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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. V.]

TORONTO, JANUARY 1, 1886.

[No. 1

EDITORIAL JOTTINGS.

WE make our New Year's bow and send our Christmas greetings to our readers and friends. Grace, mercy, peace, beloved; and blessings enduring. Amen.

Being practical, and the *Year Book* being before us, making also our bow from a Congregational press, expecting moreover to visit you fortnightly henceforth, we will give our New Year's address a denominational shape and seek to strike a note of advance for 1886. The *Year Book* shall be our text, on which by way of preface we would say that though very late in appearing, it is worthy of its immediate predecessors. Mr. Warriner has proved a worthy successor to the former most efficient editor, Dr. Jackson.

The Sunday school statistical report, and the comments thereon, present a new and important feature, and we would emphasize the importance of securing literature in the schools bearing the impress of our Congregational houses. This we say, not in a sectarian spirit, but because the stern fact stares us in the face that if we have any specific witness to bear as distinct from sister denominations, we must preserve our identity or be "snuffed out."

The year covered by the *Year Book* reports appears to have witnessed a backward step, there being ten resignations and removals against seven ordinations and installations. This however is more apparent than real, as an analysis would make plain; nor must it be overlooked that there have been five new churches organized, and one re-organized; among these we specially note the one in St. Thomas, and the other in Woodstock. Moreover the admirable summary of our Statistical Secretary shows a substantial gain in the membership of the churches.

Our financial position ought to be understood. This we know is not a very inviting subject, but one that will be cheerfully faced

by those whose hearts the Lord has touched. The reports in connexion with the Missionary Society and College deserve a careful study. Here is the key to the future of the denomination; mission work by faithful men who shall be able to teach. No church can afford to be even lukewarm on these subjects. The church that shuts out from its warmest sympathies our home missions and college invites to itself spiritual declension and death. Let it be every one's interest to do something, and all difficulty will disappear. Let us note a thought or two. An average attendance is reported upon our Sunday services of 14,500. One cent per week from these would yield our Missionary Society \$7,250, to which if we add the 20 per cent. from the Colonial Missionary Society, we should have an increase this year of \$8,700. That would float us just now, and less will make us bankrupt. Is one cent a Sunday from all our friends too much?

A rather spread-eagle error has crept into our *Year Book* in the statistics regarding Congregational Colleges. Our's heads the list with seven professors! In turning to the page of officers we find seven lines, but our good friend Dr. Stevenson is counted twice over. Well now we have a kind of jealousy in finding our excellent principal estimated as Fanny Fern does woman—double-you-O-man! Besides we are not all professors. Alas, alas! but really we are not. However there is luck in odd numbers and "we are seven."

THEN our College. A similar allocation of means would do much, very much towards its more thorough equipment. The disadvantage in pleading for College work is that the results are not as apparent numerically as more direct church work; and yet we hesitate not in saying that here we touch that which must give tone to our future. Here our work begins, stunt it, and our progress is impeded, if not stayed, at the very beginning. The impetus

that is to make us progressive is under God to be found in our college; as truly as the hope of the church, is in our youth, so truly the future of our denomination is there. Let this be realized, for these words are true.

LOOKING over the published list of subscribers to the endowment, the Lillie Memorial, and the building funds, we were painfully struck with the absence of Western names. A single name from Paris, Guelph, Brantford and Hamilton, and a subscription from the Toronto Bond-st. Church, cover all the moneys received for endowment and building west of Kingston. This shows alarming apathy in our western churches. Can anything be done to remove it? There is opportunity now to make amends for the past by an effort to complete the second endowment by raising seventeen thousand dollars. Will any begin the work? We should like to see this stone of reproach rolled away from the west. In the west we ought to grow, in the west many alumni are settled. Cannot some interest be awakened in this very necessary direction?

OUR Foreign Missionary Society has now a definite object in view. One of our own men is preparing for the field, and will doubtless visit most of our churches. Give him a right good welcome. Then our Provident fund deserves attention; read well its appeal, and if, gentle reader, you think this is simply the old story of give, give, we would remind you that you are just as eager for your monotonous three meals a day as you were twenty, thirty years ago. Do not you incessantly cry give, give! Did not the Christ teach us to pray "Give us this day our *daily* bread." So Missions and College pray. Is the prayer unreasonable?

Kind reader, accept our New Year's greeting, and believe us when we say that by taking heed thereunto in Christ's name you will best secure what it is our earnest wish you should enjoy—

"A HAPPY NEW YEAR."

We have received a letter from the facile pen of Mr. W. F. Clarke, correcting some statements and inferences regarding Sarnia in Mr. Hall's letter of the December issue. As Mr. Clarke's avowed object is to prevent misunderstanding, we handed the letter to Mr. Hall in

our sanctum, and his letter will show the result. Our friend Mr. W. H. Allworth also writes upon the same subject, and on much the same lines. Mr. Allworth's came after Mr. Hall's was in our hands, and he will doubtless agree with us, that the remarks of our superintendent will have anticipated his; there is therefore no necessity for publishing the same. Not controversy, but conference and the right we all are striving after; we are attaining thereunto, and shall, so long as with confidence in each other's motives we compare our differences. They that seek, find.

BOTH Mr. Clarke and Mr. Allworth stumble at the word "organized," not that they advocate disorganization, the very opposite, but there seems a dread lest "organization" should lead to a yoke which our fathers were unable to bear, and therefore heroically shook off. Well, we are not adverse to that watchfulness which is the constant guard of liberty; nevertheless we would say—have confidence in the motives of the brethren. There can be no tyranny where organization is used simply as the means of expressing unity and attaining to efficiency in working. When organization fetters, away with it, but life will—must—organize, only let those forms be as the rules of prosody to the poet

"who freely sing
By strictest law of line and rule,
And finds therein not bonds but wings."

What have Christian brethren to fear by taking others into their confidence, and walking orderly for each other's sake?

As we go to press a letter from Mr. Claris comes to hand also commenting on Mr. Hall's "Sarnia letter." Mr. Claris has a right to be heard, and his letter is written in a kindly Christian Spirit. It seems to us however that Mr. Hall's disavowal in this issue of personal allusion does away with the necessity of much of Mr. Claris' communication. On questionable methods of supplementing church income, Mr. Claris writes:—

"Our income was always wholly raised honestly and righteously. Neither did we increase our income by picnics as Mr. Hall stated. We usually had one for the S. school each year, which generally, if *not always*, cost us more to pay the boat for our ride than we ever made by our tickets, etc. I do not think we made five dollars in ten years by picnics. But supposing we had, what question can be honestly raised against it? We

were certainly glad to have our lady friends consecrate the work of their needles and at occasional social gatherings their confectionery to the Lord's cause. We never took one dollar by lottery, fishpond, post office, grab-bag or any other of the generally condemned methods of raising money. But we hold that honestly earned and clean money was always acceptable to God, and that the mere fact of offering such money to Him never made it questionable or unlawful. Let who may in their conceit see fit to despise it! Our financial meetings were always opened as were our devotional meetings with prayer for Divine guidance and blessing, and I believe our prayers were always answered."

Ere bringing these remarks to a close we should like to say a word on Mr. Hall's behalf to those who sometimes take exception to parts of his letters. Remember Mr. Hall seldom writes in the quiet of a study. At stations, in rooms where others are, at hours when others sleep, snatching a moment here, fifteen minutes there, after the excitement of a meeting, often troubled because of our straitness, his letters are written: let this be understood, and our friends will ever read with more than kindly eye. These remarks are not apologetic but explanatory, and considered, will do much in bringing us all into one accord, and strengthening us in our work.

THE DIFFICULTIES OF ESTABLISHING A NEW CAUSE.

The remark is often made disparagingly that Congregational churches have not multiplied like some others in Canada. The system has a pleasant side to every church, and almost everybody has a pleasant word to say about it. Why is its growth so small?

Its liberality is so great, its kindness to those who differ so acquiescent, that we seem to be nothing in particular, and to hold nothing in particular. A young lady was asked why she had left the Congregational church, the home of her parents and grand parents, and joined another church. She responded "It does not matter what church we belong to if we are christians." So she unites with a church that will soon lead her to feel that it does matter what she belongs to. She is from henceforth and forever a Methodist. Our excessive liberality and want of *esprit de corps* makes us and our children ready to give up our denomination for very trivial reasons, or on very slight persuasion. Our people rather pride themselves on this, as though it was something to boast of, although this excessive liberality

often culminates in their joining a narrow and exclusive church. This is one of the things that almost prevents our being an aggressive church. In order to take a position in this new country there seems to be two ways open to us. We must either, first, go into new places and take the ground, and hold it, as other denominations do from the beginning, and bear part of the stigma cast on churches in such places, that there are three or four churches where one would be sufficient; or, second, we must wait till the place has grown and a sufficient number of our people have settled there, or till the place has outgrown the church accommodation, and then take our place among the rest. Now the first course we seldom take; our people with their liberal principles do not care to support a church where there are enough of others without us, they say it is a waste of money. In some places however we have taken this course, as in London, Hamilton, Toronto and Whitby, etc. In some places, as in London, we have gathered in a number of the smaller congregations at the first into our wide and catholic arms. The Seceders, Baptists and several smaller sects of the Methodists worshipped at first with the Congregationalists in London. But they all proved as true as steel to their denominations, for as soon as they were strong enough they set up for themselves and left our church there weaker than before. Our liberal principles would lead us to scorn to proselyte them, or educate them in our doctrines. In some other places our modesty in asserting ourselves and our fear of drawing away others to us, have been no match for churches that have pushed their principles without scruple, and enticed away our children, and always insisted on attending their own church when they have married into ours. Our people have usually yielded because they say it does not matter if you are a christian what name you bear; while others say, if you are christians come with us, we are the people. So the yielding has been chiefly with our people. In many cases we have delayed to occupy towns till the populations have seemed to justify it, as in St. Thomas. This place is named by way of illustration; much that is true here, has been our experience elsewhere. For years more or less of the liberal Congregationalists have been settling with others in St. Thomas. As they did not come in in a body, nor find one another out when they got here, they

were kindly welcomed into other denominations, and usually got honorable places among the officials, in the Sunday schools, in the choirs, and our flexible fellow christians soon accommodated themselves to the new state of things, and though coming from a denomination broad, liberal and catholic, have made very good Baptists, Methodists, Presbyterians and Episcopalians.

Had they been of either of these denominations originally, they would with few exceptions at once have broken up their connections and rallied around a minister of their own should one undertake to open a cause in a place where there was none. It is however amazing how soon Congregationalists get sectarian after they have been awhile in connection with other bodies. Since opening a cause in St. Thomas, we have not yet found one of the numerous Congregationalists to come out from other bodies and lend a hand to help us in the Sunday school or choir or any church work. We are here on mission ground, and crowd no others. We have plenty of field to work in, and could do a great work had we those who know our methods to rally around and give us a hand; but our membership as yet has been composed of those who are unacquainted with our usages, and strangers to our history, and though our evening congregations have usually run from eighty to two hundred, it is a rare case to see any that have been known to be Congregationalists aforetime among them. This is not a new experience to our ministers in opening up a new cause in a town or city. Sometimes we have met the coolest reception from those who should have welcomed us. A Congregationalist in Canada once offered a minister, who came to begin a cause in the town where he was, fifty dollars a year towards the cause if he would go to some other town. That is now a good sized town without a Congregational church to this day. Allow me to offer a few brief reasons for the above.

First: It requires a good deal of expense to begin a new cause, which to a great extent must be borne by those who commence it. This is especially the case where others have beautiful places of worship and where to begin in an upper room or hall would almost assuredly foreshadow failure.

Then the second reason: A beginning is almost necessarily small, and few like to leave a

large church where the current expenses are borne by four or five hundred, and assume heavier responsibilities with a few.

A third reason is found in society. The most fashionable generally attend the large churches, and those who assume to be somebody have social reasons for not connecting themselves with a small cause.

A fourth and very strong reason is found in business patronage. This is perhaps the greatest hindrance a small cause has to contend with. It is a fact the largest causes seem to afford the most business patronage; for this cause some families have been known to divide and part go to one church, and part to another. The bread and butter question is a serious one, and many are deterred from going where conscience and inclinations dictate by the fear of injuring their business.

Now if we add to all this the very loose way in which our people hold our principles, anybody can see why our small churches have to struggle. Many a good Congregationalist when he leaves his fine city church refuses to connect himself with the small church in the country where he has removed.

W. H. ALLWORTH.

St. Thomas, November 27.

Correspondence.

MR. HALL'S LETTER.

DEAR EDITOR,—My time and your space will not permit a long letter in this issue. Having seen the letter of Rev. W. F. Clarke to you in which he takes exceptions to some of my statements in your last number, I will, with your permission, dispose of these, first. Certainly Mr. C. has opportunities of knowing the early history of our church in Sarnia, which entitle his criticism to every respect. My information is from a source far less reliable than his—tradition—I took my historical facts from an essay put into my hands by one of the trustees. It is quite possible he is mistaken too.

I am responsible for the comparison drawn between the Port Huron church and ours, and Mr. Clarke explains "that the former place had a strong nucleus of New England Congregational families at the start, and has been largely built up from that source ever since." No doubt this does in great measure account for the difference between the two churches. It appears I have been misinformed in relation to Mr. Null, that he was not an "English gentleman of means," but an underpaid appointee of the Colonial Missionary Society. If he was depending on that society I have no doubt his means were very limited indeed. My statement in reference to Moore's own church being used "in direct violation to the Trust Deed," is questioned. As I read the deed in the office of the Registrar in Sarnia,

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THE COLLEGE LETTER.

MR. EDITOR:—It is but a short time since we set down to write our initial College letter at the beginning of the term and now already the term is almost at an end. *Tempus* does indeed *fugit*. As we are in the midst of examinations we have not time to burden your readers with a lengthy epistle, but we wish merely to show ourselves.

Very little has transpired out of the ordinary run of things. Our Tuesday night meetings have been of unusual interest and profit. An extraordinary degree of quietness has prevailed owing to the approach of examination work, and our professors will enjoy the vacation by examining the papers given to them. We have had the pleasure of hearing one of our students preach (with great acceptance) in one of the city churches.

It is needless to say that the *Independent* is always anxiously looked for and its news eagerly devoured. We only wish we could dare to hope that in the new year its cheering face might be seen twice a month instead of once. That your readers may all have a truly *Happy New Year* is the wish of the

STUDENTS.

Dec. 18th, 1885.

[It appears that a letter for the December issue was written, but it never reached this office.—Ed.]

The Family Circle.

CHRISTIE'S CHRISTMAS-TIME.

There, Miss Christie, they are all ready now, and the poor folk may come for them as soon as they like to-morrow. There's a fine lot of things this year, isn't there dearie?" and old Sarah's face beamed with satisfaction as she looked at the plum puddings and packets of groceries lying upon the table before her, and then glanced at a wicker basket piled up high with warm winter clothing.

She was thinking gladly, in her kind heart, how much happiness those Christmas presents would give to some poor and needy ones around.

Christie's face lighted up too. She was a thin, delicate child, only eight years old, but yet the oldest of a family of six, so perhaps that was the reason she was mostly rather grave and sober, and a little bit of an old woman in her ways. She knew very well that her parents were not rich, and that her mamma had very

much to try and trouble her, and therefore that she must help her all she could, and make her dresses last a long time.

No one knew how the quiet London child was enjoying her stay in the country with kind Miss Alston, her mamma's old friend, who had asked Christie to spend the winter with her, because the little girl had been ill and did not seem to get well quickly. Miss Alston thought the country air would do her good, which indeed it did, for now Christmas Eve was come Christie was much stronger than when she had left London, only a month since.

"Won't Widow Waites' children be glad when they see that great plum pudding! hers is the biggest one of them all," she said soberly. "Don't you think Miss Alston is very good, Sarah?"

"Well, I don't know," answered the old servant, pondering the question. "What is Christmas for!—only to make people wake up a bit, and see whether they can't make the world a little happier for one day at least. I've no patience, child, with those people who think only of pleasing themselves, and of making merry at Christmas time, and never give a thought hardly to the poor and suffering around them. That isn't God's way of keeping Christmas, Miss Christie," and Sarah's face looked quite flushed with the energy of her feelings.

Christie kept silent for a moment or two, watching Sarah tidy up her always neat kitchen, but then she spoke again. "I was thinking this afternoon I should like to make some one glad, too, this Christmas," she said, very shyly; "I should like to buy something for Widow Waites' little children with my silver sixpence, because there are six of them, like there are six of us at home."

"I thought you meant to keep that sixpence because it is such a bright one," said Sarah, a little surprised.

"I don't want to now," answered Christie, stoutly, stifling a little sigh; for the sixpence was a great treasure, and it was all the money she had. "I should like to buy them some oranges to eat after dinner to-morrow; we like them so much at home. Can I get six for sixpence, Sarah?"

"Six beauties," answered Sarah, cheerily: "and won't the children be pleased with them, that's all! I am going into the town this evening, Miss Christie, and if you like I will get them for you. Christie's face was bright, and her heart very light, when, soon after this speech of Sarah's, she shut the front door behind the old servant, and then went quietly into the parlour to Miss Alston.

Such a cheerful room that was, and very cosy it looked now, with the crimson curtains drawn closely over the window, and the fire burning and blazing brightly, just as though it knew it was Christmas Eve, and very cold as well outside; while on the hearth-rug, basking in the heat, lay Miss Alston's white cat, enjoying herself finely.

Miss Alston herself was sitting in her great easy chair, reading. She was a pleasant-looking old lady, with little gray curls and spectacles; and when she heard the door open she looked up at Christie with such a kind smile, that it is no wonder the little girl put her stool right against her feet, and sat upon it leaning against her knees, feeling just as happy as a child can.

"Do you hang your stocking up when you are at home on Christmas Eve, that Santa Claus may come and fill it with presents?" asked Miss Alston, before long.

Christie laughed outright. "Why, Miss Alston, Santa Claus never comes down the chimney now; that was ever so many years ago when he used to do so."

"Hang up your stocking to-night, and perhaps there may be something in it to-morrow, Christie. At any rate, try."

Christie looked up with a smile. "It won't be an old man with a long, long beard, and crooked back, who will put it in then," she said. "I know who it will be, Miss Alston—a new kind of a Santa Claus, with little grey curls and a kind face. I wonder what it will be—something nice, I know."

"Don't make too sure that there will be anything," was the answer; and then Miss Alston began to read again, and Christie, with her eyes fixed upon one glowing piece of coal in the fire, as if she could see papa, mamma, brothers, and sisters there, began first to wonder very much what they were all doing at home, and then let her thoughts wander off to the Christmas story Miss Alston had told her on Sunday, about the shepherds and the angels.

Presently Miss Alston's voice speaking to her started all her thoughts away.

"Christie, I have been reading a Christmas hymn Dr. Luther wrote for his little son Hans, many years ago, and there is one verse in it so pretty that I will repeat it to you—

"Oh! dearest Jesus, Holy Child,
Make Thou a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for thee."

"I should like the Lord Jesus to make my heart his dwelling-place," thought Christie to herself; and then she said so to Miss Alston.

"He will, Christie, if you ask him, and if you try to turn out all unkind, selfish, untrue thoughts, which would grieve the Holy Spirit. You must try to please him, and to act as the little soldier and servant always."

Christie nodded her head, and Miss Alston went on: "You know, Christie, that when the shepherds went to look for the Lord Jesus that night he was born a babe into the world, they did not find him in a rich home, but lying in a manger-cradle in a stable, because the people in the inn had no room for him—just as some hearts now are so full of worldly cares and pleasures as to have no thought for their Saviour. Let us remember whose Christmas it is we are keeping, Christie, and try to keep it His way, by making some one else happier, if only for a day; and then let us be very happy and merry ourselves, as people ought to be at Christmas."

Christie smiled. She was thinking, Widow Waites' children would be pleased when they saw their presents; and just then Sarah came back from the town, and brought the oranges into the parlor, for her to see what fine ones they were; then, before very long, bedtime came, and the little girl went up to the tiny room opening into Miss Alston's, where she slept all alone by herself.

The Christmas bells ringing merrily woke her quite

as children always like to know everything, I think I will tell you what she found.

The first thing was one of the prettiest Christmas cards you ever saw, with a "A happy Christmas to you" printed upon it. Christie looked at it a moment, and then thought that it wouldn't be Miss Alston's fault if her Christmas was not a happy one. Then she put her hand into the stocking again to pull out what came next, and what should she find but a nice blue tie with long fringe to it, and a pair of warm cloth gloves! Christie looked at them with a very glad face indeed; her Sunday gloves were as shabby as they could be and as for the tie she had never had so pretty a one before. Then came a soft wool ball made of very bright colors. Christie thought in her own mind that it would be the very thing to take home for a present for little Lillie, who was her especial pet; and wished very much that all her brothers and sisters were each having a delightful stocking like hers.

Then came a needle-book with a great store of needles in it; a pair of scissors; some papers of Christmas sweets, and last of all, filling up the foot of the stocking, was a story-book with a red cover, and full of pictures. Christie's face flushed up with pleasure when she saw this, for she dearly loved stories; and she was more pleased still when she opened it and found it was a present from old Sarah; it seemed so strange that she should think of giving her something.

When Christie had quite emptied the stocking she lay back in bed, feeling almost too happy to move; thinking what a good time Christmas was, and how nice it was to stay with anyone so kind as Miss Alston. Then suddenly, as she looked at all her presents lying upon the bed, the thought came of the oranges down stairs, and you can't think how glad she felt that she had bought them with her sixpence before she knew she was going to have anything herself. There would not have been much sacrifice in giving up her sixpence after she had seen all these.

Then somehow or other the bells, which were still ringing, brought into Christie's mind the verse Miss Alston had read to her the night before, and from the child's heart flew up to heaven an unspoken prayer: that God would bless her and make her a good girl; and then one after another sweet Christmas thoughts came to her, which I may not tell you of here.

It was not long after breakfast before Miss Alston's poor people came for their gifts, and nearly first came Widow Waites; and if any children want to know how happy Christie felt when she gave them the oranges, I advise them to try the experiment for themselves.

Then Miss Alston and Christie went to church, though it was snowing a little and was bitterly cold; however, they were so well wrapped up that it did not matter, and Christie wore her new tie and gloves. It was very nice she thought when they got there; the church was decorated just beautifully, and the singing and the hymns were good. Perhaps she could not understand the sermon, but she found plenty to do trying to make out the different Christmas verses which were put about the church, so that it did not seem nearly so long as sermons mostly did to her.

Then they had dinner, and a regular Christmas dinner it was too; and they enjoyed it so much more because they knew some poor people were having good dinners which they would never have had, had it not been for Miss Alston's care for them. Then too, though Christie couldn't help wishing the home ones were with her, yet she did not let it trouble her much, for she felt sure they were all bright and happy enough where they were. And so, what with one thing and another, the hours passed by very quickly; for Christmas day will go as well as other days, and Christie found even Miss Alston's wonderful stories would not keep it from slipping away,—indeed they only seemed to make it go the faster.

"Have you had a pleasant day, Miss Christie?" Sarah asked.

Christie's eyes sparkled. "It has been just beautiful," she said. "I'm most too happy to go to sleep to-night."

And so Sarah left her lying awake in the soft moonlight.

KATE SMITH.

News of the Churches.

COWANSVILLE.—The Annual Meeting of the Congregational church here which took place on the evening of Thursday, the 3rd inst., was in every respect a most encouraging and enjoyable event. The ladies had provided refreshments in the vestry, which had been most tastefully decorated for the occasion, and attention to this part of the proceedings was duly paid by all present before the more serious part of the business of the evening had been entered upon. After more than an hour had been spent in social intercourse the friends adjourned to the body of the church, when the meeting was called to order by the pastor. In his opening address Mr. Willett referred to the first Annual Meeting held here after he became pastor and contrasted it with the present one, congratulating us all on the marked improvement we had made in many respects. He spoke feelingly of the loss which not only the church but himself had sustained in the death of Deacon Grubb which had occurred so recently, and subsequently a resolution of condolence was sent by the church to the widow and family of the deceased. The first report read was that of the Treasurer of the church, which showed that the finances were in a prosperous condition, the pastor's salary had been raised nearly three hundred dollars, all expenses had been met, and a handsome balance remained on hand, part of which has since been devoted to repairing and improving the building; Deacon Macfarlane in moving a vote of thanks to the Treasurer, spoke humorously of his experience as Treasurer when Mr. Willett first came among us, and congratulated his successor on his com-

paratively easy work. The Ladies' Aid Society reported an addition of over \$100 to their fund towards the building of the new church, and the pastor stated that a friend had given him \$50 for the same object. The Ladies' Missionary Society had met regularly during the year and had realized the sum of \$50; this amount they expected to double with the contents of the boxes which had been distributed in the homes of the members and which would be opened at the end of the year. The Sunday school report was also satisfactory. The average attendance had been larger than that of the previous year, and less removals had taken place. The Class Missionary boxes which are to be opened at the Christmas Festival are expected to return more than last year when the amount contributed was \$100. After the usual votes of thanks to the officers of the different societies the meeting adjourned. All expressed themselves as highly pleased with the evening's entertainment, and altogether the occasion was the best meeting of the kind which we have ever had here.

Cowansville, 14th December, 1885.

HUMBER SUMMIT.—A pleasant and successful Missionary concert was held in this church on the evening of Friday, 11th Dec. The entertainment consisted of a responsive exercise on the subject of missions in China, interspersed with music. The different parts were taken by the Sunday school scholars, and both they and the audience were not only interested but instructed. An open collection taken up for the Canada Congregational Mission in West Central Africa amounted to nearly eleven dollars.

MONTREAL.—The Rev. John Fraser, who left our College in 1851, for a season was pastor of the church in Brockville, more recently ministered to "the Pilgrim church" in Montreal, and lately joined the Presbyterian church in Canada, has returned to his early denominational love, having accepted a call to the North Craftsbury Congregational church in Vermont. It was during Mr. Fraser's ministry in Brockville that the editor of this paper first entered into full communion with the Christian church, and very pleasant memories remain of the earnest and thoughtful discourses of those days from the Brockville pulpit. We trust that our pastor of years long past will with his respected partner find in his new home abundant blessing and Christ's peace.

STRATFORD.—On Sunday, Dec. 13th. the Rev. H. D. Powis preached the anniversary sermons and addressed the Sabbath school in open session with acceptance. On Monday, the annual tea meeting was held, and addresses full of good humour and kindly counsel were given by the Revs. Mr. Rogers (Presbyterian), of London, E. Panton, who spoke in the name of the city ministers, Thos. Hall of Kingston and H. D. Powis of Toronto, while the choir discoursed as is their wont sweet and inspiring melody. On Wednesday, 16th, the Sabbath school children had their anniversary, enjoying a substantial tea and rendering a very effective evening's entertainment of recitation, dialogue and song.

TORONTO, ZION.—Fifty-one years ago this, the pioneer Congregational Church of Toronto, was formed, and continued to be the only church of our denomination in the city until the year 1849, when the Bond street church was organized. The name "Zion church" was not adopted until the year 1856, on the occasion of

the erection of the second church building on the corner of Bay and Adelaide streets, which was called Zion Chapel. The fifty-first anniversary was celebrated on Sunday, the 29th of November, 1885, by special services, held in their handsome new edifice on Yonge street avenue. The congregation at the three services were large, and the collections correspondingly so. Rev. Jas. K. Smith, M.A., pastor of Knox Presbyterian church, Galt, conducted the services morning and evening, an exchange of pulpits having been made, Rev. H. D. Powis preaching at Galt. In the afternoon an open session of the Sunday School was held, at which interesting addresses were delivered by Rev. Jas. K. Smith, H. J. Clark, superintendent of the Northern Congregational Church Sunday School, and Rev. John Burton, pastor of the same. There were present at the morning service four or five of those who formed the old church 51 years ago. On the anniversary Sunday an intimation was made that on the following Wednesday a communication from the pastor would be received. Accordingly that evening Rev. H. D. Powis resigned the pastorate of the church. His letter of resignation states that when he returned from England in August last it was his hope and intention to have labored in the service of the church for a year or two longer, but that the craving for rest which he was conscious of before his trip has increased since his return, and the conviction is now forced upon him of having reached the period of life when it is wise to lay down the responsible trust devolved upon him by the church nearly eight years ago. That although his health is still good and it might have been possible for him to have continued his labors for some time longer, nevertheless, considering that Zion church has always been a representative church in the city, and that its pastor should not only be fully competent to discharge his own pastoral duties but be ready to answer all reasonable demands for work outside his own parish; and that neither the standard of the pulpit nor the efficiency of the congregation must be permitted to decline, therefore he does not deem it prudent to toil as he is now doing until health fails and he becomes unfit for efficient work; and having well weighed the importance of the step and his judgment approving he now with much reluctance asks the church to secure a successor. In regard to the future he has formed no plans, save that he will not, under any circumstances, enter upon another pastorate, but confine himself to such service in the churches of Christ as he can render in any part of the vineyard whither the Master may direct his steps. The letter of resignation was received with much sorrow and regret by the church, who felt great reluctance in taking action upon it. After holding special meetings to consider what course they should pursue, and earnest prayer having been offered up for Divine guidance, the following resolution was adopted, viz:—"The church, having with deep regret heard read the Rev. H. D. Powis' letter of the 26th November, 1885, resigning the pastoral charge, desire to express their heartfelt sympathy with him in regard to the causes mentioned in the letter which render a retirement from active labor after forty years in the ministry advisable, and reciprocating the sentiments of Christian fellowship and goodwill expressed in the letter, and further declaring their high appreciation of the earnest and faithful service rendered by him during the seven years and more of his pastorate over them, hereby re-

solve, that, in accepting the resignation, which they feel impelled to do by the terms of the letter leaving them no alternative, and considering the great importance of the step now taken, in severing the relation of pastor and people, a deputation be appointed to wait upon Mr. Powis and inform him of this decision, and assure him of the great esteem and regard in which both he and Mrs. Powis are held by the members of the church and congregation." The deputation waited upon Mr. Powis at an early date and assured him of the sincerity and cordiality with which the church concurred in the expressions of esteem and affection conveyed in the resolution. The pastor declared his continued interest in the welfare of the church, and his readiness to do everything in his power in assisting to secure an efficient successor. After a very pleasant interview the deputation took leave of their pastor with a higher opinion than ever of his eminently christian character. Rev. H. D. Powis will continue to minister in Zion church until the end of March next, when he proposes again visiting England and hopes to enjoy a more leisurely and extended excursion than he took last summer, after which he will probably return to Canada.

TORONTO, WESTERN, Spadina Ave.—The anniversary services of the Sunday school of the church were held on the 28th and 29th ultimo. The addresses delivered by the chosen speakers on Sunday were all admirable, that of the Rev. John Potts, D.D. especially appropriate and helpful. His subject in the morning was, "Feed my Lambs," "Tend my Sheep." John 21:15-18. He held that parents should regard themselves as the Divinely appointed *under shepherds* of the young. The morning service, and services by Rev. T.W. Jeffery in the afternoon and by Rev. Ira Smith in the evening, were enjoyed by large congregations. On Monday evening the scholars' entertainment was held, and a programme provided entirely by the pupils was enjoyed by their parents and friends who were present in full assembly. The pastor of the church, the Rev. A. F. McGregor, has issued a printed note of invitation, bearing upon mission services now being held in the church every evening, in which the following appeal is made: Feeling that we all need to be awakened and quickened to a deeper sense of our responsibility to God and our duty to those not reached by the ordinary means of grace, the pastor and his people resolved to put forth a united effort to lead precious souls to Salvation. The services will aim at "the simplicity that is in Christ," and will be used to diffuse only the unselfish love and Spirit of Christ; and all in obedience to Him who commanded His followers to "go into the streets and lanes of the city" to gather in guests for His House where "yet there is room."

UNIONVILLE.—On Wednesday, Nov. 18th, the Ladies' Aid held their annual bazaar. The roads were almost impassable, and it rained all day, but notwithstanding all these drawbacks, there was a good turn out. Owing to the disagreeable weather the bazaar was continued the following day. The receipts amount to nearly ninety dollars, (\$90). Since Mr. Wilmot has been pastor, a period of about one year and a half, the church debt has been reduced from a thousand to five hundred dollars, and there is on hand ready to pay, another instalment of one hundred dollars. During his ministry there has united with the church 31 per-

sons. The congregations are good, averaging in the morning about fifty, in the evening seventy-five. Three years ago the church was so weak both numerically and financially, (about 20 members, and a debt of \$1100), that some friends were ready to consign it to the tomb, and praise the good done. But believing in the final perseverance of the saints, the church concluded not to die, but live and do a work for the master. A neat fence has been put around the church, a comfortable shed has been erected without in any way encumbering the church. We congratulate our friends upon their record. May abundant prosperity be theirs.

Woodstock.—One of the most English looking towns in Ontario to the eye of an old countryman, is the beautifully situated, symmetrically arranged and good architecturally built town of Woodstock, with its air of refinement, comfort and wealth. Judging by its manufactories and stores, it has enterprise; and by its residences, prosperity; by its recent additions, progress; by its college, culture; and by its churches, religion. To this fair town we hailed on Dec. 15th, and were met at the depot by a blinding blizzard that almost bid defiance to the congratulations we carried to the noble host of Christian folk who recently organized a Congregational church there, and were that day to have the installation services of their first minister. It is not to every such service we go with as glad a heart, and thankful spirit, but through the snow we pushed our way to the Court House, to give a right hearty welcome to a brother beloved, whose good self, devoted pastoral labour and honored ministerial position in the Congregational body of England, it was our privilege to know, and thus by 11 o'clock we were by his side, at once recognizing the well known face of one of the most genial and cultured hearts of the champions of English nonconformity. Since our last meeting he has been passing materially through the process of "physical reduction," but mentally, we found him as strong and vigorous as ever. After indulging in a few reminiscences in this re-union, the hour arrived for the business of the council called to interview our friend Rev. Wm. Cuthbertson, B.A., late of England and Chicago, prior to his settlement as pastor of the First Congregational church in the above town. The Rev. Thos. Hall was appointed moderator and Rev. G. Fuller corresponding secretary. The roll of delegates invited from the churches to form this council read as follows:—Brantford, Rev. G. Fuller and Messrs. J. O. Wisner and G. E. Adams; Embro, Rev. E. D. Silcox and Messrs. Macaulay and Duncan; London, Rev. H. D. Hunter and Deacon Allen; Stratford, Rev. C. E. Gordon-Smith and Messrs. D. D. Hay—C. Packert and A. Alexander as correspondent members; Toronto, (Northern), Rev. J. Burton, B.D., Messrs. H. Clarke and Geo. Hodgett; Woodstock, Deacon White, McDonald and H. McClune. The Rev. W. Cuthbertson presenting certificates, testimonials, etc., from the church of which he was pastor and the ministerial associations of which he was a member, which were highly eulogistic and thoroughly satisfactory, and the call of the church and the acceptance of the invitation being explained by Deacon White, the Council unanimously agreed to proceed with the installation service in the afternoon. Accordingly at 2 o'clock a fair audience met in the Court House, when the Rev. H. D. Hunter, M.A., of London, conducted the opening service. A statement of belief and purpose was very

tenderly and concisely given by the pastor elect. The installation prayer was offered by the Rev. C. E. Gordon-Smith, of Stratford. The charge to the pastor, which took the form of a welcome rather than a counsel, was given in a short, well expressed, and most appropriate address, by Rev. J. Burton, B.D., of Toronto, and the charge to the people came right from the heart of Rev. G. Fuller, in an address characterized by beautiful simplicity, devout earnestness, personal appeal and practical purpose. The whole tenor of the service was of devoutness, gratitude and hope. A sumptuous repast was provided in the Town Hall, reflecting much credit on the ladies of the church, of which between four and five hundred partook; after which a platform meeting was held, presided over by the new pastor, who gave one of the best congregational speeches it has been our privilege to hear since we left the old land. Then followed some wise and kindly words to pastor and people from Rev. T. Hall, H. D. Hunter, J. Burton, E. D. Silcox and C. E. Gordon-Smith, interspersed with music and song. The success of the day greatly gratified our friends of the new church—they are a hearty and earnest people and deserve the results they have achieved. A church building worthy of their surroundings and prospects, on a prominent site, will be another object of interest in the town in the coming year, and we augur for them soon with a suitable place of worship, and such a minister as they have been so fortunate to get in the person of Rev. W. Cuthbertson, B.A., with God's blessing, as strong and prosperous a church as any in the town, and that Congregationalism in Western Ontario will be able to point yet to Woodstock as being one of its great strongholds. C. E. G.S.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

Since the last acknowledgment, the following sums have been received for the Provident Fund:—

Northern Church, Toronto, \$50; Frome and Shedden, \$9.35; Embro, \$9.10; Unionville, \$5; Chebogue, \$5. The receipts so far are behind those of last year; this fact should only have to be mentioned in order to bring a response from those churches who have not yet contributed. The receipts from all sources have so far been sufficient to pay the two past quarter's annuities amounting to \$580, leaving nothing on hand towards the payment of the next two quarterly annuities.

CHAS. R. BLACK, Sec'y-Treas.

OBITUARY.

Fell asleep in Jesus, at the residence of her husband, near Warsaw, Hancock County, Illinois, on the morning of the 14th December, 1888, Minnie, the beloved wife of Rev. J. F. Malcolm, pastor of the Congregational church of that place, and formerly of Whitley, Ont. Mrs. Malcolm had been ill for over a year prior to her decease, but her long illness was interspersed with periods of comparative good health, affording bright hopes of ultimate recovery until within a short time of her end.

She was the only child of the late Stephen Fuller of Whitley, and was dearly loved by a large circle of friends, in whose heart her memory is embalmed with spices of sweetest odor.

She was received into the fellowship of the Whitley church on profession of her faith, in August, 1870, said church then being under the oversight of Rev. Mr. Miller.

She was married in June, 1878, to the then pastor, Rev. J. F. Malcolm, and proved in every respect a model minister's wife, and by her enlightend zeal, and activity in all christian work, as well as by her meek, gentle, and loving spirit, endeared herself to all who knew her, not only in Whitley, but in the respective fields of labor in Michigan

and Illinois, where the lot of herself and husband has since been cast. Her mother, Mrs. Fuller, had the painful pleasure of being with her during her last illness. Her end was peace. Her only sorrow was for the dear ones she was leaving, her husband, whose labors and trials she had amply shared and helped to sweeten; her three children, (two girls and a boy,) now left without her care; and her widowed mother, who had only a few weeks before been bereaved of her own mother.

She had learned however to cast all her cares upon Him on whom she had already cast her own soul, and whose realized presence sweetened the chamber of death as it had sweetened her path through the wilderness. She was in the 28th year of her age. She fell asleep early in the morning of the 14th December, to awaken in the brightness of that land of which it is said "There shall be no night there."

Her remains were conveyed to Whithy, and interred beside those of her late father in the Union cemetery, on Thursday the 17th December. — "Blessed are the dead who die in the Lord."

Poetry.

THE BIRTH OF THE NEW YEAR.

The ice-king in his palace held high carnival last night,
And danced with the aurora among the shadows of the morn;
And the aurora tripp'd it with step so soft and light
You could not hear her foot-fall on the ice-king's palace floor.

And what can be the meaning of such goings on as these?
Such hopping, skipping, jumping, with step so soft and light?
Oh, wait and I will whisper, keep quiet if you please;
A birth was in the palace, just at the "noon of night."

And they have wrapt the baby in blankets soft as down,
In blankets made of snow-flakes, as pure as pure can be;
But don't you go and blab it all through and through the town,
But tell it in a whisper, as it was told to me.

The babe is full of promise, and has rich and plenteous store
To give as it grows older, to the good, and brave, and true;
Go tell it to your neighbors, go tell from door to door,
But only in a whisper, as I now tell to you.

The baby is the *New Year*, a thing of joy and light,
A thing of spotless beauty, fresh from the heavenly sphere;
Don't soil its radiant garments, but let them still be white,
Don't utter in its hearing one word it should not hear.

And, as the babe grows older, it doubtless will bestow
On those who do their duty, on those whose hearts are pure,
Some tokens of approval to cheer them here below,
Some foretaste of the goodness that ever shall endure.

Whithy, Ont., Dec., 1885.

ROSS JOHNSON.

Literary Notices.

THE LORD'S DAY: ITS UNIVERSAL AND PERPETUAL OBLIGATION. A Premium Essay. By A. E. Waffle, M. A. The American Sunday School Union, Philadelphia, Pa. pp. xv. and 412. Price, \$1. By mail, \$1.12. This book was awarded the thousand-dollar premium in a competition open to all who chose to write. Time enough was allowed for comprehensive study and mature thought. The writer had access to leading books upon his theme. No important phase of the question escaped him. While he gives the pith of manifold discussions the work is not a compilation. Any one who reads it will be assured that he has secured the latest and ablest statement of the whole Sabbath question, and will be furnished with a sufficient store of weapons for offence and defence from this armory. It is masterly in argument, clear in plan, rich in illustration, and bristling with telling facts. The style is pleasing and scholarly—the language forcible. The reader is carried along by the progressive march of the discussion, the grace of the diction and the enthusiasm of the writer, until he reaches the end, wishing he had further to go in such a delightful way.

Among the many interesting and vital topics treated in this remarkable book are the varied views of the Sabbath, as the sabbatarian, ecclesiastical, dominical,

humanitarian and Christian view; the present state of the question, the Sabbath necessary to man's physical nature (fully illustrated by facts), the Sabbath needful for man's mind; for man's social good; and especially for man's moral and religious welfare. The Sabbath of the Bible is shown to be made for man, from its early history, its place in the moral law, and from its never having been repealed. The reasons for the change of day are stated, showing why Christians generally observe not Saturday but Sunday, and the grounds for observing the Lord's day. The inadequate grounds of the churchly, the love, and the dominical theories are forcibly shown. The abuses from which Christ freed the Sabbath and his sanction of a rest day are clearly pointed out.

Perhaps the most popular portions of the book are those on the proper observance of the Sabbath. What things are prohibited, as labor for worldly gain, Sunday excursions, Sunday newspapers, Sunday mails, Sunday trains; what are allowable, as works of mercy, ministering to the sick and afflicted; works of necessity and acts of worship—are wisely distinguished. Useful suggestions on spending the Sabbath in the home are added.

Sunday laws, and the grounds for Sunday legislation are ably discussed; and also the obligation of the nation to protect the Sabbath. The appendix gives a most valuable list of authorities and works on the subject; an effective diagram, illustrating the exhaustion and recovery of man's physical nature by rest—all the texts of Scripture from the Revised Version relating to the Sabbath, an abstract of Sunday laws in the United States, the recent Sunday labor report to the Massachusetts legislature, and very valuable practical suggestions on how Sabbath observance may be wisely promoted.

PELOUBETS notes on the International Lessons for 1886 are before us, and are obtainable from *The Upper Canada Tract Society, Toronto*. These notes have won for themselves a foremost place among our Sunday school helps. They make no pretense to critical power, but are eminently adapted for their purpose, viz: providing the busy teacher with ready aid in the performance of his task. Simple, practical, evangelical, they are not readily excelled, and the price, \$1.25, puts them within easy reach.

THE GRIP Publishing Company has put forth a Canadian Christmas number, with characteristic portraits and lithographs of Canadian winter scenes. It has a number of prettily written Christmas articles, and being a purely Canadian production is worthy of patronage. We do confess however to one thing, viz: A desire to see Canada illustrated other than in a winter dress. Our artists thus far have given us ice palaces and skating rinks, snow shoes and tobogganing, as though we were entirely within the Arctic zone.

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 interest of the Congregational churches of the Dominion. Factors 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 concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2148, Toronto, Ont.

All correspondence regarding subscriptions, advertisements and general business to be directed to Mr. W. R. CLARK, Bowmanville, Ont.