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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. V.]

TORONTO, DECEMBER 15, 1886.

[No. 24.]

EDITORIAL JOTTINGS.

CHRISTMAS is coming. God bless the bright eyes that sparkle the brighter at the sound of the coming footsteps. May good old Santa Claus have lots of presents, heaps of fun, and the blessed Christ of Christmas tide be the joy of every child heart. May the joy of the festive season lighten the burdens of our careful Marthas, and its peace rest upon the sons of toil, the worried with life's business.

Christ tarry specially with those who silently gaze upon a vacant chair, the widowed, the orphaned, the bereaved. Over all may the bright dove of peace hover, and through the cloven skies may the angels' song come, and the Christ glory shine. Rest one and all, during the Christmas hours at least, beside life's road, and "hear the angels sing."

Nor let the poor and needy be forgotten; our joys will be the brighter as we find companionship in rejoicing. The more the merrier, and thus may all spend in truth

A RIGHT MERRIE CHRISTMAS.

God moves in a mysterious way
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm.

So wrote Wm. Cowper as the shadow of his life was darkening, so has sung many an anguish-wrung heart since, so echo we as we record the death, in the wilds of Africa, of the young wife of our Foreign Missionary, Walter T. Currie. Clara Wilkes has passed the river, and is now on the other shore. Both Mr. and Mrs. Currie were laid aside in Benguela from fatigue, anxiety and change; from that sickness Mrs. Currie never rallied thoroughly, and on September 24, after a miscarriage and a distressing sickness of several days, she departed to be with Christ. The dream of her wedded life, a missionary's companion and helpmate, suddenly vanished as she awoke to the life in the many

mansioned home. On the following day her mortal remains were laid in a lone grave in Mid Africa. From that solitary resting-place may a voice call to many for loving consecration to the Master's service. Being dead may she speak even more than by her life, had it been prolonged.

For her husband in that lone land where the great Livingstone passed into the presence of his God, our hearts go forth. He is *our* missionary, we bear him upon our prayers as we bow before the throne. God bless him, the Christ comfort him, the Spirit sustain. With her friends and his we bow in submission before the blow. All things work together for good to those who love God; He doeth all things well. To sorrowing parents, brothers and sisters, our heartfelt sympathy is given; our heads with them are bowed, our hearts with theirs are one, as we enter the cloud and wait till the shadows flee away.

In that outspoken monthly, always welcome to our desk, *Words and Weapons*, there appears in the December number an article on "Moribund Churches." Thirteen churches of the Congregational order in the United States are taken from different parts, having a membership of over five hundred. These churches during the ecclesiastical year 1885-6 report an addition to their fellowship on profession of faith, of sixty four, an average of less than five to each. The largest addition reported is ten, two report one. One hundred and sixty churches in Massachusetts report none, ninety nine, either one or two. We place no implicit faith in figures, statistics can be made to lie grievously. We have nothing to say regarding other bodies, as bad perhaps as our sister denomination. The churches just named, being all wealthy, may be doing grand mission work, and supplying means for the same, elsewhere; yet the figures are suggestive, and call for earnest thought. American

Congregationalism, as our correspondent from the late National Council suggested, may after all be too busy discussing Cambridge platforms, Andover trusts, polity and creed, forgetting its fundamental principle, without which Independency is a lie, that a church is composed of Christians, men, women, children, whose hearts God hath touched, and His Spirit quickened. Speaking of this state of things the editor of *Words and Weapons* adds, with perhaps more of truth than pleasantness: "We do not wonder that the pastors of some of these churches are anxious that sinners should have the opportunity of repenting and being converted in the next world."

WRITING thus, we however do not endorse an indiscriminate cry against work which shows no conversion. There is a spring and an autumn season, with a summer intervening. And the principle of counting converts has its evil. Who is to be the judge of conversion? At an evangelistic meeting where we were present an invitation was given for those who *desired* salvation to stand up. As one after another arose, the exultant evangelist cried out, "The Lord be praised, another soul saved." Balaam *desired* to die the death of the righteous; he died the death of the sinner. How many converts are thus counted? Let us work on in faith, be earnest, true; let us sow beside all waters, and witness ever for the truth; nothing good can die. Christ ever lives, and as sure as there is a God in heaven we shall reap if we faint not.

BEFORE our next issue the elections for the Ontario Legislature will be over. The political papers are full of electioneering appeals—mad appeals to prejudice and partyism. The great cry is Roman Catholic influence. Let no one be deceived. As parties stand at present, neither side is prepared to ignore the solid Roman Catholic vote. A new order of things must arise ere that influence is put aside, and the man who changes his vote on *that* issue changes to no purpose. We do want a more healthy Protestant tone, that is undoubted. We can only attain thereto by a more firm reliance upon the truths of God's word, and by sending them forth. The steady shining of Gospel light, without political influence or sword, put the darkness of Pagan Rome to flight; the firm, consistent witnessing to the faith for which our fathers suffered will do the same now with all sacerdotalism, cant and

unrighteousness. Not by might of sword, or power of a popular vote, but by the Spirit of our God we win the day.

We want no aid of barricade
To show a front to wrong;
We have a citadel in truth,
More durable and strong.
Calm words, great thoughts, unflinching faith,
Have never striven in vain;
They've won our battles many a time,
And so they shall again.

THERE is no question as to the bitterness of party strife in Canada, nor, for the matter of that, in England or the United States either. It would appear as if we were not content with the subjects of controversy and party difference in our own land, but we must import from the Old Country subjects of fresh dissensions and increased animosities. That these serve the purpose of some party politicians there is no doubt; but why should Christian men, why should ministers of the Gospel, endeavour to arouse by passionate appeals the prejudices and hatred of one section of the country against another? We allude more especially just now to the Irish Question. Surely it is something worse than bad taste for a light of the English Church to denounce Mr. Gladstone in regular stump-orator style, and for a Methodist and a Congregational minister to be sanctioning with their presence and voice such utterances. We may depend upon it that English statesmen are capable of settling the affairs of Ireland without the aid of these clerical legislators; all their talk is waste breath; it will not weigh a feather in the final adjudication of the matter, and can only produce bad feeling and division here. Party politics give us another great evil just now; it is that religion, education and questions of social amelioration are all made the battle-field of partisans. How to get votes, how to retain power, how to overthrow this or that ministry and get into its place, is the all-absorbing question. Accordingly we have the Protestant horse stalked out, and made to do service by those who care for Protestantism just as much as they do for the man in the moon; or Romanism is stroked and petted and indulged, that the votes of its followers may be secured. So with education; it is safe to say that this is considered only from a party point, and the highest interests of our children are jeopardized for the sake of attacking the other party. Nor does Temperance escape.

The flag of Prohibition is raised by one party, but when we find that on the same boat the sails are set to catch the breeze of the liquor dealers, what can we think? Let us, as Congregationalists, be true to principles. Let us set them before party, and in the elections now imminent strive to return true men, never mind by what name they are called.

OUR brethren in country pastorates are at times in strait places; the support they receive is of the most meagre description. Unhappily, the Mission Fund is often very short, and they do not get what they hoped; but we doubt if any of them are reduced to the condition which the following advertisement, taken from the *Guardian* (English High Church), discloses:—"A curate of thirty years will be grateful for clothing; has six girls, ages from five to twenty, four boys, from eight to eighteen, destitute of clothes and education."

"PASSING rich on forty pounds a year," was Goldsmith's description of the worldly prospects of his model clergyman. We had occasion to correspond with one of our brethren, some time since, and incidentally learned that he rejoiced in a salary of five hundred dollars per annum. We rather indignantly denounced the people. Contentedly our brother writes:—"I have more than the Master had, and with my garden I live." God bless the willing heart! May the churches rise to an appreciation of the same.

CONSCIENCE may be a very good, or a very bad, guide; that is, it depends upon the character and quality of conscience, as to whether it will guide into truth or error. We have before us a note, written by a member of one of our churches to another, in which a duty is declined on the plea of "conscience." As a matter of fact, that which was asked was an eminently proper and Christ-like thing, and involved only the sacrifice of some anger and restraint, yet it was refused, and on the plea of conscience. We are told that it is a risky thing to remain long in a building where a dynamo is at work producing the electric light—risky for your watch, if you happen to have one in your pocket, for if the electricity gets at it, the works will be ruined. Conscience should be as a watch, keeping perfect record; but if it is suffered to come in contact with pride, or passion, or worldliness, good-bye to its usefulness. Only as conscience is

kept to the Word of God, regulated by its teachings, can there be true witness-bearing, and safe guidance in the Christian life.

REGARDING a conference of Congregational pastors to be held in Hastings, England, our Brantford friend writes:—"The above is worthy of thought. Such a conference by the Congregational Ministers of Canada would be profitable. A meeting of our Ministers prayerfully to consider the present condition of our Churches and Educational Agencies is very desirable. The other denominations in the Dominion are gaining ground; we appear not to be doing so. According to Dr Parker, the dissenting ministry in England is now in its ripest and best condition. In the U. S. our churches are in a healthy prosperous condition. We in Canada need an assembly to inquire the reason of our backwardness, and consider how it may be changed. We would suggest the calling of a meeting in Toronto at an early and convenient date, to be attended by every pastor in Ontario, and as many others from the adjoining Provinces as can make it convenient to be present.

This same thought has been presented to friends in this city. It will in all probability take shape. The Toronto churches will gladly extend hospitality, perhaps more, to such an end. We will gladly receive suggestions regarding the same. Who should call the meeting? Who will respond?

THE *London Advertiser* says: No one would care to see the clergymen of Ontario enter the arena of politics, or take up the cudgels on behalf of either party. But there is an aspect of Canadian politics which it seems to us no preacher of the truth should ignore. The mission of the Gospel ministry is to advocate truth and righteousness. Religion is to be first pure, then peaceable. It is undeniable that there is much that is morally impure in Canadian politics. Corrupt methods are resorted to in elections. Corrupt men are sent to Parliament. Corrupt measures are used to win supporters. Corrupt uses are made of public property. We do not now say by whom. Whether by one political party or the other, or both, matters not. Let the pulpit deplore and denounce the iniquity, by whomsoever committed. Let it exhort to honesty and uprightness in public as well as in private life. There will be probably supporters of both parties in the pews. Let the shafts from the bow of truth be shot straight against the sin. Never mind who is hit. The ministers of the Gospel in Canada should raise their voices as one man to shame the political chicanery and corruption that abound and to drive them from the land.

THE TEN COMMANDMENTS.

BY REV. WILLIAM WYE SMITH.

The relation of the Ten Commandments to the Christian is a subject upon which much mist exists, and about which many minds are perplexed. Two or three considerations may help us :

1. God is holy and perfect, and His law must be holy and perfect like Himself. We could by no means acknowledge either the necessity or the possibility of the Great Lawgiver promulgating laws inconsistent with His own holiness of character.

2. When man became guilty and corrupt, that did not constitute a claim upon God that He should lower the demands of His law, and make it less holy and less perfect than it was. If the guilty and ignorant condition of the race constituted such a claim, then the more guilty and more ignorant condition of some constituted a special claim on their part for a still further lowering and modifying of the law ; and we fail even to imagine how low the law should descend, or how the various classes and individuals should ever find out exactly how much claim the law had upon their particular selves. No, no ; it is not only folly, but meanness and injustice, for us to object to anything, unless we have something better to propose. And we must beware of the folly and the wrong of objecting to God's law because it is holy and pure like Himself.

3. Then the law must be right ; and if we are out of our proper relation to it, it must be because we are out of our proper relation to truth and right.

"But the law was not given till Moses," objects one. How do you know? Where did Abel learn that by shedding of blood (whose blood?) alone sins could be forgiven? Or did Abraham know nothing of God's law, after conversing with Him face to face? Or did God introduce a new thing in the world when He said : "Remember the Sabbath Day"? The fact is, in the words of an old divine, "Adam had as much of the law as Moses, but in fewer words, and without the thunder."

"But the law is not now the way of life for us. We cannot be saved by it!" That is not the fault of the law. As Thomas Boston says, in his notes to that wonderful book of old days, "The Marrow of Modern Divinity," the law now comes to us in a threefold character :

1. The law of works, "Do this, and live."
2. The law of grace, "Believe this, and live."

3. The law of Christ, the rules of our Saviour-King for the guidance of His household. And, strangely enough, when we look at the particulars of this code of rules, we find they consist of the same Ten Commandments that once affrighted us. Just as it will be above.

—When in scenes of glory,
We sing the new, new song ;
'Twill be the same old story
That we have loved so long.

"But I always thought the Christian was released from the obligation to keep God's law." Not at all. But he has Christ beside him now. And the Great Father of our spirits never looks upon the believing sinner as by himself alone. He always looks at him "in Christ." A glorious partnership has been formed : Christ and he are one. And just as there is no name for the two members of a married pair but the name of the husband, so there is no name for this spiritual union but the name of Christ. And God, in accepting Christ, accepts the sinner who is joined to Him ; and in accepting Christ's perfect keeping of the divine and perfect law, He accepts the sinner as related to that obedience, because he is related to Christ. And when inclined to fly away from God's law, because you thought it too strict, you found that the law held on to you and led you, all unwilling at first, to Christ—"was your *pedagogos* to bring you to Christ." Thank God that the law, when you wanted to divorce it, would not be divorced.

And now, brought into a better spirit toward God's law, looking upon it in the new relation which we bear to it as the rules of the Master's household, we want to know more about these wondrous "ten words," the decalogue.

And, first, we see that all sin is rebellion against God, and offensive in His sight ; and if His law is as perfect as we assert it to be, it must meet, and contradict, and denounce every sin : and it does. And yet there are but ten short articles of this covenant. Now, let us try to get to the underlying principle. For there is not a sin of the heart, however secret ; not a transgression, however hidden, but it is met at every turn and tracked out of its secret recesses, and denounced by this pure, penetrating, all-embracing law of God.

1. The law of God, as given at Mount Sinai, and as adopted by our Saviour for the guidance of His household, looks over all possible sins that man can commit, just as if they were nations, or

tribes, or languages of sins, and divides them into ten (not into nine—we will speak of that again—but into ten). Ten nations or tribes of sins, and each upon its own several path of rebellion, and rapine, and war against God.

2. As in the physical world, each nation or tribe has a king or chief. And when God proclaims war, by His law, against each of these nations of sins, He levels His proclamation against the king of the nation. So it is among men. Her Britannic Majesty proclaimed war, some years ago, against the Emperor of all the Russias; but it was really against the nation, as represented and led by its Emperor.

3. Let examples prove this position. Take Murder. Is he a "king"? Yes; his nation is Hate. A man kills another because he hates him. Look at Matt. v. 22, where Christ declares that the penalty the elders denounced against murder fell upon the man who *hated*. And John, who knew so much of his Master's mind, said: "Whoso hateth his brother is a *murderer*." If otherwise, hatred, which is a great sin, would be unreprieved in the decalogue.

Take the ninth commandment. The nation is Untruth; but the king of the nation is Perjury. We could not imagine any lie to equal in atrocity that of solemnly testifying to a falsehood before a court of justice, and swearing away the life of an innocent man; but *any* lying or deceit whatever, by which God is offended and His creature wronged, belongs to that tribe.

So with the fifth commandment, though to many it is more obscure. A man of forty or fifty says: "I am absolved from this commandment; my judgment is better than that of my aged and infirm father." He misses the spirit of the command. Neglect (disobedience, dishonour) toward parents is the king of that nation; but the name of the nation is Lawlessness. You are not to "do whatever is right in your own eyes"; you are not to scorn all rule and authority, as is the manner of some. And the most flagrant example, and the saddest, of this sin is when tenderness, honour and respect are withheld from parents.

I shall only further speak of the first and second commandments, and mainly because they are supposed by many to refer both to the same sin. I said there were not nine nations of sins, but ten. In the first commandment the declaration of war is against Atheism, an unblushing denial of God, or the open exaltation of some other principle as our supreme object of desire. But the nation is Worldliness, neglect of God,

love of money, love of self, love of admiration—anything from which God is excluded.

But the second. That is against a different sin. The king of that nation is Idolatry; but the nation at large is Ritualism or Vain Ceremonies. This was Aaron's sin in the desert. He did not affect atheism, he did not deny God; but he proposed an "improved" method of worship. "Tomorrow," said he, "is a feast to the Lord." And as a preparation for that he would have them break off their earrings; and he made a golden calf, or ox, as a symbol of the strength of the Almighty. And so the idolatrous Church of Rome leaves out the second commandment in the catechism she teaches the young. It seems they dare not meet these words face to face. And they cut the tenth commandment in two, so as to make the proper number of ten, being obliged, in doing so, to take the order of the original words from Deut. v., though the catechism states they are taken from Exodus xx. Their ninth commandment is, "Thou shalt not covet thy neighbour's wife," just as if all that were not already forbidden in the seventh commandment. Their tenth commandment begins, "Thou shalt not covet thy neighbour's house." A few years ago some one asked Archbishop Lynch, in the *Globe*, how it was that Catholics left out the second commandment, and then cut the tenth in two. The Archbishop replied very jauntily that he could easily satisfy the gentleman: "It was Protestants, not Catholics, who jumbled up in one commandment such entirely dissimilar things as coveting a man's wife and coveting his ox or his ass; and as they referred to different things, they were, of course, to be taken as different commands." But he never came back to the question of the second commandment at all, simply closed his letter.

Our temptations to break the second commandment are many and various. When all the worship we give the Most High is to put on our best clothes and go to church, we might just as well put these clothes on a stick and fall down and worship it as our "god." When all we do for God is just to put a coin in the collection plate, we might as well call the "head" on the coin our "god," and fall down before our idol. When, instead of having God's word hid "in our heart," where the Psalmist had it, we have it only in an ornamental volume on our centre-table, we might just as well bow the knee to the printed page and the bookbinder's leather. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." And anything short of that is a breaking of the second commandment.

*A CONSTITUENCY THAT SHOULD BE
WELL REPRESENTED.*

Ontario air is charged with politics. We hear and read every day about conventions and candidates and big demonstrations and long speeches and the Protestant horse and many other things political. The excitement will increase and intensify until the evening of the 28th, when there will be a tremendous explosion, followed by some sore heads on the morning of the 29th. It is all right. The franchise is an educator and the people are being educated. The country must be governed in some way. Ballots are better than bullets. A dull speech is better than a sharp bayonet. There are not many animals in America more unsavoury than the Protestant horse, but still most people would rather be kicked by the Protestant horse than be run over by a squadron of dragoons. On the whole, it is not so trying to the constitution to be humbugged as to be shot. People who are ruled by force would gladly adopt our system of government, if they got a chance. A score of nations would trade their tyrants for Sir John and Mowat. We won't trade. We know our own men. The county must be governed in some way, and our people prefer ballots to bullets in matters of government.

There is one large and important constituency, about which we see nothing in the public journals. We mean the constituency of *Heartville*. This is a most important constituency and returns many representatives. Candidates are running in Heartville all the time. There is a general election going on in this constituency all the year round. Some of the candidates are bad men. The bad ones sometimes get elected by a large majority. Quite frequently they are elected by acclamation. The political papers pay very little attention to this constituency of Heartville. They give the names of the candidates that are running in other constituencies, and tell us whom we ought to vote for, but they say nothing about Heartville. We propose to supply this omission, and furnish our readers with a list of some of the good and bad candidates that are contesting Heartville. Let us begin with the bad ones.

Mr. Selfishness is a bad candidate. He is a strong man and has carried the constituency many a time. He has beaten Mr. Self-denial and Mr. Self-sacrifice by tremendous majorities in many contests. In fact, Mr. Selfishness is by all odds the strongest candidate that ever contested Heartville. If you beat him in the North Riding he runs for the South; defeat him in the South, and he immediately starts for the East or West. Drive him out of these Ridings, and he sets up in the Centre. In fact, he prefers the Centre Riding to any other. When Mr. Selfishness gets a firm hold on the Centre Riding he governs the

whole constituency. It is almost impossible to make him let go his hold. Even the Protestant horse could not drag him off. It is as hard to drive Mr. Selfishness out of Heartville, as it would be to drive Mr. Mowat out of North Oxford. Most earnestly do we counsel all our readers to vote against Mr. Selfishness. Hustle him out of the constituency to the tune of the Rogues' March.

Mr. Avarice is also a bad candidate. He runs for the Heartville constituency, simply that he may make money out of his seat. He, too, is a strong candidate in some divisions of Heartville. He is as fond of "boodle" as a New York alderman. The electors of Heartville would do well to vote against Mr. Avarice. He is a bad man, and not to be trusted.

Mr. Bitterness is one of the worst candidates that ever stood for Heartville. If he gets a firm hold on the Centre Riding of the constituency, the whole county may dissolve into vinegar. There can never be any peace in Heartville if Mr. Bitterness represents it; therefore, every peace-loving man in the constituency should vote against Mr. Bitterness.

There are several other bad candidates who stand for Heartville quite frequently, such as Mr. Suspicion, Mr. Malice, Mr. Revenge, Mr. Spite, Mr. Mean, Mr. Vanity, Mr. Conceit, Mr. Vainglory and others, whose names and characters are quite well known to all the readers of the Good Book. We have no space to pay our respects to these gentlemen; but we ask the electors of Heartville to canvass and vote against each one of them with all the vigour they can put into the election.

Let us now make a few notes on some of the candidates, that the electors of Heartville should support.

Mr. Liberality is a good man. When he represents Heartville, all good work flourishes. The poor are well cared for. Missions are supported, colleges endowed and Augmentation becomes augmented. If Heartville would return one or two hundred candidates like Mr. Liberality, even the Aged and Infirm Ministers' Fund might prosper. Most cordially do we commend Mr. Liberality to the electors of Heartville. Vote for him, gentlemen, and place him at the head of the poll.

Mr. Kindness ought to be returned by a large majority. He is a good man and makes a capital representative. If we had more men like Mr. Kindness representing Heartville, this world would be a much better place to live in.

Mr. Self-denial would make a good member, but he never runs well. He never was popular in some divisions of Heartville. Hardly any body says a word in his favour except preachers. It must, we fear, be confessed that many parts of the Heartville constituency are not sufficiently educated yet to elect Mr. Self-denial.

Mr. Self-sacrifice is a good man, but, like Mr. Self-

denial, he finds it up-hill work to run an election in Heartville. Many of the voters do not understand him. Mr. Selfishness has run him out of the constituency many a time. Most earnestly do we urge the electors of Heartville to support Messrs. Self-denial and Self-sacrifice. They are rare men.

There are many other good men in the field that ought to be supported. Mr. Forgiveness, Mr. Peacemaker, Mr. Purity, Mr. Integrity, Mr. Truthful, Mr. Generous and Mr. Faithful are men that Heartville might be proud of as representatives. They are all candidates, and we bespeak for them the hearty support of the electors.

TWO MEETINGS THAT SHOULD BE BETTER ATTENDED.

Thousands of Ontario men and women, who were Ontario boys and girls thirty years ago, remember Lachlin Taylor. They remember him chiefly as agent of the Bible Society, and a capital agent he was. If there was any latent life in the church-going people in any town or village he could fan it into a flame that burnt brightly enough, at least, as long as the annual meeting of the Bible Society lasted.

BIBLE SOCIETY MEETINGS

are not what they once were. We can remember when the annual meeting of the Bible Society was one of the principal events that occurred in a town or village during the year. Every body went, and every body felt an interest in the proceedings. The local clergymen were all present, and Lachlin Taylor worked up the enthusiasm in fine style. After Mr. Taylor came the Rev. Mr. Ball. Mr. Ball was one of the best platform speakers in the Province. He had some admirable speeches on the Bible Society's operations, and did capital work. It was a treat to hear him at a lively Bible Society meeting. Few public speakers of those days were Mr. Ball's equals, and some of his best work was done for the Bible Society. We distinctly remember a little knot of boys and girls counting the days that must pass before the Bible Society meeting would be held. They were no more interested in such matters than boys and girls brought up in Christian homes usually are; but they expected an enjoyable meeting. How many boys and girls in Ontario watch for a Bible Society meeting now? The boys and girls of the present day have just as much interest in their Bibles as the boys and girls of twenty-five or thirty years ago. The difference is not in them—the difference is in the Bible Society meeting. In towns and villages in which the Bible Society meeting used to be an important event it is now one of the poorest meetings held during the whole year. The attendance is small, though all the Churches are supposed to be represented. There is no enthusiasm. Exceptions, of course, there are.

Once in a while one meets a minister who says that the annual meeting of the Bible Society in his town was a good meeting—good in the matter of attendance, good in spirit, with a good collection, good speeches and good in every way; but we fear these good Bible Society meetings are an exception.

How can we account for the change that has taken place in so many localities? It has not been brought about by local causes. Many of the branches are managed by the men who managed their affairs when the meetings were successful. Where changes have been made, the present officials are quite as efficient as their predecessors. As a rule the officers of a branch of the Bible Society are the very best men in their localities. They are the best men in the Churches they represent. They are chosen just because they are the best men. Many of them are among the most efficient workers in their own Churches. The blame certainly does not lie at their door if the annual meeting is a failure.

Do the people take less interest in the Bible now than they did a quarter of a century ago? There is a good deal of talk just now about the use of the Bible in our public schools. It would be interesting to know how many Bible Society meetings some of the talkers have attended in the last ten years. There are those who contend that the young people who are growing up in Ontario have not the same love for their Bibles as their fathers and grandfathers had, and that lack of interest in the Bible causes lack of interest in the Bible Society meeting. The value of this contention is easily tested. Are Bible Society meetings well attended where the Old Country elements predominate, and poorly attended where native Canadians are in a large majority? If this can be shown, then the contention has force. We have never met any body who can show it. There may be truth in the contention, but the truth has never, so far as we know, been made apparent.

What then is the reason why the Bible Society meeting is not well attended? It will not do to look wise and say, "Oh, the people never go to meetings now as they used to go." They go to some meetings in larger numbers than they ever went. Political meetings have never been so largely attended as they have been during the last six months. Can the State hold a more attractive meeting than the Churches? Are people more anxious to hear about the N. P. and the Pacific Railway than they are about the operations of the Bible Society? If the Bible Society agents discussed their questions in as attractive a way as some of the politicians handle questions at their big meetings, would it be so hard for local men to get up a good Bible Society meeting?

THE CONGREGATIONAL MEETING.

The time at which annual congregational meetings

are usually held is drawing near. It is always an anxious time for pastors and office-bearers. There is anxiety about the balance—anxiety about the reports, anxiety about the attendance, and truth to say there is sometimes more or less anxiety lest some of the brethren say or do unpleasant things. Some men never think a congregational meeting a success unless they go home swinging somebody's scalp in their hand.

One good way to make a congregational meeting pass off smoothly and pleasantly is to have the work well prepared a few days before the meeting takes place. No small part of the friction that sometimes arises at congregational meetings is caused by bringing the business before the meeting in a crude, unprepared state. Many office-bearers have their own business to attend to—some have a hard fight for bread and butter, and cannot give as much time to Church business as they would like. Still, for the sake of a good meeting, every good man ought to be willing to make a special effort. Such meetings usually come but once a year.

And at the present time, before congregational meetings begin, would it not be well for every body to refresh his memory with the fact that the work is the Lord's work, and should be done in the best possible manner? Devotional study of the one hundred and thirty-third Psalm would also help.—*Knoxonian, in The Canada Presbyterian.*

Correspondence.

MR. HALL'S LETTER.

(FROM ENGLAND)—NO. 2.

DEAR EDITOR,—I think I told you that in my voyage across old ocean I was not in that condition in which men usually pay homage to Neptune; but if I was not "sea-sick," I must confess that since I have been in England I have been often "home-sick." This is, perhaps, not to be wondered at when you think that I had left a country in which, though so large in comparison with this, I am so thoroughly at home, for a land which, though we call it "home," is to me comparatively a land of strangers. Then you know, Mr. Editor (for you are an Englishman), that your countrymen are cool, distant, unresponsive in comparison with those who have for some years breathed the purer air of the New World. Yet I like England and English people for all this; they are not as good, I think, in some respects, as the Colonists. Nor is their church life, so far as I have been able to form an opinion after six weeks' sojourn, equal to ours in spirituality, self-denial and earnestness. I will not judge at present, but keep eyes and ears open as I go along. Certainly, I have noticed a marvellous change

in Nonconformity since I last visited England. There has been, and is still, great depression in trade, but I fail to see any connection between this and small congregations, unsettledness of belief, and widespread worldliness in the church; but more on this subject three or four months hence. I have met with great kindness in my travels.

After the union meetings I spent a few days in London, addressed two meetings, one in the Markham Square Church, of which the Rev. J. L. Foster is the esteemed pastor, and another in a church close by.

Had a pleasant, and I think successful, time at Bishops Stortford, with a most intimate friend of my boyhood, the Rev. John Wood. Meetings on the Sunday and a lecture on Monday evening resulted in the formation of an auxiliary of the Colonial Missionary Society, and the appointment of a collector. Many kind inquiries were made for our brother in Woodstock, Rev. Wm. Cuthbertson, a former pastor of the church. It is one of those old and historic churches that date away back for almost centuries. There is also a Nonconformist Grammar School here which I visited, and was glad to find the principal, Rev. Mr. Alliot, and also some of the masters, much interested in Canada, and in Colonial work generally. From here I went to

YORKSHIRE,

the stronghold of Nonconformity in the North of England, I am told. My first Sunday was spent at Leeds, preaching in the morning at East Parade Church where Rev. E. R. Conder, D.D., author of the "Basis of Faith," "A Life of Christ," etc., has been pastor for almost a lifetime. He is still vigorous and youthful, is in full sympathy with Colonial Missionary work, and wields great influence among the churches in these parts. In the afternoon of same day I addressed a mass meeting of Sunday school children and others in Kirkstall Congregational Church. It is a new and very beautiful building, with a large Sunday school, and, I think, earnest workers. We had an enthusiastic meeting. In the evening I preached in Queen's St. Church to a large audience. The following Sunday they would make collections for the Colonial Society. I was the guest of W. Williams, Esq., editor of the Leeds *Mercury*, one of the large and powerful dailies in these parts. During the week I was the guest of Rev. Dr. Conder, from whom I have received very great kindness and help. Sir Edward Bains, who is a member of his church, was one of my hearers on Sunday. He expressed himself much interested in our Colonial work, and said that from his knowledge of Canada, he was sure I had not exaggerated or overdrawn the picture. I next visited Bradford where I was cordially received and entertained by Rev. A. Duff, LL.D., professor in Airedale College. He is full of enthusiasm in all good works, goes through an amount of labour, not only in connection with his

college, but throughout the churches, that is almost incredible. I find he is popular in the surrounding country, so that his services are sought at ordinations, installations, socials, anniversaries, missionary meetings, etc. You may be sure I felt not a little pleased and proud to find a Canadian and a C. C. B. N. A. man holding the position that he does. He is just as enthusiastic in his advocacy of the Colonial Missionary Society, and has rendered me valuable assistance in the Bradford District. I gave an address on Canada to the students, a fine lot of young men, some of whom may cast their influence with us in coming years, either by supporting the society in their own churches in this country, or by coming out to help us in the high places of the mission field. I spent a Sunday in Thornton, some miles from Bradford, preaching to two separate congregations, and addressing a mass meeting of Sunday school children in the afternoon. This day's work has and will bear fruit. One of the oldest Congregational Churches in the country is in this town. In days of yore its members suffered for conscience' sake. Its present pastor, a most amiable and earnest man, is the Rev. Mr. Trotman. The new church is in existence only a few years, and is under the pastorate of a young and progressive man named Steel. Both of these brethren were very kind and sympathetic. I have, during the week, had as many engagements as possible. It is not easy to have work for every evening as in Canada, owing in many cases, to prior arrangements, and the difficulty of getting the people out. I have lectured in Hamfeith, a most beautiful town among the Yorkshire Hills, and in two or three other places, which must be passed over now. A Sunday was given to

BRADFORD.

In the morning I preached in Horton Lane Church, of which Rev. Dr. Anderson is pastor. He is brother to the late Rev. Mr. Anderson who was at one time pastor of Calvary Church, Montreal. He is deservedly popular, and has one of the largest congregations in the town. In the evening there was a large missionary meeting in College Church, of which Rev. W. Holborne, M.A., is pastor. The Home Missionary Society was represented by a layman and a Home Missionary pastor, and I had the honour of pleading Colonial claims. In Bradford and suburbs we have over twenty churches.

Kingston on Hull was my next point. *Hull*, it is called. My work was made easy and pleasant by the indefatigable exertions of the Rev. W. Scott, pastor of "Albion" Church. He is a man of indomitable energy, and goes into Christian work of all kinds with great earnestness. He is filling his large church, and by his evangelistic meetings, not only on Sunday evening, but during the week, is leading many wanderers into the fold of the Good Shepherd. I attended one

of these meetings at the close of an evening service. It seemed impossible for any one to resist such appeals, or to go away in ignorance of the Gospel of Jesus Christ.

It was a great privilege and blessing to me to spend a whole week with such a man and with his delightful family. Our first meeting was in Hope St. Church, of which the Rev. Mr. Jones is pastor. The attendance was small, so was the collection, but they have promised to do better next time. Our second was in Hessele Road Church. The Rev. Mr. Jopplin is pastor. Like many of our own, this church is burdened with a heavy debt. (A good many of our old churches in this country have debts.) The meeting was larger, and so was the collection. From a class in a day school was sent a donation a few days after, showing how interested the young people are (God bless them) in the Lord's work. Our next was at "Albion" Church, where we had a large and enthusiastic meeting. Capt. Broad, commander of the training ship *Southampton*, was in the chair. Sailor-like, he is warm-hearted and earnest; having been in Canada, and being a whole-hearted Christian, he gave tone to the meeting. I was at my best, who would not be under such a chairman? Mr. Scott made a speech of great power at the close. Good work was done for the society.

On the following Sunday I preached in the morning in a church some five miles in the country at a village called *Cottingham*. It is one of those old churches which had its rise in 1662. It has had a succession of godly men in the pastorate from the first, one of the ejected 2,000 ministers of the Church of England, down to the present, the Rev. Mr. Wilsoncroft. One pastorate extended over a period of forty years; the last for twenty. The congregation is not large, but it is select, and contains a few earnest and generous people. They have promised to support the society. On the evening of same day I continued my address in Albion Church, to a very much larger audience than we had on the previous occasion, and substantial assistance is promised the Colonial Society.

The commercial depression in this part of England is very great. It flings its dark shadow over everything, and in many places there is much concern about the unemployed and the poor for the coming winter. I have found dense ignorance regarding the Colonies—their claims and wants. Little or nothing is known of Canada in most circles. It is no wonder there is no interest, if there is no information. Every year our Colonial Society circulates reports and other reading matter about its work, but it is not read. The reports, as a rule, never get beyond the pastor's study. Nothing will reach our churches but the living voice; and to reach them by this means is a herculean task, requiring more time and patience than I can command. I calculate that to arouse an interest in the

Colonial work throughout the bounds of the Congregational Union of England and Wales, and Scotland, would require four years of unremitting toil. I am here for six months, and I think it is the desire of our Executive in Canada that I get back if possible in four. Nearly two are gone already, and, it appears to me, next to nothing is done.

The churches are not indifferent to us, but they have almost no knowledge of our wants. How shall we get information before them? that is the problem. It is a long way off yet; but, soon after this reaches your readers, the season of reunion and congratulations will be upon us. May I at this distance of space and time, wish you, Mr. Editor and your family, and numerous readers—most of whom I know personally—a most *Delightful Christmas* and a *Happy New Year*.

I remain very truly yours,

THOS. HALL.

Memorial Hall, Farringdon Street, London.

I have commenced a series of Articles on Canada in the *Christian World*, which I sincerely hope may reach and influence many, whom I cannot expect to reach in any other way.

OUR COLLEGE LETTER.

One more term is nearly gone. The examinations remind us very unceremoniously of *tempus fugit*, and we propose giving you a glimpse into our doings here before the festive season with all its busy pleasures and happy reunions takes place, and give you, if possible, a little pleasure before that time arrives, as we consider talking to friends is one of the most pleasant things we have to do.

But there are some things which cause sorrow, and yet the shades of peace are drawn over so gently by the Master of Assemblies that all is made bright—we refer to the death of our venerable and beloved professor, the late Rev. Henry Wilkes, D.D., who entered into the paradise of God, Nov. 17. Honoured and beloved, this noble minister of God has entered into his well-won rest. In this city, where he lived and laboured for more than half a century, the news of his death brought sadness to thousands of hearts, and not here only, but throughout our Dominion, United States and in England, for his influence was known and felt far beyond his own sphere of labour. He was a remarkable man, preëminent among his fellows, of spotless integrity, of unblemished honour, with the nicest sense of justice and right. He was a large-hearted man—he was a kind man—he was a true man—true to himself, and true to his own ideals of duty—true to his friends, and true to his principles, true to his God. In one word, he was a Christian gentleman in the highest sense of the word. “As a preacher he was earnest, instructive and intensely evangelical,

and his sermons never failed to stir the hearts of his hearers, and to convince their understanding”—as every Protestant pulpit in this city bore hearty testimony. Thus we consider (if, as philosophers say, to convince is eloquence) Dr. Wilkes possessed the highest and best form of eloquence; and he has performed a work, such as is given to but few to accomplish.

But it is as a teacher and friend we know him best. There was an impressive grandeur, combined with a sweet simplicity, in his life and character which was fashioned by the precepts of Him whom he so faithfully served. In speaking of the most sacred truths of our holy religion, he spake as one who realized in his heart by blessed experience that the things whereof he spake were true—gave no uncertain sound. When reviewing his life one day we shall not soon forget the fire and enthusiasm which manifested itself, and the joy that spread over the old man's face, as he enthusiastically spoke of the many who kept sending him word from time to time that through some sermon he preached they entered into the Kingdom of God. Active in all good work, a few days before the Lord took him we received the last lecture at his own house. We saw the change, and with a feeling of sorrow we bade the old master in Israel farewell—never more to meet as professor and students. And in speaking thus of our beloved professor and friend, we would express the hope that the influence of his life may so mould and shape ours that we may, like him, serve faithfully our God and generation.

Our churches will no doubt by this time have the circulars sent out with the approval of the board, giving detailed information about our college, as to its needs at this present time. We express the hope that all our churches will assist the board in the way of money, in order that they may be able to get a learned and efficient principal, and also professor to fill the late Dr. Wilkes' place.

I may make a suggestion (of course it will not be binding), that if some one or more would send, as a Christmas present, twenty, fifty or a hundred thousand dollars (we would not be particular to a dollar) to endow the principal's and professor's chairs in our college, we can assure any that think of complying with this request, that Mr. Hague, on behalf of the College Board, will give the money a hearty welcome. And the giver could balance his account, and have the joy of extending the Master's kingdom, and thus make Christmas an exceedingly joyful day.

We have started a mission in St. Ann's, a place about twenty-one miles from here. It appears that this place, so near this great city (“City of Churches”) has heretofore been entirely without Protestant service during the winter months. There are a number of English-speaking people of good families, who seem to take a hearty interest in the movement, and are

overjoyed at the prospect of a regular service. There are many men there now, who are engaged on the C. P. R., and seem careless with reference to spiritual things. But we hope to reach them, if possible. There are obstacles in the way. Priestcraft has taken a firm hold, and has ground down the people. Strange to say, there is not even a Protestant school in the place, so all taxes go toward nursing Catholicism. We hope, ere long, to change this order of things, and give our Protestant friends a chance to rise and assert their rights. There is no public hall in the place, as is always the case where priestcraft holds sway. After considerable trouble, the dining hall of the Summer Hotel was secured, and last Sunday one of our number preached in this place for the first time. Much earnestness was manifested, and a desire to have the meetings continued, which we have consented to do, during our college term at all events. So you see we are endeavouring to exert our influence in this Province.

Our Literary Society is a source of much pleasure and interest, where important topics and church work are discussed, papers read on various questions from time to time, such as: How to Conduct and Make Prayer Meetings Interesting; The Best Way of Dealing With Inquirers; How to Get Churches More Interested in the College, etc.

We have now with us Rev. Mr. Warriner, B.A., B.D., of Bowmanville, delivering a course of lectures on Prophetism and Hebrew Exegesis. Mr. Warriner has an excellent plan of first lecturing to us, and then giving us the result of that in condensed notes. This saves us much writing, and gives us an apprehension of the work as we proceed. The board has done well in securing the services of Mr. Warriner, as he is possessee of rare social qualities, as well as being an interesting and pleasing lecturer.

Rev. Mr. Marling, of New York, an old alumnus of this college, favoured us with a visit, and gave a very interesting talk on the present needs of the church. Mr. Marling looks as if the New Yorkers were using him well; at all events he seems to have fared sumptuously. He preached the funeral sermon of the late Dr. Wilkes.

The sad intelligence comes to us from Africa concerning the death of the wife of our missionary, Mr. Currie, which took place in September last. The long voyage and fevers along the coast proved too much for our heroic missionary. When here she seemed to have no fear, but went on board the train with the elastic step of hope, as is anxious to be on her mission for the Master. Hers was a true missionary spirit, and, although short, may the noble life of self-sacrifice prove a stimulant to many others. We would assure her nearest friends of our sincere sympathy in their sore bereavement, and also our fellow-student

and missionary, Mr. Currie, who is thus bereaved of an heroic and devoted wife, and left alone to toil in the Master's vineyard in that great land of death and misery. May He whose right it is to reign give light in the darkness, and thus out of this trial may new life and inspiration be given!

Now, we have had our say, and in bidding farewell for this year, we wish you all a Merry Christmas and Happy New Year. ALEX. MCLEOD.

ALL IS WELL.

Fifty or sixty years ago, in North-of-England hamlets, a night watchman walked the village street, wearing an immense three-caped overcoat and carrying a lantern. At intervals he cried the state of the weather and the hour of the night; winding up with a long-drawn, dolorous cry, "All's well."

Oft in my childhood's rosy day,
When struck the midnight bell,
As in my cosy cot I lay,
I heard the village watchman say:
"A starlight night! All's well!"

In after time, when hope and fear
Alternate rose and fell;
I longed a holier voice to hear,
In sweeter tones and accents clear,
"Fear not, for all is well."

O promise-keeping Friend and Lord!
Thy love I fain would tell,
Since first the still small voice I heard
Speak present peace for hope deferred,
And whisper: "All is well."

Affliction's rod, corroding care,
Upon my pathway fell:
Responsive to unspoken prayer,
The word of peace and joy was there,
"I hold thee, all is well."

And when my time shall come to die,
And Jordan's waters swell,
May then an angel watchman cry,
While waiting loved ones hover nigh:
"Day dawns, and all is well."

Fenwick.

W. W.

MR. EDITOR,—I was much interested in your jottings regarding college matters in your last issue, and hope it will stir up us western fellows to a higher sense of duty therein. I want to have a word, however, in this matter. You ask concerning our deficiency, "Can it be want of will?" Hardly, but we are not all of one mind, which sentence brings me to my point. You tell us, sir, that correspondence has been opened with representative men in the United States as to a suitable man to fill the professorial chair. May I ask, Why to the United States? We admire our brethren there, and love them too; but our tradi-

tions are more with English Independency than with United States Congregationalism. Why import a stranger? Is there no man from among ourselves who has worked for and with us, whom we know? There are some of us who think there is, that inquiry should first be made at home, and who believe moreover that the entire staff required can be sought for from among ourselves without any recourse to another land. At all events, home should be searched first, some of us think, and very many of us too. Will you enlighten us on this point, Mr. Editor? for editors are supposed to know all things. Meantime,

A WELL WISHER.

OUR MISSIONARY LOSS.

The study of the Foreign Secretary is draped in black, for half of our foreign force has left us. A home in Bradford is full of sadness, that church mourns for the loss of one of its best children. A large circle of acquaintances is broken, and the Dark Continent has lost one of its truest friends, for "greater love hath no man than this, that a man lay down his life for his friends."

In the early part of last March our churches learned that not only had they a missionary, but their missionary had found a wife. They were married, and on April 3 they sailed from Boston. On the 4th June they landed at Benguella on the coast. After a detention of a month there they went inland, but both had suffered from fever before leaving. Mrs. Currie did not rally, but they were hoping she would soon become accustomed to the climate, when a mishap occurred which was very serious, and after three days of suffering she died. Her husband has constantly spoken of her helpfulness and adaptation to the work before them. Our brother has a lonely heart these days. May the loving Father and abiding Comforter make Their presence and companionship very real to him. But were it better for the mission that she should still live, God would not have taken her. The welfare of the Africans is as dear to His heart as to ours. When Bishop Hannington was murdered in Central Africa, forty young men offered themselves to go to that field. And now a life dear to us has gone up from that soil, not ruthlessly taken by savage hand or by cruel climate, it should quicken our devotion to that field. The Christians of Canada will be more eager than ever to send money, and men, and women, to water that garden where our beloved lies buried. Our brother now struggling on alone has the stuff that heroes are made of. He writes: "Do not think I am despondent or planning a return; on the contrary, a new link fastens me to this land, and so long as the Lord has work for me here I shall endeavour by His grace to stay and

do it." He has lost a good wife, and we have lost a good friend and missionary. But this young heart with her high hopes, her beautiful womanhood, her unselfish goodness, laying it all in the Master's hand, has done more for Him, for Africa and for the world, than many who live longer but live with idle hands, selfish hearts and unconsecrated lives. If any woman has learned the lesson of obedience to Christ at any cost, He will take care of their influence and make it fruitful whether they live or die, whether they are at home or abroad. Would that a message might rise from her grave, and run through every city and village in our land, till it were heard in the ears and sink into the heart of every woman, be she mother or maid—a message that says: "You have but one life to live on earth; put it in the Lord's hands, but whether you go or stay, do not forget Africa." The world has lost a kind face and a gentle helpful presence, but it has not lost her love or her influence.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

MR. EDITOR,—Since the annual meeting, I have received from the churches, on behalf of the Widows and Orphans' Branch, \$107.60, and on behalf of the Retiring Ministers' Branch, \$69.11, as per particulars below.

While thanking most heartily those who have responded to our appeal so far, I am sorry to say that the amount received for the Widows' and Orphans' Branch from the churches up to this date is just about one-half what it was last year at the same date. Through your columns, therefore, I would respectfully urge you on the churches to remember the claims of this worthy object. Christmas will soon be here, and that would be a very appropriate season in which to remember the widows and orphans.

The capital of the fund must not be trencned upon; and unless the churches help us for some little time yet, the widows and orphans must suffer. I am sure the churches only need to know of this danger in order to prevent it. Very truly yours,

CHARLES R. BLACK, *Secy.-Treas.*

6 Lemoine Street, Montreal, 3rd Dec., 1886.

FOR WIDOWS' AND ORPHANS' BRANCH.—Toronto Northern, \$25; Toronto Zion, \$25; Liverpool, N. S. (Sunday school), \$10; Ottawa, \$10; Sheffield, N. B. \$10; Embro, \$8; Maxville and St. Elmo, \$11.60; Martintown, \$4.25; Middleville, \$3.75.

FOR RETIRING MINISTERS' BRANCH.—Toronto Bond Street, \$61.11; Liverpool, N. S. (Sunday school), \$8.

RELIGION cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.

News of the Churches.

BADDECK.—Since Student Braithwaite left to resume his studies, this church has had a share of its pastor's services. Two members were received on profession before our young brother left, and more are expected to unite with the church. The revival movement which we took steps to promote, and in which we all heartily co-operated, resulted in the awakening of some and conversion of others. Over forty united with the church of their parents, the Presbyterian. The morning and afternoon daily meetings were held in our own church as being most central and convenient. The union ladies' prayer meetings have been held there weekly. Applications have been made for the use of the church for the general young men's prayer meeting, and also for the meetings of the Y. M. C. A. All of these associations here are the result of the Vans revival. The young men, when converted, banded together, and made a crusade against the rum traffic, which was so shamelessly and illegally doing its deadly work in the village. Our young brother was elected one of the committee to beard the rumselling lions in their dens, while a prayer meeting was being conducted in the church for their success. Although they did not at first feel sanguine as to the accomplishment of their end, the suppression of the traffic, good was done and prospects are now more encouraging. Legal means were taken, one dealer absconded through fright; another was imprisoned and stock seized, he has left for parts unknown; and still another, who was once let off with "costs," is summoned a second time within a few weeks. An unsuccessful attempt was made to blow up the residence and family of the chosen prosecutor by gunpower on the night one of the prosecuted took his departure. You may say, "Does this come properly under the head of News of the Churches?" Perhaps not, any way I believe it is the result of church work, and at least, under God, is a measure of our mission work in this neighbourhood. A member of our own church is president of the Y. M. C. A., and the leading magistrate in connection with these prosecutions, while at his back is our deacon, who has for years fought the rum demon in the central town of Baddeck.—J. S.

FROME.—A donation party met at the parsonage the other evening, consisting of a large number of friends of Frome and Iona. An abundant supply of articles was donated for both stable and house. A very pleasant evening was spent. Rev. Wm. Claris gave a short address. We also had the pleasure of having Mr. Stewart, of Toronto, with us; he gave us a glowing account of the progress of Rev. A. F. McGregor's church in that place. These addresses, interspersed with music and some dainties provided

by the ladies, brought to a close a very pleasant evening. The Mutual Improvement Society have their meetings fortnightly now. Debates and essay writing are taking the lead at present. Mr. Claris is doing a faithful work in this place. The time is not far away, we hope, when the seed sown will spring forth and bring an abundant harvest.

GRANBY.—A very successful bazaar was held in the town hall on the 9th inst., in connection with this church, under the auspices of the "Willing Workers," a band composed of young ladies. A large number of people assembled, both in the afternoon to purchase, and in the evening to the entertainment. The weather was all that could be desired; and the proceeds amounted to over \$100. One very pleasing feature was a table for Foreign Missions, under the control of the little children; this alone netted some \$15. Many of the friends here feel keenly the sad loss of Mrs. Currie, our missionary's wife, in Africa. May the young brother be sustained by our Heavenly Father in his deep affliction! At the South Ridge, a new building has been erected, which is to combine the two offices of church and schoolhouse. It is larger, and in every way better adapted to its purposes, than the old building. It was formally opened by the pastor on Thanksgiving Day by religious services, a social being held in the evening, at which there was a crowd, despite bad roads and weather. The friends here "have a mind to work."

LANARK.—This church very kindly gave its pastor a vacation of two months, which were profitably spent in a trip to England and Scotland. Mr. Day returned recruited in health, and thus better fitted for his work. The church building has been thoroughly renovated both inside and out. The steeple has been covered with galvanized iron: the exterior of the building painted. In the inside the walls have been frescoed and otherwise ornamented. New lamps have also been obtained, a feature of the improvements which will perhaps be most appreciated, as before the church was badly lighted. New carpets and a communion table have also been furnished. Altogether the church presents a bright and tasteful appearance, and reflects great credit upon the ladies who have worked nobly to accomplish this end.

MILTON, N. S.—It is with much pleasure that I send this brief report of a "Ten Days' Mission" we have been conducting. Our intention at the first was only to hold seven meetings, but finding the friends were desirous for them to be continued, we gladly acceded to their request. The attendance at all the meetings was excellent, and the interest displayed convinced us beyond a doubt that God's Spirit was at work. The outcome of this special movement is manifest in the renewed quickening and fuller consecration of the members of the church. One and all

seem to have received a divine impetus to speak and work for the Master. Some, whose voices have been silent in our ordinary meetings, were led to give expression to their feelings with much pathos. Heads of families earnestly desired the conversion of their children, and were importunate in prayer on their behalf. Three of our young men boldly confessed Christ, and lovingly urged all the undecided to yield themselves to Him, the parents of two of the dear lads being present at the time. Others appeared to be impressed, and we hope they too will soon decide and come to the front as the avowed followers of Jesus Christ. Brother Sykes, of Liverpool, came over one evening, and addressed the meeting from the words, "Choose you this day whom ye will serve." Deacons W. H. Freeman and Charles Whitman also took part. An earnest spirit of inquiry prevails amongst the people generally, which augurs well for the time to come. On entering one of our stores the other day I found seven young men assembled, the topic of their conversation being "Christ and Him crucified." We are feeling much encouraged in our work, and ere long we expect to gather much precious fruit. Will your readers earnestly pray that this precious work may be continued and extended? On Thanksgiving Day I preached from the words, "They joy before Thee according to the joy in harvest" (Isaiah ix. 3), to a crowded congregation.—HENRY GODDARD, *Pastor*.

PARIS, BURFORD, ETC.—A letter from our devoted friend, Mr. Henry Cox, of Burford, has this sentence: "This part of the field is in great need just now; Paris, Burford, Scotland, New Durham and Kelvin, at present without pastors, unable to help each other." Of course our brother means, regarding Burford and Scotland, that the pastor is laid aside, and therefore the field meantime needs a helper. Assuredly we need labourers, and we need grace and wisdom to keep them. There is call for wise counsel just now in the guiding of our affairs. May the Spirit lead us into the way of progress and of peace.

ST. THOMAS.—At our brother Allworth's request we have visited St. Thomas, and surveyed the field there. Our general impression may be briefly stated. Our cause started under a cloud, we taking up a work that had been mismanaged and was full of snarls. It would have been easier to have started anew. But we are there; and Mr. Allworth, with his estimable wife, has won the respect of the entire community. The reproach inherited has been rolled away. The building is a good one for the locality, and the locality itself needs a Christian church. We occupy that field virtually alone. Yet, at present, there is no prospect of financial prosperity, though the neighbourhood will improve. It will never be a fashionable part of the city—some will say, thank God for that—

but it will be a place for the middle and working classes. One cause of weakness undoubtedly is the element of uncertainty. Are we there to stay? Let that be assured, and it seems to us a fresh impetus would be given. The cause now is very weak; but the Sunday school is looking up, and there is work to do. Aid will be required, substantial too, for some time to come; but we must not write failure on this cause. The field will repay ultimately, we are convinced, unless we act unwisely in the matter.

TORONTO NORTHERN.—The school room, which was built some years before the church, showing signs of decay, and being inadequate to the necessities of modern Sunday school work, the teachers and officers determined to inaugurate a movement looking to rebuilding in the near future. Their first step was the holding of a bazaar in the school on Thursday and Friday, the 9th and 10th inst. The days were fine, the attendance was large, and the net results, which will be not less than \$500, exceeded their highest expectations. The whole affair was most satisfactory and pleasing; not only did the teachers and scholars throw themselves heartily into the work, but the church and congregation joined with a willing spirit. A very pleasing feature was that many old scholars and teachers, some living at a distance, sent unasked help of an acceptable kind, and there were many pleasant reunions in the rooms on those two days. All concerned are much encouraged, and will press on to the realization of their project.

TURNBERRY.—A series of special meetings conducted by the pastor, the Rev. J. S. Totten, have lately terminated; the attendance was good throughout, and the earnest appeals to decide for Christ were, we trust by the Spirit's aid, made effectual to the conversion of souls, whilst believers were quickened. Mr. Totten commenced his labours in the field about a year ago, and has had the pleasure of seeing the congregation and members increase under his pastorate. He is held in general esteem in the neighbourhood. This found a suitable expression in some friends meeting at his house, and presenting him with an address and a purse of money.

WINNIPEG.—Our brother, Mr. Wetherald, brings cheering news from this church, and bears testimony to the strong hold our friend, Mr. J. B. Silcox, has upon the affections of the people.

YORKVILLE.—At the regular church meeting held the beginning of the month, it was resolved by a vote of 59 to 15 not to accept the resignation of the pastor, Mr. J. Salmon, B.A. November 29th, the eighteenth anniversary of the Sunday school of this church was held. The average attendance is reported as 185. Fourteen scholars have been received into the fellowship of the church, and \$50 have been sent from the Foreign Mission Band for Mr. Currie. The

total income of the school for the year was \$270. This church is to be congratulated on its work in this direction. The following resolution was passed:—

We, the officers, teachers and scholars of the Yorkville Congregational Sabbath School, having heard the sad news of the great loss sustained by our dear brother, "Rev. W. T. Currie," our Foreign Missionary in Africa, in the death of his young, beloved and devoted wife—the tale is too harrowing to repeat—with an inexpressible, loving sympathy, we extend by faith our hand to him, from here to "Belunda," in dark Africa, and as we clasp hands, we voice the comfort to him, "The Eternal God is thy refuge, and underneath are the Everlasting Arms."—Deut. xxxiii. 27.

PERSONAL.

We deeply regret to learn that Mr. Wm. Hay, of Scotland, is seriously ill; and, though improving, it is doubtful whether we will be able to resume duties before the spring. Our brother has our sympathy, and we pray that we may be enabled to report continued progress toward health and work again.

Pastor Wetherald has been visiting in the North-West. We are glad to say that in our next issue we shall have our friend speak for himself regarding impressions on the journey.

Dr. Wild, of Bond Street Church of this city, has had a slight stroke of paralysis, from which he is recovering. He has, however, continued his pulpit ministrations without ^{interruption} ~~interruption~~. The Doctor's many friends have been ⁱⁿ ~~at~~ ^{St. Louis,} but hope that now the trouble may soon pass away.

Literary Notices.

LITTELL'S LIVING AGE FOR 1887.—For more than forty years this standard weekly magazine has kept its readers abreast with the literary progress of the age. Its frequent issue and ample space render it an unrivalled compilation of a great and constantly growing literature which embraces the productions of the most eminent writers in all branches of literary and scientific work. It is indispensable to the American reader as the only satisfactorily fresh and complete compilation of this literature. Supplying the place of many reviews, magazines and papers, it enables one at small expense, considering the quantity and quality of the reading furnished, to keep pace with the best literature and thought of the time. Its prospectus for 1887 is worthy the attention of all who are selecting their reading-matter for the new year. Reduced clubbing rates with other periodicals are given. Littell & Co., Boston, are the publishers.

THE *Pulpit Treasury* for December is on our table. This magazine bears excellent fruit every month, none richer than that of this number, with which the year is closed. The preacher and Christian worker will find in this monthly a continuous supply of fresh, timely, suggestive matter for every

department of their work. The illustrations in this number are the portraits of Dr. Phillips Brooks and a view of Trinity Episcopal Church, Boston, of which he is the rector. A characteristic sermon by Dr. Brooks accompanies his portrait, and a faithful sketch of his life by an Episcopalian clergyman. The Editorials are on The Old Subtlety, Appreciative Words, Ambulance Work, Co-operation: not Criticism, A Theological Clinique, "The Bright and Morning Star." Many other important papers are also in this number. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents.

THE *Homiletic Review* for November possesses the average merit of this remarkable magazine. The leading paper by Dr. J. B. Heard, of England, the author of "The Tripartite Nature of Man," etc., entitled, "The Conversion of St. Paul: Its Preparation and its Purpose," is equal in interest and power to anything that has appeared in its pages. Dr. Stuckenberg, of Berlin, writes on "Experience with Doubters." We desire to call especial attention to the "Prospectus for 1887" (see Editorial Notes), which we consider a marvel in its way. If this programme is carried out, it is safe to say the readers of the *Homiletic Review* for 1887 will have an intellectual feast unsurpassed in variety and richness. Funk & Wagnalls, New York: \$3 per year; 30 cents per single number.

DORCAS for December is full of curious patterns and instructions which are worse than hieroglyphics to us. Our wife, however, takes kindly to them, and thinks them excellent. Numerous tidies (?)—what soulless beings these men are?—and hangings bear testimony to the usefulness of this monthly record of what busy fingers may do. Dorcas Publishing Co., New York. \$1 per year.

HOME LIFE for December is a happy number, full of rich illustrations. The *Pearl* likewise. The one \$1 per annum, the other 25 cents. The illustrations in the former of the Old Folks at Home and Unvalued Liberty in the latter, please us best. Home Life Publishing Co., New York.

A JOINT letter, signed by the Bishop of London, Cardinal Manning, Mr. Spurgeon and others, has been issued, calling attention to the anticipated distress during the coming winter, and suggesting as an immediate remedy the providing of work. In making this provision, the writers maintain that the following principles be strictly adhered to: That the rate of wages be below the ordinary rate, so that the workmen may as speedily as possible be absorbed into the ordinary labour market at full wages upon the revival of trade. That the work undertaken be secular work, and not in the interest of any religious body; and that it be not work which any existing public body is obviously bound to undertake. (Lord Brabazon, in a recent letter to the *Times*, has shown that there is much work of this sort which can be undertaken.) That no one be employed in such work unless he have resided in London for the past six months, so as to prevent an inrush of country labour.

THE Christian-at-Work thinks the following case should lead all classes to reflect on the province of the Church and its relations to the erring. So do we, and we publish it for the special benefit of those who would treat all such cases by the short and heroic "turn-him-out" method :

Judge K—— was well known in his State and county as one of the most brilliant lawyers of the day. A man noted alike for repartee, wit and sarcasm, he seldom lost a case, and always acquitted himself as a gentleman and faithful attorney. But the Methodist Church, of which he had been a member for many years, found in him one fault, so grave in its results that it overshadowed the kindly acts, great generosity and constant attendance of their respected member. The brilliant judge had a perfect passion for gambling, an amusement in which he very frequently indulged, and by which he had gained and lost several fortunes. After repeated rebukes from the minister in private, it was decided to call a meeting of the Church members for the purpose of stating publicly to the venerable judge his delinquencies and misdemeanours, and after giving him an opportunity to defend himself as best he could, to enforce their oft-repeated threat, and expel him from the communion and membership of the Church. When the time came for the defence every eye was fixed on the gentleman whom they all loved and admired, even while they severely condemned his glaring faults. "Friends," he began, "before going into the merits of this case, or striving to defend myself against the grave charge laid upon me, I desire to state two propositions for your consideration, and trust that when we have carefully discussed them, I may receive from you mercy and forgiveness. The first is that a hospital is for the treatment and restoration of the sick. Hospitals are erected all over our land that the sick and halt and blind may receive strength, health and sight. None are ever turned away because they are too ill to stay in the hospital. That would be inhuman, and deserve rebuke from all mankind. If the sick do not recover, they are not rudely expelled, but inquiry is made at once as to the treatment they have received, the medicines administered, and the qualification of the doctors and nurses investigated. Are not these the regulations of all hospitals fairly stated? For the second proposition, let me ask, is not the Church the hospital for sick souls? Should not they receive medicine, food and nursing; and if any poor, wayward one seems not to be benefited, is it not fair to inquire into the kind of treatment he has had, and whether those in charge of the Church hospital have done their whole duty, and ministered unto him in the best way for his good? Who ever heard of any patient being turned out of the hospital because too sick to stay in it, and who ever heard of turning out of the hospital of the living God any soul because too sick or weak or wayward to remain? Where else is he to receive strength and nurture and counsel? I submit to whatever sentence you see fit to pass upon me; but if I am not to be cured in the Church hospital, where shall I go for food and medicine for my hungry and sick soul?"

May there not be a fallacy lurking in the comparison of the Church to a hospital? Supposing we substitute the family for the hospital, and say that there may come a terrible day in the history of the home when the prodigal boy or the fallen daughter has to be expelled in order to preserve the purity of the other members of the family. By changing the figure you arrive at a very different conclusion. But there is enough in the foregoing to lead to very serious thoughts. If the Church of Christ does not help a weak, erring soul, who will? brethren of the eldership—who will?

THE New York Board of Education is considering how it can best provide for industrial education in the public schools. A committee has reported in favour of a scheme of industrial training. The report says there are two ways to introduce it: "By establishing separate schools for manual training and by teaching it in our present school buildings, thus making it one of the regular studies in all the schools." There should be great care exercised, the committee think, in proceeding with the subject. A beginning should be made in the male grammar schools in a tentative way. The girls, they think, should be taught elementary cooking and the general rules of house-keeping.

If the English people, says the *Christian Leader*, are to be judged by the fuss they made over that poor jockey who shot himself the other day, there could be no other conclusion than that jockeyism and turf worship are out of sight more popular than Christianity. Whether Christian enterprises are being carried on at all, it would not always be easy to tell, from the daily papers; whether there are any Christian teachers except a few state officials, called bishops and canons, it might be as difficult to ascertain from any "leading journal"; but of the race course, and the noble sport that requires jockeys, no one can remain ignorant for two days who reads a newspaper. Even Scotch people are supposed, by their news-purveyors, to be as much interested in their as they are in—well, say, Mr. Gladstone.

THE sudden change in the state of affairs in Ireland may well give rise to grave apprehension. The mailed hand of coercion appears again to be laid upon the people. Nationalist leaders are being arrested, the freedom of the press and public assemblage is to be restrained. Even a portion of the English press, not in sympathy with the Home Rule movement, questions the wisdom of the unexpected change of front. On all hands it is admitted that the Irish question ought to be speedily solved. The present strained condition of affairs has continued far too long. The strongest opponents of Mr. Gladstone's measure admit that some kind of local Government is absolutely necessary. Coercive measures will only hasten the solution of a problem that has hitherto baffled the ablest of statesmen.

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

All communications, editorial, business, or otherwise, will be addressed simply "CANADIAN INDEPENDENT, Box 2648, Toronto."