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THE
CANADIAN 
INDEPENDENT.

THE THIRTY-SEVENTH YEAR OF PUBLICATION.

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

FEBRUARY, 1891.

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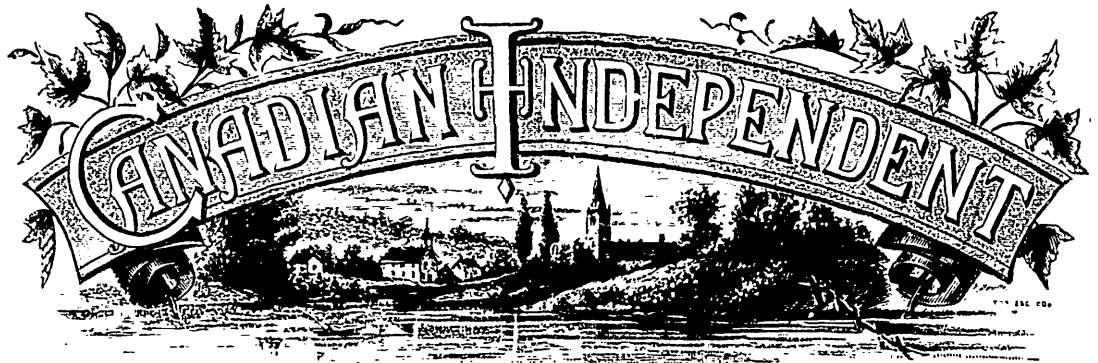
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New Series.

TORONTO, FEBRUARY, 1891.

Vol. X, No. 2.

Editorial Jottings.

No question is settled, until it is settled justly.—*Montreal Witness.*

MEN may judge us by the success of our efforts; God looks at the efforts themselves.—*Charlotte Elizabeth.*

EVERY pastor of a Congregational Church in Canada is an authorized agent for the CANADIAN INDEPENDENT.

OUR guest of last summer, Rev. W. F. Clarkson, of Birmingham, has been appointed Secretary of the English Congregational "Church Aid" Society.

IT is not true that "love is blind"; it is rather true that love causes an illusion, and sees us, not as we are, but as we ought to be!—*Charles Kingsley.*

THE *Western Congregationalist*, a local paper in the interest of the Manitoba Congregational Churches, is daily expected to make its appearance at Winnipeg.

CHURCH OPENINGS.—We direct attention to the church-openings in Toronto and elsewhere, in this number. The cities and towns are giving a good account of themselves.

WEST COAST OF AFRICA.—The last news from Benguela was that Dr. Clowe, Mrs. Clowe and Miss Clarke had started inland with Mr. Stover, who had come down to the coast to meet them. The country is full of "war camps" again.

THE Thanksgiving contributions towards the debt of the Home Missionary Society, specially acknowledged in this issue by the Treasurer, amount to \$663. Last month so acknowledged, about \$450.

TWO DEFINITIONS OF ELECTION.—"The elect are whosoever will, and the non-elect are whosoever won't."—*Henry Ward Beecher.* "I never knew anybody elected who wasn't a candidate!"—*An old Freedman.*

THE WORLD MOVES.—The new Japanese Parliament met on 25th November. Four days later the Emperor delivered the "speech from the throne"; the first ever heard in Japan. The President of the two Houses is a Christian.

THE *Australian Independent* has increased its list by 500 during the year past. They have been doing as we have done—they have improved their periodical. They are getting their reward: ours—well, how is it in your church?

THREE years ago, the China Inland Mission had 22 female missionaries (exclusive of wives of missionaries). Now it has 60. During the last eight years, the Zenana, Bible and Medical missions has sent out 138 female workers; and is anxious immediately to send out 20 more.

TITLE PAGE AND INDEX.—Instead of now giving a title-page and index for 1890, we propose to save considerable labor and expense by letting it run another year, and then (D.V.) giving it for both years. Two years' numbers make a fine volume. One, with our large page, is rather thin.

A NEW DECADE.—We are one month into the last decade of the century. We are appalled alike at what has been done during the decade now ended, and what might have been done! God grant that this decade may usher in the world's rest—the universal reign of Christ!

RITUALISM is eating deeply, in England, into the heart of the Established Church. Canon Holland, in St. Paul's, London, asked his hearers to pray for the late Canon Liddon—"for his refreshment, for his illumination, for his eternal repose." And when a man shot himself in the church, some kind of a "service of reconciliation" had to be gone through, to *re-consecrate* the building!

READ aloud, if you have the opportunity. Reading aloud and praying aloud add much to the vigor of those exercises. The mind seems to be aroused by the sound of the voice. Our thoughts take a more complete shape, and hence are more permanent and powerful. Let those who never tried this try it now, if they wish a new and very happy experience.—*Dr. Howard Crosby.*

A NEW serial is begun in this number of the INDEPENDENT. It will deal with some social and political problems in a somewhat iconoclastic way. Mr. John R. Dougall, proprietor of the Montreal *Witness*, writes: "I am very glad to think that your magnificent paper 'Vetulia' is to have a new run. These are, I hope, better times for such good work than sixteen years ago."

IF the Protestant churches of our large cities and towns propose to do good work and to reach the people, they must increase their force of paid laborers. They must have a body of assistant ministers who have the time to do their duties, to visit the sick, to care for the poor, to conduct meetings, to direct mission operations, and to compose a council to consider all sorts of good church work. The newspaper which puts all its editorial work, mainly, on one man, is fifty years behind the times, and the large city church which has but one pastor is as much behind the times.—*N.Y. Independent.*

THE second Sabbath in the year, January 11th, was certainly a "field day" in Toronto,

in an ecclesiastical sense—two churches opened for worship; "Olivet" and "Hope." On a similar occasion—two or three years ago, good William Gooderham told the friends of the Western Church, "Now you have a good building, and every thing comfortable, go to work and *get souls converted!* Have that great object always before you!" Hope Church seems already to have made arrangement for special services, with the hope of an ingathering of souls.

MACKAY OF UGANDA.—"He built, cut type, translated, printed, engineered, navigated, diplomatised; he denounced crime, preached the Gospel, acted as school-master and doctor, he befriended Emin Pasha, Junker and Stanley; and strove, alas! in vain, to save Hannington from the results of unconscious but heroic folly; he controlled the court so far as it could be controlled; protected the brave Christian boys, and, in a word, through baptisms of blood and fire, won a church in the wilderness for the dear Lord and Master whom he served with an absolutely single eye."

VERY TRUE.—There are thousands of American Christians who are better informed respecting the degraded classes in India than they are respecting those who live in the wards adjoining their own residence. The reason is plain. The missionaries whom we send out to India make themselves thoroughly familiar with the life of the people there, and their careful reports are spread before the people of the churches monthly in the missionary meetings; while no such skilful and careful explorations are reported to the churches of the moral and social status of the denizens of the slums near by, where pestilence lurks, and pauperism breeds, and crime vegetates.

REFERRING to the first century, "Mosheim," in his Ecclesiastical History says, "All the churches in those primitive times were *Independent* bodies, none of them subject to the jurisdiction of any other. For though the churches which were founded by the Apostles themselves frequently had the honor shown them to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon-day that all Christian churches had *equal rights*, and were

in all respects on a footing of equality. Nor does there appear in the first century any vestige of that *consociation* of the churches of the same province, which gave rise to *councils* and *metropolitans*." [The italics are Mosheim's.—ED.]

REALIZING THE CHRISTIAN IDEAL.—Think what such a result means. All men lovers of God, and of His Christ. All men loving one another, as brothers love, as sisters love; and notwithstanding diversity of condition, or culture, or color, or race. No wars, no national wrongs, no hostile armies, no hostile tariffs. All men just and true in politics, in business, and in all the relations of life. No bribing or misleading of voters; no false charges against governments or oppositions, no room for true charges. No lying with type or tongue. No unfaithfulness in public or in private trusts. Rich men rich in good works. No grinding of the poor; no jealousy of the wealthy. Employers just and considerate to the employed; the employed faithful to their employers; a fair day's work receiving a fair day's wage; no strikes, and no occasion for them. No false weights or measures. No bad wares, and no bad work. No hard creditors, and no dishonest debtors. No crime; no vice. No over-reaching; no cheating in a horse trade or any other trade. No one seeking an unjust advantage over another, any more than he would over his father, his mother or his brother. All husbands loving their wives; all wives loving their husbands; all children dutiful and affectionate to their parents. All men and women kind, charitable and courteous toward all other men and all other women. Duty the supreme affection and supreme aim of every one.—*Hon. Oliver Mowat*.

FROM AUSTRALIA;—The Australian Congregational Unions all held their meetings in October—their spring season. The inaugural addresses of the respective chairmen were all good. We give just a "specimen brick" from each:—

Congregationalism is historically distinguished from other ecclesiastical systems by its refusal to foreclose discussion on religious dogma. Other churches have formulated, or rather find already formulated for them by the divines of three centuries or two centuries ago, or less, a series of articles defining in the most rigid way the Christian doctrine as apprehended by Cranmer, or of Knox, or Calvin, or by John Wesley: and what liberty they are

able to exercise is limited severely within these bounds. The fathers of Independency, out of their loyalty to Christ, and their reverence for the chartered liberty of the Christian conscience, under law to the Supreme Head of the Church alone, refused to follow the example of their brethren, refused to impose these restraints upon the freedom of Christian thought and testimony, and the separate existence of our churches to-day marks the permanence and continuity of their protest. How strikingly has the history of the modern Church—and indeed its whole history from the beginning—justified that protest. The rancor of religious persecution, the burnings and beheadings, the tortures and Inquisitions, the cruelties and oppressions associated with the names of Phillip II. and Charles IX., of Tudor and Stuart, of Pope and prelate, of bigoted kings and of usurping priests—these things; with the pale reflections of them which still survive in a more tolerant age—accusations of schism, sacerdotal arrogance, the feeble anathemas of a decaying ecclesiasticism—these things are all rooted in the fundamental mistake of treating the faith of the Church as something stereotyped, instead of being, as it is, a vital continuous relationship between the living man and the living God. That article in the shortest, oldest and best of all the Creeds, "I believe in the Holy Ghost," which is an assertion of the constant continuous presence of the Eternal with the children of men, to quicken, to guide, to teach, to anoint with "an unction" which enables the disciple "to know"—that article never needed more emphatic utterance than it does to-day.—*Rev. Thos. Roseby*, Chairman Cong. Union, N. S. Wales.

In the New Kent Road, London, there is an Independent Church which links the present day and its liberty with the far past, its struggle, battle, and death. John Penry was one of its earliest pastors, and to be pastor or deacon, member or attendant, then, was a thing of risk. You might measure John Penry's pastorate by months; for his independency he was sent to prison. "Forsake your faith," said authority, "or die!" "If," he said, "my blood were an ocean sea, and every drop were a life, I would give them all for the maintenance of this my faith!" That was enough. In those days they had short methods of dealing with men who revered their conscience as their king; and on the 25th of May, 1593, he was hurried out of his gaol and hung, for if conformity could not be enforced, hemp was powerful in producing silence.—*Rev. Geo. Hervey*, Chairman's Address, Queensland.

The democratic movement is in closest harmony with the religion of Christ, nay, more, it is the natural product of Christ's teachings. It is the recognition of the dignity of manhood, and the assertion of the true spirit of fellowship between soul and soul. Its truer inspiration comes from our Lord Jesus Christ. It is the beginning of the triumph of the grand principle enunciated by Jesus Christ—"All ye are brethren."

As Congregationalists we stand in living and vital sympathy with this movement. I will go further, and say that Congregationalism is one of the most popular forces in the community in leavening the popular thought with the great democratic ideal, and in familiarizing the popular mind with its practical realization.—*Rev. S. R. Glasson*, Chairman's Address, S. Australia.

CANADIAN INDEPENDENT.—This monthly grows better and better. It is handsomely printed and carefully edited.—*Royal Templar*.

I STAND in a place where it is demanded of my conscience that I speak the truth; and the truth I speak, impugn it who I list.—*John Knox*.

Editorial Articles.

"CHURCHES" AND "PREACHING STATIONS."

A writer in a recent number of our respected contemporary, *The Canada Presbyterian*, urges that congregations receiving aid from Home Missionary funds should be considered merely as preaching stations; and be supplied by the Executive Committee with preaching, as that Committee judges best: the preachers appointed staying, say two years, on the station.

The plan has very much to recommend it, in our own operations. Our young men, as a general rule, won't settle in small weak churches. They want something "better;" and if they can't get it, they go off to the States. The prospect is, we admit, dreary for a long and indefinite settlement. But the same young men would, we are convinced, think it no more than a reasonable test of their modesty, to take one of these fields, under the name of a "station," at the choice and direction of the Missionary Society, and serve it for the fixed period of two years. By that time a young man would have a chance to show whether there was "anything in him"; and have gathered experience enough to take charge of an independent and self-supporting church.

And older men, for whom it is often difficult to find a field, could thus, for a like fixed period, have suitable work to do. And still more important, the "stations" themselves would be constantly and continuously provided.

And let it be a "cast-iron rule," that every church or station aided, shall have at least one Sabbath preaching place beside itself! And from next June withdraw all grants, where there is no outside Sabbath preaching done. One good effected by such a rule—and seldom thought of—is this: if there is but the one place to preach in, the young minister is squeezed in to be Sunday school superintendent, in the afternoon—a position that should be assumed (and the work done,) by one of the "members." The church will always put that duty on the preacher, if it can! And the young man feels that he cannot be so lazy as to sit at home, while the Sunday school is meeting. True, he can teach a "Bible Class" of young people:

but true again—he can do that on a week evening just as well. Let him go out every Sunday afternoon, to an outside station: taking always a young man with him, whom he can cautiously and gradually train to help.

The great objection will be from the mission churches themselves. They will want, as hitherto, to choose their own man, and settle how much the Missionary Society is to give toward his support! Under the proposed system that will be changed. The choosing of a man, and *paying* him, must go together: and as soon as a station wants to assume the duties and privileges of a church—conspicuous among which are choosing and settling a minister, and then *supporting* him—nobody will object.

Let it be ever remembered that the funds of the Home Missionary Society are contributed in dollars and half-dollars, for the *poor and weak* causes: and that just now, a dozen or two of these are at the point of extinction for want of *men and means*. Rightly reasoned with, they would be willing that the Missionary Society should do for them what they had been unable to do for themselves—retain a minister among them.

"HECKLING."

In Scotland, every parliamentary candidate, at every meeting, has to stand a deal of questioning at the end of his "address." This is called "heckling." Generally done by the opposing party. It is a trying ordeal—not only as concerns readiness and information, but temper as well.

But the underlying principle is good. Something has been said, on a certain subject. Thought has been awakened in the hearers. They want to have some points better explained. And so they ask questions. We saw a very excellent use of "questioning" made at a "Farmers' Institute." Two Professors from the Agricultural College at Guelph were present. They had got a list of eminent farmers in the neighborhood; one noted for sheep; another for clover; another for barley; another for cattle; and so on. One of the Professors would say, "Now Mr. John Greenfield will be kind enough to give the meeting some information about clover: I understand he makes clover a specialty." Mr. Greenfield, quite unprepared for a speech, and having never said a word in public, further than

sometimes nominating a candidate at a township election, says but very little ; and makes a motion to sit down. But the Professor is too quick for him :—" Did you ever try *Alsike* ?" And he gets his views on that newer variety. " What crop do you find succeeds best on clover-sod turned down ?" " What do you find the best process of securing the seed ?" " Tell us how you get the best value out of the after-crop ?" " Have you tried green clover in the *Silo* ?" Why, the man finds he has only *begun* to speak on the subject ; and after fifteen minutes of this " question and answer," the meeting has got six times the information out of him that he would have given of himself !

We have seen the same at Sunday school conventions. Verbal reports from S. schools are called for ; and somebody is called on by name, to " report his school." He gives little information but dry figures. But before he gets time to sit down, the president bombards him with questions—" Have you a library ? Have you an infant class ? And a separate room for them ? Do you keep open in winter ? Do you use a blackboard ? Have you S. S. papers ? Any of your scholars converted last year ?" These, one by one ; till the man is astonished himself, at the amount of information he can give. Very few men can emulate a " flowing well " ; great is the invention of the pump !

Now there are a hundred ways in which this principle can come in. Let us just mention one : in the social religious meeting, or prayer-meeting. Two or three members have been moved — partly by the CANADIAN INDEPENDENT—to visit for a day or two, a weak church at a little distance. One of them, in the prayer-meeting, recounts, in a very short and unsatisfactory way, his experiences there : or (as being, he thinks, " more in his line"), wanders off into an exhortation. Now comes in the tact of the chairman of that meeting ! " Brother, how many heads of families were at that meeting you speak of ?" " How many little children ?" " Do they keep up a good Sunday school ?" " Do any of them conduct meetings on Sabbath ?" " How many members engaged in prayer that time ?" " And did they need to be called on by name ?" " Did they report any conversions among them during the year ?" " How many families take the INDEPENDENT ?" " Are they doing anything for missions ?" " Do they try to bring in

their neighbors ?" If the men have been in earnest, they will be able, probably, to answer all these questions ; though but for the " heckling," they would not answer the half of them. In every one of our religious meetings, outside the preaching at eleven and seven on Sunday (that must be a subject by itself), we would strongly—and with the ability to give the very best reasons for it — urge a rather free and full (and at all times a judicious and thoughtful), use of the art of questioning.

Correspondence.

LETTER FROM ASIA MINOR.

Dear Mr. Smith,—I have thought that perhaps a brief note from me might not be without interest to some of the readers of the CANADIAN INDEPENDENT. I should like at least to keep up the connection already established in certain quarters between this distant mission field and the dear Congregationalism at home.

Our journey here was very pleasant. It is one of the compensations of foreign missionary work, that those who engage in it have opportunity for interesting travel. My recollections of England and the continent, especially of Antwerp, Brussels, Cologne, the Rhine, Vienna and Constantinople, will long be a source of pleasure. The trip from Constantinople to Trebizond we made by the Austrian steamer, which is very comfortable in every respect. The Black Sea was favorable to us, and wore its pleasantest smiles during our three days' voyage. An interesting incident was our landing at Samsun, to pay a visit to the pastor, an Armenian, of the Evangelical church there. At Trebizond we were welcomed by Mr. Richardson, Erzroom missionary, who had come down to the coast to meet us. The one hundred and seventy miles between these two points are interesting in many ways. The scenery is as magnificent as forests and streams and mountains can make it ; and the numerous ruined castles along the road, most of them dating back to the period of Genoese occupation, lend a touch of romance, while the rivers Gihon and Euphrates, by which the road runs for a considerable distance, remind one of a past far more remote, and make Eden

seem near. The travellers one meets or passes are exceedingly varied. The ox-cart, whose piercing and prolonged squeaking takes the place here of the locomotive's shriek at home, is everywhere. Caravans of camels coming heavily laden from Persia, or going back from the coast, are seen every day, and the hundreds of bells they carry of all sizes and tones, make music that is not unpleasant. Then there are the fourgoons, great lumbering wagons, drawn by four horses harnessed abreast; caravans of horses and donkeys, with drivers of every description; Turks, Armenians, Persians, Kurds, Circassians, with here and there a Frank—such were some of the people we met. We travelled partly in the old missionary wagons which had been patched up to make one trip more, and partly on horseback. We carried our own provisions with us, also our beds and insect powder. At night and Sunday we stopped in the khans, which are the hotels in this country. The rooms are unfurnished, not clean, and usually thickly populated; but the fresh air and travel makes one hungry and sleepy too, so that the minor discomforts of the way are easily overlooked. The opinion of our party, which consisted of five others besides the Erzroom contingent of three, was, that so far as our experience went, travelling in the interior of Turkey is a continuous picnic. We took ten days to make the journey.

Of this city and the missionary work here and in our out-stations, I shall hope to write at some later date; meantime we are studying Armenian, becoming informed generally in regard to the field of our future labors. I have preached twice through an interpreter. The mission premises are quite commodious and home-like; yet one's mind often turns to the home-land and the dear friends there. May God's richest blessing rest on the work of all our churches.

Very truly yours,

F. MACALLUM.

Erzroom, Nov. 22, 1890.

LAWYERS IN COURT.

My Dear Sir,—I have taken great pleasure (since I became a subscriber), in reading the INDEPENDENT, and much appreciate your bright and

pithy editorials. In the last issue, however, I find a criticism which I think calls for remark. In referring to a certain debate about to take place on the question, "Should a lawyer undertake the defence of a criminal, whom he knows or believes to be guilty?" you say, "It is time that question was decided in the negative. What would be thought of a minister who should go round lecturing for what he knows to be wrong! Truth goes on great circles, and a principle that is good for one man is good for another. Speak the truth."

Before you have read this far no doubt you will have said, "a lawyer hath done this."

But let us look at the question a moment. First of all we must recognize the distinction between the crime and the criminal. We may have a great sympathy and love for the criminal and hate his crime; we may (I think) defend the criminal, and say not one word in defence of the crime.

Every crime to a greater or less extent depends on the *intent* of the culprit, and particularly the degree of culpability to be attached to him.

Again, every crime carries with it punishment, and with almost no exception, the judge, who passes sentence, has a discretion, within certain limits, in imposing the penalty.

This discretion is not to be exercised at the mere caprice of the judge, but should be based on the facts and circumstances connected with the case, and I am sure you would say that the criminal should have the benefit of every extenuating fact and circumstance.

This being so, please tell me why a man, even though he has broken the law, should not have the assistance of a man, "learned in the law" to aid him in presenting to the court and jury such facts as might make justice take a more lenient view of his case than if he simply pled, "I am guilty." Also please tell me why it should be necessary, or be even presumed to be necessary, that a lawyer need, in doing his whole duty to such a man, say one word not true?

From my experience and observation, I have come to the conclusion that no person accused of a crime, of which the punishment is serious, should be condemned, without the accused having the opportunity, assisted by a lawyer, to place before the court every fact and circumstance that might tell in his favor. I have known of cases where un-

duly severe sentences have been pronounced, just because the culprit, being friendless, confused and discouraged, has not been able to lay before the court the mitigating circumstances.

Montreal.

SETH P. LEET.

LETTER FROM REV. ROBERT BROWN.

Dear Brother—The CANADIAN INDEPENDENT comes regularly, and is to me a most welcome monthly visitor, and in order that it may continue to be so I enclose a dollar as a renewal of my subscription. With a view to cementing personal friendship and the hope of moral and intellectual gain, I also enclose the price of your book of poems to be sent by mail.

Please give my very warm regards to the Congregational brethren of Canada, and tell them that I am working for the Master as far as bronchial catarrh, la grippe, and such foes to human comfort and unselfishness will allow. It is just two years since I began work on this Mission, and during that time two church organizations have been called into existence, and two church edifices erected—both practically free of debt. In both cases we got help from the Congregational Union—a grand institution for helping on pioneer work. We also bought and paid for a church organ for Roy, cost \$100. Regarding spiritual result—well in the sight of Him who knows all things, there may be but little to tabulate. One thing is certain, the people need the gospel. Congregationalism is making rapid progress in this State. The A. H. M. S. has been asked to make an extra appropriation of funds this year for Washington, and applications have been made to the Congregational Union, for help in church building, for no less than \$28,000. The Rev. Thos. Sims, known to many in Toronto and other parts of Canada, is pastor of a new but flourishing church in Tacoma; while the First Congregational Church of that city has just secured as its pastor, Rev. O. C. Brown, D.D., of Debuque, Iowa. I do not invite any of the Canadians to come here. At the same time I am not sorry I came. Still I appreciate the danger of bringing a family like mine to the coast where the Sabbath and the sanctuary are neglected. Divorce is com-

mon, and many of the people openly declare themselves hostile to Christianity.

Yours fraternally,

ROBERT BROWN.

Roy, Pierce Co., Wash., U. S.

THE LATE DR. HANNAY.

Dear Sir,—Your notice of Dr. Hannay this month recalls to my memory some incidents in his early life, which may not only interest, but awaken both churches and individuals to what each may do in bringing to the Master's service the best men.

Dr. Hannay was the only son of godly parents, his mother being in the highest sense "a mother in Israel," his father a master miller in Dumfries. There was then in Dumfries one Andrew Wardrope, a man of the people, a leader in social reform. The total abstinence movement was coming to the front; the churches keeping aloof. Wardrope put himself forward, being an orator of magnetic power. He drew young men of independent spirit, and therefore tempted, and Alexander Hannay among them, a lad of 15 years. Wardrope trained these young men to speak at the meetings.

Young Hannay soon became known as a temperance orator, and his services called for through the country.

At this time, Henry Wright, a converted lawyer, was doing a grand work in Edinburgh, gathering what became one of the largest churches there. He was invited to Dumfries by the pastor of the Independent Church to which Mr. Hannay belonged, and got notice of our young friend, leading him to turn his life over to Christ. He attached himself at once to the church, and though still only a lad, the church resolved to ask young Hannay to give up his business prospects, which were good (dry goods), and give himself to the ministry, they agreeing to bear all expense of University and Divinity Hall.

After due deliberation he accepted, and at once began his studies, preaching from the first during the College vacation. Being a favorite with the churches he received many calls long before his studies were completed. One church (to which the writer belonged), three different times invited

him to become pastor. Finally he accepted a call to Dundee, and did good work there.

He never forgot or left his first love, ultimately becoming the first temperance platform speaker in Scotland, and when he left Scotland to take charge of the City Road Church in London, the temperance representatives gave him a grand farewell parting in Glasgow in 1861, the writer being present.

Hamilton, Ont.

WILLIAM EDGAR.

THE QUESTION OF AMUSEMENTS.

To the Readers of the CANADIAN INDEPENDENT.

My friends—I have read this week in the *Daily Globe* its report of the meeting of the Ministerial Association on Monday, at which was read what is called "an exceedingly suggestive paper, on the relation of the young people to the church," but rather, would appear to have been a proposal that the church should change its course altogether and conform itself to the worldly methods of the present day, "that the young people might not be bored to death about their souls." The reverend gentleman who read it, thus proposes to his brethren, to train the young people of their congregations in a certain way, so casting the die of the church of the future.

The change proposed would, of necessity, affect all classes of the community, especially Christian families. Would it bring peace into them? Would the happiness of the parents be enhanced—the people whose careful training and holy life have, by God's blessing, made these young people what they are? For when the services of the sanctuary are followed up by the careful home-training of consistent Christian parents, the highest type of life may be expected; just as good seed thrives best under skilful cultivation. I know you will not misunderstand me. I do not undervalue the privileges of the house of God, only desire that it should be guarded against mistaken friends, or its secret enemies. We all have our *church homes*; but this scheme of having inter-denominational young peoples' societies, as a rule; this puss-in-the-corner game, would be subversive of that and productive of nothing of equal value. But the statement, that we must get rid of the heathen and Jewish (just think of it, heathen and Jewish!)

idea of churches being holy, betrays a terrible confusion of mind. Then the manner in which the proposer of the new scheme speaks of the Lord's apostles, is so frivolous and irreverent that if none but he held such advanced views as to the semi secularization of our church buildings, one would not think it worth while taking any notice of his utterances. But I am sorry to say, some others have mooted something of the same kind, therefore the subject calls for consideration. Such an advance is a going to the brow of the hill, where will be the steep place, over which the whole multitude will rush to destruction.

Mental improvement must be kept in view by all who have the good of the young people of our churches at heart. But any plan that would tend to open the way to mere acquaintance with many new people, would be an evil to nine out of ten of the young people, who would be the most anxious for such opportunities, and a benefit to none. Each Circle that has come into existence in the usual natural ways, will be best and most useful in its own sphere, and as all come into contact occasionally in a truly friendly manner, all working for the same grand ends, good will come to all. But the illustration of the weeds outside the fence is an excellent one for those who don't agree with the reverend gentlemen in question. He would abolish the fences and then we should have no garden. The plan was tried last year in this city on the Horticultural Grounds and had to be given up. They learnt to beware of dogs. It is not narrow-mindedness that makes us afraid of weeds.

One of the other ministers said it was well to give the young people work to do. Yes it is, but may I venture to suggest that they be thoroughly trained first, and not asked to work otherwise for the church, until self-moved. I, being old-fashioned, like the old-fashioned Bible-class—if there were one to go to—where old and young were taught together by one qualified to lead them all in searching the Scriptures reverently. People of any age, if true Christians, need not be timid about measuring themselves with the lads and lasses fresh from the high school or the university. In such a class it is delightfully stimulating. And if the pastors were all capable of returning to the old-fashioned expository preaching, not

making their discourses longer than three quarters of an hour, at first, till all got used to it, they would become so fascinating to us all, of every age, that there would be no need for gymnastics in the churches to attract. Therein, it seems to me, lies the true secret of church progress. I write this with all due reverence for my superiors. Taking half a sentence or a word as the basis of a racy talk from the pulpit is a new method adopted by some pastors. It is not that found effectual in other cases; I mean in institutions for educating in any other branch of knowledge at the present day. Thoroughness is supposed to be the best in secular teaching. Why not in sacred? The rich treasures of Sudbury are not all lying on the surface of the ground, they must be searched for.

One afternoon I heard the Rev. Sam. Jones preach from a text which says that God will give His people one heart and one way. He commented on the the results of certain ways in which professing Christians live, imagining that by going into a wider path and living very much like their neighbors, they may, after all, not be going in the broad road at all, not find that they are going on a down grade, till they find they have lost their influence and their own true peace of mind at last. In his own graphic way he proposed introducing all these into the church, ministers and people; as a supposition, it was a useful way of showing the absurdity of it.

R. N.

Dec., 1890.

A CORRECTION.

A writer in your last issue, probably without intention on his part, misrepresents me by incomplete quotations from a communication of mine in the December number. He quotes as follows: "Only a council can depose a minister, Bah!" (The "Bah!" is to me an unknown tongue, and is not quoted from my article!)

Turning to the December issue you will find my words in full to be: "Only a council could ordain him, only a council can depose him, action, in both cases, being taken on the principle of fellowship *in the name of the Church calling the council.*" The printer made two sentences while I made but one. Another sentence must have been overlooked, "The last Melbourne Council is

conspicuous in our history, because at the request of the Church, it expelled its minister from their membership, and deposed him from the ministry." In the decision of that council were these words, "*At the request of the church, and on its behalf, we hereby pronounce, etc.*" It should also be stated that this request was made by unanimous vote of the church, at a regularly called meeting, and inserted in the letter-missive calling the council.

This correction seems important, because the writer in the January number conveys the impression, or rather makes the ill-considered and not very friendly charge, that two or three men calling themselves a council, assumed the prerogative of a church, etc. The council referred to consisted of pastors and delegates representing eight churches, and were invited to act as a council by the Melbourne church. *Query*: If "*a church only can depose a minister,*" or can depose in and of itself, without reference to neighboring churches, and that is both Independency and Congregationalism, *a fortiori*, is not that church Independent and Congregational enough to request a council of its own creation to do on its behalf, and in its name, so solemn and important a thing?

None deny, who know the facts, that but for the councils the Melbourne church would have been destroyed, at least temporarily, by the wolf who had fastened his fangs upon them. Now it is united, and has heartily called the Rev. Mr. Hodgkinson, of St. Johns, Newfoundland, to be their pastor, who comes to them in April.

Not for a reply to the article in January issue, but to make corrections, and because I have been informed misapprehension had arisen, I write this note.

HENRY E. BARNES.

Sherbrooke, P. Q., Jan. 10th, 1891.

MR. TOZO OHNO.

Dear Sir,—Will you kindly allow me the privilege of introducing to you, and to the readers of your paper, a dear Christian brother, from Japan, whose name is Tozo Ohno. He was a member of the Congregational Church in Tokyo. He is an advanced scholar in his own language, and also in

the Chinese and the Sanscrit. His heart is set on the work of teaching and preaching the blessed Gospel to his countrymen; and to be the better fitted for that work he is desirous of mastering the English language. To this his father is greatly opposed, he being a military man, and has no sympathy with, or for Christianity, and therefore he will not in any way help his son. But his son Tozo has cast himself on the Lord, who never leaves nor forsakes those who do so; and hitherto has the good Lord supplied all his wants, and I cannot refrain from applying these words to the case of this dear brother:

Ps. xci. 14-16, "Because he hath set his love upon Me, therefore will I deliver him, I will set him on high because he hath known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."

Dear brother Ohno, claim these promises in Jesus' name, and you will realize all; as you had much of it fulfilled in God's dealings with you in the past!

For the above-named object our brother is here amongst us, and is now studying in University College; he has no means only as the Lord puts it into the hearts of His children to aid him. Anyone wishing to aid him can do so, and the writer will receive such free-will offerings, and hand them to him.

Mr. Ohno is an interesting speaker, and has been called to lecture to a number of the Presbyterian churches; and the Congregational churches would do well to get him to lecture on the Rise and Progress of Christianity in Japan, since the Gospel was first preached there twenty-five years ago. In doing so, these churches would be getting good, and helping one who is, we trust, to be a very successful missionary in years to come. He is now about twenty-one years of age, and is very clever. He wrote a sketch, or short history of his own country, when only nineteen years old, for which he realized \$200. With this money he came to New York. When he shall have become sufficiently advanced in the English language, he hopes to be able to spend some time in our College in Montreal. Should what I have stated above, call forth the sympathy

and help of the churches and membership, I shall feel well repaid for what I have done.

Yours affectionately,

S. KING.

236 Sherbourne Street, Toronto.

THE REV. MR. FAY.

Dear Sir,—As you are aware, the Rev. Mr. and Mrs. Fay recently paid us a short visit on their way to Boston from our Central African mission field. I had the pleasure of calling on Mr. Fay for the purpose of interviewing him for the *Daily Globe* and the *Canadian Advance*, but was much surprised at his declining. It seems to me that the knowledge our missionaries acquire should not be held as their exclusive property, but that those who give even their mite to the foreign funds have a certain right to ask reasonable questions of returning or visiting missionaries. Then, too, the rank and file of nearly every denomination read all the information obtainable regarding foreign missionary fields. Indeed, I incline to the opinion that the comparatively inadequate donations to this great work are accounted for by the meagre knowledge of the labor to be performed, and the results so far obtained. When a missionary like Mr. Fay visits us, therefore, I venture to think that he should not be averse to answering reasonable questions, and thus help to spread a much-needed knowledge of missionary efforts in distant lands.

FRANK YEIGH.

Toronto, Dec. 16th, 1890.

Our Contributors.

LABOR AND CAPITAL.

At first sight one is apt to think of labor as physical work, and capital as money. Thus we speak of the "laboring classes," meaning, thereby, those who work with their hands, rather than their heads. "Capitalists" as those who have money, and work with their heads, rather than with their hands. And the fostering of this idea helps to keep the two classes not only distinct, but opposing; one trying to get all the money it can for its labor, and the other trying to get all the labor it

can for its money. It is this warring of interests that causes most of the trouble in all labor disputes and strikes—but we can take a broader and more Christian view—"The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men;" and, "If any will not work neither shall he eat."

The fact of the suitability of this world for our habitation, and the provision made for all our wants, provided we work for them, and the fact that we are endowed with faculties and strength capable of making subservient to our wants and comforts the products of the earth, naturally point to a design, that we should all labor in some way or other. It has been said with great parade in a spread-eagle document, "That all men are born free and equal," but this is about as big a piece of humbug as ever captivated the ears of a thoughtless crowd. God doubtless created man free—and free he ought to be; but we can hardly believe that all men are made equal. "To one he gave five talents, to another two, and to another one;" and the diversity of gifts, of powers, of wills, of dispositions, is as great as the diversity in nature. This again points to a great diversity of work, and so one seems fitted for the other. And if we would all work as stewards, we should seek the general good of the community.

From the earliest times it has been agreeable, to some people at any rate, to have others to do their dirty and laborious work. I think the breed survives to the present day. There is no doubt that the pyramids of Egypt, and all the great memorials that remain of massive roads, aqueducts, walls, etc., were performed by slave-labor. Men were always in want of a leader, or any one that would save them the trouble of thinking too much for themselves; and if this leader were only bold enough and strong willed enough, plenty of followers would always be found. Most ancient, and a great deal of modern history, is merely the recital of the personal adventures and the personal indulgence of the leaders. The welfare of the masses has been a matter of indifference in most nations, until a comparatively recent date. Most men are satisfied if their animal wants are supplied, or their animal passions; and those leaders who could satisfy their followers in both these respects, seldom wanted for an army to fight for them. There is no doubt that the progress of inventions, machinery, steam, and all other wonders of the present century, have contributed very largely to bring the masses into a better state of existence; and the existence of the franchise has no doubt given them greatly increased power. Though I fail to see why the man who has not a dollar invested in the country, should be considered as worthy of a voice in deciding its affairs, as the one who is possessed of wealth—has his all

invested in, and bound up with its prosperity. Not only in former times was political power in the hands of comparatively few persons, and the great masses, slaves, serfs or followers; but trade, manufactures, the arts and the professions were also very exclusive, and controlled by comparatively few. The old Guilds were difficult of access, except to those who had a certain status of birth, education or money. It is not so very long ago that laws existed on the statute books of England, by which "Justices were directed to fix at quarter sessions the ordinary rate of hire and wages of workmen, laborers and servants, and imprison those who refuse to work for the appointed hire," at the same time "that servants may be the more willing to obey the ordinance, power was given the justices to compel payment of wages—1661." The great progress we have since made, and the wonderful development in our own time of "the freedom of the subject," is best illustrated by the conscientious objections some people have to make poor tramps work for their lodging and breakfast; or to make the poor criminal who finds the jail the most comfortable boarding house in winter, do something to pay for the expenses of his convictions and support. This is indeed an age of freedom. As in trades so in manufactures; they were in comparatively few hands, and those who were well established did not need to seek customers, but customers had to seek them. A little reflection in this state of affairs, compared with the present, with its immense amount of competition, travelling agents, samples, advertisements, and all sorts of inducements, will shew that the influence and contro. of all sorts of business enterprises, which were mostly vested in the proprietors, has passed largely now into the hands of the employees; and at the same time the percentage of the total gains going to the proprietors has been lessening, and the percentage going to the employees increasing. This levelling-up process has been going on in all classes of life; so that to be practical we must ask ourselves what is best under the present circumstances. There is no doubt that the questions of to-day are the social ones. Although great changes have been made during our times in the political status and relations of many of the foremost empires in the world, yet our commercial and producing interests have become so great and so varied, that the future battles between the civilized nations will be principally for trade purposes, whether they are fought out by force of arms, or by treaties, traffic, and federations.

Capital comes primarily from saving. Young men, remember, that if everything were consumed as fast as it is produced, there would be no saving, no accumulation; and consequently no capital. This is pretty much the state of barbarous nations—"Let us eat and drink, for to-morrow we die,"

but in all times, as people became civilized, they laid by reserves in some way, either in money or property or buildings, or improved lands, that became capital to their successors. So we may look upon capital as the reserves or savings of production in one sense, and as the material for future production in another. It is the aim therefore, in all well-ordered efforts, at least to keep the capital intact, even if you cannot increase it. Young men, your capital consist first in your integrity, your honor; then you can be trusted. Next, in your ability, your energy, your persavrance; then the trust will be in efficient hands. And, further, your bodies, your physical strength, the machines. God has given you through which your other powers are applied remember that your *bodies* are to be "the temples of God," and of His Spirit which dwelleth in you. So in business, the aim is to work *with* the capital and strive to increase it by living on *less* than the interest. Therefore live within your means, if you only earn a dollar a day, and only spend ninety cents, you will always be able to pay your debts, and have in time also accumulated capital. We may come, therefore, to consider capital as any possession we may have, which by the action of labor to it can supply not only our wants, but also a surplus or reserve to be used in old age, handed down to successors, or distributed to the benefit of our fellow men. Capital is the material, labor is the maker-up; one useless without the other. If then it is a necessity of the case that *both* should exist, there ought to be harmony between them. Both have their place, and both have their rights. Can we bring them into harmony with each other?

There is so much selfishness in our nature, that so long as there are some people smarter than others—it seems as if these smarter people will always try and take advantage of the others—of course self-preservation is the first law of nature; and "he that provideth not for his own, is worse than an infidel." And in the struggle for our own existence, and the furtherance of our own ends, we are apt to become indifferent to the claims of others. I don't know that anything out of genuine Christianity can remedy this; unless we can be brought to believe that when one member suffers all suffer with him. And this is really and honestly the case if we will but look into the matter. Take business matters for example. The whole world of commerce depends almost entirely in credit or faith in those with whom you trade. Think of the business done in Britain, for instance; with all parts of the world, between people, plenty of whom have never seen one another; think of the trust reposed in the banker, the manufacturer, the shipper, the sailor, the consignee, the consumer, all bound together in self interest, it is true, but at the same time all interested in each other being true to their trust. No doubt this trust is often betrayed; and incapacity as well as dishonesty, brings loss on all. Further, we try as far as we can to enact and carry out laws to prevent fraud. But take away the common interest each has in the others' honesty, as well as his own, and have none but rogues, and the whole system of international, or even inter-provincial trade, would inevitably collapse. Every exchange would require to be either a barter, or a money transaction; and we should come back to something of that position, when men bought or sold with cattle or food. I wish us all to feel certain that our interests are common, and that we are largely dependent on one another. What I have said with regard to business is equally applicable to manufacturing, to farming, and every other pursuit in life. If nobody could be trusted, our time would either be taken up with supplying our individual wants ourselves—which would thereby be reduced to the narrowest limit; or else one-half of us would be watching the other half, to see that we got our rights; and the cost of production would be materially increased. We cannot exist in our present varied and inter-dependent relations without a large amount at least of good faith one towards another. Now as "the laborer is worthy of his hire," each should participate in the general weal, and receive a fair reward for his labor; but who is to apportion and say what this "fair reward" is? And here we are met again with a practical difficulty. We have seen from our varied wants that we require an immense variety of materials, products and labor; also that our varied talents, temperaments and abilities are suitable and able to supply our wants—but how shall we fix a fair reward to each? It seems that perfect freedom of contract, and the unrestricted play of the laws of supply and demand, have not done it in the past: possibly because the poor were in such a dependent position, that it was either to accept the work and wages offered them, or starve. Hunger is an imperative master, and he who is obliged to toil all his waking hours for bread, is not able to fight against him who has plenty. I am inclined to believe that nearly all extreme poverty arises from the use of intoxicants, either by the poor themselves, or their predecessors; or from diseases, or mental and physical inferiority induced thereby. And I can believe, that if the use of intoxicant liquors were unknown, extreme poverty and misery would cease to exist: and labor would be relieved from the weight of its most terrible curse. Still even then, I do not think that there would be a fair distribution of the reward of labor among the wage earners. Education, especially if it is technical, will do very much towards the solution of this problem, by enabling each one to learn specially, the details and principles of the particular

calling he intends to follow. But even these things combined, would hardly meet the case fully. Neither can we look to wild socialistic ideas of a common fund, and a common division of the proceeds of labor, unless we have first arrived at that state of society when all *will* work, and *can* work; and all live by the Golden Rule, "to do to others as we would that others do to us." That may come in the year 2000, but it is not here now.

I believe that well-developed co-operation affords the most practical means for harmonizing labor and capital, for removing unnecessary friction, for economising labor, and also for producing the best results in every way. It acknowledges the great principle of inter-dependence, the need of trust in one another, the fact that each has his own work to do; and it will be more likely to give each one a fair reward for his labor than any other system which I know.

"Co-operation has usually been divided into three classes:—

1. "Co-operative stores, for *purchasing* at first hands, and then selling to its members and others all sorts of needed commodities; 2. Co-operative societies, for manufacturing any class of wares; and, 3. Co-operative credit unions or banks, for borrowing, or buying and selling, or loaning money. Co-operative stores are quite common in Britain, mostly so among the manufacturing towns; perhaps the most notable and successful in England are in Rochdale, Halifax, and Brighouse. Some sell only to the members, others sell to anyone; but the plan usually is for each member to have a book, in which the amount of every purchase (which must be paid in cash), is entered; the prices usually charged are the ordinary current prices; and as often as the balance is struck, the profits are divided among the members, after full allowance has been made for management, bad stock, etc., etc. In these stores where *non-members* are allowed to purchase, they also participate in the profits; but to a smaller extent, of course, than the members. I am informed that the "Brighouse co-operative stores" have over 40 shops, and have returned to their members, in a year, as much as 3s. 6d. in the £, and I think about 1s. 6d. in the £ to non-members; the amount returned being, of course, always a percentage of the amount purchased.

Co-operative societies for production do not seem to have been so successful as co-operative stores; probably from lack of good management or oversight, or of some good and efficient head. Factories or manufacturing concerns that have been controlled by individuals who have given a portion of their profits to all their hands, seem to have been more successful than simple co-operative societies; and I think it is in this direction that we must look for the most practical solution of the problem in the present state of society. There

have been some very notable instances of this in France as well as in Britain. The famous shop in Paris called the "Bon Marché," founded by Madame Boucicault, gives, I believe, a portion of its net profits to every employee, graded partly on the salary given, and partly on the profits and economies in each department.

In 1842 Leclair, a house-painter in Paris, began sharing his profits with his workmen, and the amount given has averaged 15 per cent. advance on the wages paid; and he found that his own profits were not reduced thereby, as he got better service and more economy. And uniformly better work brought him increased and more remunerative patronage. The Paris and Orleans Railway Co. divides a portion of its profits among its employees, and the Suez Canal Co., by statute, gives 2 per cent. of the profits to the employees. In both these cases the companies get better service and greater economy.

In 1799 Robert Owen bought the first cotton mills erected on the Clyde by Arkwright, and tried to apply the principles of Christianity to labor and capital. He discountenanced the employment of children, improved the homes of the workers, checked drunkenness and immorality, opened schools, sold provisions at cost price (which he purchased wholesale) and provided insurance funds against old age. He was the father of co-operation in Great Britain, and was the chief cause of the passing of the first Factory Act in 1819.

Many other British concerns shared their profits with the work-people: such as the Arkroyds and Crossleys, of Halifax, the Marshalls, of Leeds, the Platts, of Oldham; and most of these have now been converted into limited companies, where the stock is very largely held by those who were formerly only employees. In this connection mention might also be made of what has been done in Birmingham for its workers. In this case the municipal authorities undertook to look after the knowledge and welfare of the people. "Whatever men in combination can do for the free growth of each individual, for the refinement, the elevation, the beautifying of human life, by art, by literature, by recreation, *all that* is politics; and the art of politics, the art of life in society, is the highest and greatest of all arts." They bought out the gas and water works at a cost of \$2,000,000, and at once reduced the price about 30 per cent., and with the best water supply in England have increased immensely the health of the people. In the Municipal School of Art there are 2,000 pupils. In the Institute, practical instruction on every useful subject, from music to metallurgy, can be had for one penny per lesson. The Free Library, Museum and Mason College have also helped wonderfully to stimulate the practical education of the artisans. Toronto has a good

deal to learn yet before it can claim to approach Birmingham in its educational advantages. My observation leads me to remark that those who boast of the public schools of Ontario as the best in the world are those who don't know much of the world outside Ontario.

But to return to the subject of how best to harmonize labor and capital, and to give to each its proper share, I think the best and most practical way now is—profit-sharing. But there must be a good "head," and therefore, I would have more confidence in the good management of a *private* firm that adopted profit-sharing than in the popular election of a manager by a popular vote in a *company*. So much depends now upon the individuals that do the work; and there is so much difference in efficiency between heart-service and eye-service that I cannot see any other plan which promises to unite all interests in the furtherance of the common success of the concern. Heads of business enterprises of all kinds often bring themselves to an untimely grave because they fear that they cannot entrust work to others which they themselves have really no time to undertake. Dollars are not everything. A man's own comfort, his family, his children, his fellows, all ought to command some attention. To have lived a good and useful life, to have been faithful to your own people, to have made the world better for having lived in it, to have been just to those not so highly favored as yourself, to have paid a fair price for a fair day's work, and to have allowed and helped others to positions of responsibility, and to have earned, in some measure at least, the approval of a good conscience—*these* will afford us more true pleasure and more contentment, especially in the evening of our lives, than merely to have amassed wealth to the neglect of all the above duties, and then inevitably leave it for some one else to enjoy, and almost certainly to squander. "Live and let live," so shall we best remove that feeling of injustice and inequality on the part of the toiling masses, which is at the bottom of nearly all the conflicts between capital and labor.

Toronto.

P. H. BURTON.

MELBOURNE, QUE.—Rev. Thomas Hodgkinson, of St. Johns, Nfd, has accepted the pastorate of this church, and will begin his regular work in April. We have not learned who is likely to be his successor in St. Johns.

REV. ROBERT AYLWARD, was installed pastor of the First Congregational Church in London, Ont., on 12th January; Rev. Drs. Barbour and Wild, and Rev. H. D. Hunter assisting.

Our Story.

VETULIA :

OR, GOING TO THE BOTTOM OF THINGS.

BY REV. WILLIAM WYE SMITH.

NOTE.—The "First Visit to Vetulia" was published in the *New Dominion Monthly* in 1875. A "Second Visit" was afterwards added, and the whole was printed in 1880 in the *Advertiser*, London, Ont. As it had become the literary property of those periodicals, it is now reproduced with their kind permission, revised, and in some parts, re-written. I make no apology for the radical utterances contained in it, nor is it necessary to say whether I believe them all myself. I want to get people into the way of "going to the bottom of things," and discussing first principles for themselves. In going over this work again I have been reminded at times of Bellamy and his "Looking Backward." All I can say is, that though Bellamy may have taken from me, I have not taken from Bellamy. Before it was published in the London *Advertiser* I sent the MS. to an old friend in London, Eng., asking him to negotiate with one of the magazines. After taking some preliminary trouble, he suddenly sent it back without a word of explanation, terrified, probably, at the "radical and revolutionary" nature of the book. This much by way of introduction.—W. W. S.

CHAPTER I.

VETULIA, THE COUNTRY OF "THE VETERANS"—BE-
COMING NATURALIZED—THE DOCTOR AND HIS
ANCIENTS.



NCE in my travels, I visited a country where people did not die when they became old. In fact, they did not die at all, except by those violent accidents and mishaps against which flesh and blood can offer

no effectual resistance. Being always of an investigating turn of mind, I resolved to make a lengthened sojourn in such a favored land, and find out how the inhabitants could have arrived at such an unusual exemption from ordinary mortality. Nor did I despair of being able to carry back with me from these less known regions, the *modus operandi* of bilking the grisly monster, Death. I found, however, unexpected difficulties in the way. In the first place, I had to undergo (when I applied for permission as a foreigner to

remain in the country) a strict medical examination. "Ah," thought I, "they want to find out whether I am of a sufficiently good constitution, and in a sufficiently healthy habit of body, to make expedient so great a gift as quasi-citizenship in a country where people never die except they are *killed!*" But I was wrong. Though I took unusual pains to impress the medical officer that I was, in life-assurance phrase, a "first-class life"—that I had had measles and mumps and whooping-cough and had passed through each triumphantly—that I never had been sick, in a general and indefinite sense, but twice, and had then been cured on eclectic principles, and without calomel and more important than all, had had the small-pox seven years before, which had passed off, leaving only a microscopic mark or two on my nose, and that I was quite pest-proof and rejuvenated—it was all of no use. In fact, I was standing in my own light. The worthy doctor, who was really my friend, and wished me to remain in the country, knew he was serving my interests and gratifying my desires by making me out as sickly as possible; while I thought the only way of obtaining the right of residence was in proving myself extremely healthy. So he reported me, "In moderate present health; forty years of age—looks more; lungs, not diseased, but weak; general vital force of system, minimum to average; bilious habit." I remembered that this was as near as possible the description given of me to the "Polar Life Assurance Company," when I applied for a policy; and they (the rascals!) had only admitted me to the privilege of paying a semi-annual premium by calling me forty-three when I was only thirty-eight, and taking the extra amount out of my pocket.

The fact, as I soon learned it, was this: If I were a healthy man I might, even at the age of forty, come so much under the hygienic *regime* of their climate and their art as practically to live for ever; and coming among them a stranger and without family connections, the care of my increasing old age would fall upon people who were not of my kin at all. But if I were "bilious" or "weak-lunged," they might hope (I wonder if they really did *hope* it?) to be rid of me sometime, as ceaseless old age was not considered to be guaranteed to strangers. So the medical examination was considered to be in my favor, because my honest boast of good health was not believed!

There was still another difficulty. If I should billk death for—it might be—only a century or two beyond *our* usual limits, there would be a helpless, and probably an impecunious old age for me. So I must give security that I should not be a burden on the public. My friend, the doctor, notwithstanding his report on my case, was willing to be my security for a hundred years from

date; but he hinted that I might not be able to do much for myself after the age of one hundred and forty, and that "he had a large family to support," etc. I had read of a canny resident of Glasgow, who went back to ask if another year could not be added to the stipulated nine hundred and ninety-nine, in a certain ground-lease; but I never before had heard of a man providing ways and means for his own support at the postponed distance of a hundred years! This was, however, exactly my predicament.

After an infinite amount of trouble, and (I confess it with shame) the ostentatious exhibition of an apochryphal and very hollow *cough*, I got the required sureties for three centuries more; but beyond this I found it impossible to proceed. It may be asked why I should put myself to all this trouble if I were desirous of staying only a few years in the country? My answer is, that it was necessary to provide sureties in any event. And I had also an ulterior purpose in view: I would return in old age from my own country to this land where people did not die, for I, too, had the natural desire of a prolonged existence.

The necessary official *permit* was now obtained, and I began to make more extended observations of this wonderful country and this strange people. There were a great many problems unsolved, and theories unverified in my mind at that time, indeed, there are a good many yet; and one of them related to possible longevity. It always seemed to me a pity that when a man had just begun to tread the path of power and success in science, art or literature, he should drop away in death, and leave all this mind architecture unfinished. If a young man, a son or grandson of the veteran, could be *crammed*, so to speak, with the knowledge of the old man, and commence where the other leaves off, it would be as good as living two or three lives—as far as the interests of letters or art were concerned. But we never find such docility and such absorption. No such young men have been found. We ourselves were by no means such. But in this land a man could give thirty or forty years to maturing a science, and then have indefinite centuries to work out its results. Besides, say what we will, we have all something of self-love, if not ambition; and it was something for me to see men who had been celebrated as authors, wits or statesmen, two or three centuries before, in order to see how they wore their accumulated honors, and in what degree of personal veneration they were held. These problems, and a hundred more, I should now have the opportunity of solving, and I determined to take time enough to do it.

The first family I got thoroughly acquainted with, was that of my friend the doctor. His expression about "having a large family to support,"

when I asked him to be my surety, had struck me at the time unfavorably. I thought it a mere *excuse* to evade an unpleasant act.

What was my surprise to find that, although he had but two children, of the respective ages of five and two, his family consisted, exclusive of servants, of no fewer than eighteen! The oldest person in his house was three hundred and forty years old—a maternal male ancestor. This old gentleman had documents in his possession to prove that he had been a celebrated surgeon in his day—a wit and a man of fashion—he had fought a duel about a duchess and been reckoned one of the handsomest men of his time. I was desirous of seeing him. The doctor did not accompany me to his room. He was seated in a low easy chair, in a dressing-gown of thick brown flannel; his face and hands were walnut-colored, wrinkled beyond any power of adequate description. His skin, which seemed as dry as parchment, clung so fast to his bones, that the tendons seemed to have no room to act, and his joints were almost useless. It took him full thirty seconds to turn his head to an angle of about sixty degrees from his former position. His eyes were sunken in to the very rear of the cavity of the eyeball. I, who profess no knowledge of anatomy, was astonished at the depth to which they had sunken. The upper and lower eyelids had followed them, making a funnel, at the bottom of which two shrunken and bleary orbs looked out as from some interminable cavern. He had ceased reading for one hundred and fifty years; his eyes no matter with what artificial aids, would serve him no longer. For more than that time he had been unable to walk, not that he was really too weak, but his limbs were too rigid, and he had too little command over his joints. He was like a skeleton without the wires—ready to collapse in a moment. He could still talk; but did so without moving his jaws. But as his pronunciation, even if distinct, was that of three centuries ago, it was almost impossible to understand a single word. So difficult indeed was it, that the doctor had given orders to pay no attention to his mutterings, but to treat him as a child, keep him warm, his room clean, and give him plenty to eat and drink—"and that was all!" I looked at him, therefore, as I would at a curious wild beast. He said something which I could not understand. It seemed to be a *question*, from the tone with which it ended. I paid him a few compliments, speaking very slowly and distinctly, and bending down to his ear. He started: at least he *prepared* to start, but it took some time for the motion to develop. Then his hands slowly rose, with a motion as toilsome, apparently, as the minute-hand of a clock. I took his hand; it was cold: at least it had that sensation to me, but it was also hard and dry; the fleshy portions of his hand had shrunk away,

and there the brown (almost black) skin stood in hard ridges really as hard as wood. Over the fingers the skin was smooth and shining; the nails were long and pointed. The ancient scowled at me when I took his hand, and said something. I could not distinguish the language. He began with some shrill tones, and ended with a series of grunts. I looked with profound reverence and pity at the figure before me. "Is this," I said, "what long life means? for which we too often, and mistakenly pray! Is it to linger on, vacant and useless, as in a miserable and endless dream?" My sight grew dim and shadowy; I was looking through the watery lens of a tear. His white beard was still whiter and longer; his nose and chin were yet more pointed, and his mouth and eyes still more sunken. His ears stood out yet farther, and his few white hairs were yet thinner and longer. He had now got me in the focus of his vision, and before that glance I felt like one who had violated the secrets of the dead. I bowed low to the *Atomy*, as I passed out of the room, and sought my own chamber at once.

CHAPTER II.

DEGREES OF OLD AGE DEATH OF CHILDREN—
LITERARY VETERANS—RUNAWAY GRANDFATHERS
—THE EQUITABLE LIQUOR LAW.



THE doctor's mother was a fine bustling old body of sixty,—very charming manners, and full of anecdote and repartee. Her mother was ninety—a paralytic old lady who needed a good deal of attention, and got it. Her mother again, had been perhaps something of an old maid before entering matrimony, and was one hundred and thirty. Two generations even beyond this were represented in the doctor's household. No wonder he said "his family was large." I found among these venerable matrons—not only in this household, but also in others—that up to about the age of eighty, there was little decay of the faculties. From eighty to one hundred, they were more or less infirm. At one hundred and twenty, they were helpless, physically, but often with mental faculties very little impaired. From that onward, the process was so slow that it was difficult to assign dates. Just as

it has been seen that a piece that was once a cultivated garden, will retain its fertility indefinitely, in the midst of surrounding barrenness and desolation, so I found that those who had cultivated their minds in youth, not only had a happier and more attractive old age, but retained their faculties far longest. A woman of fashion was imbecile at ninety, while a cultivated mind kept its possessor in a green old age to one hundred and twenty.

The old people, on the whole, were very kindly used. If a man ill-treated his father, he knew what was coming. He would be treated just so by his own son. One would think the Highland story was invented here—where a son cut a blanket in two, put half of it round his father's shoulders, and turned him from his door. Turning from watching the old man tottering down the glen, he found his own little son had folded up the other half-blanket, and was hiding it away. "What are you doing with that blanket?" "I am laying it away; and when *you* get to be an old man, I'm going to put it round *your* shoulders, and put *you* away, just as you did grandfather!" And the man ran after his father and brought him back. The "moral" of the story, at least, was certainly indigenus here.

I had been accustomed to think that one of the greatest trials of this life was the death of children: these little human blossoms, too early kissed by frost—but remembered evermore, with tenderest regrets. And I used to wonder how a mother, so tender in her feelings, so loving and so gentle, could bear such sorrows at all—did not fly away at once, and seek the skies! I did not know it was the sorrow itself that *made* her so gentle and so loving! Well, here there was none of this sorrow, and I breathed freer when I thought of it. But there was *something wanting* in all the households of this land. It was not sweet and promising children; it was not care of them, nor affection among themselves; it was simply the angel-child was missing!—the one that comes in dreams, and never grows up, and never wanders from duty, and never is forgotten! There was nothing of this here; there was no "vacant chair" by the fireside—no shining lock of lint-white hair secretly unfolded every day, and hidden away in the bosom again when a footfall was heard; and human nature seemed to me to be just *so much the worse* for the lack! The people there did not agree with me; they said it was but sickly sentiment; but I knew it then to be true wisdom.

We have the germs of many faculties in us, which never come to much because we do not give them a chance to do so, or because we have not opportunity; and the unselfish faculties of pity, compassion and sympathy, depend entirely for their development, upon having a right field for

exercise. With us these finer feelings are largely drawn out by having children around us, on whom to exercise them; and the gain to ourselves is one of the great "unknown quantities." But in the country of which I speak, helpless old age took the place of helpless infancy and youth; and as the aged were querulous and unthankful and not unfrequently undeserving, it was hard to get up the feelings to the pitch of disinterested love toward them—except where they stood in the direct relation of parents. We find it easy to love the young, for we give them credit for all they *may* be; but we sometimes find it hard to love the old, remembering what they *have* been. In consequence, I thought I detected a flavor of selfishness through the whole moral strata of society. They themselves disguised it under some high-sounding philosophic name, and knowing no other state of society, were unaware of its hatefulness.

(To be continued.)

News of the Churches.

COWANSVILLE, QUE., EMMANUEL CHURCH.—The opening of Emmanuel Church was an event fraught with hope and encouragement to all who attended, and to the denomination at large.

The building measures 40 x 60 feet, with a spire 120 feet high. The auditorium has a comfortable seating capacity for 350. The seats are of ash, trimmed with cherry and handsomely cushioned. The floor is carpeted with a beautiful scarlet Brussels. The walls are tastefully and artistically decorated; the ceiling is of stained wood. The platform is at the end of the building, one end of which is occupied by the choir, and a beautiful organ. It is brilliantly lighted by two "Bailey Reflectors." The general appearance of the room is of lightness and cheerfulness. The lecture room is comfortably furnished with chairs, with seating capacity for 200. The ladies' parlor is separated from the lecture room by folding doors, is carpeted and furnished with a parlor suite. We pass from the parlor to the pastor's vestry, which has been purposely fitted and furnished for Rev. A. W. Main as his study. A kitchen in the basement for use in social gatherings. The estimated value of the church is \$10,000.

The opening services were on Sunday, Dec. 21st, and were a great success; the church being crowded at every service. A pleasant feature of the morning service was the offering of the dedicatory prayer by Rev. David Connel, who was the founder of the church, who is at present residing at Woodstock, N. H. Rev. Wm. Barbour, D.D., of the Congregational College, preached the dedi-

catory sermon, choosing for his text, Matt. ii: 1-10. The sermon was a masterly effort of scholarly attainment, and very appropriate to the occasion. For the encouragement of the church, he spoke of the history of Christianity as being a counterpart of the life of Christ. As Christ had caused the Herod to be troubled, so has the church, wherever she has been placed, awakened the consciences of men. Opposition was by no means to be deplored, but rather should stimulate encouragement. As Christ caused much stirring of thought among Scribes and Pharisees, so has Christianity caused a stirring of thought both in literature and science. When there was a free translation of the Bible, then came the printing press to distribute it among the nations. When God's people were aroused to missionary zeal, then became the power of steam of service to navigate the broad stretches of water. After the morning service the Lord's Supper was observed.

In the afternoon the pulpit was occupied by Rev. E. C. MacColl, B.A., of Brigham; selecting for his text, Acts ii: 41-47. The sermon was very interesting and instructive.

In the evening, we again had the pleasure of listening to an impressive sermon from Dr. Barbour, from Luke xv: 2. He spoke of the truth of the assertion of the Pharisees, that Christ in very deed *received sinners*, and then drew a powerful picture of a few of the various forms of unbelief.

On Monday evening, the opening social was held. Tea was served in the lecture room. The supper reflected great credit on the ladies. It was a pleasant sight to see so many of the various denominations represented on the platform.

This meeting brought to a close the opening services of the church; which will remain in the memories of all who attended, associated with pleasant recollections. Mr. Main the pastor is to be congratulated on the beautiful church edifice he has secured. He came to the pastorate in November, 1888, and since then has done much to strengthen and build up the cause of Christ in this place. He has endeared himself to his people by his zeal for the cause and the special interest he manifests in the young people; but he has also sustained the most cordial and sympathetic relations to those of other denominations.—*Condensed Cor.*

SHEFFIELD, N. B.—On Thursday, Nov. 27th, the Congregational Church of Sheffield celebrated "Fore-fathers day." In the morning a thanksgiving service was held; the pastor, the Rev. F. Flawith preaching from Psalm viii: 4, "What is man that Thou art mindful of him, or the son of man that Thou visitest him." Offerings were taken on behalf of foreign missions. In the even-

ing the annual meeting of church and congregation was held, when reports were given from all the officers of the church and its auxiliaries. The reports tended to show that the church is enjoying unusual prosperity and success, its finances never being better. The total amount raised for all purposes during the year was close upon \$1,200. Of late the building has been undergoing some changes and decorations, and it is now conceded to be one of the finest churches on St. John River. After reports came speeches.

The Rev. F. Flawith emphasized the special present need in Canada of the Puritan public spirit. He spoke of the need of a true idea of success in church life, consisting not in show, but in purity and love and service. To go back to the New Testament Church ideas, we must remember that they were Congregational, and got their motive power alone from the abiding presence of the Holy Spirit, and to day the means of success and control are from His Spirit within, rather than complex machinery without. When life has departed we have no system to bolster us and present a false aspect to the world. As to the lack of coherence and fellowship between the churches, it is a reflection upon the New Testament churches to say that Congregationalism fails to supply this need. What was intended to link the churches together, but the same spirit that unites all at the foot of the cross? Man's inventions were not intended to take the place of Christian love and fellowship. Grant these necessary things and the absence of machinery gives freedom of action.

If we look back at the history of free church principles we have every reason to be grateful and take courage. Free churches provided a means for the development of the best in every one of its adherents.

It is important that we in Canada take the same warning that has been given in the United States and England, to the effect that our catholicity has been abused, and the time has come for us to free ourselves of those who through fear of being called sectarian, object to the teaching of the necessity and benefits of our principles.

Mr. D. H. Burpee thought we should take courage from the fact of accessions to the church from the Sabbath school. Old furniture in a modernized church will remind us of our Puritan forefathers, who stood back to back where we now stand; back to back if we would succeed in the fight with evil.

[This was written three weeks after the occasion and reached us just too late for our last issue.—Ed.]

HAMILTON.—The annual meeting of the members of the church and congregation was held on Wednesday evening, the 14th January. The pastor, Rev.

John Morton, spoke of the satisfactory character of the year's work. The congregation had been good, and harmony existed, and a kindly and loving feeling between pastor and people prevailed. Mr. Alexander, secretary, read the statistical report.

We commenced the year with a membership of 228. There had been received by letter, eight, and admitted on profession of faith, nine. Nine had been dismissed to other churches, seven dropped on revision of the roll, one resigned, and two had been taken home, viz., Mrs. James McKeand, one of the oldest and most respected members of the church, whose memory the Hamilton Church will long cherish. The other one taken from us was Mr. H. E. Bracken, a member of the Diaconate, a gentle spirit and wise, who, after two or three days' illness, was called to his reward. This leaves the members in good standing at the close of 1890, 226. Four of those who were admitted on profession of faith were from the Sunday school. Of nine who have applied for admission to the church at the next church meeting five are from the Sunday school. The treasurer, Mr. David Aitchison, was able to present a very satisfactory financial statement, with all accounts paid, showing a balance in hand of \$240.63. The treasurer of the Sunday School Building Committee, Mr. George Sweet, reported \$676.25 had been received for the new Sunday school building, besides \$286.92 subscribed by the children, \$20.35 by the choir, \$125 by the Ladies' Sewing Society, and \$110.57 from other sources, making a total for this object during the year of \$1,219.09. The report further showed a balance on hand of \$2,267.64 towards the new building proposed to erect for the Sunday school. The report of the Sunday school was given by Mr. Walter Bale, superintendent. 245 scholars were taught by 28 teachers and officers. The Sunday school had contributed during the year \$402.79. It is expected that during the present year the teachers and scholars will rejoice together with the church in the possession of a beautiful and commodious school room. The treasurer of the Missionary Society reported receipts for the year, \$220; which, with the balance, \$138, in hand, enabled the Society to make the following division of their funds:—Canada Congregational Missionary Society, \$250; Canada Congregational Foreign Missionary Society, \$25; Canada Congregational Home Mission deficit, \$25; our Missions in Africa, \$20; Inland China Mission, \$20; Jewish Mission, \$10; total, \$350.

The Rev. John Sharp, a member of our church, and who has kindly taken charge of our West-end Mission as far as the preaching service on Sunday evenings is concerned, reported favorably and hopefully; and Mr. David Aitchison, superintendent of the Sunday school, reported that the

school had ninety-five scholars and twelve teachers, and had raised \$63 during the year.

Mr. John Black, chairman of Committee for the management of the Canada Street church and school, reported the proceeds of collections in the mission church for the year to be \$106.39.

That vigorous branch of church-work, from the report of Miss Edgar, the secretary for 1890, showed that \$200 had been raised by the ladies through their work and meetings. A considerable amount had been given to help the distressed. Mrs. Chadwick, of the Hospital Committee of the Ladies' Society, reports the regular visitation of hospital. The chief aim being to do little things that others have overlooked. The Ladies' Visiting Committee, with Mrs. Morton, convener, reported three hundred and fifty-two visits during the year. The Society of Christian Endeavor was represented by Mr. Sanford Chilman. There were forty-four active, thirty-two associate, and five honorary members. They had raised \$80 among themselves, which was principally used for charitable and kindred objects. The Mutual Improvement Society was brought before the meeting by Mr. Henry Wheeler. There were sixty-eight members; and ten meetings had been held, and a lecture given by Rev. John Burton, of Toronto. From all these reports it appeared that about \$4,400 had been raised by our people for all purposes during the year. The claims of the CANADIAN INDEPENDENT were set forth, and urged by Mr. Robert Hopkin with such earnestness that we hope the list of subscribers will be increased.

All this reporting and reviewing of the year's work indicates a considerable ramification of effort, and we hope it has been the expression of love for the Master and His work.

The pulpit labors of our pastor were never more appreciated, and the love and esteem in which he is held never more marked. Thanks to the choir and to the various officers brought a very pleasant meeting to a close.—*Com.*

LONDON, FIRST CHURCH.—This church has had a season of rejoicing recently, the occasion being the installation of our new pastor, Rev. Robert Aylward. Our late pastor, Rev. H. D. Hunter, was brought from Sycamore, Ill., to participate in the services, and was most warmly welcomed back. He preached at both services on Sunday, Jan. 11th, to large congregations. Mr. Hunter's many friends were sorely disappointed on Monday to find that his old enemy, rheumatism, had laid him aside. Deacon Mathewson's home, where Mr. Hunter was entertained during his stay in the city, was besieged by those who had hoped to see him in their own homes.

On Monday evening a tea-meeting was held in the school-room, and was followed by the installa-

tion service in the church, Deacon Mathewson presiding. Rev. B. B. Williams, of Guelph, addressed the pastor. Mr. Williams' opening remarks were peculiarly happy, referring to scenes where Mr. Aylward's presence had impressed itself on him, as a boy, as joining the church of which he was pastor, his ordination, and now his installation as pastor of the First Congregational Church of London. He took as his text, "Take heed unto thyself, and unto the doctrine"; and while his words were spoken to the pastor, the people could not fail to learn from them their duty to their pastor. Dr. Leonard, U. S. Consul, offered prayer. Deacon Langridge voiced the feeling of the church in a few words of welcome to Mr. and Mrs. Aylward. Dr. Wild, of Toronto, gave one of his characteristic addresses.

Rev. J. A. Murray, of St. Andrew's church, in the name of the Presbyterian friends, extended a welcome to Mr. Aylward, and congratulated the church; as did Rev. George Boyd, of Queen's Avenue Methodist church, on behalf of the Methodists, and Rev. Ira Smith, of Talbot St. Baptist church, for the Baptists. Rev. H. C. Mason, of Brandon, Man., also took part in the service. The singing of the choir, and Miss Mutch's reading of "Ashamed of Jesus," contributed to the enjoyment of the evening. Mr. Aylward's address at the close of the service showed that he appreciated the responsibility and the privilege of his sacred calling; and that he had correctly gauged the feeling and the purpose of his people, when he said he believed them to be loving, loyal and courageous.

On Tuesday night, Dr. Wild delivered his lecture, "Our Country, its Safety and its Danger," to a large audience. Indeed, the attendance at all the services was most gratifying. Principal Barbour, of Montreal, was expected for Monday evening, but was unable to be present.

The last consecration meeting of our Y. P. S. C. E. was conducted by our pastor, and proved a rich blessing to the Society.

TORONTO, WESTERN CHURCH.—Quite an interesting work has been going on for some months past in the Sabbath school and Endeavor Society of this church. The latter Society formed a Sunday school Committee early in the summer of last year. Much prayer and effort was put forth for the salvation of the young by this Committee in conjunction with the teachers; the outcome was the ingathering of some eight or ten older boys and girls into the fold of Christ. This led to the formation of a Junior Endeavor Society, to which some 40 members pledged themselves for unity of heart and purpose in the conversion and upbuilding of others. These boys and girls meet in separate rooms every Sunday afternoon, after the Sunday school work ceases, both sections being in

charge of a teacher whose great desire is to lead others to Christ, and to help the scholars by asking testimony and prayer. Many hearts are thus strengthened and lips opened for the first time for the Lord who has died to save. During the first week in January the Superintendent conducted nightly meetings for the children of the school, and we have reason to believe that the earnest addresses and appeals made to the young hearts have been blessed of God, and in the drawing closer together of those who long to see the early life consecrated to the Lord and to His service.

The anniversary services, as we see by the newspapers, were very successful and gratifying. Ex-mayor Howland preached on Sabbath, Jan. 5th, on qualifications for Sunday school work. Prof. Goldwin Smith spoke in the afternoon. Mr. H. W. Frost, Secretary, China Inland Mission for Canada, spoke in the evening to parents.

On Monday evening, a tea was held, at which Warden Massie and others spoke. Many offerings for the poor had been made. Rev. J. Phillips, Mr. Frost, and three ladies ready for China, also spoke.

FROME.—One of the most interesting events in the history of the Frome Congregational Sunday school, took place on Dec. 30th, 1890, when they celebrated their fiftieth anniversary. The church was most tastefully decorated, with a beautiful arch capped by a large golden crown, and bearing a handsome motto of "Welcome to the Jubilee." About one hundred children sat down to well-filled tables in the school room, after which they marched into the church, and were stowed away on elevated seats prepared for them back of the arch. The girls were dressed in white, and the whole presented a very pretty picture. A good programme followed, the pastor Rev. W. H. A. Claris, occupying the chair. Several of those who had belonged to the school in its earlier days addressed the audience, and Rev. W. H. Allworth, gave a short history of the school, having come from Memphis, Michigan, for that purpose.

A notable feature in the evening's entertainment was a jubilee hymn, composed especially for the occasion, and sung by the children. The words of this hymn were by the Rev. Trotter Carr, of London, and the music by Professor Allen of the same city. There was other very good music by the scholars, also readings, recitations and dialogues, which were enjoyed by all.

The house was well filled and the proceeds amounted to nearly \$40.

The church here has begun the new year under very promising circumstances. All the meetings are well attended and at the communion this month five new members were received into the church fellowship on profession of faith.—A. B. C.

TORONTO: THE CONGREGATIONAL ASSOCIATION.—The second monthly public meeting of the above Association was held in Concord Avenue Church, on Monday evening, Dec. 8th. The newly elected President, John C. Copp, Esq., occupied the chair, and delivered his inaugural address. An interesting paper was read by the Rev. George Henry Sandwell on "The Aims and Objects of the Association." Among other things, the paper advocated the setting apart of a yearly missionary Sunday, when missions shall form the theme of discourse in all the city pulpits, also the holding of a united platform meeting on the Monday following; the best speakers to be secured for the occasion, and a strong appeal to be made for liberal financial support for the cause of missions. A resolution was unanimously adopted expressive of sympathy with the effort being put forth in the direction of the Theological Training School, and of loyalty to the College at Montreal, and determination to sustain and advance the interests of the latter. A weekly meeting of the theological class is held, and already about a dozen young men, and other older ones, have availed themselves of the advantages offered by the school.

WINGHAM.—A Council was called on January 14th, for the purpose of installing Rev. W. H. Watson. The Council was called together by Mr. John Ritchie, of Wingham; Rev. R. Aylward, of London, was elected Moderator of the Council. Rev. J. M. Austin acted as Scribe. The roll was then called. There were present, Rev. R. Aylward, of First Congregational Church, London; Rev. G. Trotter Carr, of Union Church, London; Rev. M. J. Totten, of Howick and Turnbury; Rev. J. M. Austin; Mr. Peter Campbell, of Listowel; Messrs. Ritchie and Robertson, of Wingham. Rev. J. P. Gerrie, of Stratford, was unable to attend. John Climie, William Climie, John Paul, and John McMillan, of Listowel, and Messrs. Wilson, Currie, and Leggatt, of Wingham, sat as corresponding members.

The call to the pastorate was presented by Rev. W. H. Watson. It was still adhered to by Rev. W. H. Watson on his own behalf, and by Messrs. Ritchie and Robertson, on behalf of the church. Testimonials as to Mr. Watson's status in the ministry, were read by the Scribe, and accepted by the Council. A doctrinal statement was read by Mr. Watson, and also accepted.

The following resolution was proposed by Rev. G. T. Carr, and seconded by Mr. Wm. Climie:—
"That this Council having examined the necessary letters and credentials of the Rev. W. H. Watson, and having testified to his statement of Christian belief, desires to express its confidence in Rev. W. H. Watson, and decides to proceed with his installation as a Christian minister."

A committee was appointed for arranging the order of service for the evening session, after the afternoon session of the Council.

In the evening, the installation service was proceeded with, Rev. R. Aylward presiding. Mr. John Ritchie made a statement on behalf of the Church; Mr. Aylward addressed the minister; Mr. Austin offered the installation prayer, and Mr. Carr addressed the people. Two very pleasant features of the evening were the assistance of some members of the Presbyterian choir, and fraternal addresses from Rev. M. Hughes, of the Episcopal church, and Dr. Macdonald, M.P.

SHERBROOKE.—The evangelists Stevenson and Bell of Chicago, have lately closed a four weeks' series of meetings in this city. Their coming was known beforehand and the churches uniting in the meetings made special preparation by prayer, and otherwise, consequently the services were well attended from the first. The interest deepened and spread healthfully, until each night, save Saturday and twice on Sundays, large congregations were present and profound and lasting impressions were made. Some scores, perhaps as many as a hundred persons, signified special interest by handing in their names as inquirers, and it is believed the future will show that many have begun a new life. Full results cannot be estimated or tabulated. Christian people were greatly refreshed. The Bible readings on four afternoons of each week were well attended and proved helpful in many ways. It is but fair to state that these two young men are well equipped for their work. Both sing and both preach. Mr. Stevenson, however, does the most of the preaching, and Mr. Bell most of the singing. He presents the gospel in song most effectively, through a voice of more than ordinary sweetness and power, and through a heart wholly consecrated to the work. Mr. Stevenson's preaching is the earnest practical uncompromising presentation of God's word. By winning, but dignified manner, by tenderness, but firmness in all ministrations, both evangelists were increasingly attractive and useful. They have left in Sherbrooke a host of personal friends in the Congregational, Methodist, Presbyterian and Baptist congregations uniting in the meetings.

WINNIPEG, MAPLE STREET.—The first annual meeting of the Maple St. Congregational Church was held recently for the election of officers, etc.

After devotional exercises the pastor, Rev. Mr. Unsworth, took the chair and called the meeting to order. Before proceeding with the ordinary business a vote of condolence was passed to Mr. and Mrs. Black, at the loss by death of their eldest son George, one of the most active workers in the Sunday school. The treasurer, Mr. Hammer-

ton, then presented the financial report, which gave a most satisfactory showing, after which the church voted \$200 more salary to their pastor for 1891.

The church has a membership of nearly 40 and Sunday school of over 100. The rapid growth during Mr. Unsworth's pastorate of four months, is simply marvellous.

The officers elected are as follows: Deacons—Messrs Uttley, Yates, Tillet, Jacobs, with Mr. Roberts as church secretary. Finance Committee—Messrs. Black, Hammerton, Muir, Kerigan, Roberts, with Mr. Hammerton as treasurer.

The pastor has decided to give an "At Home" in a few weeks in the church, in order that parties may get better acquainted with each other. —*Free Press.*

GRANBY, QUE.—The annual business meeting and social was held January 12th. The night was very stormy, but a great number gathered in the basement of the church, to hear the reports from the various societies in connection with the church. The Aid Society at Granby, and also the one at the South Ridge, had achieved a good work, materially assisting the finances. The Missionary Auxiliary, the Band of Willing Workers, the Y. P. S. C. E., as well as the church and Sabbath school, were shown to be in a prosperous condition, and all felt encouraged. The church had been unroofed and seriously damaged by a storm, but a slate roof has replaced the tin one, and the inside of the building had been rendered more beautiful and comfortable at a large expense; all of which has been met by cash and subscriptions, excepting a little over one hundred dollars, which, when the subscription list has perfected its rounds, will leave us *totally free of debt*. A number had been added to the church, and six more stand proposed for admission. "Praise God from whom all blessings flow." The pastor and his good wife have not been forgotten during the Christmas season. At an Aid Society meeting held at Mr. John Elkinson's, January 1st, Mrs. Hindley was made the recipient of a mammoth pair of stockings, filled to repletion with useful articles for the house, to the value of \$25. Their appearance caused great merriment to young and old. The Aid at the South Ridge presented the pastor with a beautiful secretary, with the brief note:—"Christmas, 1890. To Rev. Dr. Hindley, with compliments of South Ridge Ladies' Aid Society." The gift was a complete surprise, and all these things are valued highly because of the spirit which prompted the givers. May the Lord reward them richly.

TORONTO, HOPE CHURCH.—The dedication services in connection with the opening of Hope Con-

gregational Church on Clinton St., near College St., Toronto, were commenced on Sunday, January 11th, to be continued several Sundays. The members of the church have, until recently, been meeting in Jubilee Hall, on College St., and there was great rejoicing when the new church was declared ready for opening. The church, which is comfortably fitted up, and has a seating capacity of about 350, was crowded in the morning. Many had to go away being unable to gain admittance.

Service was conducted by Rev. Dr. Wild, who preached an eloquent evangelical sermon from 1 Tim. iv: 10, "We trust in the living God, who is the Saviour of all men, specially of those that believe." In the afternoon, Rev. W. M. Barbour, D.D., Principal of Montreal Congregational College, preached to a large congregation, from John vii: 37, "If any man thirst, let him come unto Me and drink." The chief thought was, that no lasting satisfaction could be found anywhere out of Christ. In the evening, the church was again crowded. Opening service was conducted by the pastor, Rev. Hugh Bentley; the sermon being preached by Mrs. Dinnick, a lady from Brighton, England; who spoke earnestly and with much acceptance, on the choice of the people of Israel, as related in the last chapter of the book of Joshua. Suitable hymns, anthems, and solos were well rendered by the choir, and friends from other churches.

During the day representatives were present from Congregational churches in the city, including Messrs. W. St. Croix, and Ald. Phillips, from Bond St. Church; W. Freeland, Zion, and H. Smith, Northern. LIZZIE BENTLEY.

WINGHAM.—Arriving on a field at so late a date as December 11th, made us feel a little blue as to our Christmas time. We had to secure a house, and settle our stuff, etc., etc; but, thanks to willing workers who came in and worked nobly, we were soon in a snug parsonage; and turkeys that we never fattened, and a goose that never waddled around our yard, with a whole host of other good things, that to enumerate would only make you, as an editor, feel melancholy, we were prepared for old Father Christmas when he came. Of course if some of the dear friends from the ocean gateways could have come in we would have been delighted, but our new-found friends did a noble part in making us feel at home. We found the church a little discouraged, but not out of heart or life. So many changes are not helpful for any cause. The congregations were small, but are growing toward their former size. The Sabbath school is also picking up in numbers. If we may be allowed to forecast the future at all, we think that with a band of willing workers such as we think we possess (both old and young)

with prayer and a fair amount of labor, success will be our portion and growth the result. We will not forget the INDEPENDENT and its interests while here.

W. H. WATSON.

BELWOOD.—The church here held its annual tea meeting, in most unpropitious weather, on New Year's day. Of the speakers advertised, only the Rev. John Kennedy (Methodist) was able to be present. The choir sung a number of sacred pieces, *all sacred*, very effectively, and, though the attendance was small, the meeting was a good one so far as the order and spirit were concerned. On the following evening a social was held, at which the Sunday school children were entertained. Instead of the usual Christmas tree and presents for the scholars, the scholars, by their own vote devoted the cost of prizes and presents to missionary work. Each class was awarded two dollars; which was distributed amongst the members of the class in the order of merit, and one feature of the programme was, the bringing in of these amounts as offerings for the work of the Lord. The amount thus contributed is to be forwarded to the Rev. F. W. Macallum, B.A., for use at his own station in Turkey. The church finished its year satisfactorily financially. It paid its pastor's stipend in full, carried a balance of \$33 forward, and had \$66 of promised subscriptions to come in. One feature of the year's work has been the thorough renovating of the building by the Willing Workers Society.

TORONTO, HOPE CHURCH.—When this church was formed about twelve months ago, it was agreed that during the first year, the deacons from the other city churches should be requested to officiate at the monthly ordinance of the Lord's Supper. The request was gladly responded to by brethren from Zion, Northern, Bond Street, and Hazleton Avenue, by whose sympathy and help the young church was greatly encouraged.

At a church meeting held November 26th, the following deacons and officers were chosen:—*Deacons*—Messrs. G. Roper, L. Chorley, J. Witchall, W. Reeve, and F. D. Bentley; *Treasurer*, Mr. F. Tepper; *Secretary*, Mr. F. Bentley; *Auditors*, Messrs. P. Cook, and C. Sissons; *Ushers*, Messrs. W. D. Davidge, A. Stewart, W. Hamlyn, and E. Witchall; *Organist*, Miss Bentley. The deacons commenced their work at the ordinance on Sabbath evening, January 4th, when six new members were added to the church.

HUGH BENTLEY, *Pastor*.

REV. A. F. MCGREGOR.—The following resolution was adopted and sent by the Toronto Ministerial Association, composed of ministers of the different denominations of Toronto, of which Rev.

A. F. McGregor, B.A., was President, at the regular meeting, Nov. 3rd., 1890:—"Moved by Rev. Dr. McTavish, seconded by Rev. T. W. Campbell, and carried unanimously: That having received the resignation of the Rev. A. F. McGregor, B.A., as President of this Association, owing to his removal from the city, resolved, that we place on record the very high esteem in which we hold the Rev. A. F. McGregor, B. A., as a man, a Christian minister and a member and office-bearer of the Toronto Ministerial Association. He has always been faithful in attendance, wise and judicious in counsel, fair and generous in discussions, and uniformly kind in his brotherly sympathy. He has ever shown a commendable readiness to contribute to the edification of the Association by address, essay and debate, and his efforts indicated breadth and freshness of thought and intellectual vigor. That we express to him our regret at his removal from amongst us, and sincerely hope he may be blessed and prospered wherever in the providence of God his lot may be cast. Signed on behalf of the Association, THOMAS W. CAMPBELL, *Sec.*"

TORONTO, ZION.—Special services, in connection with the 57th anniversary of this church, were held on Sunday, the 14th December; the pastor, Rev. G. H. Sandwell, preached eloquent and stirring discourses on the occasion, the morning theme "Looking Backward," gave the speaker an opportunity of describing in glowing terms, the prominent position taken by this church, under the pastorate of the Rev. John Roaf, in the struggle for civil and religious liberty in the early history of the country. On the following Wednesday evening the anniversary social was taken advantage of to recount the past with old members of Zion, and to discuss plans of future activity and usefulness in the Master's service. The church shows no signs of old age, but on the contrary the vigor of youth still animates its membership, who are in hearty sympathy with every good enterprise, especially the establishment of the new causes in the city, at the same time keeping up their interest in, and support of the denominational institutions and agencies already in operation.

GEORGETOWN.—On Tuesday, December 30, the children of the Sunday school were entertained to a tea, after which they presented a programme of prepared pieces of singing and recitations, greatly to the enjoyment of the older people. The report of the Secretary showed progress. The church anniversary was celebrated on January 11 and 12, Rev. George H. Sandwell, of Zion Church, Toronto, preaching the anniversary sermons, the pastor of the church exchanging pulpits with him.

Mr. Sandwell's sermons were greatly enjoyed, as being of a high order, and entirely suitable to the occasion. We hope to greet him again in the future.

The Monday evening entertainment consisted of a tea, served in the basement, followed by a literary programme in the auditorium. Here Mr. Sandwell gave an interesting address on the "Church of the Future." Rev. A. W. Richardson, of Brantford, and the ministers of the town made appropriate speeches, while the choir, assisted by Mr. Dent, of Toronto, contributed a goodly share of the entertainment. The anniversary was a pleasant success.—*Com.*

THURSO, N. S.—The new Congregational Hall is to be opened for worship on Sunday, 21st Dec. Rev. W. McIntosh, of Yarmouth has consented to preach sermons on the opening day and to lecture in the new hall on the following evening. There will also be a social supper and sale of useful and fancy articles on Tuesday evening. The Thurso congregation has hitherto much felt the need of a building of their own, and have pushed forward the completion of the work with commendable speed. It will be seated with settees and may accommodate about 250 persons, comfortably, or more if necessary. The house stands on a corner lot in a comparatively new locality and at a considerable distance from other churches. There is ample room on the lot for a larger structure, and when such an edifice is required the present hall will form a valuable adjunct to it. Rev. R. K. Black has, at present, charge of the congregation.

BURFORD.—At a church meeting held on the 7th January the pastor, the Rev. W. Hay, tendered his resignation as pastor of the church. Mr. Hay stated that his health would not permit him to do the work of this field longer. His medical advisers stating that he must take a long rest.

The closing up of a 40 years' pastorate is necessary painful, and the congregation feel it deeply, and will no doubt feel it still deeper when the familiar face is missing each Sunday from the pulpit. It is to be hoped that a long rest will fully restore him to health, and that our dear pastor may yet have years of usefulness before him. The church meet next week to consider the position, and to advise as to the future. There will now be a splendid field open for a pastor to do a grand work for the furtherance of the cause of God. Burford, Scotland, New Durham and Kelvin will need two active men.—*Com.*

COLD SPRINGS.—The Rev. A. McCormack, late of Ruth, Yorkshire, Eng., arrived here on Dec. 24, and has begun his labors among us. A soiree and introductory service was held on January 1st.

Mr. Hagar, from Victoria, who has so ably supplied this church since the death of Mr. Shallcross, was present, and was the recipient of a beautiful present. The evening's entertainment passed off very nicely; and to all appearance this church has again passed the night of a vacancy, and is again in the way of going forth to battle for the Lord. The church members may well congratulate themselves on the kindness of God, in having sent them a man who seems so fitted to the place. Hoping with God's blessing, pastor and people may be united to do His work in this place.

J.C.R.

LANARK.—We are sorry to say that our pastor, Rev. W. N. Bessey, has resigned his charge here on account of ill-health. At present the pulpit is being supplied by students from our College. During his brief pastorate he has shown himself to be an active worker, and has done much good, especially among the younger members of the church. The week of self-denial was observed by this church, and the amount contributed was about forty-three dollars. The Sunday school is in a prosperous condition under the able superintendent, Mr. R. Robertson. In opening the missionary boxes at the end of the year, the amount contributed by the scholars was \$43.50. The Lanark church is a good opening for an energetic, active man, and any one wishing information in regard to it, will please communicate with the secretary, R. W. Robertson.—*Com.*

TORONTO, HOPE CHURCH.—This church has moved into the school room of its new building, on Clinton Street; the main building will be completed and opened about the new year; already several additional families have signified their intention of worshipping in the new church, and the prospects are very encouraging. On Tuesday, 16th December, the Rev. Dr. Wild delivered a lecture in Bond Street Church, in aid of the new cause, subject, "Our Country's safety and danger." Mayor Clarke occupied the chair, the lecture was an able and interesting one, and was received with close attention and frequent applause by the audience, which filled the edifice to its utmost capacity. A collection amounting to \$73 was taken up for Hope Church.

YARMOUTH, N.S.—Monday evening being the twenty-fifth anniversary of the marriage of Rev. and Mrs. McIntosh, a large number of their friends assembled at the parsonage to participate in the celebration of the event. The rev. gentleman and his wife were made the recipients of a number of silver wedding gifts, including an ebony cane elegantly silver mounted. Mr. Jonathan Horton, in behalf of the company, made a brief

presentation address, in which the Rev. Mr. McIntosh responded in feeling terms. The evening was pleasantly spent in social conversation interspersed with excellent music, vocal and instrumental.—*Com.*

TORONTO, DOVERCOURT CHURCH.—The anniversary services of this church are arranged this year as follows:—Sunday, January 25th, Rev. J. M. Kerr, at 11 a.m.; Joseph Tait, M. P. P., at 3 p.m., Mrs. Dinnick, of Brighton, England, at 7 p.m. Sunday, February 1st, Sunday school anniversary. Thursday, February 5th, social tea for children and church singing, recitations of S. S. children, etc.; collection. Mr. Webb, pastor, is doing a good work in this N.-W. quarter of Toronto, and the open secret about it is, that the members are active in Christ's work.—*Ed.*

REV. GEORGE WILLETT.—This brother writes from his field of labor in California, under date of Redlands, 29th Dec., 1890: "Our work is going on nicely here. A second Congregational church has just been organized, and is worshipping in the old building. I am looking forward to a visit to Canada in the spring. Have been appointed by the General Association of Southern California delegate to the International Council; and hope to stay over on my way through."

REV. ROBERT MACKAY.—By a letter from Mr. Mackay, we learn that he has resigned the Secretaryship of "The Self-Help Emigration Society," and has taken a voyage to Melbourne, in Australia, for rest and recreation of health. His wife and daughter accompany him. His church in the east end of London, will not at present call another pastor, looking for Mr. Mackay's return.

EDGAR, RUGBY AND DALSTON.—These churches have been supplied for three or four Sabbaths by Rev. W. W. Smith. Mr. Coulter, an energetic layman from the Reformed Episcopal Church, Barrie, has since supplied the pulpit; and at last accounts was carrying on revival meetings at Edgar. Mr. Goffin, the new pastor, expects to begin his work on the first Sabbath of February.

KINGSTON, BETHEL.—A Ladies' Aid Association has been formed, whose object it is to interest its members in missionary operations at home and abroad. The meetings will be held monthly, and the ladies by vote dispose of their funds. Mrs. McCormick, is President; Mrs. Geo. Mills, Treasurer; and Miss Macnamee, Secretary.

LISTOWEL.—"Our church here for the last three Sundays has been supplied by Mr. W. S. Pritchard from the College; and we all feel the

better for his stay, though brief with us. We are still without a regular pastor, and would much like to be settled."

SARNIA.—The Rev. W. C. McCormack has accepted the call to this church and has settled, with every prospect of success. His installation will probably take place in February. E. BASSETT.

VANCOUVER NEWS.

Last week we had our annual meeting. All the business of the past year was reviewed, and the work of this year arranged for, with the exception of the election of officers. A Nominating Committee was appointed, which will report to-night, and then we shall be fairly launched again.

Written reports were read at the annual meeting from all the departments of church work. Everywhere there has been progress. Our membership during the year has increased by 30. The membership roll is now 123; the outlook hopeful for an increase. The congregations and prayer-meetings were reported by the Reception Committee as very satisfactory. The permanent element of the congregation has greatly increased. The evening service has always been full.

The Treasurer reported that the ordinary revenue was \$1,200 more than that of 1889. The receipts were between \$2,800 and \$2,900. This does not include the contributions to the Building Fund, which were at least \$1,000. The church has raised nearly \$4,000, the most of which has been handed to the Building Fund. In six months we expect to be free of all local liabilities, to be paying our own way, to have a sinking fund established, and to do something for the denominational work.

It was decided at our meeting that the first Sunday in March was to be devoted to the interests of the Missionary Society, and the first Sunday in October to the cause of the College. I hope that on both occasions we shall do something handsome.

We have a Young People's Society, which is flourishing. Every alternate Friday a prayer-meeting is held. The intervening Friday is given to a literary or social entertainment. It promises well.

The Sunday school numbers 100. This is small in proportion to our church, but the great bulk of our congregation is not as yet of a family character, and then our Sunday school has been depleted many times when others of another denomination have been established.

The ladies of the church have done well. So far they have contributed about \$800 to the Building Fund. I believe they have some plans for

further beautifying the church. I am glad to know that they are going into the social work, visiting, etc.

It is expected that the work will take a fresh start now. The committees will be well manned, and there is little doubt that every part of our work will show still better results next year.

I was interested in reading Mr. Howell's letter from Victoria. It is a hopeful sign when they want a church themselves. The whole question hinges upon the man. There is not the faintest doubt that we could have a splendid cause in New Westminster if we had a good, bright, attractive preacher, such as Mason and Unsworth, who have lately come to Manitoba. The towns on this coast are growing rapidly. In a few months this church will be firmly established. The same results would flow from wise action in other places.

We were sorry to hear that Mr. Hague had left us. We in Vancouver have reason to remember his kindness. His generous contributions helped us in the difficult times.

Hoping next June to see the brethren face to face and report *viva voce*,

I am, yours,

JAMES W. PEDLEY.

Vancouver, B.C., Jan. 7, 1891.

Official Notices.

PULPIT SUPPLY.

Churches without a pastor, and in want of pulpit supply during the coming winter, are hereby invited to correspond with the committee lately appointed by the Executive of the Toronto Congregational Association, for the purpose of assisting such churches. Address, Rev. J.A.C. McCuaig, 131 Brock Avenue, Toronto. Secretaries or others, when writing, are requested to state fully all particulars in connection with their church, which they deem desirable to place before the committee, to avoid, as much as possible, unnecessary delay through prolonged correspondence. It is also desirable that churches, expecting to make application for occasional supply later on, communicate at once with the committee, that some idea may be obtained of the work to be overtaken.

GIFTS TO THE COLLEGE LIBRARY.

I wish publicly to acknowledge a generous gift to the Library of our College from Mr. James G. Baylis, of Montreal: Three old and rare volumes of the Commentaries of Matthew Henry, the Stratford edition, published in 1761; three vols. of Bouchette's "British Dominions in North

America," with plates. It was published in 1831, valuable, and very rare. In addition there have been several gifts of "The Self Revelations of Jesus Christ," by Dr. Kennedy, given by the author. "Japanese Fairy World," by Dr. Griffis, of Boston, given by the author. A number of missing copies of the CANADIAN INDEPENDENT, from Mrs. H. Sanders, of Montreal.

EDWARD M. HILL,

Librarian.

Still missing, and would be glad to obtain:—The CANADIAN INDEPENDENT, 1878 to 1881, inclusive: January, April and August, 1862, and February, March and April, 1883.

E. M. H.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the Society for the month of December:—

Kingston, First, Thanksgiving, \$53.59; Do., united collection, \$9.11; Toronto, Northern, \$50; Do., united Thanksgiving collection, \$29.10; Scotland, Ont., \$40.75; Burford, Ont., Thanksgiving, \$30; Paris, Ont., additional, \$1.65; Maxwell and St. Elmo, Thanksgiving, \$7.75; Liverpool, N. S., Thanksgiving, \$5; Ayer's Flat, Que., Thanksgiving, \$3.60; Ottawa, Y. P. S. C. E., Thanksgiving, \$10.75; Rev. Mr. Bessie, Lanark, \$2; for Dr. Barbour's sermon, \$1; Economy, N. S., Thanksgiving, \$35; Granby, Que., Thanksgiving, \$12.45; Milton, N. S., Thanksgiving, \$5; Vankleek Hill, Ont., \$20; Lanark, Ont., Thanksgiving, \$40.38; Stratford, Ont., \$10.52; A. B., interest, G. R. M. F., \$50; Kingston, First, "Girls' Own Mission Band," \$50; St. Catharines, Ont., Thanksgiving \$10; C. C. Woman's Board of Missions, Thank-offerings, \$389.73; Toronto, Zion, Union Christmas Service Collection, \$30; G. E. B. T., interest, G. R. M. F., \$14.60; Do. Principal of Mortgage, \$417; Dunville, Que., special Christmas offering for debt, \$173.85; do., Ladies' Missionary Society, \$40; do., Sunday school, \$13; Rev. C. E. Bolton, Warton, Ont., proceeds from sale of cow at Indian Mission, \$30.

SAMUEL N. JACKSON,

Kingston, Dec. 31st, 1890.

Treasurer.

MT. ZION CHURCH, TORONTO.

I have to acknowledge with thanks, the following amounts received on behalf of the building fund of Mount Zion Congregational Church, Toronto:—

Previously acknowledged.....	\$142 93
Petty subscriptions (August).....	3 00
" " (September).....	3 00
From mite boxes, for quarter ending September 30th.....	8 39
Petty subscriptions (October).....	1 25
" " (November).....	1 25
" " (December).....	4 00
From mite boxes for quarter ending Dec. 31..	9 79

\$173 61

HERBERT W. BARKER,
Treas. Building Fund.

Toronto, 13th January, 1891.

Woman's Board.

A REQUEST.

During the past seven months many money-orders have been received by the C. C. W. B. M. Treasurer. In but three instances have the ladies sending them informed her *by whom* they were drawn (The drawer of the order is not always the writer of the accompanying letter) or *to whom* they were made payable. If it happened that they were (as they should be) made payable to her, there was usually no difficulty, but she has, repeatedly, gone to the Post Office, over a mile from her home, signed the money-order and given it to the clerk, only to be told the order was made payable to a *gentleman!* Mournfully she has returned home and meekly asked her husband, if he could find time to go in and see if *his* signature would suffice. It always has, and his wife has comforted herself by reflecting that if her husband is ever appointed Treasurer of a society of gentlemen they will certainly make all their money-orders payable to *her*.

Meantime, it would save her a great many car-fares and much time, if the ladies always would send full information as to their money orders, or (what she prefers) make them payable to Ella F. M. Williams, 26 Chomedey St., Montreal, P. Q.

"THANK-OFFERING" NOTES.

The interest taken in the C. C. W. B. M. "Thank-offering" has been most gratifying, and with the gifts many encouraging letters have been received. One lady writes:—"We are sorry we cannot send more, but we have lost a number of our members by removal from town; still we mean to keep up our meetings if we are but a few."

A Branch treasurer, in sending her remittance reports a steady increase in missionary interest among the Auxillaries in that Branch. In one country town the pastor's wife opened her house for a "Missionary Social," at which about seventy five were present. A programme of readings, recitations and music (both vocal and instrumental) filled a part of the evening, the remainder being devoted to conversation. Coffee and cake was served, a collection taken and the proceeds sent to the Board as the "Thank-offering" from that Auxillary.

Another country Auxillary, failing in arranging for the desired collection in church, pluckily determined to raise goodly sum in another way. Being few in number, they gave a "coffee social," and obtained fourteen dollars as the happy result.

In some of the churches the ladies held a simple

"Thank-offering service," each gift being accompanied by a slip of paper (usually unsigned) naming the special cause for gratitude, and in at least two instances the pastor took so much interest in this exercise that he read these slips to the congregation at the church service on Thanksgiving Day. Some of them were forwarded with the money to the Board. We cull the following:—"For all God's blessings, but especially that of renewed health." "For a good teacher." "For being able, even in a small way, to help send the Gospel to the uttermost parts of the earth, in obedience to our Saviour's command."

It was pleasant to hear from some of the mission bands, and we hope they will always share in every enterprise of the C. C. W. B. M.

One very helpful way of arousing interest in this special form of raising money seems to have been the distribution of the leaflet entitled: "A Thank-offering story." It was read at several meetings and copies circulated among members of Auxillaries. Sold by Miss Ashdown of the C. C. W. B. M. Literature Department, at the low price of one cent per copy; it was most useful as an incentive to thought. One lady exclaimed after reading, "Why, when I read that and began to count up my own mercies, which I had not thought of before, I just *had* to give something."

The members will be glad to hear that the money reached the Secretary of the Canada Congregational Home Missionary Society Christmas week, and was acknowledged by him in a very cordial letter of thanks.

E. F. M. WILLIAMS.

Montreal.

Our College Column.

All our students creditably passed their Christmas examinations, keeping up the good record of the College.

Again the students have returned to work. The Christmas vacation is but a pleasant memory. Some of the men spent the holiday season beneath the paternal roof; others enjoyed the hospitality of warm-hearted friends in the country; only a few remained in College. All report very pleasant and beneficial holidays. We infer from the look of stern determination upon each face, that every man has returned with good intentions, and resolutions in regard to the studies of the New Year that has just begun. We are glad of this, for while we know that good deeds are best of all, we believe that a good resolution may be regarded as half-way toward a good deed. May this session be crowned with success to all.

In reference to the correspondence that recently passed between the promoters of a proposed training school, in Toronto, for preachers, and the College authorities, wherein the statement was made that many eligible young men might thereby be qualified by the training provided, to supply our vacant Western churches, there are two remarks that, from a student's point of view, are not unworthy of consideration by the young men seeking training, as well as by the promoters of the school in question. These, namely :

1. That though difficulties, whether of age or pecuniary circumstances, seem to the young men in question to be almost insurmountable, yet the fact of their being faced and overcome will be a training second only to the study and discipline of College life itself. A College training, in view of the life-work of a minister of the Gospel, is a thing to be earnestly desired and sought after, and is worth more than the hard work of two or three extra years in business to raise the money to defray College expenses, or the loss of the time taken up by a College course, should the candidate consider himself too old to enter. The self-denial and patience exercised before entering, and during the College course, is a lesson, whose beneficial effects are lifelong, and they are to be reckoned amongst the most valuable experiences that go to make up the necessary qualities of a successful pastor and preacher. Men in our College to-day, a few well on in years, are already reaping the result of the patience and self-denial they underwent in preparing to enter College.

But in addition to the reflex beneficial influence of such experience upon the one undergoing it, the course in our College is worth striving after for its intrinsic value. For the training is, we believe, second to none. This statement is made upon the authority of alumni who distinguished themselves in their Arts' studies at McGill, were medallists in our own College, and who have gone to colleges in the States to pursue for a time post-graduate studies in special departments. They aver that, whilst they have had the privilege of sitting under some of the leaders of thought and learning on this continent, yet the teaching itself has not surpassed that in their *alma mater*. One of our recent *alumni*, whose record and ability qualifies him to judge competently, writes thus: "The professors here, with the exception of one, are not so good teachers, in my estimation, as Dr. Barbour and Professor Warriner. They are good students; but have not the same way of making things clear."

Further,—“If I were asked where I would rather take my theological course over again, I would not hesitate to say, ‘Give me Montreal!’ True you may not have so many men as they have

here, but the arrangement with McGill overcomes any drawback you may have in that respect.”

Not only do we think the above remarks worthy the careful thought of prospective students who desire to qualify themselves for the Christian ministry, but we trust the latter statement may come under the eye of every reader of the *INDEPENDENT*, and thus help in some measure, to strengthen the spirit of loyalty to the College, that should characterize our churches, without exception, from the Atlantic to the Pacific.

Let not the question of location of the College be a hinderance to support by the churches; that is altogether a matter of minor consideration under the existing circumstances; but let the existing churches give liberally to the support of their “School of the Prophets,” and let the honored Principal, the Instructors and the Board, have a large interest in their united prayers. The College is the hope of the churches; and whilst there may be a few exceptions, yet, generally speaking, the experience of our churches calls loudly for the students of the Congregational College of Canada for the Congregational churches of Canada. Home trained men for our home churches.

We are glad to glean some news from our graduate in Turkey. The following is a part of a letter received from Rev. F. W. Macallum. B. A. :

ERZROOM, TURKEY IN ASIA,
Dec. 20th, 1890.

Turkey is not as interesting in many respects as other countries, yet the work here is full of blessing, and the workers are much needed. We have in this city of about 40,000 inhabitants, a Protestant community of about 300; so you see what a field there is for work. From the roof of our house I can count more than a dozen large villages on the Erzroom plain, north of the city, and only short distances from us, in which there is not a single evangelical Christian. Work is difficult, owing to the extreme fanaticism of the Moslems in this interior part of Turkey; and we have to be careful, lest by one rash act we destroy all that has been done. For instance, a Turk was converted here some little time ago. Such cases are rare; but there can be no doubt as to the genuineness of this case. In the ardor of his new love, he wanted to be publicly baptized in our chapel. We showed him that the almost sure result of such action would be his own death, the murder of many scores of other Christians, the destruction of the missionary property, etc. One cannot be here long without feeling that we are walking on the thin crust of a volcano, that may at any time break and let us through. Why, during the riot of last summer, orders were sent from Constantinople to bombard the Christians' quarter of the city, from all the forts on the hills around. Thousands would inevitably have perished. Khalip Pasha, the military commander at that time, is now under trial at Constantinople for disobeying this order. He is a man who has shown sympathy with the Christians. There is one quarter of this city called the “Infidel Eater”; it is not safe for Christians even to pass through it. Yet so accustomed do we become to such things as these, that we feel as safe here as at home. God is with us.

NOTES AND REPORTS.

The Hawkesbury church is to be supplied by the students during the remainder of the session. Melbourne and Lanark are occasionally supplied.

Consternation was plainly written upon the faces of all, one morning last month, when it was rumored that one of the men was down with small-pox. On later examination, it was pronounced to be a mild case of chicken-pox. All is well now.

During the vacation, Mr. F. W. Read, B.A., supplied the church at Paris, Ont. Mr. W. F. Colclough, B.A., spent his holidays at Ulverton, Que., and filled the pulpit of the Melbourne and Ulverton Congregational churches. Mr. Pritchard spent his Christmas season at home, but preached at the same time in Listowel. Ayer's Flat was ministered to by Mr. G. Read, and Hawkesbury by Mr. D. Donaldson. Mr. A. Adams supplied Zion church, Montreal, during the absence of its pastor. Mr. A. Robertson preached on the first Sabbath of the year at Lanark. We pray God's blessing on the efforts put forth by each student.

COIN OF THE REALM.

"The Present is the living sum-total of the whole Past."—*Carlyle*.

"Wisdom is oft-times nearer when we stoop than when we soar."—*Wordsworth*.

"The ceaseless chagrin of a self-centred life can be removed at once by learning meekness and lowliness of heart."—*Drummond*.

"Whenever we prefer anything in our desires above the glory of God, we worship an idol; for the heart can engrave as well as the hand; and an idol in the heart is as bad as an idol set up in the house."—*Gurnall*.

W. F. COLCLOUGH, B.A.,
Editor-in-chief.

W. T. GUNN,
E. O. GRISBROOK and F. DAY,
Asst.-Editors.

Literary Notices.

HOMILETIC REVIEW, Funk and Wagnalls, 18 Astor Place, New York, \$3 a year, is a solid and useful monthly for every minister or student.

THE TREASURY for pastor and people, is a similar monthly; E. B. Treat, 5 Cooper Union, New York. \$2 to clergymen. Full of good bright papers and sketches of sermons.

THE PULPIT, Buffalo, Lakeside Pub. Co. 41 Franklin St. \$2 a year, weekly. 16 large pages,

giving five or six sermons complete. A new and good paper.

THE WESTERN CONGREGATIONIST, Winnipeg, Rev. Hugh Pedley and J. K. Unsworth, editors, is in the field. A four-page sheet of 16 columns, 50 cts. a year. Intended as a medium of communication between the western churches. We hope it may live long and flourish well. The great difficulty with such papers is to make them pay.

ST. NICHOLAS MAGAZINE for children, by the Century Co, New York, \$3 a year. We have never got over our delight in reading this child's magazine, and have even (tell it not in the Congregational Union!) contributed nursery rhymes and "jingles" for it!

THE CENTURY, Union Square, New York; \$4 a year. The *Century* is particularly strong in the biographical and historical. The current number is good. The second instalment of the "Talleyrand Memoirs," to be published in the February *Century*, will be devoted entirely to Talleyrand's narration of his personal relations with Napoleon Bonaparte. Talleyrand apologizes for taking office under the Directory, describes his first meeting with Bonaparte, tells how the First Consul snubbed an old acquaintance, and relates other anecdotes of Napoleon, tending to emphasize the weaknesses and vanities of the emperor. Talleyrand criticises Napoleon's Spanish policy, and gives a detailed account (from notes which he had taken of the conversation) of an interview that Napoleon had at Erfurt with Goethe and Wieland.

Selections.

An aged minister was telling me of a revival service in which he assisted a long time ago. There was one minister present who made very long prayers, to the detriment of the meetings. The evangelist in charge asked my informant to get the long-winded minister out into the woods to spend a part of the day in prayer. He did so, and while they were praying in the woods the meeting, relieved of the unusually long prayers, progressed favorably. No doubt the brother helped the meetings more by praying in the woods than by praying in the meeting. I have often wished that the brethren who do not have the knack of getting at a thing promptly and stopping when they get through could have a room to themselves, or go off into the woods. Long prayers in secret are perfectly in order; they are not always in order elsewhere; nor long speeches either.—*N. W. Cong.*

DOUBTLESS some misread the example of the fathers. In the olden time, when opportunities to hear the Gospel were few, it became the minister to follow St. Stephen's example, and declare at once all the oracles of God. Hence the fathers sometimes preached for three hours. But if anyone imagines that their sermons were unbeaten oil, let him read them. Models they are of perspicuity, logical force, evangelistic fervor. But opportunities now are as frequent as then rare. Hence the need of long sermons has disappeared. A well-prepared sermon by the presiding elder, effectively delivered, at his quarterly visitation, may seem brief, although an hour long; but sermons of that length by the regular pastor become a weariness to the most loyal flesh.

The habit of tarrying long at our sermons grows upon us with advancing years. Much of the unacceptability of old ministers is due to this. Brethren, try the half-hour gauge. Be prepared and animated, and quit at thirty minutes, whether you are through or not. Our word for it, your congregations will double, and your hearers will forget that you are old. Try it. Fourteen solid hours in immediate preparation for thirty minutes before the people!—*Western Christian Advocate.*

We must conclude then (says Sir Charles Dilke in *Problems of Greater Britain*), that the teaching of the colonies goes to show the success of the principle (now adopted almost throughout our Empire outside Great Britain), that the State shall not patronize one form of religion, and shall hold itself aloof from all. No bad consequences can be shown to have followed on the disestablishment that has taken place in some colonies, or, in others, upon the absence of religious establishments from the first; and the results of the withdrawal of State aid are not to be discerned in any marked departure in the colonies from the English standard, while we have noted a stricter observance of the Lord's Day, and the greater power of the Sunday schools. The influence of Sunday schools is far more widely spread, taking the colonies through, than it is in England. The number of religious edifices and the number of the clergy of various denominations, in proportion to the white population, is greater throughout the colonies than in England; while if church attendance, under the difficulties occasioned by sparse population in vast districts, is less remarkable in extent than is the provision made for it, it is on the whole, as large in proportion as it is at home. Neither is any decline observable in recent years, but, on the contrary, there has occurred in most of the colonies the same marked revival of religious activity which has been recently witnessed in the mother-country.

"LYING IN A MANGER."—The monks of Bethlehem show a grotto beneath the great Christian Church, lined with marble, which they claim to be the stable where the infant Christ was laid. I believe that this tradition is better grounded than those of most holy places. The caravanserai, or inn, would naturally be where this is, just outside of the little town. It was founded by Chimham, son of Barzillai, in the days of David, and was scarcely likely to be changed up to the time of Roman rule, when the early Christians consecrated it as a church. There are many natural grottoes on the slope of the hill; and we frequently see in other places that the caves near a caravanserai have been enlarged and used as stables. The stable is very unlike ours. At the end farthest from the door is always an elevated dais or platform, usually made by enlarging the cavern, but leaving the floor of the platform about three or four feet higher than the area. In front of it a long trough is hallowed out, reaching from end to end—the manger. The forage is stored on this platform, out of reach of the cattle, and is pushed into the long manger as required. Here the camel-drivers usually sleep, close to their animals. Now the inn being full, Joseph and Mary would be compelled to avail themselves of this shelter, and to sojourn on the platform. Naturally, when the child was born, the manger would suggest itself as the only cradle available where his mother could tend him lying by his side, and wrapped, as is still the universal Eastern custom, in a series of bandages from head to foot, like a mummy, till the babe looks like some limb newly set and bandaged with surgical skill.—*Canon Tristram.*

Obituary.

MISS MARY BLACKBURN, TORONTO.

Zion Church, Toronto, has recently suffered a loss by the death of Miss Mary Blackburn, who was one of its oldest and most esteemed members. She was born in Birmingham, England, and passed the early years of her life in that great manufacturing city and neighborhood. In 1842, when quite a young woman, she came to Toronto, and soon after her arrival went to live in the household of the Rev. John Roaf, at that time pastor of the church. Mr. and Mrs. Roaf soon became much attached to Miss Blackburn, recognizing her mental and moral worth, and they received her into their friendship and confidence, which continued unabated during the remainder of their lives.

Before Miss Blackburn's departure from England she had been a member of the church at Southwick, near Birmingham, but on her arrival in Toronto she joined the church under Mr. Roaf's pastorate, and at once identified herself with its work and privileges.

When Mr. Roaf, who was suffering greatly from severe attacks of asthma, resigned the pastorate of Zion Church, he and Mrs. Roaf went into the country to reside, Miss Blackburn accompanying them to their new home. It was hoped that a change of air would be beneficial to Mr. Roaf, but as this expectation was not realized, and as he and his family much preferred city to country life, they returned to Toronto, and took up their abode in a cottage on Ann Street. Mr. Roaf's old complaint continued to harass him, its paroxysms became more frequent and violent, until at last, completely worn out through them, his sufferings were terminated by death, when a great and good man passed away from earth to heaven. During his long illness he was attended with the utmost care and affection by his devoted wife, and also by Miss Blackburn.

After Mr. Roaf's death, Mrs. Roaf and Miss Blackburn continued to reside in the cottage, Miss Blackburn assiduously waiting upon her aged friend. Increasing infirmities pressed upon Mrs. Roaf, she gradually sunk under them, and when she closed her eyes in her last sleep, Miss Blackburn was at her side to experience the great sorrow of separation from her with whom she had been in such intimate intercourse for so many years. After the death of her old friend she decided to remain in the cottage, and she resided there for some time, until severe illness obliged her to give up her old home and go to live with one of her relations.

Miss Blackburn was a woman endowed with great ability and force of character. She was a true friend, and strongly attached to those whom she liked and trusted. She profited by her teaching under Mr. Roaf, both in the church and in the family. She was well acquainted with the Bible, and loved what is called evangelical preaching. She was a Congregationalist of the old school, and would perhaps be thought too strict in her belief and conduct, by those who hold the broader, shall I say looser, views of modern theology. She understood Congregational principles, and highly prized them. She was, no doubt, largely influenced by Mr. Roaf's views on this subject, as indeed most people were, who had the privilege of receiving instruction from him. During his residence in the cottage, the writer of this paper was a frequent visitor there, and passed many happy hours in the company of his honored friend, listening to him, as with beaming countenance and eloquent words he spoke on the various

matters that came under his consideration, which he seemed to so thoroughly understand, and so easily explained. But Mr. Roaf was not only always ready to impart to his visitors out of the stores of wisdom and knowledge he possessed, it was his practice to read aloud to his family such portions of books and papers as he thought suitable, and to make running comments thereon, and engage in conversation, if necessary. Such instruction could not but have a beneficial effect upon Miss Blackburn, and helped to build her up in the faith, and strengthen her natural clearness and decision of mind. She had great trust in God, had no doubt of being His child, and that she was on her way "through Immanuel's ground to fairer worlds on high." She took the Lord Jesus for her Saviour, and placed all her hope of redemption "on the Lamb of God who taketh away the sin of the world."

She bore her final illness, which was of a very painful character, with Christian meekness and fortitude. She calmly waited for the last summons, that came to her on the 3rd November last, when she finished her course, and entered upon "the rest that remaineth for the people of God." Her departure has removed one of the links that connected Mr. Roaf with this present generation.

D. H.

For the Young.

AMBITION.

There was once in Harrow School a very poor boy, the son of a small tradesman in Harrow, who was very much hurt by thoughtless taunts about the poverty of his family, and he used to say, "Never mind; I intend before I die to ride in a coach and four"; not a very noble ambition; but long before Dr. Parr died he became the greatest scholar of his age, and habitually rode in a coach and four. When Warren Hastings was a boy, he used to grieve at the fact that his family had lost their paternal estate at Daylesford, and to say, "I will buy that back." He grew up to be the great consul of the age; he bought back the estate, and he died at Daylesford. I had the honor of knowing Mr. George Moore. You may remember that he came to London as a poor, unknown, unbefriended Cumberland lad. When he entered the great commercial establishment his ambition was, "I intend to marry my master's daughter and become my master's partner." Both those things he accomplished. He not only became a wealthy man, but, what was infinitely better, a man of great service to his generation. About sixty years ago there was a boy of Jewish

extraction, a clerk in a solicitor's office, and to the intense amusement of his companions he used to say, "I intend to be prime minister of England," and in spite of scorn he became prime minister, and his name was Benjamin Disraeli. Ninety years ago there was a boy in Staffordshire who had been told exactly what I am telling you—that any boy who determined to be this or that, could be, and he said, "If that be true, I will test it; and I am determined that I will be prime minister of England." The boy became prime minister of England, and his name was Robert Peel. Some fifty years ago there was a very rude and ungainly-looking boy, who seemed as if all his limbs were out of joint: when seven years old he was shoeless and penniless, who at seventeen was driving a canal boat, at twenty was a rail-splitter, at twenty two was at the head of a small shop which was very unsuccessful, but who used to amuse his comrades by saying, "Never mind; I intend to become President of the United States." His name was Abraham Lincoln. It is doggedness that does it. And it is thoroughness that does it. After all his failures, Lincoln thought he would take to the law. He bought a law book, and after breakfast he used to go out and sit under a tree, with his legs higher than his head, move round the tree in the shade from morn till dewy eve. In that way he mastered the law book, and in time became one of the greatest of the modern presidents of America.—*Archdeacon Farrar.*

THE WILLOW PATTERN.

One of our contributors writes the following account of the "Willow" pattern, on the old blue or purple plates, for the young readers of the INDEPENDENT.—ED.

Pottery and its fashions have quite an interest in the present day, and old fashions are being revived with considerable zeal. Among the patterns worked upon our grandfathers' plates and dishes, none was more common than that which is being revived and called the Willow pattern, with which an old-world legend was connected. It may interest some of our boys and girls to hear the story connected with the curious figures wrought upon the Willow pattern plate. The general copy followed shows at the top two birds, supposed to be turtle-doves, though certainly out of all proportion to the rest of the picture. On the right is the country seat of the Chinese Mandarin of the legend; it is two stories high to show the rank of the owner; there is also a pavilion, an orange tree, and one or more peach trees in full fruit; the whole enclosed by a pretty fence. A bridge connects the Mandarin's grounds with a barren plot, on which is a gardener's cottage and a fir tree. On the bridge

are three figures, a woman with a distaff, a man with a box, and another man following with a whip. Behind the man with the whip is the willow tree, supposed to be ready to shed its leaves, telling the season of the year when the events took place; and weeping, as willows are apt to do, at the disasters of the story. In the water is a boat, and on the upper left hand corner a richly cultivated island, with a pretty cottage, which the hero of the legend had prepared for his lady love; for of course no story that had not a lady love would be worth telling. Having thus described the pattern as it usually is, and should be to be orthodox, the story is soon told.

Li-Chi was a pretty Chinese girl, the only child of a rich Mandarin. She and Chang, who had once been in the Mandarin's employ, fell in love with each other, and he like a true lover set to work to make a home for his intended bride. The pretty island is the intended home. Under the orange tree the father had heard Li-Chi and Chang exchanging vows, and sternly forbade the match. They made up their minds to elope; the gardener's cottage was to be a hiding-place till the boat took them to their island home. They did run away; there they are on the bridge, and the boat on the water; but the father followed, as you see in the picture, and would have beaten them to death, as Chinese fathers were permitted to do; but the kind gods, taking pity on their misfortune and to reward their faithfulness, while still preserving a father's authority, turned them into the turtle-doves which are to be seen in the sky. Such is the story of the Willow pattern on the plate, with such additions as a bright imagination may make to give greater interest to the tale.

HIS HEART IN IT.

A manufacturer in Philadelphia lately told a friend the story of one of his superintendents:

"Twelve years ago, a boy applied to me for work. He was employed at low wages. Two days later the awards of premiums were made to manufacturing at the Centennial Exhibition.

"Passing down Chestnut street early in the morning, I saw Bob poring over the bulletin-board in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"'What is the matter?' some one asked.

"'We have taken a medal for sheetings!' he exclaimed.

"I said nothing, but kept my eye on Bob. The boy who could identify himself in two days with my interest would be of use to me hereafter.

"His work was to deliver packages. I found that he took a real pride in it. His wagon would be cleaner, his horse better fed, his orders filled

more promptly than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm have added to their capital so much energy and force."

We know more of Egypt 4,000 years ago through her monuments and sculptures than we do of our ancestors five hundred years ago; yes, even more than we do of the daily life of the Plymouth settlers less than three centuries ago. By these monuments it is ascertained that the farm operations are the same now as they were in the days of Joseph. So, if Egypt should hold an agricultural exhibition as we do, she could not exhibit, as we do, the old primitive tools beside those of recent manufacture, showing the great advancement, for there has been none. The peasant in Moses' time used exactly the same kind of a plow as the peasant of 1890. The wonderful overflow of the Nile was explained, together with the after irrigation which must be kept up to insure crops. Forty-five bushels of wheat is not an unusual crop. Most of the taxes are levied on land, and twelve dollars per acre is not unusual for farm land.

Camels are plenty, but there are few horses, and buffaloes are more common than in the United States. Egypt has no roads and no wagons, the Nile being the highway and the main street of every town. The land of southern Egypt yields three crops a year, and that at the north two crops without exhaustion. The date, acacia, the palm, and like plants exist. So do rice, sorghum and tomatoes. All this shows that this is, and has for ages been the first agricultural country in the world. And its fertility is as great to-day as ever.

There is a man in our town and he is wondrous wise; when'er he writes the printer man he doth all his i's. And when he's dotted all of them with great sang froid and ease, he punctuates each paragraph, and crosses all his t's. Upon one side alone he writes, and never rolls his leaves; and from the man of ink a smile and mark "insert" receives. And when a question he doth ask (taught wisely he hath been), he doth the goodly penny stamp, for postage back, put in.

Wanted—a boy. A brave, courageous, manly, hopeful boy; one who is not afraid of the truth; one who scorns a lie; one who hates deceit; one who loves his mother; one who does not know more than his parents; one who has the courage to say no, and stick to it; one who is willing to begin at the bottom of the ladder and work upwards.

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The names must be of new subscribers, and the cash sent to us all at one time. The proper party will then receive the silverware, by express, direct from the manufacturers.

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For 55 new subscribers;
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 " 20 " " " " 12.00

Premium No. 2—Same as No. 1, except goblets not gold-lined: \$28.00.

For 50 new subscribers;
 or 40 " " " and \$3.00
 " 30 " " " " 6.00
 " 20 " " " " 10.00

Premium No. 3—5 pieces. Smaller flagon, 2 goblets (gold lined), and 2 plates, slightly smaller: \$25.00.

For 45 new subscribers;
 or 40 " " " and \$1.50
 " 30 " " " " 4.50
 " 22 " " " " 8.00
 " 15 " " " " 10.00

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 or 30 " " " and \$3.00
 " 20 " " " " 7.00
 " 16 " " " " 8.00

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For 35 new subscribers;
 or 25 " " " and \$3.00
 " 20 " " " " 5.50
 " 15 " " " " 6.50

Premium No. 6—Same as No. 5, but only 1 goblet, and 1 plate: \$15.50.

For 28 new subscribers;
 or 20 " " " and \$3.50
 " 15 " " " " 4.50
 " 10 " " " " 6.00

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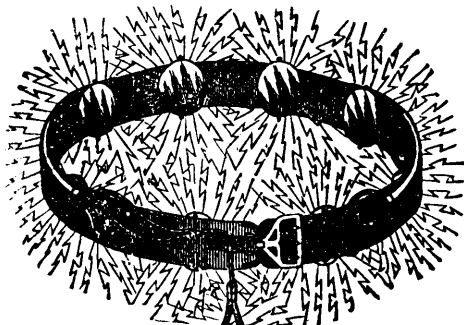
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to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we would on a giant, by simply reducing the number of cells. The ordinary belts are not so. Other belts have been in the market for five or ten years longer, but to-day there are more Owen Belts manufactured and sold than all other makes combined. The people want the best.

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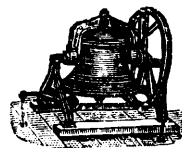
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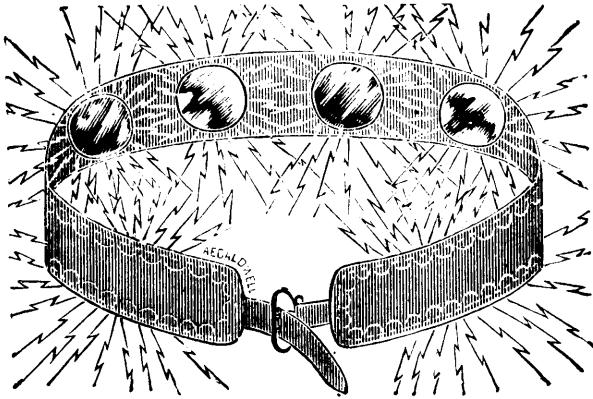
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J. McQuaig, Grain Merchant, cured of Rheumatism in the shoulder after all other failed.
Jas. Weeks, Parkdale, Sciatica and Lame Back cured in fifteen days.
W. J. Gould, Gurney's Stove Works, City, not able to work for three weeks, cured in four days—Sciatica.
Mrs. J. Swift, 87 Agnes street, City, cured of Sciatica in six weeks.
C. C. Rockwood, 16 Bulwer street, City, cured of Lame Back in a few days.
Mrs. Geo. Planner, City, Liver and Kidneys, now free from all pain, strong and happy.
Miss Flora McDonald, 21 Wilton avenue, City, reports a lump drawn from her wrist.
Josiah Fennell, 287 Queen street east, City, could not write a letter, went to work on the sixth day—Neuralgia.
Mrs. Wm. Bennett, 14 King street west, City, after years of sleeplessness now never loses a wink—Butterfly Belt.
Mrs. S. M. Whitehead, 578 Jarvis street, City, a sufferer for years, could not be induced to part with our Belt.
Mrs. F. Stevens, 140 Lisgar St., City, Blind with Rheumatic Inflammation—cured in three weeks by Actina, Butterfly Belt and Insoles.

Geo. H. Lucas, Veterinary Dentist, 168 King street west, had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles.
Richard Hood, 40 Stewart street, City, used Actina three months for a permanent cure—Catarrh.
Alex. Rogers, Tobacconist, City, declared Actina worth \$100. Headache.
E. Riggs, 220 Adelaide street west, City, Catarrh cured by Actina.
John Thompson, Toronto Junction, cured of Tumor in the Eye in two weeks by Actina.
Miss E. M. Forsyth, 18 Brant street, City, reports a lump drawn from her hand, twelve years' standing.
Senator A. E. Botsford advises everybody to use Actina for Failing Eye-sight.
Miss Laura Grose, 109 King street west, City, Granulated Eyelids, cured in four weeks—used Actina and Belt.
Mrs. J. Stevens, 82 Tecumseth street, City, Rheumatism in the Eyelids, spent three weeks in the hospital, eyes opened in two days.
Mrs. M'Laughlin, 84 Centre street, City, a cripple from Rupture, now able to attend to her household duties.
Giles Williams, Ontario Coal Co., says Actina is invaluable for Bronchitis and Asthma.
J. H. McCarthy, Ag't N. P. & M. Ry., Astomont, Man., Chronic Catarrh and Catarrhal Deafness for seven years, entirely cured by Actina.
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Chas. Cozens, P. M., Trowbridge, Ont., after five weeks, feels like his former self.
J. A. T., Ivy, cured of emissions in three weeks. Your Belt and Suspensory cured me of Impotency, writes J. A. I would not be without your Belt and Suspensory for \$50. writes J. McG. For General Debility your Belt and Suspensory are cheap at any price, says S. N. C. Belt and Suspensory gave H. S., of Fleetwood, a new lease of life. K. E. G. had no faith, but was entirely cured of Impotency.
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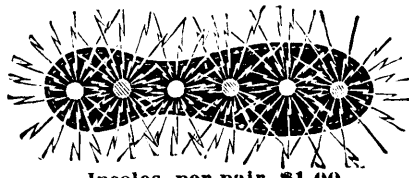


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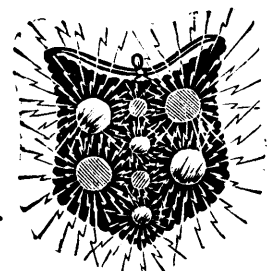
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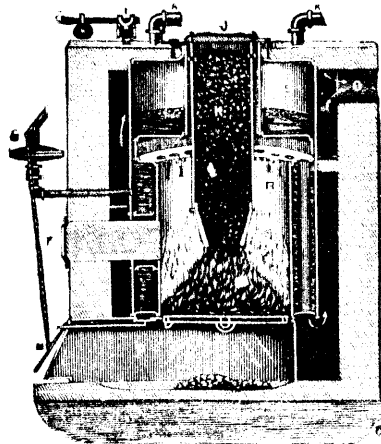
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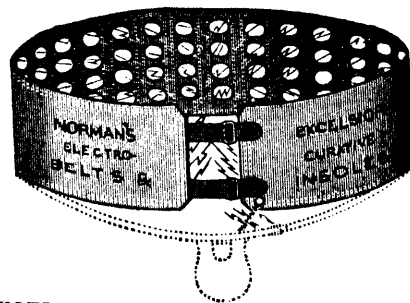
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