the following astonishing paragraph.' Fortunately the nation at large has not the slightest sympathy with Churchmen of that sort; and their outcry is more likely to excite ridicule than to gain appreciation from any but their own exclusive clique.—*London Presbyterian Messenger*.

## AN AMERICAN OPINION.

There are other elements of demoralization in the rum trade in England of which Americans know nothing. The bar-tenders are almost universally women, who can be seen through every wide-open door, the more attractive the better. They laugh and talk to the young men and deal out death, radiant with smiles. The old are not beyond the seductions of women who, in every other respect except their wretched work, may be of unexceptionable character—and more, may be members in good standing in reputable society or even in the Church of God. This is one of the worst features in the whole business. But with

all these awful forces at work practical temperance is gaining, has gained amazingly in the seventeen years that have intervened since our last visit. Men who drink are not so indifferent to public opinion. They are not so brutal in their ways. In more than three weeks we did not hear an oath on the streets of London. Practical methods to save men have increased an hundred fold. The cheap restaurants, where weary men can get coffee, tea or temperance drinks, cold and hot, have increased, and are in sharp competition with the rum restaurants.—*Dr. Mulchmore.*

### ALL TO WORK!

At the Evangelical Alliance in Washington last month, President Dodge thus spoke in his opening address :—

“Of the vast number of nominal church members, what proportion is doing its full share in the vital work needed by these rapid times?”

“How many are content to attend one service a day, to give small sums, and occasionally to speak well of religion, if it costs them nothing? How many expect the pastor to do all the work with such help as he can get from a few ‘enthusiasts’ in the church?”

“How many understand that their money is only a trust for the advancement of Christ’s cause on earth? After all, how pitiful the whole large aggregate of money given appears, compared with the amount spent in luxuries and show by those who profess to have given their lives and all they have to the lowly Jesus—Master of us all?”

“How can an army expect victory if the rank and file stand by idly criticising, or seeking its own amusement and profit, while the officers and file-leaders are in the thick of the fight?”

“If grand results have come to our country from a religion so strangely handled by its professors, what results would follow if every man were alert and consecrated?”

“We profess to be a Christian country, and we have advanced, perhaps, further than has been reached before—but the leaven has not entered the whole mass.”

If one can find the habitual current of his prevailing thoughts, and especially in what his pleasures chiefly consist, he need look no further to ascertain his true character. This test will give him the information. He may be sure that his character lies in the same plane with his thoughts and pleasures.—*N. Y. Independent.*

If He did not speak those words of wisdom, who could have recorded them for Him? “It would have taken a Jesus to forge a Jesus.”—*Francis Power Cobbe.*

## Official Notices.

### CONGREGATIONAL COLLEGE OF B. N. A.

The following subscriptions have been received during the month ending to-day, and are hereby acknowledged with best thanks :—Vankleek Hill, Ont., \$6.34. Melbourne, Que., \$20; Mount Zion Church and Sunday School, Toronto East, \$10; Sherbrooke, Que., \$44.25; Maxville and St. Elmo, \$25.13; Garafraxa, \$17; Danville, \$50; Brooklyn N. S., \$4; Maitland, N.S., \$8.33; Selmah, \$8 Noel, \$9.17; Toronto, Hazelton Ave., \$31.10 Paris, \$43.20; Bethel Congregational church Kingston, \$50; Northern Congregational church \$100. On account of old deficiency :—Shedden Congregational church, \$10; Toronto, Hazelton Ave., \$25; Guelph, \$25.

Montreal. Dec. 14, 1887. R. C. JAMIESON, *Treas.*

BOWMANVILLE, Dec. 14, 1887.

*Editor* CANADIAN INDEPENDENT,—

SIR,—At a meeting of the Directors of the Congregational Publishing Company, held in Toronto on the 3rd instant, a letter was read from the Rev. John Burton, declining the re-appointment offered him by the Board, to the Editorship of the CANADIAN INDEPENDENT. In accepting Mr. Burton’s refusal, the Board felt it to be a simple matter of duty to give expression to their appreciation of his valuable services as Editor during the last six years, which they did in the resolution sent herewith. Will you kindly publish it with this letter as early as possible? May the INDEPENDENT under the new management enjoy an ever increasing success. Yours truly,

W. H. WARRINER, *Sec.*

### COPY OF RESOLUTION.

“In accepting from the Rev. Mr. Burton his resignation from the position of Editor of the CANADIAN INDEPENDENT, the Directors of the Congregational Publishing Company do so with great regret. They now express their high appreciation of the valuable assistance he has so long given to the Company in conducting the Magazine with such marked ability and zeal. They thank him for the many original articles with which he enriched its pages, as well as for his unwearied efforts

to obtain contributions from other writers, all with the view of making the Periodical useful in promoting the interests of the Congregational body in Canada, and of being a means of information and intercourse to the churches in their several localities. They have always been much pleased with the literary tone of the Magazine, and with the general religious character of its contents. They likewise thank Mr. Burton for his efforts in the financial interests of the paper.

## News of the Churches.

**CHEBOGUE.**—The little "Busy Bee Society" had their entertainment October 13th, which was a success. The church was well filled and prettily trimmed with autumn leaves and flowers. The programme commenced at 7:30, which consisted of music and recitations by members of the society. At the close of the programme our attention was called to a table of useful and fancy articles, the result of their summer's labor. Mr. Watson presented each of the children with a "Missionary bag" to fill during the winter. At the close of the entertainment they found they had \$17 to send away for Foreign Missions. Too much cannot be said of Mr. and Mrs. Watson's untiring efforts in the mission cause; they are both faithful workers. A Home Missionary social was held November 2nd, at the house of Mrs. L. D. Weston's. The programme consisted of music, vocal and instrumental, and readings. At the close, the collection was taken up, in which all could take part. At the Ladies' Home Missionary meeting in September, Mr. Hall's letter was read, and the sentiments heartily endorsed. Yours in behalf of Zion Congregational church, Chebogue, MRS. C. KINNEY, *Cor. Sec.*

**MAITLAND.**—The new Congregational church at Maitland, N.S., was opened for worship on 27th November. The pastor, Rev. J. Shipperley, conducted the service. There was a good attendance, notwithstanding the unfavorable state of the roads. This church has been for a long time—nine or ten years—struggling against adverse circumstances, such as would have discouraged most people, and made them give up in despair, but Maitland Congregationalists were not to be killed denominationally by all the instruments which

could be devised against them. This is one of the edifices (and perhaps the most perfect, architecturally), which were designed by Rev. J. B. Hawes, now of Keswick Ridge, N.B. It is centrally located in the village, and adds to the neat appearances of the place. The building, however, is by no means in a finished condition, though the auditorium and lobbies have received part of the plasterers' attention; yet the exterior has a pleasing appearance.

**ST. THOMAS.**—Our brother, William F. Clarke, has been ministering to the church in St. Thomas for a few weeks, with much acceptance. He is a vigorous man, whether with pen or voice. His long connection with leading churches, such as London and Guelph, and his reputation as an Agricultural writer, combine to make him well-known and popular in the community. And there are some warm hearts in the little church where he presently is. In a private letter he says:—"The church has given me a most hearty and enthusiastic invitation to settle, and I have the matter under advisement. . . . My heart is young, and was never more aglow to preach Christ." We should be pleased to have another added to the several happy settlements of the past few weeks.

**MONTREAL, EMMANUEL CHURCH.**—The first three months of the new pastorate closed with November, and it is in order to report progress. Mr. Marling has been cordially received by the people, both at their homes and at a social meeting held in October. The attendance at church services has been encouragingly full, and a number of pews have been allotted to new comers. There have been additions to the church at each communion. The Pastor's Bible Class in the Sunday School must be gratifying to the teacher, as to numbers and interest, and the school is increasing. The "Helping Hand" on Saturday morning prepared a number of gifts for 75 poor children, distributed at a Christmas dinner given them by the school. The Wednesday evening service is growing. The Ladies' Aid Society, besides various important services to the church, have made two missionary boxes, and are now refitting the vestry. Several interesting meetings of the Young Peoples' Association have been held in private houses. The

Thanksgiving Service, in union with Calvary Church, was largely attended. The Congregational College supplies some valued helpers in church work. The pledge of \$200 to the College deficiency has been paid. Altogether, though the church has sustained severe losses in the removal of Dr. Stevenson, and the death or migration of prominent members, there is reason to "thank God and take courage."

PARIS. —The visitation between the churches of the Western Association has begun, and with such promise that I must write you a few lines about it. Our church in Paris invited the Brantford church to spend the evening of Thursday, the 9th December with us. Heartily they responded, for a host of them came fifty in all—filling the car of the "special" they engaged. All classes of the church were represented. There were preacher and deacons, S.S. teachers, members of the choir, young and old, married and single, and all filled with the spirit of the occasion. For a time the two companies were busy in becoming acquainted. Then the meeting was called to order, and after words of welcome, reports were given by several of the visitors, concerning finances, attendance and membership, Sunday School, choir, missionary society and other departments of church activity. The Brantford pastor spoke of course, he always does, and we are always glad to hear him. After another social time, and cake and coffee, we saw them on board their train. What is the gain? We know each other better, we have a warmer feeling towards each other, we shall be much more interested in each other's work. Our church has felt the pulsation of the life of an active church, and has been stimulated. The gain is in sentiment, there is no money in it, but sentiment is easily transmuted into activity, and the enthusiasm is the steam power of earnest effort. There will be visits between all the neighboring churches of the Western Association, even if the visiting delegation cannot be so large in all cases. We can wish you nothing better than as good a time as we enjoyed. Yours, etc., J. K. UNSWORTH.

MELBOURNE, QUE.—On 27th Oct., a Council, consisting of Rev. Messrs. F. H. Marling, Emmanuel Church, Montreal; J. I. Hindley, Granby; J.

G. Sanderson, Danville; Geo. Purkis, Waterville; Geo. Skinner, Eaton; Dr. H. E. Barnes, of Sherbrooke; A. W. Main, of Belleville; and Deacon S. Tuck, of Sherbrooke, met to advise as to the Ordination and Installation of Mr. George F. Brown. The organization was effected by the choice of Rev. Dr. Barnes as Moderator, and Rev. A. W. Main as Scribe. Prayer was offered by the Moderator. The Moderator then called for the proceedings of the church, which were given by Mr. James Alexander, clerk, from which it appeared that a unanimous call had been extended to Mr. Brown, and that he had accepted the same. The Scribe read the call and acceptance, also a letter of recommendation from the Congregational church of Belleville. Mr. Brown then read a Statement of Belief, which was clear, frank, concise, and above suspicion. The Candidate was then examined at length by different members of the Council as to his religious experience, doctrinal faith, and qualifications for the work. The Council then voted to be by itself. A unanimous expression of approval was voted, and the action of the church in calling Mr. Brown to be their pastor was heartily approved. It was then voted that the Candidate be ordained, and the services proceeded with at two o'clock. The meeting in the afternoon was largely attended. The Scriptures were read and prayer offered by Rev. J. I. Hindley. An eloquent and impressive sermon was preached by Rev. F. H. Marling. The Rev. Geo. Purkis offered the Ordination prayer, during which the ministers present set the Candidate apart for the work of the Gospel ministry, by the laying-on of hands. The charge to the pastor was given by Rev. A. W. Main. The right hand of fellowship by Rev. J. G. Sanderson, and the charge to the people by Dr. Barnes. Prayer was then offered by Rev. Geo. Skinner, and a most impressive service was brought to a close by the Benediction pronounced by the new Pastor. Tea was served in the church in a style worthy of the ladies who had charge. At 8 p.m., a second public meeting was held, at which the pastor presided. Short addresses were delivered by members of the Council, and the pastor of the Methodist Church uttered words of kindly greeting and good cheer. The proceedings were interspersed with music of a delightful character by the choir. The circumstances in which this settlement is made are very

happy, and the prospects of a successful pastorate are good. Melbourne is a promising field, in which there is room for earnest solid work for the Master. The desire of the brethren is, that the union formed may be lasting and prosperous, and that the Great Head of the Church may fulfil the desires of pastor and people. A. W. MAIN.

INSTALLATION AT MANILLA AND CRESWELL.—  
MANILLA—A Council of Congregational churches of the Central District met on 14th Dec. for the purpose of installing the Rev. W. T. Bowen as pastor of the Manilla and Creswell churches. On motion, the Rev. Thos. Hall was called to the chair. The Rev. Geo. Robertson, of Hazleton Avenue Church, Toronto, was appointed secretary. After prayer by the Rev. Joseph Unsworth, of Stouffville, the Council completed its organization. The following churches and ministers were invited to advise in council, and assist in the installation Northern Church, Toronto, and its pastor, Rev. John Burton, B.D. Stouffville Church, represented by Rev. Joseph Unsworth, pastor, and Deacon Mertens. The Rev. Thos. Hall was present likewise by invitation of the united churches and pastor elect. All were sorry that indisposition prevented the Rev. Mr. Burton from being present, who was to deliver the address to the people. The Rev. Mr. Robertson was empowered by letter from Mr. Burton to sit in the council in his stead, and to address the people.

Mr. John McIntyre of the Creswell Church, gave the steps leading up to the call of Mr. Bowen. The conditions of the call were given. The call was a hearty and unanimous one. Mr. Bowen stated his acceptance, and subsequently gave his Christian experience and views of doctrine and church polity. The statement showed thought and conscientious convictions, frankly expressed. After a kind and brotherly, though thorough examination of the candidate's views, it was moved by Mr. Robertson, and seconded by Mr. Unsworth, "That this Council having heard and being satisfied with the statement of the call of the united churches of Manilla and Creswell to the Rev. W. T. Bowen, late of London, England, and likewise of his acceptance of the same; and moreover, being satisfied with his views of the cardinal doctrines of truth and church polity, we, as a Council, do pro-

ceed to his installation as pastor of the Manilla and Creswell Churches." The Council then adjourned.

At 1.30 p.m. the public installation took place. The Moderator presided. The congregation was good and interest marked. The Rev. Mr. Robertson read the Scriptures, and led in prayer. The statement of Congregational principles by the chairman was full of historical facts, touching Congregationalism in England, America and the Colonies. The pastor's statement to the people was concise and clear, and closed with tender words, showing that he "came to Canada for Christ." The Rev. Mr. Unsworth offered up the installation prayer, and followed with an able and carefully prepared address to the pastor, from II. Tim. 2: 15. The preaching of a full round gospel, calls for a sound body, high state of spiritual life, conscientious attention to pastoral duties, and an intimate knowledge of the Word and Spirit of God. The meeting then adjourned by the Rev. Mr. Martin, C.M., pronouncing the benediction.

At 6 p.m. a large audience assembled in the Manilla Church. After an excellent tea, provided by the ladies of the church and congregation, the Moderator called the meeting to order by announcing the hymn, "All hail the power of Jesus' name." The choir from the C. M. church led the singing, and during the evening rendered some very sweet expressive and appropriate music. The Rev. Mr. Martin led in prayer. An address on "Loyalty" was then given to the people by the Rev. Geo. Robertson. He spoke upon loyalty to the Truth, to the Church, to the Pastor, and to the Community. The Rev. Mr. Unsworth, in words replete with wisdom, likewise addressed the people. The pastor then addressed the people. He was followed by words of welcome from the Rev. Mr. Martin (C.M.) and Mr. Wright (Baptist). The installation services were well attended, and very impressive. Mr. Bowen is already beloved by the people of Manilla and Creswell. May his ministry, among this people, who have given so many sons to Christ and His work, be a long, happy and fruitful one. GEO. ROBERTSON, Sec.

CANIFTON, Ont., Dec. 6th, 1887.—A Council of Congregational Churches met in the church, Canifton, near Belleville, at the call of the Rev. A.W.

Main, pastor, and friends of the new church about to be organized. On motion, the Revds. W. H. Warriner, B.D., of Bowmanville, and Geo. Robertson, B.A., of Toronto, were elected members of the Council. The Council then appointed Messrs. W. H. Warriner as Moderator, and Geo. Robertson as Secretary. After singing the hymn "I love thy kingdom, Lord," and reading the Scriptures and prayer, the Rev. Mr. Main stated that the following churches with their pastors, were invited to assist in organizing a Congregational Church at Canifton: viz. Belleville Church, represented by the pastor, Rev. A. W. Main, and deacon John Austin; (2) Kingston First Church, represented by Deacon Hendry; (3) Kingston. Bethel, represented by the pastor, P. v. A. L. Macfadyen, B.A.; (4) Cobourg, represented by the pastor, Rev. R. Alyward, and Deacon T. W. Harper; (5) Northern Church, Toronto; the pastor, Rev. John Burton, B.D., sent his regrets that he could not be present. On motion, the Rev. E. A. Tonkin (C.M.), minister of Canifton, and Messrs. John Bonar, and Wm. Watt, of Belleville, were asked to sit as honorary members.

Mr. Jonas Caniff then gave the reasons for calling the Council to form a church at the village of Canifton, after the Congregational order and faith. About twenty-five families, for some years had been practically without a church home. Not a few longed to come together for fellowship, and training in the Word of God, and His work. The Rev. Mr. Main read a minute statement of the steps leading up to the Council. The statement likewise showed that the people about to be formed into a church, had heartily accepted the Congregational church-polity and views of Divine truth, as used by the Belleville Church. The combined statement of pastor and people being quite satisfactory to the Council, it was unanimously agreed to proceed with the organization of the church. The names of thirteen candidates were presented for membership. Six were received by letter and seven on profession of their faith in Christ. These have the honor of forming the "charter members" of the new and promising cause at Canifton, a village of about 200 inhabitants, three miles distant from Belleville. A minute was also read showing that the church had called the Rev. Mr. Main to be the pastor of the church. Mr. Main signified

his acceptance of the unanimous and hearty call. A good congregation was present at the afternoon meeting, and a full house assembled in the church at 7 p.m. to take part in the meeting completing the formation of the Church of Christ. The moderator presided. An excellent choir from the Belleville church led the sacred song, and all were delighted with the music. The address from the chair clearly placed before the people the object of the meeting. The Rev. E. A. Tonkin (C.M.) read a portion of Scripture and led in an earnest prayer. The congregation sang heartily, "How firm a foundation." The Moderator then preached an appropriate and excellent sermon from I. Cor. 3: 9-16. "Temple-Building." The pastor then gave the right hand of fellowship to the members of the church. After the consecration prayer by the Rev. Mr. Robertson, the Rev. R. Alyward addressed the people, basing his remarks on the words, "Set for the defense of the gospel." The address was full of helpfulness, hope and good cheer. The Council then met with the church and pastor, at the table of the Lord. The Rev. Mr. Main was assisted by Messrs. A. L. Macfadyen and G. Robertson, and deacons Hendry and Harper. The communion was one of the most impressive in the memory of the writer. The new church was there seeking the baptism of the Holy Spirit, and about one hundred friends of the church joined in fellowship. The meeting from the beginning to close had an earnest gospel ring about it. The addresses were able, and to the point. We are glad to note that the church already has secured a building. A good brick church in the village has been purchased. The debt is not large, and the field offers an open door to preach the gospel of the blessed God. The Belleville pastor is highly esteemed by the people, and occupies an enviable place in their affections. We are glad to welcome the Canifton Congregational Church as a co-worker in proclaiming the gospel of our Lord and Saviour Jesus Christ. GEO. ROBERTSON, Sec.

ST. CATHARINES.—On Wednesday evening, Dec. 21st, the Rev. John Morton and Mr. Black paid us a friendly visit from the church at Hamilton. The evening was spent in talking over Christian work, and in prayer for the Divine blessing. Our friends here enjoyed the service; and are in hearty

sympathy with these fraternal situations.—J. Colclough. [Keep the ball rolling! Let every strong church visit every weaker church around.—ED.]

**WINGHAM.**—The most successful Anniversary Services ever held in the Congregational Church of this town, were held last Sunday and Monday. On Sunday the pastor, Rev. Dr. Ward, preached two appropriate sermons to large congregations. The evening congregation was the largest that had ever assembled in the church, with the exception of two very special occasions. Monday was a red letter day in the history of the church. A splendid tea was provided by the ladies of the congregation, to which between 200 and 300 set down, including representatives of all the churches of the town. This was followed by a grand literary and musical entertainment. The pastor announced a hymn, read a psalm, then called upon the Rev. D. C. McDowell to offer prayer. Dr. Macdonald, M.P., according to announcement, took the chair and carried out the programme with his usual ability and tact. The speakers of the evening were Rev. M. J. Totten, Wroxeter; W. Burgess, Listowel; J. H. Moorehouse, rector of St. Paul's; D. C. McDowell, Dr. Chisholm, Wingham. The Wingham orchestra rendered good service by enlivening the meeting with their lovely music. The choir of the church sang several pieces in good style, Mrs. Ward presiding at the organ. The Misses Pettypieces recited by silent motion, which was done most gracefully and in good taste. Mr. Gracey gave the "Deputation to the Manse," in excellent style. This very enjoyable meeting was brought to a close by the singing of the doxology.—*Wingham Times*, Dec. 23rd.

**MONTREAL, CALVARY.**—Calvary Church is going to begin a series of Revival meetings on the evening of New Year's day, assisted by Rev. J. M. McIntyre, and Mr. Sinclair, whose labors have been so signally blessed lately in St. Andrews, Lachute, and Chatham.

#### REPORT OF THE MEETING OF THE OTTAWA BRANCH OF C. C. W. B. M.

A meeting for the organization of the Ottawa Branch of the C. C. W. B. M. was held in the lecture room of the Ottawa Church, on Wednes-

day, Dec. 7th, at which there were present, Mrs. Macallum, Mrs. J. McDougall, and Miss Wood, of Maxville; Miss McKillican, of Vankleek Hill, and a number of the ladies of the Ottawa Church. The meeting was opened with devotional exercises, led by Mrs. Wood, of Ottawa, after which Miss Wood, Secretary of the Branch, took the chair. She read the names of the seven churches included in the Ottawa Branch, only three of which were represented by delegates.

The "Constitution for Branches" recommended by the Board, was discussed article by article, and adopted, with the following amendment to the 4th clause:—"That the Treasurers of Auxiliaries shall send their contributions direct to the General Treasurer, and shall furnish a report of the same to Branch Treasurer."

The following officers were elected for the year:—President, Mrs. Cowan, of Ottawa; Secretary, Miss Wood, of Maxville; Treasurer, Miss McKillican, of Vankleek Hill.

The Secretary then read her report, which showed that we have in Ottawa Branch six (6) Missionary Societies and four (4) Mission Bands. When the report was written, five of these Societies, viz., Ottawa, Middleville, Vankleek Hill, Maxville, and Martintown, had become auxiliary to the Board. A letter was received, however, from the remaining Society in Lanark, too late to be read at the meeting, enclosing their affiliation subscription and declaring themselves auxiliary. Efforts have been made to organize an auxiliary at Hawkesbury, but so far without success.

A number of subjects were then brought up for discussion:—1st. "How shall we increase the attendance at our meetings?" One auxiliary had adopted the plan of appointing a literary committee, whose duty it is to prepare the programme for each meeting, and their desire is to get all the ladies, as far as possible to take some part in some meeting. This idea was emphasized—give the members something to do and their interest will increase. It was also suggested that the societies might appoint membership committees, whose duty should be to visit those ladies of the church and congregation who did not attend, and invite them to the meeting, and, if necessary, call for them on that day and bring them along. It was urged that the ladies chosen for this work should be of the

most winning and sympathetic manner, and whose hearts are full of love to Christ and His work.

Another point discussed was:—"How to raise money for missionary objects." The bag plan for weekly offerings, so strongly recommended in the report of the Board, was favorably commented upon by many of the ladies.

Miss Kennedy, leader of the Ottawa Mission Band, then read a very interesting paper on ways of conducting the meetings of such societies. Miss Wood, of Maxville, made a few remarks on the same subject. This closed the afternoon session.

In the evening a public meeting was held, at which Mrs Macallum presided. After singing, Rev. Mr. Wood read a portion of Scripture and offered prayer. Mrs. Macallum gave a short address, in which she spoke of this new work (of missions) which has come to the hearts and hands of women, and of the different ways in which we may be called to do our share—by our prayers, for which the workers in the foreign field so often ask; by giving; by work among the children in our homes—in these ways we can all work for Christ, and the spread of His kingdom, as truly as those who leave their homes for active service in the cause of missions. She also spoke of the anxiety, annoyance, and threatened persecution to which the Missionaries in Smyrna are at present exposed. The meeting was also addressed by ladies representing sister societies in connection with the Presbyterian, Methodist, and Baptist denominations in the city. Mrs. Cowan, President of the Branch, gave an instructive and interesting paper, entitled, "The fulfilment of prophecy as seen in late African missions."

These addresses, etc., were interspersed with appropriate music.

A talk on Mission Band work, by Miss Wood, completed the evening's programme, and the meeting closed with the Doxology and Benediction.

The next meeting of the Branch is to be held in Maxville, next autumn.—E. W. J., Ottawa.

#### WOMAN'S BOARD.

It is very encouraging to see how much a small church working under discouraging circumstances can do by systematic efforts. We hope all our church societies will soon adopt the use of the bags

for weekly offerings. Small sums regularly given went up wonderfully, and hardly any one but is able to give one or two cents a week, in addition to what has been done in the past. Each society is at liberty to vote its funds to Home and Foreign Work in such proportions as it sees best, and we hope all will do something for both causes. A special blessing seems to come to those whose sympathies go out to the heathen. Will not others tell us of their ways of working as Mrs. Watsen has done.

ROCKVILLE, N.S., Nov. 14th, 1887.

Dear Mrs. Macallum:

After reading the column in the *Independent* of last month, I could not refrain from sending you a word.

We down here, as you know, did not see our way quite clear to unite with your Board of Missions; but we are one in purpose. I feel sure.

This little church is, and is always likely to be, a mission church, and therefore we feel it would be wrong to send away the funds to foreign fields, though I do not want you to think that we have no love for our brothers and sisters abroad.

We have our Monthly Concert and our Busy Bee Society, which we devote entirely to foreign work.

I will tell you a little of our methods, and hope through the woman's column to hear of some way they may be helpful.

We hold a women's prayer meeting on the first Tuesday of every month, after which we hold our missionary meeting. We have collectors for every district and they bring in their funds monthly. Then we try to have a Missionary Social every quarter. We do not have refreshments, but simply reading, and sometimes we are fortunate enough to get an essay on missions; thus, with a little music we spend a pleasant evening, and trust it is often of profit as well. Our collections vary from four to six dollars. We work at a great disadvantage with the children, for it is only from May till October that we can meet. We also have socials for them, only we have them in the church and charge five cents admission, the little folk doing all the entertaining when we get there. It takes a number of Mr. Watsen's hours to get them ready, but they do very well in the end, and it is



nice to see the interest they take in it. At our last entertainment we had a sale of goods, that they mostly made, and so we realised seventeen dollars.

As one of our little ones had gone home, I took the hint from your report and made up 36 small bags of different colors with elastic at the top, very tight. I made some ornamental stitching on the front with the machine; they looked nice and cost only forty cents. As our little friend who died had started a mission box of her own, her mother brought it to me, and so I thought it a fitting time for our mission bags. The idea was received very well. We want this to be a special mission. We will be able to decide in spring what it will go for.

I remain sincerely yours,

MRS. WATSEN.

*Pres. H. M. S. of N. S. & N. B.*

#### WEST CENTRAL AFRICAN MISSION.

From the voluminous Report of the "American Board," just issued, containing all the proceedings of the annual meeting in October, and reports of all the Missions, we extract the following, relating to Bailundu and Bihe. Miss Annie Salmon, daughter of our brother Rev. John Salmon, of Toronto, is already accepted by the Board at Boston, as a lady-teacher for the Bailundu Mission. She will sail in March. In the meantime she has been employed in the Rescue work of the Salvation Army, with the knowledge and sanction of the Board. It is a pity that she had not been taken hold of by our Foreign Mission Society to visit the churches, and stir them up to zeal and effort—as only a missionary can. And it is not, perhaps, too late yet. Miss Salmon is a ready and attractive speaker, and full of quiet determination and work.

We quote from the "Report":—

Faithful work on all the stations, and a healthy growth in the schools and in the religious interest among the pupils, mark the record of the year. The mission was early called to mourn the untimely death of Mrs. Currie, whose Christian graces and earnest devotion had already won the hearts and confidence of all. After a brief illness, during which everything was done for her that love and gentle care could do, she passed away September 24, and has left a sacred memory to enrich the annals of missionary life in Bailundu. The soil where two Christian laborers have now been laid to rest must be soon and permanently won to the

faith and worship they gave their lives to introduce. On March 26 Dr. and Mrs. A. H. Webster set sail from New York, and arrived at Benguela June 2. Their coming will be doubly welcome, as the mission has been without a physician for four years.

Immediately upon the arrival at Bailundu of the reinforcements of last year, Mr. and Mrs. Sanders and Mr. and Mrs. Fay removed to Bihé to establish a station and fix their place of permanent residence. The king, Jamba Yezina, gave them permission to dwell among his people, and assured them of his protection. This, however, did not last long; and through most of the year the king has been making exactions and unreasonable demands. By degrees this state of things grew worse, as the king was constantly demanding tribute but refusing to fix upon a definite sum, and it seemed possible that the expulsion of three years since might be repeated. But just as matters had reached a crisis and the missionaries were preparing for some outbreak, the king went into a drunken carouse, and fell dead in the midst of it; and so they were delivered. They do not expect the repetition of these troubles with his successor, especially as the influence of the Portuguese government is definitely pledged in their favor, and as Silva Porto, the representative of that government and their near neighbor, is personally friendly toward them.

The labor of building homes has occupied most of the time and strength of the missionaries, and the year ends with much to be done before they are comfortably housed and ready to give all their time to evangelistic work. Soon after Mr. Sanders' return, the tent which has been his home this year was burned to the ground, with the loss of much valuable property. This is the only serious misfortune of the year on this station. A school has been maintained during the larger part of the year, and the opportunities of this work are so great that the station calls for two single women to come out to them next spring to take charge of the school and of work among the native women. Some of these pupils who are in the missionaries' families give evidence that they understand the gospel and welcome its truth and salvation, and the brethren are full of courage and hope in their work. When the homes are built and a school-house, that will serve also for a chapel, has been erected, there seems good ground for expecting that through preaching and the work of the school the message of the gospel will soon be widely proclaimed.

At Bailundu there has been very marked growth in all departments of labor; and the missionaries there have felt the work crowding upon them quite beyond their power to meet it. Mr. Stover has been engaged in studying the language, in translating the Scriptures, in preparing a first reader

for the school, in teaching, and in conducting religious services on the mission premises and at the king's village. Mrs. Stover, in addition to her domestic cares, for a time taught a separate school for girls, afterward taught the two schools combined, and has visited the women in the nearer villages as much as her time and strength would permit. Mr. Currie has devoted himself with great fidelity to the mastery of the language, has made two extended tours of exploration to the southeast and southwest of Bailundu, to acquaint himself with the country and the people, and thus to enable the mission to act wisely in selecting further centres of missionary residence and labor. He has shown such skill and accuracy in these explorations that the mission has requested him to extend them the coming year to other parts of the country, as yet unvisited and unknown.

The schools at Bailundu have had a regular attendance of about twenty pupils, and there has been good progress in the elementary studies pursued. Enough has already been done to show that these people are naturally quick-witted, learn readily, and possess real intellectual power. The mission decided last year to ask for two single ladies to take charge of this school and to do additional work among the native women. These ladies have been found and will go out to their work next spring.

The most interesting part of the year's story is the record of the religious work at this station. All the pupils in the school have been deeply impressed by the truths of the gospel, and with their personal obligation to repent of their sins and accept Jesus Christ as their Saviour and Lord. The influence of this teaching has reached the king's village in some degree, and Mr. Stover felt that if he could have adequately followed up the opening there, some precious fruit might have been gathered in. Among the pupils in the schools a large number soon gave evidence that they were sincerely striving to lead a Christian life of prayer and faith and true obedience. These were formed into a class for special instruction, and gradually led along to an open and earnest profession of Christ. At the time of the annual meeting of the mission in May, fourteen of this number, who were approved by all the brethren present as suitable candidates for the rite, were baptized into the name of the Triune God, and were formed into a Christian church by a public profession of their faith and the adoption of a covenant of mutual love and devotion. Thus the Church of Christ in West Africa has become visible, and the work of this mission enjoys this precious seal of God's blessing upon it. Certain of the more capable members are to be chosen as deacons, and the church is instructed that it exists to work for the Lord and to become the mother of many churches in that broad

land. We give an extract of Mr. Stover's account of this service and of his plans for the future, just received: "The service on the Sabbath was very impressive. The lads seemed to feel the solemnity of the occasion much more deeply than many whom I have seen at home. I stated the Christian faith succinctly, in pretty nearly the form of the Apostles' Creed, asking their assent to each article. After the baptism, I read a covenant based on the one used by the First Church of Oberlin, to which I also asked their assent, article by article; after which I gave them the right hand of fellowship into Christ's Church, and in his name, on behalf of the missionary brethren present, pronounced them the visible representative of that Church in Bailundu, whose work it shall be to make known His gospel to the end of time. I intend, as soon as I can arrange for it, to organize this little church for work, letting them elect deacons and other officers as may seem most expedient. My purpose is to impress them with the idea that upon them now devolves the responsibility of Christ's work in Bailundu, that we are here only to guide and oversee. I do not deem myself the pastor of this church, nor do I allow them to regard me as such; I seek to impress it upon them that I am their elder brother, — bishop, if that word is allowable, — and that they are to have a pastor of their own number in due time. These who were admitted have taken a very decided stand, and that too without urging on our part and even without special instruction in regard to specific sins, except by way of example. They have all renounced alcoholic drinks, tobacco, slavery, polygamy, fornication, and idolatry, or rather fetichism of every sort; they say they will have nothing to do with such things. And, as in the decalogue, these grosser sins include a host of lighter ones, all of which have been equally renounced."

With such a beginning in church and school, the future of this work brightens with promise and deepens in interest, and calls for generous reinforcement and most earnest prayer.

#### LETTER FROM THE AFRICAN MISSION.

The following letter, addressed to the Secretary of the C. C. Foreign Missionary Society, has been forwarded us for publication. We gladly make room for it, by leaving out some other matter in type.

BAILUNDU, Oct. 14, 1887.

Dear Bro. Hill,—Will you please tell the kind friends at home, that in writing the letter of April 19th, nothing was further from my thought than murmuring in the slightest degree about my reduced income. I knew you would hear about the matter, and I hastened to assure you that I

was satisfied, and would be able to get along nicely; only the language used by me was not sufficiently clear. If the Rules of the Board did not call for the reduction in my income, I would reduce it myself, in order to help the Canadian churches send out more workers, to help the cause of God and humanity in this needy country.

I hope soon to leave here, in order to begin work in our *own field*. My two boys, Kaliavali and Njulu, want to go with me. I very much hope they will be able to, for they are now able to render me much help, and have earned a large place in my affections. When however, the other day, at my suggestion, they asked permission from their parents to go, it was denied them. They may yet succeed in gaining the consent of their parents; but if not I shall sorrow at parting with them, as a father grieves at parting with his sons: but I shall not hesitate to press forward, as the road may be open to me.

Next to the *Doctor* you are to send out, we will want two lady-teachers, prepared to keep house for themselves, and take charge of our School. You see I am letting you know our wants. The good wife of Pastor Day said to me before I left, "When you get out there, don't be afraid to tell us what you want!" And I sha'n't; for I believe the people in our churches want to help on the work, as well as I do. The Lord bless them for what they have done, so well, already; but if they do not know what is wanted, how are they going to help as they desire? We want a Doctor: at the same time, we cannot afford to neglect the children—for some of the best fruit of our work will be gathered from among them. And for reasons you will readily understand, ladies are best calculated to work among the children; and indeed, if we are to have girls in our school, we must have ladies to teach them; and if our Christian young men of the future are to marry Christian young women, and make Christian homes, we must have girls taught in our schools.

As soon as I am free to do so, I expect to go from village to village, singing, reading, and preaching the words of Christ, to the best of my poor ability; but for a season, a large share of my time will be spent in fencing in our lot, putting up buildings, breaking up the soil for a garden, and training boys as helpers. But still I shall not be idle in regard to other branches of our work. And though it may be impossible for me to have a regular Day-School, I will do what I can in that direction; and will not fail to declare the Gospel as opportunity is afforded.

BAILUNDU, Oct. 21, 1887.

We are all rejoiced to learn that two ladies are to come out here in the Spring; and I was especially rejoiced to know that one of them is coming from

our Canadian churches. Let there soon be "More to follow!" As Mr. Stover will not be able to take charge of the school this season, on account of illness, my plans have been somewhat changed. I am to remain here until our May Meeting; care for my house and garden; go twice a week to the *Ombala*, to mingle with the people, and study their language; spend four hours a day in teaching the school, and more time in studying; and take some of the boys on Sundays, either to the King's village or elsewhere, to hold meetings. So that with many other cares and duties, I will have enough to keep me busily engaged at home.

As soon as our Annual Meeting in May is over, I am to start on an Expedition to the South-West of this country, and down as far as Cioko; and from thence to Benguella, where I have more work to attend to, and will be on hand to help the new arrivals, and accompany them inland to Bailundu.

I am expecting letters from the Governor of Benguella, giving his consent to my settling at Olimbinda. If these come in the course of a few days, Dr. Webster and I will take a hurried run up to Olimbinda, to look over the ground with a view of ascertaining its healthfulness at this season. And if the spot seems suitable for settlement, we will take steps to secure it for *our Station*.

The Northern Sunday School [Toronto] deserves and will have my lasting gratitude, for its prompt gift! And I hope the instruments\* will help to open a way to the hearts of those who are unfortunate enough to require their application. People do not like to be sick and in pain; but when they are, anyone who can give them relief is likely to win their gratitude. On my last journey, night after night, I had to work on the *teeth* of some of the Carriers; my only instrument a large tent-needle. And several times I had to get out of bed to attend to men who were groaning with tooth-ache; but I had my reward when I saw them going out of the tent clapping their hands, and saying, "It is good! We thank you much!" People with cut toes, and jigger-sores; burns, and blood-blisters, and various little complaints, came to me for medicine. One Sunday I was kept most of the day attending to the sick and sore; and what seemed to astonish the people most, was that I gave them medicine, without indulging in any fetish performances—and yet it did good! For their old Chief had been suffering for five days before I arrived; but after taking some of my medicines, he declared his pain left him; sleep came, and next morning he was able to eat as usual; and wanted me to leave him a supply of the same medicine, so that if he got sick again, he could take it. A longer letter than I intended to write!—Yours sincerely,

W. T. CURRIE.

\* A "pocket-case" of Surgical Instruments.—Ed.

## DR. STORRS ON SKEPTICAL THOUGHT.

In the Christmas number of the *Congregationalist* of Boston, Rev. R. S. Storrs, D.D., treats very fully of "Skeptical Thought about Christ." The kernel of the article is in the following two paragraphs, which treat of two phases of unbelief, the latter of which we all come across occasionally, illogical and vague as it is. The first is now only found among the classes who spend their youth in the bar-rooms, and their old age among criminals:

"The furious and essentially vulgar attacks made upon the Master in the last age, by German, French or English unbelievers, accusing Him or His biographers of intended imposture and deliberate fraud, early lost credit and influence among skeptics themselves. The reply which Origen had made to Celsus when a similar assault was violently delivered by that satirical scoffer—that an intentional impostor could scarcely have warned his disciples of the just and searching judgment of God awaiting each man, and could not have moved the inhabited world so as no philosopher, general or prince ever had done. This was seen to be as pertinent an answer after centuries had passed as it had been at first. It plainly discredited human nature to suppose imposture to have gained a prevalence so vast and persistent. It assumed that streams may rise higher than their springs, to suppose an ambitious and lying craft to have been the source of the charities of Christendom, a conscious fraud to have given inspiration to perpetual homage for truth, or the fabrication of false testimonials to have lifted continuously the spiritual aim and attainment of mankind. One might more easily think of places builded on pestilential mists, or of life restored to the veins of the dying by benumbing narcotics. The theory was so inherently offensive as to be its own antidote. The practical sense of men of the world rejected it as unsound, and felt a touch of malignity in it. If it now reappears, it is only amid the insinuated obscenities or rattling blasphemies of some itinerant mountebank, whose influence on the cultivated thought of the time is hardly more important than that of the clown entertaining the casual circus-assembly.

"Almost equally has passed from intelligent minds that theory of self-deception in the Master, and of exaggerated impressions correspondingly made by Him on the minds of disciples, which came in place of the grosser preceding scheme of thought. Very possibly this has still a place in the minds of some who reject the celestial supremacy of the Lord; and the tone of it, like

that of a color suffusing others, may now and then be detected in their writing or thought. But it shrinks instinctively from definite exhibition. The discerning sense of those who wish only to learn the truth feels it evasive and artificial, a mechanical refuge, not a natural conclusion. The theory of self-deception is fairly applied to one whose pretensions surpass his powers, whose aspiring egotism fails to meet a testing crisis, the ultimate definition of whose restricted capacity surprises himself more than others. It will uniformly be found, however, that the measure of such an one by the intuitive judgment of his companions has been more accurate than his own. His ambitious professions have been found unwarranted by his performance. Eccentricity of action has been seen to take the place of promised achievement. The poverty of results has not been masked by the temporary expedients. Even the ethical nature in the man has by degrees revealed its unsoundness, the inordinate self-regard mounting into arrogance, or turning into fevered and fretful vanity; till those who at first had cheerfully accepted him at his estimate of himself, have reacted, sometimes with passionate violence, into pity or disdain. The transient phosphorescence, which represented no intrinsically luminous substance, in vanishing leaves a darkness more dismally complete."

## AN ALL-DAY PRAYER-MEETING.

Instead of the regular Monday meeting last week, the Chicago Congregational ministers held an all-day prayer-meeting at the Oak Park church. An excellent program had been prepared by a committee previously appointed, and special forethought was exercised to keep the services of the day free from interruptions, and to secure a season of continuous meditation and prayer. The result was a day long to be remembered by the forty ministers who were present. In the call for the meeting, allusion was made to the many meetings held to discuss plans of work and to develop other than spiritual faculties, and then the question was asked, "Dowe need to examine carefully and prayerfully our motives, our standards of success, and our ambitions; and shall we not give a day to such a season of self examination and prayer, going apart for communion with Christ and with one another." And this was the character which the meeting assumed at the outset and continued throughout the day, not merely because it had been so appointed, but manifestly because of the promptings, and direction of the Spirit. It was a day of searching self-examination, and of earnest supplication for those spiritual blessings which supply all needs.

The need of personal holiness, of an experience

of the joys of a free salvation, of greater faith, of a deeper love of Christ, of heaven-given authority to be ambassadors for Christ, and of the indowment of the Holy Spirit's power, was emphasized and applied in such an order of thought and with such spiritual guidance and quickening as to make a deep impression. It was felt that the ministry is weaker than it need be; that this weakness comes in part from self-neglect on the one hand, and too much self-dependence on the other. There is a slighting of God's methods and something of a disparagement of his wisdom and plan of saving the world. The result is bondage to worldly standards; motives which end in church statistics; many cares and unnecessary burdens, weakness and want of true success. There was, therefore, a strong conviction that there ought to be a change; that some present methods should be given up and that the whole work of the ministry should be brought more fully under the direction of God's Word and Spirit.

The fact was also made prominent that we are in danger of having just faith enough in divine things to keep ourselves and others in a state of interest, and not enough faith to help the people when they come to us. Christians must be able to do something more than declare that the world needs the gospel and that is the great remedy for the many forms of evil; there must also be that great faith which makes the assertion real and the remedy effectual. There should not, however, be a disparagement of the faith which we now have, but this faith should be increased. "Lord, increase our faith."

Of the spiritual quickening produced by the meeting, of the intense interest, the tender, tremulous tones, the tearful and heartfelt prayers, and of the manifest yearning for grace and strength, it is not easy to speak. It is better not to speak of these things. But when the shadows of evening fell, and the company gathered around the Lord's table, it was with the feeling that we need not go far or send afar for a leader to have a meeting of great spiritual power, but that wherever His disciples meet in his name there the blessed Lord is in the midst of them to bless them.—*Chicago Advance*, Dec. 22nd.

The response made by the Congregational Union, at its Kingston meeting, to the resolutions of the Anglican Synods in favor of Church Union, was a somewhat sharp intimation that so long as the clergy of the Church of England hold themselves aloof from other bodies, and adhere to the doctrine of Apostolic Succession, union is out of the question.—*Toronto Mail*, Dec. 26.

Rev. E. C. Gordon-Smith, of Stratford, has been invited to Lancaster; and is likely to accept it.

## AFFLICTIVE COMPENSATIONS.

There are many people who if they could have their own way entirely and have everything ordered on the plane of their wisdom, would exempt themselves from all kinds of serious afflictions. But this would be a very unwise contrivance. If people could be exempt from afflictions, it would be one of the worst things that they could be subjected to. They would be deprived of some of the grandest blessings which come to men; for there are some very rich compensations which grow out of afflictive dispensations. King David spoke from a very valuable experience when he said:—"It is good for me that I have been afflicted." Again he said:—"I was greatly afflicted." Plainly enough he regarded his afflictions as affording him special favors, which otherwise he would not have received. He doubtless sustained some measure of loss in certain directions through his afflictions; but his compensations largely overbalanced whatever losses he sustained. The loss was the dross, and the compensation was the gold.

Then, too, affliction often results in throwing people upon their own mental and physical resources, in a manner which tends to surprisingly develop their latent talents, and, when it is used in the right direction, noble compensations accrue, both to the individuals themselves and to many others. This is happily illustrated in the instance of Mrs. Mary Mapes Dodge, the editor of *St. Nicholas*. Early in married life she was left a widow in quite limited circumstances. She was obliged to depend upon her native resources for a livelihood. She took up the pen, and by unrelaxing diligence and an ambitious application to the interests of literature, she finally arose to her present distinction. Out of that affliction, which was, doubtless, terrible in its personal poignancy, there came a compensation which has done her more good in all probability than the retention of her husband would have secured to her.

And what a conspicuous exemplification of this subject we have in John Bunyan's afflictive experience in Bedford jail! What a comprehensive compensation we behold in relation to that trial of religious tyranny and bold bigotry and legal cruelty to which he was rigorously subjected! The millions of copies of *Pilgrim's Progress*, which have led to the conversion of thousands, and done much to nurture Christian faith, and spurred on the feet of multitudes who were treading the King's highway with a more elastic step—the issue of affliction alone is a magnificent compensation, for which we ought to praise God with the diapason of our heartiest adoration and eternal song.—*Religious Herald, Hartford*.

## THE SALOON AND THE SUPREME COURT.

The saloon reels under the terrific blow dealt by the Supreme Court of the United States in the Kansas cases. It reels to and fro and staggers like a drunken man, and is at its wit's end. Its swagger is for the moment gone. Its loud, boastful tones have fallen into a hoarse whisper, and its impertinent challenge to the American people has lost its defiant ring. The power and majesty of Law which it has so often scorned, inspire it with an awe it never felt before. It has made its final appeal and has found that there is no way of escape for it from the mighty grip of Law. Any State may now declare it a nuisance and proceed to abate it, and it has no remedy except in rebellion. Every phase of the saloon—the brewery, the distillery, the groggery, is subject to the exercise of this sovereign power; and the manufacture and the wholesale and the retail of intoxicants may be as rigorously suppressed as any other form of nuisance deemed detrimental to health or morals.

The decision of the Supreme Court declares that compensation for damage to property cannot be exacted from the State when the manufacture and sale of intoxicants are prohibited. This is the great point decided. Every man, henceforth, who enters into, or continues in, the business of making or selling intoxicants in any State, does so at his own risk. His business may at any time, either by legislative enactment or constitutional provision, be declared a nuisance and be suppressed as in Kansas, or be prohibited as in Maine and other States. It is in effect a notice to every brewer and distiller and dealer that he must be prepared to give up this business whenever his State commands him to. Formal action by the popular voice or by legislative process outlaws his business, and turns the criminal machinery of the State against him. The moral force of this fact is irresistible. It will crush the saloon as slavery was crushed. The supreme interpreter of our Supreme Law has given us this mighty weapon of warfare. Let us wield it with all our power.

—*N. Y. Independent.*

Rev. Mark Guy Pearse mentioned that the trustees of an East end church had refused to let it for a resting-place for the people on week evenings, on the ground that such a course would "ruin the respectability of the place."

The church in Winnipeg has invited Rev. Hugh Pedley as pastor. We have no further information at the time of going to press.

## SPURGEON ON REVIVALS.

In the December *Sword and Trowel*, Pasto Spurgeon pleads for genuine Revivals in the Church :

"Oh for a great and general revival of true religion! Not a burst of mere excitement, but a real awakening, a work of the Eternal Spirit. This would be a glorious reply to scepticism, and would act like a strong wind in clearing the air, and driving away the miasmata, which lurk in the stagnant atmosphere. There would then be small honour paid to men who mar the gospel of our Lord, and truth, which has fallen in our streets, would again ascend her throne. Let us pray for such a visitation of the Holy Ghost with all our souls. It is not only desirable, it is essential; we must either be revived by the Lord himself, or the churches will descend until error and ungodliness swallow them up. This calamity shall not happen; but only divine grace can avert it."

Then, at considerable length, in the same article, he condemns the worldly, foolish, and often silly entertainments, theatrical and other, in man, churches, as indicating unfaithfulness, and decay of spiritual life; and ends by defining his own present position:—

"In reference to the Down-Grade controversy and the Baptist Union, we are urged to further action; but it would be far easier to take a foolish step than to retrace it. We will move when we are moved, and not before. Conferences, societies, and leagues are proposed: all are admirable, no doubt; but which out of many suggestions is the most suitable? We do not see our way. May the Lord himself direct his people! Meanwhile, to redouble our prayers, and to seek a revival in all our churches, cannot possibly be a mistake. Prayer, mighty prayer, can do wonders. This is the work of the present hour. Pray without ceasing, and preach the faithful Word in clearer terms than ever. Such a course of conduct may seem to some to be a sort of standing still and doing nothing, but in very truth it is bringing God into the battle; and when HE comes to avenge the quarrel of his covenant, he will make short work of it. 'Arise, O Lord, plead thine own cause!'"

In our next, we shall present the latest aspects of Mr. Spurgeon's case, as given in our English files. A deputation from the Baptist Union was to visit him at Mentone, France.

A deputation of the English Baptist Union will wait on Mr. Spurgeon next month to ask him to reconsider his withdrawal from the Union.

## OBITUARY.

Through a private source, we have just heard of the death of the Rev. Ludwick Kribs, the first student to graduate in what is now the Congregational College of British North America. We hope to present some account of Mr. Kribs' life and labors in our next. We only know, with respect to the sad event, that he died towards the end of December, we presume at his Minnesota home on the Red River, of inflammation of the lungs. His aged wife had died five weeks before. Mr. Kribs would be about 75 years of age.

## NEW STORY.

We beg to announce that we shall begin in our next number a powerful story, written for our columns by Rev. Charles Duff, entitled "The New Revival"; which will be continued as a Serial, and extend over several months. The "New Revival," full of characters and incidents, will deal in the most entertaining and realistic way, with some of the problems of the hour, respecting social, church and spiritual life. The scene is laid in Toronto: time, *this winter*. This is a good time to subscribe, so as to get the New Canadian Story complete. One dollar a year. Cash in advance required with new subscriptions.

## Literary Notices.

"WORDS AND WEAPONS, FOR CHRISTIAN WORKERS."—This is Dr. Pentecost's monthly; now beginning its fourth year. Dr. Pentecost and his literary coadjutors stick most closely to their one great object of aggressive church-work. It is \$1.50 per year; \$1 to pastors. We shall often have occasion to quote from this excellent Christian periodical. It is a grand thing for a man to feel (and make known) that he has an "object" in his life; and it is the same with a publication. We shall consider it a good sign, to find Dr. Pentecost on the tables of any of our friends. New York; 251 Broadway.

THE PILGRIM TEACHER for January (Boston), is as good as ever; 40 pp. monthly. The S. S. Lessons are fully and carefully explained. 50 cents per year, in parcels of 6 or more. Orders may be sent to Rev. W. H. Warriner, Bowmanville, Ont.

THE POEMS OF WILLIAM WYE SMITH. — Just issued, from the press of Dudley & Burns, 11 Colborne-st., Toronto. Cloth, gilt lettered, 264 pp., \$1. Copies may be had of the Author, at Newmarket, Ont.

LAND, LABOR, AND LIQUOR.—We shall take a further opportunity of reviewing this work by the Rev. William Burgess, pastor of the Listowel, Ont., Church; and for a number of years an esteemed Lecturer on Temperance and Prohibition. It is a stoutly-bound book of 312 pp., with more facts, figures and arguments packed within its pages, applicable to the subject of Temperance in Canada, than any book we know. Willard Tract Depository, Yonge-st., Toronto.

OUR LITTLE ONES AND THE NURSERY for December gives its usual quota of good things, and something more in happy glimpses of holidays to which the little people are looking forward with great expectations. These stories and pictures will go straight to the juvenile heart, and set young ears listening for the first tinkle of bells denoting the approach of beloved Santa Claus. This beautiful monthly has its corps of special writers and artists; and all it contains is freshly gotten up with care to please and cultivate the class for whom it is designed. Russell Publishing Co., 36 Bromfield-st., Boston, Mass.

## For The Young.

THE ROMANCE OF HERMANNSTADT  
AND ITS MISSIONS.

WE reproduce this true story for the sake of the many hundreds of young Christians now fitting themselves for missionary work at home and abroad, to whom it is familiar.

Hermannstadt is a quiet German village lying upon the bosom of the wide, wild Lüneburg Heath, whose long swelling lines of summer bloom roll away unbroken for miles until lost in a wood, or shut in by an oak-crowned hill or a reach of bright green meadow.

In 1848 Louis Harms became, by the death of his father, the sole pastor of the parish. He had been born and brought up there, and he loved the Heath and the village "with body and soul." He was a great reader, an original thinker, and an eloquent speaker; and had besides an overflowing humor and shrewd common sense. And though he had had a thorough university education, he lived among the simple people as one of themselves, like a father or a brother. His deep and constant communion with the Lord Jesus and the indwelling life of the divine Spirit made him a power with God and with men. Under the impulse of his faith and fervor the people awakened to a new life.

Hermannstadt was soon a Christian village indeed. Every house had family worship, and no one was absent from church except from sickness.

The laborers had prayers in the fields, and their country ballads were exchanged for the grand old German hymns. Poverty and drunkenness disappeared and a great joy filled the place.

Now came the natural result of a quickened spiritual life. Faith and self-surrender asked for work to do, and love reached out in pity for the lost, and in obedience to Christ's command, a mission to the heathen was proposed in 1849. Twelve villagers offered themselves. A house was set apart for their training, and Mr. Harms's brother, also a clergyman, took charge of them. The course of instruction extended over four years, and meanwhile the candidates worked daily, "partly for health, partly that they might do something for their own support, and partly that they might remain humble." As to the spirit in which they were to study, Mr. Harms exhorted them to pray diligently. "I do not mean your common prayers only," he said, "but diligently in your own room, daily, daily for the Holy Spirit. Remember Luther's saying: 'Well-prayed is half-learned.'"

The wish of some young sailors to join this mission band as colonists, suggested to the Hermannsburg peasants that they might themselves go out in a colony. And now came the money question. "Then," said Harms: "I knocked diligently on the dear God in prayer." One of the sailors said: "Why not build a ship and you can send as often as you will?" But the money! "I prayed fervently to the Lord," said Harms, "and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room: *Forward now in God's name.*"

Mr. Harms now sent a brief report of his plans to two country newspapers, and money came in from all quarters. A brig was built at Harburg and the colonists were made ready. There were eight of them and eight missionaries. Smiths, tailors, carpenters, shoemakers, coopers, were fitting out their ship. The women and girls knitted with marvelous swiftness. The farmers brought in their loads of buckwheat and rye, and stripped their orchards for the vessel; while hens and pigs accumulated as if for a show. The very Heath paid tribute in brooms. When all was ready a farewell service was held, at which the sixteen stood up and sung together the hero-psalm, *Ein feste Burg ist unser Gott*. And on the twenty-eighth of October, 1853, their mission ship *Candace* sailed for Africa. Three weeks afterward twelve new candidates took their places in the training house, to be ready for the next voyage.

The *Candace* carried her passengers to Port Natal, or Durban, in South-eastern Africa, the same port at which all our American missionaries, among the Zulus, land. In the interior of the colony of Natal, which is under British rule, the Hermannsburgers bought 6,000 acres of land not far

from Pieter Maritzburg, built permanent dwelling and called the settlement New Hermannsburg. The English government soon became friendly, giving them 3,000 more acres, and offering 6,000 to any new mission station. The missionaries held all in common and soon settled to their work among the Zulus.

On her second voyage, in 1856, the *Candace* landed fifteen more colonists in Natal, and in 1857 no less than forty-four persons, twelve of them missionaries, left the Old Hermannsburg for the New.

At the end of seven years there were one hundred of these settlers at eight stations in the eastern part of Natal, and fifty heathen had been baptized. Pastor Harms died in 1865, but his work was carried on by his brother until 1885, and since then by his nephew, Egmont Harms. In 1885 their South African mission, which had spread into Basutoland, numbered 51 stations, 60 missionaries, and 10,336 converts!

The Hermannsburgers had also undertaken a mission in India, where, in 1855, they had ten stations, eleven missionaries, twenty-seven helpers, and over 800 baptized pastors. They have more recently begun work in New Zealand and Australia. They have given up the plan of sending out colonies, and of a community of goods among missionaries and of a missionary ship. But their pastor is still sole director, and their work is still carried on by peasants trained in their own village and is supported by their labor, faith, and prayer. Each of the 11,000 Hermannsburg communicants lays annually a gift on the communion table. Plain yeomen have handed in 500 crowns, and sons have given their all.

In addition to these sources of supply, Pastor Harms began in 1854 to publish a missionary magazine, which has had great success. It was quaint, informal exchange of letters between Old and New Hermannsburg, keeping them in full sympathy and acquaintanceship in the most easy and friendly way. This has also proved an efficient method of arousing the interest and keeping up the gifts of others who feel the impulse of this living faith and work.

Such glorious things can Christians do, such results may be expected, when a whole church has "a mind to work."—*Missionary Herald, Boston*.

I know men, and I tell you that Jesus Christ is not a man. Everything in Him astonishes me. His spirit overawes me and His will confound me. Between Him and whoever else in this world there is no possible term of comparison. His ideas and sentiments, the truths which He announces, His manner of convincing, are not explained by human organization or by the nature of things.—*Napoleon*.



—T H E—

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FOR 1887.

Thirty-Second Year of Publication.

VOL. VI. (NEW SERIES.)

---

REV. JOHN BURTON, B.D., EDITOR.

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# INDEX.

	Page		Page
A Meditation on 91st Psalm . . . . .	1	<b>CHILDREN'S CORNER—Continued.</b>	
Another General Election . . . . .	17	I'll tell Jesus . . . . .	124
About Standing up for our Rights . . . . .	50	The Hindu Boy . . . . .	139
A great Modern Hymn . . . . .	72	Letter from Japan . . . . .	172
A Jubilee Address . . . . .	207	Harriet Newell . . . . .	203
A Sabbath in Oro . . . . .	318	Just too late . . . . .	219
Autumnal Session, English Union . . . . .	358	Bob's Battle . . . . .	220
A Railway Lesson . . . . .	372	What unmakes the Man . . . . .	251
Bribery and Corruption . . . . .	129	Our Father's Business . . . . .	251
Congregational Conference . . . . .	15, 45	What the Flowers said . . . . .	324
Congregational Church Principles . . . . .	48	Mind the Door . . . . .	356
Congregational Union, (O. and Q.) . . . . .	178, 191	Concerning Congregational Coldness . . . . .	34
"    "    (N.S. and N.B.) . . . . .	24	Concerning the use of Illustrations . . . . .	99
"    "    England and Wales . . . . .	307	Don't . . . . .	34
Congregationalism in Canada . . . . .	111	Dr. Boanerges on the Widow's Mite . . . . .	353
Evangelical Christians . . . . .	154	<b>EDITORIAL JOTTINGS, 1, 13, 29, 45, 61, 77, 93, 109, 125</b>	
COLLEGE COLUMN . . . . .	64, 97, 117, 133,	141, 157, 174, 205, 221, 237, 253, 269, 293, 325, 342, 357	
112, 194, 212, 224, 242, 261, 316, 346 . . . . .	363	Eastern Association . . . . .	107
<b>RESPONDENCE :</b>		Ecclesiastical Unions . . . . .	113
Mr. Hall's Letters . . . . .	5, 18, 52, 83, 166, 226, 330	Evictions on the Estate of Lord Alcohol . . . . .	146
W. Wethefald . . . . .	7	Good in Quality, etc. . . . .	192
"Purity of Communion" . . . . .	8	Hall (Rev. Thomas) in England . . . . .	197
C. Cushing . . . . .	9	Homely Hints for Hot Weather . . . . .	222
"Family Circle" . . . . .	9	Home Missionary Reminiscences . . . . .	365
Subscriber . . . . .	21	Is that the Best Work you can Do? . . . . .	115
G. Robertson . . . . .	21	Infant Baptism . . . . .	306
K. M. Fenwick . . . . .	37	Individual Work the Main thing . . . . .	322
J. K. Black . . . . .	68	Judge Not . . . . .	201
Memorial for Mrs. Currie . . . . .	100	<b>LITERARY NOTICES, 11, 26, 58, 71, 90, 108, 120, 138, 153</b>	
Independency," etc. . . . .	101	171, 201, 250, 267, 321, 338 . . . . .	371
Manitoba and the N. W." . . . . .	102	Little Men who Think, etc. . . . .	132
Manitoba Winnepeg Church" . . . . .	117	Mr. Spurgeon . . . . .	325
"The Arrie's Letters . . . . .	66, 130, 210, 228,	<b>MISSION NOTES:</b>	
Mr. Cxley . . . . .	215	The Gospel in Japan . . . . .	21
S. H. Pedley . . . . .	229, 265, 332	Dr. Moffat . . . . .	22
Hugh Allworth . . . . .	247, 365	Asiatic Turkey . . . . .	22
W. Hiding the Word" . . . . .	249	Bailundu, (The King, etc.) . . . . .	24
"Refrigate Union Notes" . . . . .	265	do. (Native Superstitions) . . . . .	53
"Monday Point, N. S." . . . . .	266	Zenana Work, Pekin . . . . .	54
"Sugornish: College . . . . .	314	Opium and the Gospel . . . . .	54
Dr. F. Clarke . . . . .	318, 332	Opium Smoking in China . . . . .	55
W. H. Burton . . . . .	371	Miss McCallum . . . . .	66, 150
<b>CHILDREN'S CORNER :</b>		Mr. Currie's Letters . . . . .	66, 130
The Child and the Drunkard . . . . .	12	Wanted, Another Missionary . . . . .	104
Paragaphs, 12, 28, 44, 60, 76, 140, 204, 234, 252, 340, . . . . .	356	The McAll Mission . . . . .	104
How he got his Place . . . . .	27	<b>NEWS OF THE CHURCHES:</b>	
Baly a Trap . . . . .	28	Barrie . . . . .	10, 105, 370
Odelle's Reasons . . . . .	59	Bowmanville . . . . .	10, 168, 337
Those three cents . . . . .	60	London . . . . .	10
The Swallow . . . . .	75	Maxville . . . . .	10
Something for Somebody . . . . .	75	Winnipeg . . . . .	10, 25, 41, 105, 119
Sunshine Overhead . . . . .	76		
Like a Cloud . . . . .	92		
Rose and the Caterpillar . . . . .	123		

# INDEX

## NEWS OF THE CHURCHES—Continued.

	Page
Cobourg .....	24, 350
Coldsprings .....	24
Durham .....	24
Manilla .....	24, 40, 351
Forest .....	24
Melbourne .....	25, 168, 337
<b>Montreal:</b>	
Emmanuel .....	25, 88, 198
Zion .....	88
Milton, N.S. ....	168
Sarnia .....	25, 88, 136, 168, 230
<b>Toronto:</b>	
Bond Street .....	25, 40, 119, 151
Northern .....	41, 337, 370
Western .....	41, 151, 337, 370
Yorkville .....	57, 71, 136, 151, 230, 351
Mount Zion .....	71, 89, 169, 337, 371
Parkdale .....	40, 105
St Catharines .....	136
Woodstock .....	169
Brantford .....	37
Franklin Centre .....	37, 87, 350
Georgetown .....	38, 69
Granby .....	38, 135
Guelph .....	38, 118, 135
Hamilton .....	39, 87, 317
Pine Grove .....	40, 337
St. Thomas .....	40, 119, 151, 370
St. John, N.B. ....	40, 105
Burford .....	55
<b>Kingston:</b>	
First Church .....	69, 118, 198
Bethel .....	55
Sherbrooke .....	168, 216
Ottawa .....	56, 136
Paris .....	56, 70, 230, 370
Yarmouth N. S. ....	56
Howick .....	69
Scotland .....	70
Stouffville .....	70
Chebogue .....	87, 216
Garafraza .....	87
Stratford .....	89
Sheffield, N. B. ....	119, 317
Speedside .....	119
Belwood .....	135
Cornwallis, N. S. ....	316
Cresswell .....	317
Keswick Ridge, N. B.,	317
New Durham .....	317, 351
Frome .....	337
Maitland, N. S. ....	337
French Bay .....	350
Listowel .....	350
London .....	350
St. Andrews, Q., ..	351
Vankleek Hill .....	351
Alton .....	370
Canifon .....	370
Cowansville .....	370
Portage la Prairie, Man.	370
Not too Large nor too Small .....	48
Notes on a late issue of the C. I. ....	345
Nannie's Answer .....	354
<b>OFFICIAL:</b>	
C. C. Missionary Society, 25, 89, 90, 137, 152, 169	
216, 268, 320, .....	352
Central Association .....	89, 107, 148, 336, 351

## OFFICIAL—Continued.

Western Association .....	89, 120, 148, 151, 31
College .....	90, 152, 169, 268, 320, 3
Congregational Union, Ont. and Que. . . . .	137, 152, 1
Statistics .....	11
Foreign Missionary Society .....	152, 11
Congregational Publishing Co. ....	11
Congregational Union, N.S. and N.B. ....	17
Provident Fund .....	170, 3
Year Book .....	216, 2
Quebec Association .....	31
Eastern Association .....	31
<b>Our Indian Mission .....</b>	<b>33</b>
<b>PERSONALS: .....</b>	<b>11, 25, 57, 89, 119, 151, 216, 24</b>
<b>POETRY:</b>	
Good Morning to God .....	11
The Book of the Year .....	27
The Hindu Mother .....	43
The British National Anthem .....	58
The Children's Prayer .....	59
Look up, my Boy .....	60
My Creed .....	92
The Girls that are Wanted .....	74
Grandmother's Bible .....	75
Weaving .....	90
A Missionary Call .....	92
Questioning .....	103
After the Snow .....	116
Come .....	123
Thy Life .....	57
Wait a Bit .....	
The Martyr of Solway Sands	
Missions .....	
White Clover .....	
The Bobolink's Lesson .....	
A Missionary Hymn .....	
Midsummer .....	
How Mongolians Pray .....	
Two Psalms .....	
Two Psalms .....	
Your House .....	
God is Love, etc. ....	
A word to Sunday Teachers .....	
Ten Rubber Toes .....	
<b>PARAGRAPHS: 58, 91, 108, 120, 121, 122, 138, 1</b>	
202, 218, 323, .....	
Preaching with Manuscript, etc. ....	
Some Prelates, etc. ....	u
Summer Travel and Selfishness .....	
Some Expectations not Realized .....	
Some members of the Bore family .....	
Sleep as Criticism .....	
Some Reflections on the Recent Visits, etc. . .	
Spurgeon (Mr.) .....	
The Union of the Churches .....	
The Holy Ghost .....	79, 95,
The Conference and the C. I. ....	
Twenty Years Ago .....	
The History of a Certain Strike .....	
The Drink Curse in Africa .....	
To the Readers of the CANADIAN INDEPENDENT.	
The French Canadian Problem .....	
The President, Royal Society, on Science	
"Training for the Times," Inaugural Address.	
The Gospel Affair, 2, 49, 62, 80, 127, 161, 208,	
Thomas (Rev Reuben, D. D.) .....	
Use of Uncooked Milk .....	
Westward Ho! .....	
<b>WOMAN'S BOARD OF MISSIONS: 134, 152, 169</b>	
262, 310, 345, .....	

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