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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VI.]

TORONTO, DECEMBER 1, 1887.

[No. 20.]

Editorial Jottings.

FOUR out of the seven Chicago Anarchists were executed on Friday, November 11. Two had their sentences commuted to imprisonment for life by the Governor of Illinois, and one committed suicide by placing a bomb in his mouth and igniting it the day before the execution. The result has produced a feeling of relief throughout the United States, and in some degree to Canada; for if our neighbour's house is on fire ours is in danger also, and the unchecked spread of Anarchist action across our border would too surely and too soon bring the same evil into our political and social life. Whatever men think abstractedly of the death punishment, all feel that the law of a country must be enforced, or they will become a sham and a laughing-stock, so here we say that as death is the penalty of murder in the State of Illinois it had to be in this case, or be abolished in all. The crime for which they suffered was committed in May of last year, eighteen months ago. The utmost latitude was allowed them on their trial; but the fact of their guilt was overpowering, and they were convicted. An appeal was taken to the highest court in the State, but was disallowed, and from thence to the Supreme Court of the United States, again to be rejected. All the resources of the law were tried, but failed to help them, and so they had to suffer. There are many and obvious morals suggested by this terrible event. We will name but one—the danger of society without God. This is not the first time by many that lesson has been written in letters of blood on the pages of history: the French Revolution of a hundred years ago and the Commune of Paris in our own day are striking instances. These men were one and all, in the worst sense, “without God,” and in their mad attempt to introduce the age of godlessness they used such methods as their creed justified, and

they have met the fate that men ever meet who work for such ends and who use such methods. They have perished, and although we may shrink from saying, in the spirit of one of old, “So let Thine enemies perish, O Lord of Hosts,” perish they have, and must. The lesson to us, especially to us in cities, is, let us see to it that the mass of humanity in our midst is not growing up in ignorance of God and Christ. Let us especially set forth Jesus, the friend of the poor, the healer of suffering, the elder brother of all humanity, the elevator and regenerator of the human race. Anarchy is wrong from first to last, it has no redeeming feature; but there is a socialism that is right, the socialism whose foundation is in the Gospel of the brotherhood of all in Christ Jesus. Let us teach and live this truth.

REV. DR. McCOSH has resigned the presidency of Princeton University. Under his presidency Princeton University has made great progress. His services to Christian thought have been many and valuable. He has been in continuous opposition to the school of Spencer, Mill and Bain, and he supports the doctrine of first principles in mind and morals—principles distinguished by their self-evidence, necessity and universality. Dr. McCosh is seventy-six years of age, and has been at Princeton nearly twenty years.

THE Republicans of Pennsylvania during the recent election took advanced ground on the liquor question, the Prohibition vote being thereby diminished by some 8,000 votes. In New York they straddled the fence, and the Prohibition vote was increased by a similar number. Many journals are emphasizing the significance of the lesson. The Temperance vote either there or here is not to be ignored.

LET the following speak its lesson. It is from Mr. Strong's "Our Country:"

One-fifth of the wealth of the United States, or \$8,728,400,000, was in the hands of church members in 1880. Of this great wealth one-sixteenth part of one per cent., or \$1 out of \$1,586, is given in a year for the salvation of seven or eight hundred million heathen. If Christians spent every cent of wages, salary, and other income on themselves, and gave to missions one cent on the dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. If the members of our Sunday Schools in America gave each one cent a Sabbath to missions it would aggregate nearly as much as is now secured with endless writing and pleading and praying from our entire church membership.

If each of these professed Christians gave five cents, the price of one cigar, once a week, it would amount in a year to \$26,000,000. If each gave one cent every day to that which he professes is the object of his life, the building of the Kingdom, it would amount to \$36,500,000. Seventy business men of New York subscribed \$1,400,000, or \$20,000 each, toward the Metropolitan Opera House in that city, which was completed two years ago, and this without receiving or expecting pecuniary return. Where are the seventy men who will give one-half that amount to Home Missions? Is the love of the Italian opera a more powerful motive than love of country, love of souls, and love of Christ?

It is commonly agreed that the annual liquor bill of the nation is \$900,000,000. As comparatively few women and children use intoxicating drinks, and many men do not, we may safely assume that the most of that amount is paid by one-fifth of the population. That is, in 1880 10,000,000 paid \$900,000,000 for liquors, and the same number of professed Christians gave \$5,500,000 for missions. Any one that did not know better might naturally infer that the one class loves beer and whiskey better than the other loves souls.

THE Rev. Dr. Burwash has been elected to fill the office of Chancellor of Victoria University, vacant by the death of Dr. Nelles. It is gratifying to learn that the choice has fallen upon a Canadian and an *alumnus* of the university. The *Christian Guardian* says: "No better wish for his success in the discharge of the important duties thus imposed upon him can be expressed than that Victoria University may prosper under his guidance as greatly as it did under that of his lamented predecessor."

NOTWITHSTANDING all the endeavours after Christian union, a new denomination has in reality been established. We read lately that something in place of infant baptism has been introduced by the Salvation Army. According to one of the

Winnipeg papers, "a special feature at the afternoon 'free-and-easy' was the presentation of an infant to the Lord. The name given was Eva Rose Banham. After a solemn address to Mr. and Mrs. Banham (who have adopted the child) on the responsibilities involved in their act, the commissioner took the babe in his arms, kissed it, held it while he offered prayer, kissed it again, and returned it to the mother. Eva was happy all the time, and did not offer the slightest resistance, or raise a murmur." Already they have their own marriage and burial service, and gradually the order prevails that the members of the Army attend no other services. Indeed such a position is inevitable. Their methods of work isolate them from the churches with their formulas and their orders. Here is a denomination without any distinct standard save "Jesus, and saved by His blood." The history of the true meaning of this remarkable movement has yet to be written.

No body of Christians assume with greater assurance to be the rallying centre for denominational unity than our Anglican brethren. Yet their desks and pulpits are hermetically sealed against their "dissenting" neighbours. Light comes from the East. Think of the following and on its suggestiveness:

Dr. Abel Stevens, the historian of Methodism, has been holding service in a Buddhist temple in Japan. He writes: "Our hymns rang through all the corridors. Convinced that their old religious are incompatible with the national ambitions and recognition, the Japanese are equally convinced that Christianity is the only admissible substitute, and the statesmen and publicists generally are ready to adopt it, if not from moral sympathy with it, yet from motives of policy. The greatest native journalist throughout the empire, who was once hostile to Christianity, has at last come out in favour of it as an indispensable condition of Japanese recognition among the civilized nations."

THE attack made by Bishop Cleary, of Kingston, upon the bearing of the Canadian girls attending upon our public schools is as uncalled for as it is untrue, and it is to be deeply regretted that a professed teacher of truth as truth is in Jesus should have thus shown how little the charity of Jesus, which thinketh no evil, pervades his character. We are not in sympathy with the Martinez character of much of our public school system, but the bearing of our children as they attend these schools is deserving of praise—certainly not of rebuke.

We do not deem comparisons in general to be either kindly or wise. We know something of schools of all grades, and can unreservedly say that the general bearing of Canada's daughters as they attend her public schools will compare favourably with those of any other class. We are glad to see the insinuations of the ill-informed Bishop repudiated by his co-religionists, and trust that the parents, brothers and sisters of those maligned will remember the Christian precept, "not to return railing for railing, but contrariwise, blessing." It will be a sorry day when the true friends of our Protestant faith yield to the temptation of following Bishop Cleary's example. We only add that any explanation thus far given has not relieved the Bishop of the charge of gross indiscretion.

IN addition to the items mentioned in our last from Mr. Currie's letter, a few additional notes appear in a letter to Mr. Hill. The king at Bailundu has told our missionary that the stolen blankets should be returned. Our friend is not over sanguine, as he says, "It remains to be seen whether he will be able to" get them. The following has a tinge of sadness: "I have been putting in order a smaller house to lessen my household cares and make things more safe during my absence."

WE wonder what kind of help Africa yields. Are good servants to be found? Mr. Currie says: "I have now five boys regularly under my employ, two of whom will remain at home, and three go with me on my next journey. This journey is to be begun in about ten days [the letter is dated August 1], and is to the Kopokas country," said to be the most thickly populated part of Bihe. The chief Kopoko is called the king-maker, as no man could become king of Bihe without his consent, and some tell us that the chief village of Kopoka is larger than either the capital of Bailundu or of Bihe.

If all we hear proves to be correct, and if Kopoko will give his consent, I know of no place out here better calculated for a mission station—not even the places now occupied—and indeed Sanders and Fay wanted not to go to Winendongo, where they are now settled, but to Kopoko's country; but the king of Bihe would not let them even go to see the country. By the way, a new king has been elected, and now sits on the throne of Bihe—a nephew of Jambeyaminer, the last king. The present ruler, from what we have

thus far heard, is a quiet and well-disposed man, but we will know more about him in the course of time. If it seems advisable, I shall start on a journey to the east of Bihe after I have seen Kopoko and Orambe. The work here goes on quietly. The young people are making, to all appearances, steady growth in the Christian life. Each Monday some of them go off to distant villages to read the Scriptures to the people. A little while ago the father of one of the boys threatened to burn his Bible (a translation of a few passages from the Gospels) but the young man said that if he killed him then he might burn his Bible, but not before. Do you know, the only people out here who have anything like bravery are those who have accepted Christ! Without Christ they are real cowards, but as soon as the Gospel enters into their hearts they are ready to do and bear much for Christ's sake. The boys who go about with me join me in worship every night in my tent, and often quite a number of the carriers come to attend.

I am anxious to hear whom you are going to send out next spring, but not impatient; for I am persuaded that you are doing all in your power for the work out here, and doing it well, and my confidence in your judgment and good intentions is such that I am disposed to rejoice over what is coming, even before I know what it is; yea, more, I believe God has called our churches to the work out here, and is going to impress upon them more and more a sense of their responsibility and opportunity, and when God undertakes to work in and through us for the success of His cause out here we need have no fear of failure.

We commend these closing utterances of our brother to the very heart of all our churches.

THE REV. REUEN THOMAS, D.D., BROOKLINE, MASS., U. S. A.

Some sixteen years ago the name of a young Congregational minister, the pastor of Wycliffe Church, Commercial Road, London, England, began to be talked of as one of exceptional promise. The church had been built into strength and usefulness under the leadership of the famous philanthropist and preacher, the Rev. Dr. Andrew Reed. After his death the cause had gradually dwindled, and was now a mere skeleton of its better self. Badly situated in the changing conditions of London life, its most faithful adherents began to despair of a possible revival of life and power. Happily the deacons had been advised to invite as a supply for two Sundays the Rev. Reuen Thomas, then labouring in Liverpool. The visit was pleasing to both church and preacher, and resulted in his settlement as pastor. Immediately improvement was visible, the congregation increased weekly, the activities of the church were filled with life, and the old spot dear to English Congregationalism again became a centre of spiritual light and teaching.

The young minister was no mere conservative of old methods of work, but, rich in vitality of body and mind, struck out boldly for himself. Placed amid the

dense masses of the poor and godless in the East end of London, his heart yearned over them with something of his Master's pity, and stories were told among his brethren of generous deeds and abounding toil by night and day, which sprang from a nature as sensitive to sorrow as a woman's, and quickened by a living faith in the cross. With eager earnestness he sought to reach the British workman. Estranged as a class from our church life, Mr. Thomas evidently believed this, in part at least, arose from unsuitable methods of touching the interest and awaking the better feelings of the artisan. He commenced giving each Monday free lectures on every variety of topic to the general public. Such was the power the speaker put into his thought, such the charm of his dramatic manner, and such the genuine, manly and loving spirit which informed the whole, that week by week the great building was crammed from roof to floor with the very class others had sought in vain. This great strain upon his body, mind and spirit could not be maintained even by one so vigorous and energetic as Mr. Thomas without rest and change.

Exhausted by a long winter's arduous campaign, he accepted a friendly invitation to visit America. During his stay, he preached one Sunday to a church in Brookline, a Boston suburb, which had recently lost its first pastor, the present eminent Dr. R. S. Storrs. By the munificent liberality of one of its members, this church had just then erected one of the most beautiful sanctuaries in the United States. Such was the impression made by one day's services that a unanimous and importunate invitation to the pastorate followed the preacher to his London home. To the deep regret of more than his own congregation, the "call" was accepted, and from that time to this, one of the most successful ministries of the day has been maintained.

We should be guilty of no rhetorical exaggeration if we said that Dr. Thomas has drawn around him one of the finest congregations in this land, and no minister enjoys a more devoted love from the people he teaches than he. During the years of his American tempt him away, but so far all have failed. Throughout the States his high quality as a preacher is growing in recognition, but to our loss he has never yet preached in Canada. Understanding that he is shortly coming on a special engagement to Western Ontario, we feel anxious to introduce to our readers a minister of our order so exceptionally gifted as the subject of this sketch.

In accord with the great law, "first the natural and then the spiritual," let us picture the bodily presence. Nature has been gracious to the Doctor in this respect. Above middle height, straight as an arrow, wide chested, strong limbed and with graceful waist the man stands an ideal of physical development

capable of any call upon activity or continued strain of work. But it is the head which chiefly commands attention. Though very large, it is so finely moulded that its great size does not at once impress you, and it is so proudly carried that perfect harmony is maintained throughout the frame. Phrenologists, we should think, would revel in the study of this head. The large rounded forehead, the full, wide crown and what Carlyle liked, the length of the whole, bespeak brain and force. The eyes are dark and lustrous, terrible when they flash with righteous anger, but in moments of awakened tenderness rich with tearful softness. The face is round and in expression slightly leonine, arising from the massiveness of the lower jaw, and the constant compression of the thin lips. Altogether a bodily presence which places its owner on high vantage ground as an orator.

It is more difficult to deal with the mental characteristics of our brother, and for this reason, among others, he seems to possess some not often found together. A born popular speaker, with innate dramatic capacity, he possesses, unless we are absolutely at fault, a strong philosophic tendency. We should judge one loved line of his thought and reading to lie in the realm of abstract thought. In a volume of sermons he has recently published, evidence of the double quality of mind is manifest throughout. In choice of subject he instinctively flies to loftiest themes, such as "Divine sovereignty, Retribution, Limitations of evil, Predestination, the Divine invisibility," and such like; while almost as unconsciously the method of his handling them is a realistic one, in every conception dramatic. From the latter probably comes his priceless faculty of making profoundest truths simple to an average congregation. We know not the extent of his scholarly attainments, but feel confident as to his possessing the true student nature. Did we venture a guess, we should say philosophical studies held him most powerfully. We do not imply a deficiency in human sympathies, for there is found much of his strength. Full of the living present, the great and sad social questions of the hour manifestly stir him to his depths. No one could speak of him as a mere theologian, for he is every inch a man of our own flesh and blood.

What kind of a preacher is he? some will ask, and we hurriedly attempt an answer. As with most first-class preachers, to hear Dr. Thomas at his best you must listen to him in his own pulpit, for his is emphatically a teaching ministry. There standing amid the environment of rich and becoming architecture, clerically robed and facing a large audience of high quality, he has every help to preaching well. His voice is full and clear, with a slight touch of raspiness in it when pressed. It is a fine organ, capable of filling with ease the largest building, but some early habit

of use has diminished its sweetness. The preacher reads every word, and, greatest of gifts in the neighbouring Republic, his sermons are comparatively short. His reading is very effective and brings him many advantages, yet we strongly question in the case of a natural speaker like Dr. Thomas, whether he does not lose more than he gains by such use of his manuscript. We never yet heard the famous Dr. Dale, of Birmingham, preach without putting to ourselves the same question. Both are born rhetoricians—their specialty is to move multitudes by popular address, and high as is their place among the teachers of the day, we wish we felt more certain they had not “left the line.”

Turning to the style of our preacher, we at once pronounce it worthy of high praise. In every department of this, Dr. Thomas never forgets the controlling purpose of his work. His words are those in common use, Saxon and strong. Every sentence falling on the ear as light upon the eye, and all so massive in their compactness that the completed thought comes upon you like a Naysmith manner. In reading his printed sermons we felt what never struck us while under the charm of the voice, a lack of ornament in the style. That this, if we are correct, springs from no deficiency of imaginative or creative power we know; it is rather the product of a taste too severe and a natural shrinking from seeming display. In the valhalla of great speakers none lie, who failed to incarnate the essential thought in frame-work of richness and beauty. The lover of nature can enjoy the clear, crisp sky of a frosty day, but he does more than enjoy when the heavens sparkle with stars and the queen-like moon shines in golden splendour.

In these days of old and new theologies, the critic dealing with the religious teacher is expected to assign him a place in some distinct school. If we might venture such a task, we should—though hesitatingly—place him in the more conservative section of the broad school of the Anglican Church. Very likely he would decline to call any one of the teachers in that recognized ecclesiastical division master. But if he did, we fancy the one to whom discipleship would be most fully owned would be the late Frederick Denison Maurice. On distinct doctrines they widely differ, but the drift of their views is alike.

Dared we leave the church and invade the home, we have much to tell, and little we may write without sinning against the sacredness of private life. Through the growing facilities of travel, every year sees an increasing number of English visitors to these shores. Among such are a fair proportion of Congregational ministers, and few among them fail to find their way to the hospitable home in the lovely Boston suburb where the good Doctor resides. Especially is that true of those who come with the hope of finding a settle-

ment in the States. To them he gives time and influence without stint, and there are numerous happy pastoral positions in America to-day which never would have been obtained without the brotherly help of the man of whom we write. So well is all this known in England that among the old brotherhood, the fame of his too generous friendships somewhat eclipses his reputation as a great preacher. If this so suffers, then as in Byron's fine image of the dying eagle, “he nursed the pinion that impelled the steel.” Yet to be loved is more than to be admired and if we mistake not, would be the sweeter to the Doctor if choice had to be made. Fortunately here they are not alternatives, for it is Dr. Thomas' happy position to hold many hearts by the magnetism of his kindly nature, and to possess the suffrages of competent judges as to his high capabilities and rare excellencies as a preacher of the Gospel.

NOTES ON A LATE ISSUE OF “THE CANADIAN INDEPENDENT.”

THE engraving of Dr. Barbour does not do the new Principal justice. Wood-cuts are not the best of pictures. The engraving of Dr. Barbour gives the outline and general contour of the countenance, but there is a dark, stern, judicial severity about his expression which is the very opposite of the calm, childlike and loving look which charms and wins all beholders.

AN editorial jotting about the unworkableness of Congregationalism suggests the enquiry, Have we any church discipline nowadays? A member is in the minority, forgets that there is such a Scripture as “submitting yourselves one to another in the fear of God,” and departs to another fellowship; or, there has been inconsistency in some respect or other. Pastor and fellow-members venture on remonstrance and reproof. Offence is taken, and away goes the wrong-doer. Such is the eagerness for numbers which begotten of sectarianism, that the new-comer is received with open arms, there is no enquiry as to the circumstances leading to the denominational transition, no letter of dismissal and recommendation is called for; but the accession to the ranks is rejoiced over with great joy. This is for a lamentation, and does much to lower the tone of spirituality and the standard of piety in all the churches.

SPURGEON, with all his many excellencies and great usefulness, has evidently got the disease known as “big-head.” He should carefully study and preach to himself a searching sermon from the text, “My brethren, be not many masters, lest ye receive the greater condemnation.”

THE reference to Dr. Munhall's meetings provokes the question, What minister of ordinary gifts would

not accomplish a great and good work, if a picked and packed company of earnest Christians were to rally round him in warm sympathy, and help him by co-operative effort and prayer?

How could "the first Roman Catholic Lord Mayor of London since the Reformation," with any consistency or sincerity take the oath of office?

DR. BARBOUR'S inaugural is fruitful of topics on which one would like to make notes and comments. It has the right ring as to the New Testament revealing a church polity, or as the address phrases it, "an outline of church order," essentially Congregational. When shall we grasp the truth, that "the spiritually celestial has no machinery, ecclesiastical or other"? A little more definiteness as to what theology has lost and gained during the last sixty years, would not be amiss. Where are we? Change is not always improvement! We have changed; but have we improved? Spurgeon says we have deteriorated. Is that so? The writer of these notes does not believe it, but on the contrary is persuaded that theology has made most important advances toward a better knowledge and clearer teaching of the truth. That is good about the "wilderness." Yes, the Master began there. All earnest preachers have done the same. A thorough experience of the wilderness early in a man's life is a great blessing, and if it winds up as our Lord's did, with angelic ministering, it will not need to be repeated.

"AMEN!" to the article on "Infant Baptism," and let all the people say, "Amen!"

MANY of us would like to know to whose pen we are indebted for the graphic and interesting account of the English Congregational Union spring meeting.

OUR COLLEGE COLUMN.

EDITORS: *A. P. Solandt, B.A., F. W. Macallum, J. Daley.*

Mr. Alexander S. McLeod, who finished his course here last spring, is taking an additional course in theology at the Union Theological College, New York City.

We are glad to hear of a great temperance revival in Baddeck, Nova Scotia, where Student Lee preached last summer. Mr. Ferguson, J.P., and deacon of our church in that place—one of the magistrates who aided in bringing some of the illicit liquor dealers to justice—had his windows smashed a few weeks ago; it is believed by all to be the work of the defeated liquor party. Our church in Baddeck has sustained a great loss by the removal of Mr. Philipps from the town.

Our college treasurer reports that funds are coming

in, in a much more satisfactory manner than usual. In our next issue we will give some particulars. The treasurer's name and address is, Mr. R. C. Jamieson, 185 University Street, Montreal.

At last Union Meeting the students were pledged to contribute \$25 towards the college debt. We have exceeded the amount by raising \$26. Others are free to follow our example.

Two interesting letters have been received this session from Mr. Currie. They were taken up principally with a description of his journey to the coast and back, to conduct Dr. Webster and his wife to their new home in Bailundu. Mrs. Webster is a Canadian, having been born and brought up in Seaforth, Ont.—another strand in the cord that binds our hearts to Africa.

All students of this college must hereafter study Hebrew. In view of the importance of the subject, and the general revival of interest in it, this is as it ought to be. It is to be feared that many former students read their Hebrew Bibles with a slow solemnity that is not altogether induced by reverence for the sacred text. Prospects for the future are bright.

By a change in the regulations of McGill University, all theologues are exempt from tuition fee, and this without obtaining a scholarship, as they formerly had to do. No university could be more liberal than is our Alma Mater.

Mr. A. P. Solandt has been elected one of the shareholders' editors on the staff of the *University Gazette*.

Student Frank Davey, in a recent letter from England, received the sad news of the death of his father. The students have manifested their heartfelt sympathy toward our afflicted brother in this sore hour of trial; and have unitedly sent a letter of condolence to his mother. May the heavenly Father be very near to the bereaved family in their sorrow and give them the comfort they need!

From the list of students in November issue, the name of William J. Watt was inadvertently omitted. We have great pleasure in adding the names of three new probationers, viz.: Mr. William T. Gunn, from Calvary Church, Montreal; Mr. Churchill Moore, from Economy, Nova Scotia; Mr. John H. P. Kenyon, from Newtown Congregational Church, near Sidney, New South Wales. The total number of students is therefore eighteen, a number never exceeded in the history of our college. We understand that if a preparatory course could be furnished by the college, many other applicants could have been admitted. At present, however, we are not in favour of the establishment of such a course. At least two additional professors are needed to complete our theological staff, and we see no reason why our college should

attempt to do elementary work that can be done at many of the schools in the country.

Rev. Mr. Marling, of Emmanuel Church, lately preached a powerful sermon in the interest of our college. He emphasized the point that greater cordiality should exist between the churches and the college, that the city churches should feel that, to a certain extent, the students were placed under their kind attention, coming as they do to the churches here with letters of commendation to their Christian and social fellowship.

The students were invited to a social in Emmanuel Congregational Church (Mr. Marling, pastor), October 26. A very pleasant evening was spent by all the students able to attend.

A meeting of the Foreign Missionary Volunteers took place in our college, November 7. There was a full attendance, and three very good papers were read, viz.: "Foreign Missions in the Old Testament," John Macdougall, B.A., Presbyterian College; "Confucianism," Student Macallum; "How to meet Confucianism," Mr. McKenzie, Presbyterian College. Mr. McVicar, Presbyterian College, was chosen secretary, and the meeting adjourned to meet the first Monday in December in the Methodist College.

The House Committee of our college have the thanks of the students for putting up the necessary fittings for papers in our reading room. We also thank Mr. George Hague, Rev. George Cornish, Rev. Principal Barbour, Rev. Mr. Hill, the London *Free Press*, and Mr. Ireland, of Toronto, for papers sent. We now have in addition to papers and magazines mentioned in our last issue, the following, viz.: *The Watchman*, *Grip*, *New York Weekly Witness*, *University Gazette*, *Toronto Globe*, *Toronto Mail*, *New York Independent*, *Evangelical Churchman*, *Presbyterian College Journal*, *Boston Congregationalist*, *London Free Press*, *Bowmanville Sun*, *Canadian Advance*, *Toronto Week*, the *Saturday Review*, the *English Mail*, the *Christian*, the *Nonconformist and Independent*, *China's Millions*, making a total of thirty-one papers and magazines on file; besides the above, transient papers come more or less regularly in considerable numbers. Our greatest hopes have been realized in this respect. Still although we need no further help in this direction, we want to get for our college a set of missionary maps, such as are published by the American Board. They will cost about \$10, and we cordially invite our friends to help us. All know that of late our college and denomination has taken a great interest in the far-off lands. We have several students now intending to go to the foreign work, and to assist us in studying these countries, we need maps.

The Intercollegiate Missionary Alliance, whose object is the spreading of information of general mis-

sion work among theological students, will hold its annual meeting at Kingston, Ont., November 10 to 13. Student Hilton Pedley was elected to represent this college on the Executive Committee. He will also read a paper on "The Development and Utilization of Native Resources for Missionary Work."

On Saturday, October 8, we had the pleasure of listening to an address delivered by Rev. Hugh Pedley, the subject of which was "Manitoba, the North-West and British Columbia." In dealing with the subject he divided it into three parts: 1st, *Geographical outline*; 2nd, *The religious condition of the Province*; 3rd, *The kind of men wanted there*.

1st. In looking at a map of Canada it will be seen that the Dominion is divided into four blocks, and that between these blocks there are tracts of country very sparsely settled. These blocks are the Maritime Provinces on the East coast, Ontario and Quebec farther west, Manitoba and the North-West Territories still farther west, and British Columbia on the Pacific Coast, cut off from the rest of the Dominion by "a sea of mountains."

In travelling from one side of the continent to the other you are impressed more and more with this fact, and the question arises, Whether our boundary should not be one of longitude and not of latitude, whether indeed our political alliance should not be with the United States?

The name "Canada" is applied to the whole of this vast Dominion, but to some parts the name is much older than to others. For 250 years Quebec has been known by the name of "Canada." For 100 years Ontario has also been called "Canada," but the other Provinces assumed that name at a much later date. Only twenty years ago were the Maritime Provinces called by that name for the first time, and still more recently were the Provinces in the North-West added to the Dominion. In British Columbia the spirit of Confederation does not seem to be developed much, and in Manitoba very little would be required to cause them to unfurl the flag of Manitoba to the breezes and bid good-bye to Confederation.

About five years ago there was much excitement about the North-West. Every one seemed eager to get there; but now it is not so, the desire has died out and indeed many parts of it are not very tempting to man. Often for miles not a tree is visible, and in many places there is even no grass, but only a species of moss covering the ground.

On the other hand Manitoba is growing steadily. Here there is much fertile land which forms the basis of a good Province. It is true Winnipeg at the beginning grew too rapidly, but now it will grow steadily and become a large and important centre.

Among the foot-hills at the east of the Rockies lies Alberta—a splendid grazing country, climate not too

severe in winter, and nature has provided for the removal of the snow during the winter. The Chinook winds come sweeping along, seemingly absorbing the snow and leaving the grass dry and bare for the cattle.

British Columbia, the largest Province in the Confederation, lies west of the Rockies along the Pacific Coast. This Province differs much from Manitoba, and will have a different future. Much capital is necessary to develop this country. At present the four principal places are Victoria, New Westminster, Nanaimo and Vancouver.

2nd. As regards the religious condition of these Provinces, we may say they are very well supplied with churches. In Manitoba, Presbyterians stand first on the list and Congregationalists last. In the North-West and British Columbia, the Church of England stands first and Congregationalists last. It is not pleasant news, but yet a fact that in Manitoba we have only two churches, and none in either the North-West or British Columbia. Are we going to do nothing in Manitoba? Is there no opening? The following are four classes into which the places may be divided:

- (1) Villages not likely to grow and already chuched.
- (2) Places comparatively new and much in need of mission work.
- (3) Small communities that may or may not become large.
- (4) Places sure to be large, such as Winnipeg, Brandon, Portage la Prairie.

Of these classes we have a right to go to the three last named, but not to the first. But two things are need for occupying any of them. Men and money. These we lack. When we contrast the work done by us in these Provinces with the work done by Americans in Northern Dakota, just across the line, we see how small indeed ours appears. In Northern Dakota over \$14,000 per year is spent for mission purposes, a sum more than double the amount spent in our whole Dominion. But we should not be alone in this work. England is under obligation to look after that country. For many years large profits were derived from the fur trade, all of which profits went to England. On the other hand we have already put more into the country than we have taken out. But how will England be awakened to a sense of her duty?

3rd. Let us look now at the kind of men needed in these Provinces, and especially on the Pacific Coast. There is much materialism in that country. Not that of Hegel, not that spoken of by Paul, "Let us eat and drink, for to-morrow we die"; but it is that spoken of in Luke xii. 19, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." The man who will do successful work is one who can stir the people. Preaching of mere morality

is not enough, the faith back of this is necessary. He must give men a reason for belief in God: he must also be a man of sympathy. The social life of the country makes it almost impossible to live a good life. The minister must feel with the people. There is a wonderful connection between belief in man and belief in God, and much scepticism begins by disbelief in fellow-men.

WOMAN'S BOARD OF MISSIONS COLUMN.

REPORT OF GUELPH BRANCH, C. C. W. B. M.

The first meeting of Guelph Branch, C. C. W. B. M., was held at Fergus, on Monday, October 10, 1887. The meeting was opened in due form, Mrs. Boulton, of Guelph, leading the devotional exercises. The secretary read a brief report, stating the object of the meeting and what we desired to accomplish. The roll was then called, five churches throughout the branch responding; Guelph, Speedside, Fergus, Garafraxa and Belwood were each represented by two delegates. There are other four churches in the branch, two of which, Caledon and Churchill, did not receive the notice of the meeting in time, the letter notifying them having gone astray.

We found that in Guelph Branch are four Woman's Missionary Societies, ten Mission Bands and one Young People's Society. The reports from these were very encouraging.

After a brief discussion it was moved and carried that we adopt the "Constitution for Branches," with this amendment of the fourth clause, viz.: "The money from Auxiliaries to be forwarded to the general treasurer, and a report of the same sent to the branch treasurer."

The following officers for the ensuing year were elected: Mrs. Wright, Garafraxa, president; Mrs. MacGregor, Guelph, vice-president; Miss Peters, Fergus, secretary; Mrs. Pedley, Fergus, treasurer.

It was moved and carried that for the present this Branch Society shall meet twice yearly, the next meeting to be held in the city of Guelph, March, 1888.

The Resolutions Committee then presented their report. The two following resolutions, amongst others, were carried: "Resolved, That we, as a Branch Society, do all in our power, both by correspondence and by personal intercourse, to induce the women of all the churches in our branch to form Auxiliaries and Mission Bands." "Resolved, That the needs of the home field be kept as prominently before all our missionary meetings as those of the foreign."

The needs of the Indian Mission at French Bay were next presented, and it was decided that we ask the Woman's Missionary Society, Mission Bands and Sabbath Schools in our Branch to make contributions

of books, clothing, toys, or anything that would be suitable for poor people in their circumstances, all gifts to be sent to Mrs. D. MacGregor, of Guelph, with the name of the school or society sending them.

After singing a hymn, a paper on "The Best Methods of Organizing and Sustaining Missionary Societies in the Church," was read by Mrs. Boulton, of Guelph. It was very suggestive, and we wish we could give it in full for the benefit of those churches who would like to have a society but do not know how to organize or carry it on.

After some discussion, another paper was read by Mrs. Wright, Garafraxa, on "The Condition of Women in Heathen Lands." The picture of their life is a terribly dark one, but what is the picture to the reality! In the face of all this, ought not we privileged women of the Congregational Church in Canada be thankful that we are permitted this year to bring "the kingdom" nigh to some of those women? The mission of the lady teacher whose salary we pay is to train young women and girls, fitting them to go as teachers and Bible readers into the closed zenana homes of the women of India to teach them of Christ. Let us pray, plan and work for the redemption of our sisters everywhere, but especially in India and Africa, this year. After a brief talk on the work, Mrs. MacGregor led in prayer, and in that petition we were brought to feel, in view of all that must be accomplished, how much of Christ's patience, sympathy and power we need. I know we all felt at the close of this session that we need to pray more for power from on high to help us.

A motion of adjournment was then carried.

EVENING SESSION.

Rev. C. Pedley in the chair. After singing and prayer, the chairman gave kindly welcome to the members of this Branch Society.

Mrs. Boulton read the resolutions that were adopted in the afternoon. After singing, Mrs. MacGregor read a paper on "Woman's work for woman." She spoke of the way in which this work was started, by whom and its present magnitude. The women of all other denominations in Canada have been engaged in it, but we have been slow to take it up, not following the good example of the women of Congregational Churches in America and England, who were among the first, if not the first, to work for their heathen sisters. We thoroughly enjoyed this paper, and, better still, were stimulated to greater zeal in this noble cause.

After singing, brief addresses were delivered by the Revs. J. C. Wright, D. MacGregor and J. B. Mullen. Their kindly words of congratulation, counsel and encouragement will not soon be forgotten.

At intervals during the evening the choirs of Speedside and Ferguson rendered suitable selections of music,

adding greatly to the pleasure of the meeting. A collection was taken up, from which the expenses of the secretary were taken, and the rest sent to the treasurer of the Canada Congregational Woman's Board of Missions. The thanks of the delegates to the ladies of the church for their hearty hospitality and to the choir for their equally hearty singing were tendered by the president of the Branch. The meeting was then closed.—*Condensed from Mrs. Wright's Report.*

NEWS FROM SMYRNA.

The lady missionaries of the American School have returned to the city after their summer holidays. They speak of the heat as being unusually intense. Smallpox and typhoid fever prevail to an alarming extent, so that the school is closed to day pupils, and the boarding pupils are reduced to twelve.

The spirit of persecution is still active. On a recent Sunday, as Dr. Constantine came out of The Rest after preaching, he was accosted by a soldier, who roughly asked him, "When these proceedings of his were to stop?" Instantly a mob gathered about him, seized one of the Greek brethren and beat him most unmercifully.

The missionaries ask the prayers of God's people in this land, that they may be kept safe and the work be not hindered.

MEDICAL MISSIONARY.

This phase of missionary work was dwelt upon by several speakers at our annual meeting in Toronto. Among the ladies present at that meeting was one who had decided to enter that work. After coming home she applied for admittance into the Medical Missionary College, of New York, was accepted, and in the month of September left for that city. The lady referred to is Miss Sarah McKillican, daughter of Mr. William McKillican, Vankleek Hill. We wish her abundant success in her chosen life-work.

MISSIONARY LITERATURE.

In connection with the recent notice of the report of the Canada Congregational Woman's Board of Missions, it may be well to state that it will be encouraging and gratifying to receive applications for missionary literature. Sabbath school teachers or others desirous of forming Mission Bands, interesting their classes in missionary enterprise, or even for private reading, can be supplied with tracts, leaflets, books or maps. If it is desired, samples can be sent, and afterwards the requisite quantity will be procured and forwarded at moderate charges.

Those in Ontario are requested to communicate with Mrs. Toller, 151 John Street, Toronto.

News of the Churches.

COBOURG.—Rev. R. Aylward, late of West Bromwich, England, has received and accepted a unanimous call to Cobourg, which is to be separate now from Cold Springs. He is now in the field.

FRANKLIN CENTRE.—The annual meeting and social was held in the Town Hall on November 4, when the lady members of our church provided an admirable supper and entertainment which every one present greatly appreciated and enjoyed. In reviewing the past year in relation to our work, we are glad to be able to report progress, although there have been obstacles in the way—by debts on church edifice and expenses for past ministerial services. We are pleased to say these have been removed, and now the outlook for future effort is brighter. The Sabbath services, both morning and evening, have been well sustained. During the year we have sustained several losses by death and removals, but we are cheered by the presence of five new members. Our present membership is sixty-six. Total number under pastoral care, including children, 140. It is very gratifying to be able to state that one of our young men has decided to devote his energies to the direct service of the ministry. Galen Craik has gone into our college in Montreal with the full sympathy and prayers of the church on his behalf. We earnestly hope soon to see some others here follow his good example. The Sabbath school has been sustained by the devotion of our good friend, Mrs. W. Gentle, as superintendent, the pastor conducting the Bible class. Our Ladies' Aid Society has done good and useful work during the five months of its life. It has secured new steps to parsonage, a full set of china-ware for church socials, and a carpet for parsonage. The gentlemen of the church have also shared the work of repairs. During last winter they made a bee to draw and cut wood for minister's use; and at another time to re-shingle parsonage and sheds and to fence off the ground. With a view to help the detail work, a Working Committee has just been formed to undertake "whatever is deemed desirable by the church." In the summer months we made an effort to raise something for our Home and Foreign Missionary Societies, and for Mr. Currie; also for Mrs. Currie's Memorial Fund. We are now doing our best to raise what we can for the college in Montreal. Mr. Mason has recently visited us, and we took that opportunity for him to urge the claims of our denominational institution. In closing this report we would express our gratitude to our Lord for His divine help and encouragement during the year that is past, and hope for greater results in the near future.

FRENCH BAY.—The Rev. Thomas Big Canoe was ordained and installed pastor of the Indian Church,

French Bay, on Nov. 2nd, by the Revds. T. Hall and Chas. Bolton. No particulars have reached us.

LISTOWEL.—The Ladies' Missionary Society of this church held their annual meeting and social at the house of Mrs. William Tatham on the 5th ult. In spite of a snow storm there was a large attendance. The chair was taken by the president, Mrs. W. Burgess, and the secretary read the report. Present membership, twenty-nine; average attendance, thirteen; average collection, \$1.60. An interesting programme was given by the young people. The principal feature of the occasion was an address from the Rev. Thos. Hall, who gave a very graphic picture of the distress and overcrowding in England, and the imperative necessity of large emigration from that country. He spoke of the demoralized condition of many of the poor emigrants, a picture of which he drew from his experience of 700 of them who came over on the same steamer by which he returned from his recent visit to England in connection with his mission.

LONDON.—"The London and Westminster Independent or Congregational Church was formed November 12, 1837, at Messrs. Odell's school house in the presence of a numerous and attentive congregation. The Rev. William Clarke preached from 1 Timothy iii. 15," etc. Thus reads one of the first entries in the record book of the London Congregational Church. On Sunday, November 13, 1887, we celebrated the jubilee of the church as well as the anniversary services in connection with our present church building. Dr. Burns, of Hamilton, had been good enough to consent to occupy the pulpit, and he did so very acceptably. He took for his morning text, "Yea, I have a goodly heritage," and spoke forcibly of the many advantages which we in this nineteenth century have to be thankful for. His evening remarks were largely directed against existing evils in society. The Doctor's fearless, burning eloquence, united with a fund of anecdote and quiet humour, held the congregation in closest attention for an hour and a half. The Sabbath school service in the afternoon was an interesting one. The school was out in full force, special accommodation being provided for strangers. We were delighted to have with us unexpectedly Mr. McCartney, the superintendent of Bond Street School, who kindly made a brief address, helpful and to the point. Dr. Burns and Rev. J. G. Scott, pastor of Queen's Avenue Methodist Church, also took part in the service. On Monday evening Dr. Burns delivered his popular lecture on "The Irish Question," under the auspices of the church. Our Musical and Literary Society, as well as our Temperance Association, have re-organized for the coming winter with brighter prospects than ever. These associations are doing good service by interesting the young people in church work,

besides fulfilling their nominal object of mutual improvement and the dissemination of temperance principles.

MANILLA.—The Rev. Mr. Bowen, from New Town, Norwood, near London, has received and accepted a unanimous call from the churches of Manilla and Cresswell. A council for installation is called for 16th inst.

NEW DURHAM.—The Rev. Jas. Webb has been installed pastor of this church. He was pastor in North Shields, and is highly spoken of by the brethren in those parts, and especially by his predecessor, Rev. Mr. Ellis, now of Walthamstow, near London.

SARNIA.—The church in Sarnia most gratefully acknowledge the following contributions to their church debt from churches visited by their pastor, the Rev. R. K. Black, in a recent tour: Middleville, \$28; Lanark Village, \$36.25; Kingston First Church, \$40; Kingston Bethel, \$20; Guelph, \$28; Bellwood, collection at lecture, \$4.70; Paris, collection at lecture, \$7.23; A Friend, Hamilton, \$5. By the aid of friends and other efforts, the church debt—which at the beginning of the year amounted to \$3,600—is now reduced to \$2,200, on which account the feeble church is both hopeful and grateful to God.

ST. ANDREW'S.—St. Andrew's was the scene of a remarkable revival during the month of October. The labours of the Rev. J. M. McIntyre and his co-worker Mr. Sinclair were greatly blessed, and many have come out on the Lord's side. All the churches have been refreshed. Sabbath, October 6, was the anniversary of the re-opening of this church two years ago. Bro. J. P. Gerrie, B.A., and Mr. Lee came up from the college for the occasion. In the morning Brother Gerrie preached from the words, "Be thou faithful unto death, and I will give thee the crown of life," and Mr. Lee presided at the organ. The pastor then read the names of nine persons who were received into church fellowship, and after covenanting together to be the Lord's, we met at His table. In the evening an evangelistic meeting was held, in which Messrs. Lee, Gerrie and others took part, the pastor presiding. The church has had a prosperous season, and has more than doubled its membership since spring.

TORONTO—HAZELTON AVENUE.—On Sunday, 20th ult., anniversary services in connection with the Sunday School were held in the church. The pastor, the Rev. Geo. Robertson, B.A., conducted the morning services at eleven o'clock, taking for his text Luke ii. 40, 52, and expounded the passage in the light of "Christ the true model of youth." An open session of the Sunday School was held in the afternoon, the school furnishing excellent music. Addresses were given by Rev. John Neil, B.A., of Charles

Street Presbyterian Church, and Rev. Hugh Pedley, B.A., the newly appointed missionary to Vancouver, B.C. Mr. Pedley gave "Incidents in a trip to the Pacific coast." The Sunday School shows marked progress under the superintendence of Mr. George Scott. At seven p.m. Rev. Mr. Pedley preached to a large congregation from Judges v. 23, "Meroz refusing to go up to the help of the Lord." On Monday evening, the 21st, the concluding meeting was held. The church was full to overflowing. Mr. Geo. Scott, Superintendent, occupied the chair. A large choir of children led the song. Mr. H. Thompson, of the Northern Church, gave an appreciated reading. The Rev. Mr. Wetherald and the pastor delivered addresses. Everything looks hopeful in this field, for which all are thankful to the Giver of every good and perfect gift.

VANKLEEK HILL.—The Rev. James White, late of Riverside, Islington, London, has accepted a unanimous call to the churches of Vankleek Hill and Hawksbury. Mr. Hall writes: "Mr. White was a companion of my youth, and often have we worked together in temperance and other meetings when we were boys. He is made of good stuff, and I am looking for great things from him."

CENTRAL ASSOCIATION.

The Central Association met in the Northern Church, Toronto, at half-past two p.m., October 24. There have been larger meetings, though this was not a small one. Few of the gatherings have been better, perhaps, if we profit by the result. We think good seed was sown and our district work will be better done on account of this meeting.

It was remarkable for one thing, that there was not a single paper read, not a question of theology raised, not even any methods of church work discussed. The whole time was taken up in talking about our work. What must this association do? and, How best may it do it? Out of this, naturally, came the question of denominational work and extension.

Our association needed organization, or at least re-organization, that was clear. Our churches should be brought closer together. There should be a sort of district oversight of them. The work of missions should be done with more system, and each church should be wrought to take its fair share of it. That was the feeling and it grew stronger as we remained together. As a result of this, a committee was formed to draw up a scheme and a constitution. Their work will be submitted to the association at a special meeting. We call the attention of those ministers and churches not represented at this meeting to this proposition. We hope that all will join readily in making it a success.

Our attention was directed to the work of the North-West by the Rev. H. Pedley, who happened to be present. He gave us some idea of the difficulties and hindrances to be met with, but at the same time seemed confident that it was time we had in the central parts representatives of our denomination. He proposes to make a start in Vancouver City, B. C. There is room for a church there, and a prospect that the city will grow largely.

The most interesting of all the meetings was the last. It had in it the true missionary ring, and reminded us of the old-fashioned missionary meetings of our boyhood. It was held in the Northern Church, and a good audience gathered. The occasion was the setting apart of the Rev. A. W. Gerrie for work in Brandon, Man. Mr. Gerrie is one of our own students, and for something more than two years has had charge of Pine Grove and Humber Summit. He was chosen by the Missionary Society to undertake the work of planting a church in Brandon. It was thought most fitting that a special service should be held to speed our brother on his long journey. The Rev. Charles Bolton presided at the meeting. The choir of the church provided excellent music, and led the congregation in singing. The Rev. John Burton was the first speaker, and his address was full of power and earnestness. He thought that we had made a new departure which augured well for our future. He urged the necessity of having our churches at pivotal points in the North-West. Other denominations were doing it. The Roman Catholics had done it long ago. He thought that the society had chosen good men for the positions. They should be supported. He had no doubt they would be.

Rev. Mr. Gerrie then addressed the meeting. It was a solemn moment for him, and yet a happy one. He was sad to have left his church—his first church, but he was glad because he believed he was in the way of his duty. He had no doubt. He went away because he felt it his duty to go. He asked for their prayers. He hoped some day to welcome the Union to the First Congregational Church, Brandon.

After singing, the Rev. Charles Duff, M.A., of Parkdale, offered the designation prayer, and commended the missionary and his wife to the care of God in this new enterprise.

Rev. George Robertson, who is a cousin of Mr. Gerrie, then spoke a few words. His speech was full of hope and cheer. The impression that was made on the audience was good. All who were present will follow with interest the future course of Mr. and Mrs. Gerrie.

At the close of the meeting all pressed around to shake hands and say good-bye. They were to start that night. A number went with them to the station, and as the train rolled out of the depôt, they sang. "All hail the power of Jesus' name."

Our meeting closed. The association meets next in Hazelton Avenue Church, Toronto.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The following subscriptions have been received since September 30, and are hereby thankfully acknowledged:

For Current Expenses.

Colonial Missionary Society, London, England, \$297.91; Kingston First, \$107.50; Scotland, Ont., \$10; Burford, \$15; Congregational Union of Nova Scotia and New Brunswick, \$10.35; Embro, \$32.20; Winnipeg, Man., \$100; Hamilton (Mutual Improvement Society), \$20; Stouffville, \$23; Cresswell, \$10.70; Humber Summit, \$10.66; Franklin Centre, \$12; Rev. W. H. Allworth, \$5. Total, \$654.32.

Account of Deficiency from Last Year.

Georgetown, \$50; Emmanuel Church, Montreal, \$215; College Students, Montreal, \$26; Bond Street Church, Toronto; \$175; Bond Street Choir, \$25; Old Member Bond Street Church, \$10; James Farquhar, Toronto, \$25; A. K. McIntosh, Toronto, \$20; Western Church and Society of Christian Endeavour, Toronto, \$25; Winnipeg, \$50; Hamilton, \$80; Waterville, \$10; Brantford, \$100; Fergus and Speedside, \$20; Wiarton, \$10. Total, \$841. Receipts from all sources, \$1,495.32; to date including balance from last year, \$3,553.73; Payments, \$3,055.15. Balance in Merchants' Bank, \$498.58.

The old deficiency has been reduced from \$1,417.92 to \$551.42. Subscribers to this fund who have not yet remitted are earnestly requested to do so without delay.

R. C. JAMIESON, *Treasurer.*

Montreal, Nov. 13, 1887.

HOME MISSIONS.

DEAR SIR,—Permit me to make special acknowledgment of a donation to the Canada Congregational Missionary Society, which I do with great gratitude. There never was a time when such generous gifts were more needed than at present. The following communication bears date, Montreal, November, 1887: "Enclosed I hand you \$500 in aid of the work of the Congregational Missionary Society. May the Lord grant His guidance and direction, and abundantly bless the work.—A FRIEND."

Amen! And may God abundantly bless the generous and unostentatious giver.

SAMUEL N. JACKSON, *Treas. C. C. M. S.*

Kingston, Nov. 22, 1887.

AN anonymous friend on reading an attack in the *St. James' Gazette* of the 4th ult., on the Church Missionary Society, sent a gift to the society of \$5,000.

A NEWSPAPER says that England—no doubt meaning Britain—contributes 652,328 gallons and America 921,412 gallons annually toward the Christianization of Africa.

DR. BOANERGES DISCOURSES ON THE
WIDOW'S MITE.

Having learned that a number of people in his congregation are in the habit of excusing their small contributions by alluding to the widow's mite, Dr. Boanerges called them together for the purpose of explaining to them the exact nature of that scriptural incident. He also desired to show to them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

Like some of the meetings held by modern evangelists, the Doctor's meeting was "for men only." The congregation looked somewhat "hard," and its looks did not in any way betray its real character. The Doctor addressed himself to his task in plucky style, and spoke as follows :

Dear friends,—I am creditably informed that when you give a cent apiece for Home Missions, and 2 cents for Foreign Missions, and 2 cents for Colleges, you strike an attitude, look solemn and say, "I give the widow's mite." My purpose in this address is to show you that men of property like you, who don't give perhaps the ten-thousandth part of your means for religious purposes, have no right to quote the example of that widow. I must pull you out from behind the widow and put your conduct under a true light.

In the first place, gentlemen, I say

YOU ARE NOT WIDOWS.

That is where your case breaks completely down. You are not widows. You are men. A widow often has hard work to keep the wolf from the door. She has often to fight a terrible battle to get bread for her children. She is often weak and helpless. You are men, strong, stalwart men, and yet every time the collectors go around you try to palm yourselves off as widows! Some of you are bachelors. I have reason to believe that two or three of you are trying to induce some young ladies of the congregation to go to the marriage altar with you. That is right enough, but do you think any spirited young woman will give her hand to a young fellow who calls himself a widow? Do you think any decent man will give his daughter to a fellow who calls himself a widow every time the collector comes around? If you do you are much mistaken. Young ladies worth having don't marry widows. Respectable men don't bring up good daughters, and hand them over to sneaking fellows who call themselves widows when they are called upon to do their part like men in any good work. If this talk about the widow's mite cannot be stopped in any other way, I shall instruct the collectors to say to every man who drags in the widow to make his cent collection look religious,

MISTER, ARE YOU A WIDOW?

Notice again that this widow was *poor*. You are not poor. Heaven forbid that I should say one word that would hurt the feelings of God's poor. May my tongue cleave to the roof of my mouth when I consciously utter a word that wounds the feelings of any of God's children who have little of this world's goods, but are rich in faith. I repeat you are *not* poor. Some of you grumble all season about poor crops, but if one of your barns should happen to burn down after harvest, somehow or another you always lose \$2,000 or \$3,000 worth of grain. Some of you never have any money, but I have noticed that when a bank breaks or a loan company goes to pieces you always lose a lot of money. That's queer, isn't it? Mere coincidence, I suppose.

Now, gentlemen, I have disposed of two points—You are not *widows*, and even if you were you are not *poor*.

Let us now turn to a third point, and you will find your case breaks down again. This widow

GAVE ALL SHE HAD.

Do you give all you have when you give a cent or 5 cents, or even \$1? Do you? If some of you gave as much as this widow you would give good farms with all your stock and implements and everything else you possess in the form of property. Others would give all their buildings and town lots and property of that kind. Others would hand in their bank and other stocks. To give the widow's mite means that we give ALL. When a man has given the widow's mite he has no more property left than Job had after he met his severe losses. After a man has given the widow's mite he hasn't money enough left to pay toll or break the Scott Act. Gentlemen, let me tell you plainly you never gave the widow's mite. The Church wouldn't take the widow's mite from you. Even the Methodists would not take all a man has. Nobody gives the widow's mite now. Perhaps nobody ever did but the widow herself.

Now, gentlemen, allow me to ask you not to attempt again to make a cent collection decent by an allusion to that widow. That noble woman has suffered for nearly 2,000 years by being forced into company with close-fisted men. The poor woman gave all she had, and the reward she usually gets for it in this world is to have her conduct quoted as a cover for the meanest of collections. Gentlemen, that kind of work must stop in this congregation. Don't tell the collectors again that you are giving the widow's mite unless you are a poor widow, and are giving all you have.—*Knoxonian, in The Canada Presbyterian.*

It is asserted that prayers for the souls in purgatory are regularly offered every month in ninety-five Anglican churches and chapels.

NANNIE'S ANSWER.

BY M. WATERMAN.

"Them cows fall off dretful in their milk, 'n the lump o' butter's smaller every week!" said Aunt Judith, as she pressed with her paddle the fat mass in the tray, while her face wore an anxious look.

Nannie was stirring chicken-feed, and watching the butter-making at the same time. She knew the meaning of that look on the good old face; for Aunt Judith had often taken her into close confidence in their dressing and furnishing plans.

"She is thinking about her new cloak," thought Nannie. "She *must* have have it this fall somehow, but if the butter is falling short I daren't mention a new hat. Oh dear! The old one is so shabby, 'n it'll look worse in the fall when the girls have their new ones, 'n the Sunday school's in the new church. I don't mind so much while it's in Mr. Black's kitchen."

She watched the brook of Plymouth Rocks as she stood out by the ash-heap scraping the scalded bran from the pan for the hurrying chickens.

"I'm glad they're mine," she said, "but I wish they were big enough so that I might get some money for their eggs. I've got nothing to sell!"

Then she looked over at the yellow wheat field beyond the narrow potato piece. Farmer Trot had rented Aunt Judith's acres, and now he was harvesting with his three gray horses.

"Poor crop this year!" he had said to Aunt Judith. "Won't more'n get yer bread; but of course you'll say yer thankful for that much!"

"I'm glad we'll have our bread," said Nannie, watching the reel flying round and round; "but I do wish there 'd ha' been lots of rain all summer, 'n there 'd ha' been a good, heavy crop, 'n I might ha' dared to say I'd like to have a new hat like Jane Winters' 'n Bell Joys! But I must get along somehow. I ought to feel glad 't the hail didn't take the wheat 'n the garden, like it did John Burton's! Why, there! I never thought! Miss Telfer said last Sunday we must go to God with anything that troubles us, no matter how small it is, 'n my hat matter is pretty big to me! I'll go right away 'n tell Him I do really need a new hat, 'n ask Him to send me one if He thinks best, and whenever he sees fit to send it. I'll just give the whole thing right up to Him, 'n not bother any more about it, that's the way she said to do!"

So when Nannie went into the house to do her usual work in Aunt Judith's room, she kneeled down by the chintz-covered trunk, and did just as she said she would do—left her request in the hands of her heavenly Father, who clothes the lilies of the field, and feeds the tiny sparrows.

Nannie's heart was very light as she went about her various tasks that morning. Aunt Judith saw the sunshine in her face, and said, softly, "Bless the Lord for bringing her to me! She is a dear, good child!"

The two sat out on the porch that afternoon mending stockings.

Nannie loved to watch the tall sunflowers close to the porch. They had such gorgeous yellow-frilled caps round their honest brown faces.

"They turn toward the sun; we must look to God

the same way," said she to herself, as she placed the darning egg in her red stocking.

"Prayer makes the darkened clouds withdraw."

Aunt Judith was softly singing to the tune "Hebron," as she listened to the hum of Farmer Trot's harvester.

Clouds of blackbirds were flying hither and thither on foraging expeditions, chattering as they flew; the tall, tasselled corn waved in the lazy breeze; houses and haystacks jutted out into the sky all along the horizon, and one might see lines of growing young willows here and there on the distant prairies.

"Do you always have your prayers answered?" suddenly asked Nannie, as Aunt Judith stopped singing.

"Yes, certain!" responded Aunt Judith promptly. "He says when we call upon Him, He'll answer, and while we are yet speaking, He'll hear."

"Have you always really got everything you prayed for, Aunt?" asked Nannie eagerly.

"No, no, Nancy; you're only fourteen, 'n I'm sixty. He aint showed you as many of His ways as He has me, blessed be His name!" answered Aunt Judith.

"I don't always get just what I've prayed for, but I always get an answer when I pray to the Lord in a believin' way, givin' up entirely to His will! There's different kinds o' answerin' as you'll find out, Nancy!

Once when I lived down east, 'n had a cozy little tenement, I wanted a centre table for my sittin' room so much! I asked the Lord if He would send me one when it was His will, 'n sure enough one evening your Uncle 'Siah says to me: 'Judy, I bought a pooty little round table fur you to-day, got it kinder cheap. I'll fetch it home ter-morrer!'

That was *one* kind o' answerin'. Then when I was a widder, 'n come here to live on the prairie, my money went dretful fast one winter, 'n I didn't see how I was going to buy coal enough to keep me warm till spring. I took that trouble to the Lord, an' waited my answer. It came one day with one o' my neighbours, who begun tellin' me how she'd been burning twisted hay, 'n she showed me how to make 'em tight 'n hard, 'n how to manage my fire, 'n I tried it, 'n got through that winter nicely.

That was another kind 'o answer. Then just the year 'fore your mother died 'n you came here, I got terrible homesick. Thought I must go down east if I'd have to go out at day's works. Well, I told the Lord how bad I wanted to go, 'n kep a lookin for somebody to send me money to go with, or somethin' like that; but no, I didn't get there at all. He didn't give me any way to go; but He give me such peace and contentment!

Took all my homesickness away, 'n I enjoyed this country's I never had before. That's a third kind of an answer." Aunt Judith went on singing again as she peered over her spectacles searching for thin places in her stocking:

"Gives exercise to faith and love,
Brings every blessing from above."

Nannie listened to the quavering voice, and let her eyes rest on the creamy, feathery row of ripe "fox-tail" grass growing alongside of the sweet corn. Something in their plummy tops must have sent a bright idea into Nannie's head, for she cried out all at once, "Splendid! Just the very thing!"

Aunt Judith was laughing a queer easy laugh.

"That's a funny thing to say when I say I don't

b'leeve but what Farmer Trot's boy'll have to lose his leg with that fever sore."

"Why, I never heard what you was saying. I'm sure, auntie!" said Nannie with reddening face. "I was thinking of something so different—something I've been praying about, 'n I believe God's going to help me to get it; but not the way I thought. I'll tell you by and by."

"All right, dear child," said Aunt Judith, as she folded her stockings. The old lady was called away the next afternoon to tend Mr. Trot's sick boy, and Nannie had an opportunity to carry out the plan which the plummy "fox-tails" had hinted to her.

She brought out her shabby old straw hat with its bands of rusty velvet, and ragged red flowers, lying beside it on the table a faded gray plume, the best end of which was soon snipped off by Nannie's scissors, also a strip of crumpled black lace, which she smoothen and pressed till it looked like new. Then she carefully cleaned the old hat with shoe dressing, after raising the crown and widening the brim, and when the edge was bound, and the velvet brushed and mixed with the lace and the bit of feather sewn on, Nannie surveyed her work with delight.

"It'll do me as much good as a new one!" cried she. "I never thought my answer would come to me in this way!"

"God helped me answer my prayer myself, didn't He, auntie?" Nannie said, when she had displayed the pretty hat to Aunt Judith's wondering eyes.

"He does that way sometimes, dear," said Aunt Judith. "It's of more service to you to have your answer come so, than to 've had a bran new hat come right down from heaven. He always answers us in the way that's best for us."

THE END.

WHAT CHRISTIANITY DOES.

Christianity does not set men at any work of mere resolution, saying, "Come now, let us be humble;" that would but multiply the endless specimens of useless self-mortification. But true Christianity puts men face to face with the humbling facts, the great realities of God and His truth, and then humility comes upon the soul as darkness comes on the face of the earth, not because the earth has made up its mind to be dark, but because it has rolled into the great shadow. It is the narrowness of our life that makes us proud. You merchants would be proud of your successful business if you saw nothing beyond it; and you men and women proud of your splendid houses if you look no further. But if you could only see God forever present in your soul, and your soul worth Jesus dying for, and the souls of your brethren precious in His sight, and the whole universe teeming with work for Him, then must come the humility of the Christian. To that humility let us devote ourselves, for in a humility like that alone is peace.

DR. DANIEL K. PEARSONS, of Chicago, has given to the Chicago Theological Seminary (Congregational), in aid of poor and worthy students, property valued at \$50,000. The property is in houses, and will yield an income of about \$3,500.

THE vicar of Dudley, England, has inaugurated a new departure, which is noted with praise by the local press, in attending a service of song at the Presbyterian Church in that town. It is rather sad that a slight manifestation of fraternal feeling like this should actually be so startling a phenomenon in a great English community in this year of grace that it is made the subject of leading article in the chief local newspaper.

THE New York *Independent* asks: How is this? Congress appropriated \$10,000 to entertain the International Medical Congress lately in session in Washington. This sum seems to have been chiefly spent on liquor. About 4,000 quart bottles of claret were consumed, at an expense of \$1.50 per bottle, total \$6,000, and a hundred cases of Jules Mumm & Co's "Grand Sec." Was this what Congress meant, or is it what the people approve?

THE *Christian Leader* states that a bill is to be brought before the legislature in Victoria, to reduce the school age from fifteen to thirteen and to increase the minimum attendance from thirty to fifty per quarter. Permission is to be given to teachers to give religious instruction out of school hours in any school house but their own. The denominationalists were so arrogant as to cause the pendulum of public opinion to swing right away to the severest secularism: it now appears to be slowly, very slowly, dropping back again. The Bible in day schools, out of school hours, has not been a very promising enterprise in the hands of the clergy; we doubt whether this feeble compromise will do much, either to suppress larrikinism or to promote religion.

COMMENTING on a letter of the Secretary of the Interior, which the New York *Independent* publishes, it says: It is of note for this, among other things, that it refers frankly to the fact that the Roman Catholics keep an agent in Washington, whose business it is to attend to the interests of the Catholic Church among the Indians, and to secure what agents, teachers, and other employés it can. We believe that his labours have been far from unsuccessful. We could mention cases in which he has even thwarted the plans of Protestant missionary bodies to secure permission to establish schools, hospitals, etc. We shall be glad when benevolence is no longer thwarted, and when those who wish to preach the Gospel and teach the heathen shall not be required to wait like beggars for the permission of a Tennessee upstart.

IN various parts of the Dominion active efforts are being made to promote Sabbath observance. The ministerial associations are bestowing attention on the practical aspects of the question. At a recent meeting of the West Durham Ministerial Association in Bowmanville, the following resolution was adopted: That this association strongly deprecate the hiring of livery teams on the Sabbath Day for purposes of pleasure, and consider it altogether inconsistent with religion, and dangerous to morality; that we place on record our disapproval of Sabbath funerals, and shall object to attend them unless in cases of extreme necessity; that we express our disapproval of the unreasonable publicity, display and expenditure in connection with funerals. Very sensible resolutions, and we hope to see practical results from their action.

Children's Corner.

NOT DARK AT ALL.

A child lay dying ; but still her brow was clear :
Sad faces drooped around ; but on her own
No shadow darkened. Was the end unknown
To her young heart ? And struck with sudden fear
Lest Death should take her by surprise—" My dear,"
Her mother whispered, " thou wilt soon be gone ;
But, oh, my lamb will not be left alone ;
Thou art in Death's dark vale, but Christ is near."

The child looked wonderingly in her mother's face.
" I am in no dark vale," she said, and smiled.
" I see the light ; it is not dark at all !"
Love, Thou didst light Death's valley for that child ;
And to the childlike soul that trusts thy grace
Thus wilt thou come when Death's dark shadows fall !

MIND THE DOOR !

Have you ever noticed how strong a street door is ? how thick the wood is ? how heavy the hinges ? what large bolts it has ? and what a grim lock ? If there was nothing of value in the house, or no thieves outside, this would not be wanted ; but as you know there are things of value within, and bad men without, there is need that the door be strong ; and we must mind the door, especially as to barring and bolting it at night.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in, and go out of our heart. Let us see what some of these bad things are.

Who is at the door ? Ah, I know him ! It is Anger. What a frown there is on his face ! How his lips quiver ! How fierce his looks are ? We will bolt the door, and not let him in, or he will do us harm.

Who is that ? It is Pride. How haughty he seems ! He looks down on everything as though it was too mean for his notice. No, sir, we shall not let you in, so you may go.

Who is this ? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir ; we have too much to do to attend to such fine folks as you.

Mind the door ! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep and yawn my life away, and bring me ruin. No, no, you idle fellow ! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this ? What a sweet smile ! What a kind face ! She looks like an angel ! It is Love. How happy she will make us if we ask her in ! Come in ! Come in ! We must unbar the door for you.

Oh, if children kept the door of their heart shut, bad words and wicked thoughts would not go in and

out as they do. Open the door to all things good ; shut the door to all things bad ! We must mark well who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the doors of your hearts !

I ONLY WANT YOU.

Nearly four years ago I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fulness of her Father's house, " Can I buy anything for you, dear ? I do want so much to bring you something from town." She interrupted my question, saying with a sweet, yearning look, " Nothing, dear. Don't bring me anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day—" I only want you"—and O, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory !

Well, dear reader, is not this too, what a dear Saviour says to you ? Do you not want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service and patient endeavour ? But He, too, turns from all, and says, " I only want you." " My son, My daughter, give Me thine heart." No amount of service can satisfy the love which claims only the heart. " Lovest thou Me ?" was the thrice-repeated question to His erring disciple. " He that loveth Me shall be loved by My Father"—John xiv. 21. Devotion of life, earnestness of service, fervent prayers are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, " I only want you."

MANNERS BETWEEN BOYS.

There is a great deal of rudeness between boys in their intercourse and bearing with one another that is not really intended as such, but is not, therefore, any the less to be disapproved. It is often simply the overflow of excessive high spirits. But the very best good-humour, unrestrained by proper bounds and limitations, may become the most positive incivility.

We often apologize for the coarseness of people by saying, " He means well." It is well if we can make such an apology for them, for if their rudeness is really intentional, they are not fit to be received into any worthy person's society. But they who mean well should also do well, and the ways of politeness are never so easily learned as in youth.

The boy who is habitually coarse and rude in his bearings toward other boys will be such as a man toward men, and all his life will never gain the reputation of being a gentleman.