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

Freeland Mts 71 Bay July 53

THE CANADIAN INDEPENDENT.

THE THIRTY-THIRD YEAR OF PUBLICATION.

VOL. VII. (NEW SERIES) No. 4.

MARCH, 1888.

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1888.

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REV. LUWICK KEIPS

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. VII.]

TORONTO, MARCH, 1888.

[No. 3.

Editorial Jottings.

KALI is a goddess of the Hindoos; and one of the most famous and most sanguinary of their *three million* gods and goddesses! She has special charge of cholera. A missionary writes to an English Homœopathic journal, (and a friend in Montreal forwards it to us,) that though KALI was offered sheep, goats, and bullocks in abundance, "to gorge the old goddess," yet where he was the people died by scores and hundreds. We quote from the letter: "The young woman who was baptized came in hot haste, sayin that her mother had cholera. My medicine acted, and her life was spared. All that came under my treatment lived; and I have seen patients in all stages of the disease."—A. Haggert, Bethnal Santhal Mission, (Bristol, Eng.)

Be ready with a kindly word.

Every heart has a tender spot.

Sociability is a Christian virtue

Only the sociable *find* the sociable!

Coldness is catching!

It takes *two* to be sociable.

A lump of ice makes all it touches cold.

By the *hand* we reach the *heart*.

Lay aside your cold reserve!

Every smile is a ray of sunshine.

WE hear a good deal from time to time of Gospel Sermons: and ministers who do otherwise than preach continually upon the one theme, are accused of "not preaching the gospel"; forgetting that the Gospel is as broad as heaven, and includes all things that are for the blessing and healing of men. He who was the Gospel incarnate, spent much of time in healing the sick, and minis-

tering to the bodily wants of men; leaving a lesson that some of his followers would do well to ponder. We are glad that this narrow, carping spirit has met a fit rebuke, and from the lips of Mr. Moody himself, who certainly cannot be accused of not preaching the Gospel. The case is as follows:

The Rev. C. F. Goss, Mr. Moody's assistant, on a recent Sunday preached a sermon, describing, in simple and suitable language, the temptations to which working girls are subject, and suggesting in detail the creation of some institution on an adjoining site for young women who had not the safeguards of home. It seems that some members of the church, including six members of the Church Committee, objected to the discourse, not on the ground of anything said, but because it was not "a simple Gospel sermon." Mr. Goss forthwith resigned, and Moody promptly appeared at Chicago to support his colleague. He preached specially on the subject, remarking: "If a man doesn't preach just your way, don't pull him down. Don't get a harp of just one string, and then harp, harp all the time on that." As the result of Mr. Moody's intervention, the church refused to accept the resignation of Mr. Goss, but accepted that of the six objecting officials. In commenting on this event, *The Christian Union* remarks that the thanks of the Church universal are due to Mr. Goss and Mr. Moody in this matter, adding: "The minister of the working classes who confines himself to what are called simple Gospel sermons, and makes no attempt to better their earthly condition by improvements in the physical and social realm, follows neither the directions nor the example of Christ."

ONE of our students, who has strayed away as far as New York, in sending his dollar for the INDEPENDENT, thus unburdens himself:—This is a great city—great in sin and wickedness: great in wealth and learning, and great in poverty and ignorance. The "hell-dives," or saloons, which are nearly all conducted by foreigners—German or Irish, and a few Jews and Italians—these, with their numerous patrons, inflamed to opposition by the wealthy distillers, oppose every reform. It is a notable fact, that nearly all the poor and working

class are Roman Catholic foreigners. Many of them never go to church. One of the most intelligent of them told me the reason is, that when they came to this country, "the priests did not know their language,—they couldn't go to *confession*—so after a while didn't bother with any religion!"

An intelligent Belgian, who speaks English and Spanish fluently, thanked me very heartily for inducing his children to go to Sunday School; adding, "I was once a *Catholic*, but now am nothing. Yet I am anxious that my children should be trained up in your religion, *so full of sympathy and love!* It is the only thing that can keep them pure, and make them successful in life." And when I asked him to become a disciple of Jesus, he said, "I am too old now! Your ideal is too high!" I said to him, "You need something higher and purer than yourself, in order to *rise*. Make your ideal low and impure, and you will sink with your ideal! for you will never be able to overtake it. Your ideal will *sink*, in the same ratio with yourself!"

And so with the perfect ideal which is heavenly. The higher you rise in your conception of perfection, in the same proportion will your ideal rise; and so on, till your heart and imagination soar away and lose itself in the infinite, where thought ceases to have expression, and love and gratitude manifests itself in action.

Is there an English minister of position and power who would consent to spend two or three months of the coming summer in visiting the churches in Canada? That such a visit might be productive of much good there is but little doubt. Could the Colonial Missionary Society afford to send us out such a man and pay the expenses of his visit? It would be a good investment. We need stimulating, inspiring; to feel that our brethren across the ocean have an interest in us and we in them: that we have a heritage in British Congregationalism. Its history is ours, we share in its past triumphs and rejoice in its present power and usefulness. Such visits have been made in the past (a little too much like angels, few and far between), and although we are not sure that in every case the men chosen have been the best and wisest for the mission, yet we believe that they did good; we want men capable of taking in the whole situation who will not only see our weakness

but the causes of it, and who will be able to tell the friends in England what they can do to help us and how to do it. Whoever comes must not be in too great a hurry; they will not understand our work by spending a Sunday in Montreal and a Sunday in Toronto and looking out of the car window as they speed through the country; they must visit at least every centre of work, East and West, must see mission pastor's in their homes and work, go out to Manitoba and British Columbia, make their own observations, aided by the men on the spot, then they will be able intelligently to carry back the aspects of the work in Canada.

WE were not ignorant, while writing the above, of the possibility—the probability of Dr. Dale and Mr. Spicer visiting Canada on their way home from Australia: we trust that they will, we are sure that they will be welcomed heartily by pastors and churches alike.* But—and there is a serious but in the matter in this connection, we much doubt if they will be able to do such a work as we have indicated; in the first place they will be on their way home, comparatively near, and we can easily understand that they will be tired of so much travel, sight seeing and interviewing—of meetings lay and clerical, entertainments, addresses, and the thousand and one like things of their Australian tour; and they will be impatient to be in England again. Then their journey has been a sort of triumphal march, they have had attentions showered upon them wherever they went: not only their brethren, but Colonial Governors, Judges, Premiers, Bishops, have delighted to do them honor, and although Congregationalism is not numerically strong even in the Australian Colonies, it is relatively more so than here, and for some reasons it occupies a more influential position. Under these circumstances we don't think it possible that they could measure Canada by other than the Australian standard, and no good would come from the visit we fear. Some of us can remember a visit from one minister, an excellent man too, but he never put off his Australian spectacles, and the focus was hardly suited to the atmosphere of this country. We hope to see these distinguished travellers, but we want in addition a visitor all for ourselves. H.

*Since the above was written we see it stated that the party has left for England direct.

Editorial Articles.

MEMORIAL NOTICE OF THE REV. LUDWICK KRIBS.

The Rev. Ludwick Kribs, a very excellent likeness of whom, as he appeared in his later days, we present as a frontispiece to this issue of the CANADIAN INDEPENDENT, was of German stock, and was born in the township of Barton, near Hamilton, on the 19th February, 1812. His father, David Kribs was, as I have seen it stated, out in the war of 1812, and commanded a company of militia. He was a farmer. Some years later, during the boyhood of our friend, the father moved to the then new township of Eramosa, in the County of Wellington. It has been stated that the first "Township-meeting" ever held in Eramosa, was in the house of David Kribs, in January, 1826. Here Mr. Kribs grew up, following the plough; much to the discredit of the writer in the Apochrapha, who asks, "How can he be wise who followeth the plough, and whose talk is of bullocks?" Still he was twenty-one before his wisdom was properly directed. In the meantime he was very fond of gayety, and of the backwoods "dances," then much in vogue; and he told me once that no one who has not himself been a young man fond of dancing, can imagine the fascination of this thing over the mind of a young man. But at his father's house—as far as I can learn, under the preaching there of some visiting American Presbyterian minister—he was brought to the truth as it is in Jesus, in some revival meetings; and at once began using such gifts as he had, to proclaim salvation to others. The first Congregational preaching in the township, was at his father's house; Rev. Hiram Denny, being the preacher: and the Kribs family became the nucleus of what is now the Congregational Church at Speedside, in Eramosa. The late Mrs. Stephen King, was a cousin of Mr. Kribs, and Rev. Stephen King, afterward his fellow-student, is of the opinion that his wife was the instrumentality used of God to bring Mr. Kribs to himself. The same year, 1833, he married Miss Hagar McMillan. In 1837, Mr. Kribs began to take lessons in Theology, from Rev. Adam

Lillie, then pastor of a small church in Brantford: so that in addition to originating the *telephone*, Brantford has the honor also of originating the Congregational College. In 1838, Mr. Lillie removed to Dundas, and Mr. Kribs accompanied him. Here, Stephen King joined them as a second student. In 1839, Messrs. L. McGlashan and S. Finton were added to the number. Rev. David Dyer, who had been pastor of the Hamilton Congregational Church, and also preached in the Barton Presbyterian Church, removed, and Mr. Lillie was invited to supply the Hamilton Church, and Mr. Kribs to preach in Barton. This continued for a year or more, when in the Autumn of 1840, Mr. Lillie removed the "Theological Institute," to Toronto. Soon James Vincent, Edward Ebbs, and Thos. Hodgkin, joined the student-band. Rev. Stephen King furnishes some reminiscences of these old college days; the students found a prayer-meeting regularly held at the house of Deacon James Wickson. At one of the meetings it was resolved to form themselves into a Congregational Missionary Society. Mr. E. Ebbs was the first secretary; and Mr. S. King, the first treasurer. Mr. King then made a money-box, and each of the members "agreed to put into this box not less than *one penny each week, and as much more as we could get.*" During this winter (1840-41), Rev. John Climie was doing mission work in Innisfil, Nottawasaga, etc., travelling on foot to reach his preaching stations. Hearing of this, this Missionary Society resolved to buy him a horse and saddle, which they did at a good deal less than the regulation price of horses in these days. The horse and saddle stood them \$30, and were duly sent up North to Mr. Climie. Mr. King says, "This was the first missionary money paid by the first missionary society organized by the Congregationalists in Canada." When student Kribs had finished his college course, the "Missionary Society" gave him \$20. He now moved to the village of Stouffville, where he was soon engaged in building a frame church. He was the builder of several country churches. If my memory serves me rightly—and I think it does—he told me that he was a builder, if not the chief builder of the old frame English Church, that stood on a little round hill at the head of Wyndham Street, Guelph, close by the present post

office. The church is gone, and the very *hill* is gone; nevertheless, Kribs' sturdy nail-hammer sounded there, years and years ago now!

He was at Stouffville about twelve years; and for some years he did not receive \$50 annually from his people! Mr. Kribs was a man of resources; and when church-salary there was none, he did a little surveying and conveyancing, and perhaps still more of house-carpentry. Having also preserved the use of his ancestral tongue, he was in great request among the Pennsylvania-German settlers, in Markham, (the township where he was) for celebrating marriages—they greatly preferring one who could do it in "*Deutsch*." And though the fee was generally small, their number made up for it.

In 1851 or '52, he went up to Colpoy's Bay, about the spot where the P. O. name "Oxenden" is found on the maps, as a missionary among the Ojibway Indians. Here, he built himself a house, and constructed with his own hands a stern-wheel steamer, 50 or 60 feet in length, flat bottomed; as a means of communication with the white settlement at Owen Sound. I have seen the strange looking craft. In August or September 1854, he removed his family to Owen Sound, and began preaching there; still superintending the work among the Indians. Rev. James Atkey, settled at Colpoy's Bay, and carried on the Indian work. On the 7th March, 1855, I was one of fourteen who formed ourselves into a church at Owen Sound, and Mr. Kribs became our pastor. He was highly respected in the town, as a man of sterling character, a good preacher, and a very public-spirited man. He got seven or eight acres of bush-land within the town-plot, and built himself a house. I remember giving him a day's shingling, myself. With all his other accomplishments, he was a good boatman, and a good pathfinder in the woods. I have coasted round to Colpoy's Bay with him when it was all bush between, cooking our fish on the shore, *en route*: and more than once slept in the woods with him, exploring on the peninsula north of Owen Sound. He was always most fertile in resources: a many-sided man.

When the land at Colpoy's Bay was sold, in 1857, he bought a water lot, two miles N. E. of where Wiarton now is. It had a little stream on, and he built a "mill" on it. Three or four

other families went with him from Owen Sound, and made a little Congregational settlement. His mill was only furnished with a pair of three-foot granite stones, and his "boul," was a trough of narrow boards, hung by a rope at each end, and with bolting-cloth on the bottom, and vigorously shaken from one end by the "miller!" They will hardly believe all this at Wiarton now! But I was in the "mill!"

He was there about 12 years. In the meantime his neighbors would have him act as Reeve of the ("united") new townships; and he used to go all the way to Goderich to attend the County Council. His neighbors and friends were the nucleus of what is now a good working Congregational Church, at Wiarton. In the end of 1869, the church at Listowel, got him to move there to become their pastor. It was not all plain sailing there; he got into collision with the Materialists, and started a periodical to combat them. Here again he built himself a house.

In the summer of 1872, he went to the valley of the Red River, in Minnesota, and we in a large degree lost sight of him. We saw an occasional letter from him in a Canadian local paper, or heard of him writing to some old friend, but that was all. He had land there; and several sons-in-law and relatives settled around him.

The Northern Pacific Railroad had then just been completed as far as the Red River; and everything was new and rough. Ministers were few, and he began preaching occasionally, and soon was in the employ of the American Home Missionary Society. For several years he supplied two churches regularly. One of these he gathered and organized. In the meantime, the free "Homestead" he had settled on, was daily improving. A minister who writes me from that quarter, says, "*He was never idle*: and could do almost anything that needed to be done!"

In a letter to his old friend Mr. King, five or six years ago, he says:

"I have many thanks to offer you for the copy of the Congregational Year Book. Not only for the book itself, but because it so effectually reminds me of former days, and of old friends and acquaintances. It gives me a little pride too, to see my name at the head of the list of Alumni, and yours in such close connection. It calls to mind the happy hours you and I spent together in our studies and recitations, when as yet we had no associates.

Then I think of the next who joined us in the big stone house, above the *whiskey barrels*. One of our then number, Bro. McGlashan, has been enjoying himself in the Temple above; while the rest of us are still plodding our way in the flesh, with its age and infirmities.

We cannot however, plod here many years more. I am already past the threescore and ten years; although I am able still to do a considerable amount of hard work. I still preach Christ, almost every Lord's day; and labor on the farm, or among the cattle and horses, during the week. My children, and children's children, are all living near me just now; of whom there are altogether twenty-seven. But my second daughter and family expect to remove to Washington Territory, next fall. My old dear wife's health during the winter has been very poor; but thank God, is now pretty well I think. I should miss her more now, were she to be taken away, than of any former period of our lives. Should God spare our lives until 24th January next. [1883], we hope to celebrate our Golden wedding. Fifty years will then have passed over our union: and I am happy to be able to say, that during that period we have never had a quarrel.

"I am engaged in farming pretty extensively—have a splendid farm, and all the implements necessary to carry on operations in the best style. Last year I thrashed 800 bushels of wheat, and about 500 of oats."

His wish about the golden wedding was gratified; and they lived on together nearly five years more. Mrs. Kribs had died a few weeks before; and Mr. Kribs died on the 16th December, 1887, at his home in Hawley, Clay Co., Minnesota. He was ill three weeks. His eldest daughter says in a letter, "He suffered very much; his mind seemed all gone: he was like a little child. The doctor never gave us any hopes from the first. He had in inflammation of the kidneys and bladder; and his lungs and heart were affected; and his age was against him."

In his last sufferings, though so distressing for his family to behold, he was entirely unconscious of suffering himself.

His family, as I remember them, consisted of three daughters, and one son; the son being the youngest. Mr. Kribs was a large, strong-built man, with a deep voice. A manly, frank, friendly, independent man. Many a tale he told me, of how the Lord had blessed his labors in the conversion of both whites and Indians. But he seldom said anything about his many and long-continued hardships. He was always *planning* something—machinery, improvements, buildings, or something. To my own knowledge, I can recall three

houses and four churches he built; not to speak of the flour-mill or the steamboat! In his own words (in the letter already quoted) "how happy will it be to meet [him] in that happy land, and to see Jesus as he is, and to be made like Him! It will be the completion of our happiness forever!"

Mr. Kribs' adventures, character and works, sometimes created a romantic interest in those who heard him. On one occasion he quite carried away his audience in Zion Church, Toronto, with enthusiasm, as he told them of returning, among snow, from a distant visit to the Indians through the wild forest, when his one *ankle gave out*. The only way he could lift his foot, was to get a strap of *bark*, for a sort of a "stirrup," and *lift* his foot with his hand, by regularly pulling on the strap! And when from the limestone cliffs overlooking Colpoj's Bay, he saw his house at a distance, he thought of the verse,

"As when the weary traveller gains,
The height of some commanding hill:
His heart revives, if o'er the plains
He sees his home, though distant still!

and struggles on again, for home!

My friend, Mr. Thomas Cowherd, of Brantford, has made him the hero of his poems, "The Faithful Pastor," included in his volume lately published. I cannot, at the end of an already long paper, give extracts from the poem: those who would like to have it, must send to the author for the book, and a dollar. Here in many pages, and through many episodes, he traces his friend, in his labors, adventures, faithfulness, in a beautiful interesting manner. There is nothing said in the poem to identify the hero; but I had it from the author himself some years ago, when looking over the manuscript.

W. W. SMITH.

THE BLESSING OF CHURCH-MEMBERSHIP.

It is sometimes one of the most difficult problems of the ministry, what to do with middle-aged and most respectable hearers of the word, who give no indications of taking upon them the Christian profession. They are moral, strict in their conduct, patronise the church in all its outward aspects, support the Sunday-school, think

much of the minister, and tell him they "enjoy his preaching." Such people have never once in their lives suffered themselves to speak of their inward state; have persistently and skilfully evaded any talk about their eternal prospects; all the spiritual work of the church they have left to be done by others—taking good care none of that "work" should be done on *them*! and there they sit in the church, neither properly in it nor out of it.

If the pastor urges on some young person, a complete surrender, and an outward profession, the answer is at once, "Why, there's Mr. A., and Mr. B., just as good people as any possible member of the church, and they don't become members!" And yet those very "honorary" members themselves, have a good deal to say; if any great scandal or wrong-doing comes to light among the members. Then they can speak very eloquently about "those professors of religion!" They desire to sail on the gospel ship; they are neither enrolled among the crew, nor have they taken up shares of stock among the owners. They are supernumeraries, where none such are allowed.

In many instances these people have a spark of Grace in their hearts—but they never let it have one breath of *air*, to kindle it to a flame! They are afraid to go out openly into the unbelieving world, and cast stones at Christ. They won't go into the fold, but they linger round near it. When Christ has anything to *ask* of his people, they "beg to be excused;" when he has something to *give* his people, they "want to be *there*."

If such people could only know—or would only believe those who *do* know the blessings of church-membership, they would not linger a moment! A brother often remarks, "I cannot tell you the blessing this church-membership has been to me for these long and many years! It has helped my feeble graces—it has put me in the way of helping others—it has led me to understand the Scriptures—it has strengthened me in temptation; for I had the "family honor" of the church to maintain—it has been a blessing, and only a blessing to me these long years!"

Let the question be answered, (and you, dear reader, are perhaps the one to answer it!) "Do I belong to Christ?" If so, then rank yourself at once among His disciples. If you *don't* belong to Christ, you must belong to Satan! and it is time you set vigorously about your Salvation!

Our Contributors.

THE CHANGING YEAR.*

From the Dec. number of "Our Sheaf," Congregational Mutual Improvement Society, Hamilton.

"The melancholy days have come,
The saddest of the year,"

pensively remarks the poet of our last evening's meeting. And although the Autumn days to which he specially alludes have gone, the loss is so recent, the impression so fresh, as to make the suggestions of that changing season a fitting theme to-night.

It is given to others besides the poet to feel the sad suggestiveness of the time, although he expresses it more clearly, sweetly than we can.

White clouds hurrying across the blue sky,—the warm air as it throbs with song of bird and hum of insect, the steaming earth pushing forth its treasures of utility and beauty—these give us a sense of life: but when we see the sky robed in gloomy vapors, the air deserted and songless, trees casting their crowns of glory into the dust before the unpitying winds—who can help imagining that Nature herself stands mute with sorrow, or feel, with her, the presence of an unseen destroyer! But nature is full of symbolisms; and we have just been in the presence of, perhaps, her most powerful one, in its pathos and truth-teaching.

Be her sorrow real or imaginary, the lesson taught is the same: that Life is reached through the gates of Death. The God of nature has ordained this, as we may constantly see by nature's unceasing change. No improvement can be made without destroying something that existed before. As the leaves that fall fertilize the soil and insure a richer growth in the future, so our experiences and performances are not to be regarded as perfect, but to give place to better things as the years roll past us.

The foliage and fruit of coming days cannot appear until that of the present is removed.

[*Wishing to encourage every good thing among our young people, we make room for the above, as a favorable specimen of the papers read at their meetings. The somewhat redundant style, and heaping up of adjectives, in vogue among them, mellows down in a few years into good, solid English, flowery enough to be graceful and direct enough not to cloy. But every writer has to begin! We have been there! ED.]

So we must be content to see many plans fall to the ground, many hopes shrivel in the bud, numerous acquirements laid aside, unused; be prepared to see much that our hands and brains have produced prove unsatisfactory. Turn no regretful eye backward upon them. Look ahead! There you will find the best of these things again, in better forms—as in the spring leaves we find the essence of those that fell years before.

Much as we may desire the bounty, warmth and delight of summer to remain fixed, and never pass away, we must not forget how much of its very character results from this silent movement toward its own end.

The child, to remain a child always, is limited to the thoughts, fears and pleasures of childhood alone—the larger delights and achievements of youth and manhood would be untasted.

Thank God, then, that times and seasons do change, and that we may change with them. The imperfect flower, the unshapely fruit of one season may be succeeded by the more perfect of the next. The ignorance and folly of one year we may lay aside like a faded leaf, giving place to the new growth of wisdom and self-restraint, the defeat of to-day be turned into the victory of to-morrow.

It is our privilege to cast off the old habits as completely as the tree its leaves, and to clothe the soul in garments of spring-like purity and loveliness.

When winter winds sweep from the north and terrify all nature into a retreat, birds seeking the south, beasts retiring to their dens, the bee to her cluster, the spider to his blanket, none of them knowing if there shall be another summer here; man, undaunted, remains through winter's death-like gloom, confident, cheerful; looking for, preparing for the new life that comes through a yet succeeding change of winter into spring.

And all this simply means that the natural law of change, and the hope and courage of the heart, are means and opportunities given us by God, whereby, out of both dark and bright experiences, we may, and ought to build up characters worth having.

That we may so improve the present as to enrich the future, and that not only the seasons as such, but the world and its life, though so full of beauty and charm, shall also give place to something more

glorious yet, when "the former things shall pass away and all things become new," prepared, however, only for those who prepare for it.

J. C. BALE.

"OUT WEST."

BY REV. A. W. GERRIE.

The new year opened cold and keen, with snow falls and blustering winds. Old settlers speak of this as being the coldest winter for many years. The thermometer has gone down to 40° below zero, and for days at a time it has not risen above 20°. That a Manitoba winter is extremely severe, everybody will admit, but as most of the people are prepared for it, both in their homes and their persons, it is quite possible to extract, even in the midst of zero weather, a vast amount of comfort and enjoyment. The snows and storms of Ontario, however, cause us not a little inconvenience at times, in that our mails are frequently delayed from six to seven hours, and sometimes more, by snow blockades. It does seem rather strange, that while many people in Ontario think and speak of Manitoba as a veritable Arctic clime, the good people of Manitoba have to wait patiently, or impatiently rather, until engines and snowplows tunnel their way through Ontario snow drifts ere they can get their letters and papers from the east.

The political situation in Manitoba is at present an interesting one. In all probability a general election will take place in the near future. May the people put country before party, and may something be done to save the Province from a monster monopoly which is bleeding her to death.

Church and mission work makes progress notwithstanding frost and snow and political imbecility.

The different churches have had their annual festivities, and the Sunday Schools their Christmas trees, and now all have settled down to the ordinary winter work.

The Indian mission school at Portage la Prairie, supported by the Presbyterian Church, gave a Christmas tree and free dinner to the pupils and others. This, it is needless to say, was well patronized and heartily appreciated by the dusky citizens from the suburbs of our town.

The mission box sent, in our care, by the ladies

of Zion Church, Toronto, has been divided, part being put at the disposal of Miss White, the teacher of the Indian school here, where we know it will be appreciated and used to the best advantage. The remainder goes to the mission on old Pia-pot's Reserve, near Qu'Appelle, where a Mr. Moore is establishing a school and mission, which it is hoped may be the means of much good among a band of Indians, perhaps the most degraded in all the Canadian North-West.

The white man has brought to the red, fire-water and its attendant vices, and now for the most part is waiting, and we fear often wishing, for the inevitable end, when the race will have become extinct. O that the Christian people of Canada would rise and wipe out the disgrace which rests upon us as a nation! Christian (?) Canada has done more to degrade and debase and render impure the red skin tribes than she has to civilize and Christianize them. God help us, in the little time that is left, ere they be no more, to make known to our copper-colored fellowmen that the Son of God was manifested that He might destroy the works of the devil, and lifted up on the cross that He might draw all men to Himself, and by so doing cleanse, and purify, and sweeten their lives and make them meet for an inheritance with the saints in light.

Could not we, as Congregationalists, do something more along this line than we have in the past? We have a prosperous mission at French Bay. Could not this be made the centre of a more extended Indian mission? Could not Indian youths from the school and church there, be taught and trained, given a year or two in our college, if need be, and then sent out to carry the glad tidings of peace on earth and good will to men to the perishing men and women of their own race and kind?

In our own work here we are plodding along, sometimes we are encouraged, and now and again discouraged. On New Year's day we organized a Sunday School, the number has grown to about twenty, the larger proportion being in the Bible class. Our prayer meeting is a source of much spiritual help and comfort to those of us who attend. The number, of course, is small, but taking into consideration our position and numbers, I am led to understand our gathering is as good

as any in town. Our Sunday congregations are not large. Aside from those immediately interested in the cause, the attendance fluctuates and is somewhat uncertain. We labor under disadvantages. There seems to be an impression in town, whether inculcated by opposition or otherwise we do not know, that the present is a somewhat uncertain venture, and as a consequence some hold back from hearty co-operation, until they see the cause established beyond the peradventure of a withdrawal. We lose no opportunity to impress upon the minds of the people the important fact that we have come to stay. What we need as much as anything else is a building of our own, a place we can call "our church," and to which we can invite our friends and those who are being cared for by no one. We hope before long to make a start in this direction. We shall see, first of all, what we can do among ourselves, and after that, make an appeal to our kind and Christian friends in the east, and of course all will be eagerly and anxiously waiting for the time when they will be able to show their interest in this western mission in a most substantial way.

We have purchased a very fine chapel organ. A collection taken up the other Sunday for the organ fund netted over forty dollars. This, with voluntary subscriptions before obtained, gives us in the neighborhood of eighty dollars for this purpose.

We are doing something in the way of securing lots for a church site. This will take definite shape as soon as we organize, which we hope to do in the near future.

PORTAGE LA PRAIRIE, JAN. 19.

INFLUENCES THAT EFFECT THE SIZE OR NUMBER OF A CONGREGATION.

It is amazing how indifferent some ministers are in regard to the number of their congregation. They seem to take it coolly whether they have five, fifty or five hundred. The object seems to be to speak, rather than to be heard. Did not Christ preach one of his most important sermons to the woman of Samaria? they ask. We should certainly learn from his conversation at Jacob's well to be always ready to give instruction to one, a hundred, or a thousand.

At the day of Pentecost the thousands could not have been converted if the thousands had not heard the word. We should not be satisfied to preach to a few, if more can be obtained. A large congregation presents a wider field for doing good, and usually has an inspiring effect upon the speaker.

No man of susceptibility and enthusiasm can declaim to a small audience as he can to a larger one. The fire that has nothing to work on will go out. It is then a good sign for a man to desire a large audience, when he has an important message to communicate.

A large congregation cannot ordinarily be secured in small populations, where people have to come together from long distances. The population must influence the size of the gathering, other things being equal. Popular men usually select populous districts, in which to speak. In rural districts the most popular talents cannot gather a crowd, or secure but a limited popularity, if confined to such a sphere.

It is a fact undeniable that some men have the faculty of drawing a crowd, such as cannot be brought together by others, speak they ever so wisely and well. This is a great gift; we shall not take space to discuss it now. Very few are gifted with popularity. A large majority of speakers—ministers and others, are ordinary men of mediocre ability. There are doubtless several circumstances which may be sought, and if combined may favorably influence congregations.

The first of these is the ability of a minister to give good instructive sermons. Every man cannot be popular, but every minister should be instructive. Every man should understand the subject on which he descants; he should prepare his sermons and speak intelligently on what he professes to teach. People soon tire of an elaborate verbosity that leaves them nothing that they can think upon afterward.

A congregation may not know much of the rules of rhetoric, but a congregation likes to gather where they can hear natural eloquence. A precise diction, a distinct utterance, sufficiently loud to be heard without effort, an earnest delivery by one who honestly aims to persuade them to that which he believes is for their good. Such speaking will gather some, and usually hold a congregation

when it is gathered. The character of the church building will influence the attendance. This should be in keeping with the surroundings of the congregation and the people it is expected to gather in. Not too fine for the neighborhood, and certainly it should not be too plain and homely. A church building should command respect, and the order of the service should be such as induces reverence. It is useless for an ordinary minister to expect to build up a congregation in an unsightly house, uncomfortable, badly ventilated and heated. There are so many excuses found for keeping away. Again, in almost all small towns, and some cities, the location of a church will very much influence the attendance. Some churches are set too far away from the people it is desired to gather. People will often go long distances in large cities, where the approaches are good in winter and summer, to a popular speaker; but in smaller places people will not go into back streets over snowy sidewalks to listen to an ordinary man. *Worship*, which should be the chief object, is unfortunately a secondary consideration. It is, "What are we going to hear?" A man, however, that is a pleasant speaker, though of ordinary ability, may get a good congregation if he has his church in a good locality; on a long street or thoroughfare, or very near to one, or on a prominent corner, with the advantage of two streets. People like to go in the direction of the crowd and without strong attachments or attractions they will not care to go into a little back street, lane or alley, or out of the region of population in a town or village. A congregation may be increased by pleasant exercises. Good music and singing of a popular kind will be sure to influence some. It is however a mistake to depend too much on choral services to the neglect of other things.

A lively, earnest working church will commonly do much to increase a congregation, especially if they are not ashamed to say "come with us" to those who are careless as to *where* they go, or whether they go anywhere or not. Announcing or advertising the subject of discourse may sometimes help to get a congregation; but will soon fail to attract if after such advertisement nothing special be forthcoming. When a subject has a special announcement there should be something of special interest given. It is not, however, in the

power of every speaker to awaken an interest and then sustain it for a long time. Great usefulness should be the aim of a preacher, a desire for great congregations should only be as a means to this great end.

W. H. ALLWORTH.

JAMESTOWN, Dakota.

SECOND JOURNEY TO BIHE.

(Continued).

JOURNEY TO KOPOKO'S AND THE QUANZA RIVER.

I left Komondongo Sept. 9th, Bro. Sanders in company with me. We travelled Northward, to the village of San Lucas, called Fairview. Here Bro. Sanders stopped to secure some oranges for the journey, while I pushed on to our camp at Okanjunga, where there are eight villages and a fairly large population.

Next day we continued in the same direction, passed Sakayoo, where there are three villages, numbering in all about one hundred and twenty-five huts. Further on we crossed the Kaluando, a sluggish, insignificant stream, and came to Ocilalo, where there are eight villages, in one of which we counted seventy-five huts. We also saw in the distance, to the south of Ocilalo, a small group of villages. As we drew near to Kopoko's we noticed on the banks of a little brook a group of nine small villages, and just south of the Ombala another group of five. We camped rather north-west of Kopoko's village, on the banks of a little brook called Onguli, and there—within ten minutes walk of the Ombala—there were twelve small villages.

Kopoko, the ruler of the country, is descended from one of the earliest branches of the royal family of Bihe, but being from the female side of the house he cannot become a legitimate candidate for the throne. In 1865, it is said, he was forced to flee from the Ombala of Bihe, on account of jealousy in the royal hut. He went northward, and established himself near to the banks of the Kukema river. A large population has since gathered round him, and he now holds sway over more than half the population of Bihe. No doubt he has been a ruler of considerable ability and tact, or he would not hold the position he does to-day; but as now seen, he impresses one as being a strange

mixture of age, childishness, dirt, craft, pride and good nature. He sits on the bare ground in a wretched little enclosure, clad in filthy rags, and freely boasts that the kings of Bihe are elected by him. Behind your back he suggests that your intention may be to bring war into the country, but to your face bids you welcome, while with his gifts is not mean, sending to our tent a large piece of choice venison. With one hand he points to his two-story dwelling, while with the other he is engaged by turns picking his teeth or scratching his head with his long finger nails. He tosses your gift of cloth aside as so much rubbish, and begs with feverish earnestness for sweet cakes.

We spent Sunday, 11th, in camp. Early there came to us a messenger to say that King Kopoko wanted some white man's food. We went to see the old man; he sent us to his upper room, and then came to talk to us. He advised us to build on a hill within view of his house; but said we could look over his country and see if there were any place better suited to our purpose, and promised on the morrow to send us a guide to show us about.

We started on foot Monday morning to make a circuit round the Ombala. We passed thirty six villages during the morning's walk, saw an abundance of timber for building purposes; found the water in several places very good, and the soil fairly fertile.

At a small village we met a woman who was a leper. All the fingers of one hand, the thumb and first two joints of all the fingers on the other, together with her toes had dropped off, and she presented rather a pitiable sight as she directed us with her bare stump of a hand to the road we should follow. Our guide told us that the disease was by no means uncommon in Bihe.

On our return we found that Kopoko had been anxiously enquiring why we were going about writing down his country? When we went to see him, however, he received us in a most kindly way, and evidently was anxious to have us settle in his country.

A woman who had watched our movements for some time, was heard to remark to a companion, "My, how happy these people are!" so it is by coming into personal contact with them we exert an influence, even though we do not speak a word.

On Tuesday we made a march of less than three hours, northward, to Olumbundo, and passed on the way more than thirty villages, some of them recently built by people in Ganguella.

While the men were putting up the tent, Bro. Sanders and I went off prospecting for a new station. We found a site upon a piece of high land, commanding a fine view of a large stretch of country, and lying between and in close contact to two of the main roads to the interior; while at the same time it is in the midst of a large population, and has additional advantages in the way of plenty of timber, abundance of clear, sweet water, fine locations for gardens, and good pasture land for cattle and sheep should such be required. With this point as a centre and within a circle of ten miles radius there are not less than seventy villages, and we have reason to believe there are more.

Soon after leaving camp on Wednesday we came upon a group of eight villages, called Cisengi, evidently built but recently, as the thatching on the roofs was not discolored by smoke, the fences round some of the villages only half built, and a number of huts were in process of construction at the time. We travelled westward, and before we reached the Ekungi river passed seventeen villages, several of which were quite large.

The Ekungi is as large as rivers go in these parts, and seems to be the dividing line between Kopoko's country and Cisindi. It is said to contain Alligators, and a story is told of two men who were carried away by them while engaged in picking up the fish they had poisoned in the river a few months before.

We arrived at the Ombali of Cisendi about noon. The king invited us into his private enclosure and showed us a place in which to pitch our tent. He is a man scarcely arrived at middle-life, of large frame, a great talker, and fond of indulging excessively in a loud forced laugh. At first his bearing was such as to lead us to expect an unhappy time with an offensive egotist; but after the excitement of our arrival had subsided he toned down a bit, and we enjoyed a pleasant visit with him, and found him to be possessed of a fairly intelligent idea of the surrounding country, and at the same time a willingness to communicate his impressions.

The king urged us very strongly to spend Thursday, 13th, at his village, as there was to be a hunt that day, and he wished us to take part in it; but we felt constrained to move on. We travelled east and found the country showing signs of decay. Just before going into camp we recrossed the Ekungi river, at a point a little north of our previous crossing. Evidently this river greatly overflows its banks during the wet season, for the marks of its course were clearly visible on each side of its banks, as we saw it.

We continued eastward and arrived at the Quanza river about noon Saturday, 17th Sept. On the road thither we saw comparatively few villages, and the country in sections is very barren. We passed several small caravans from the far interior, with rubber and slaves; the latter in an almost nude condition, though more robust than many I have seen. A most convincing intimation that we were nearing the river was given by the number of wooden shackles that lay strewn along the roadway or hanging from the boughs of trees; some of them rotting with age, and others thrust aside but a few hours before our arrival. These had been worn by night and carried during the day by the captives from the interior, until having crossed the Quanza they were judged a sure prize, and permitted to thrust their ugly fetters aside and regard themselves, henceforth, as lifelong slaves.

Sunday we spent in camp on the bank of the river. There were quite a number of villages near by, inhabited by people called Ganguellites. They are a fine looking, bright, intelligent class of people, who would stand a very good comparison with any blacks I have seen. With two pieces of cloth or skin four inches wide and about eighteen inches long they cover themselves remarkably well. The head-dresses of some of the women showed artistic taste far superior to anything seen among the Ovimbundu. The pottery made by the women, the spears and battle axes made by their native smiths gave proof of their natural mechanical instincts.

All being well I will finish this account next month, but I have so many things to attend to just now I can scarcely manage this.

W. T. CURRIE.

MISSIONARY MEETING BIBLE-
READING.

1. Christ's example ; Acts 10 : 38.
2. His Spirit quickens ; Ps. 66 : 16 ; John 1 : 41, 45. Why should zeal dwell with evil workers ? Jer. 7 : 18 ; Matt. 23 : 15.
3. Stewardship requires this. 1. Pet. 4 : 10, 11.
4. Weakness no excuse for putting away responsibility. I. Cor. 1 : 27 ; Ps. 8 : 2.
5. A Mission Church gives first itself, *i.e.*, individual consecration. II. Cor. 8 : 5. The Divine order of giving, vs. 11, 12. Division of labor, vs. 13-15.
6. Encouragement. Jas. 5 : 19, 20 ; Eccles. 11 : 1, 2.

" In your care My brethren left,
Not willing ye should be bereft,
Of waiting on your Lord ;
The meanest offering ye can make,
A drop of water for love's sake,
In Heaven be sure is stored ! "

JOHN BURTON.

Our Story.

THE NEW REVIVAL.

A Story of Church and Social Life in Toronto.

BY REV. CHARLES DUFF, M.A.

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CHAPTER II.—(Continued.)

Seating herself as directed, the newly-installed President of the Council said, "What, then, is your pleasure, Miss Secretary? Having called the Council meeting you have, doubtless, the business all prepared." And then, as if waiting the finding of places in books and the momentary delay which is usual to such gatherings, she glanced round the beautiful room, with its carefully selected contents, and remarked in a low tone, "What fine additions your papa has made to his library since I was here before."

"Yes, he has been adding largely in several departments in which he takes an interest. But he is now taking a special interest in 'Sociology,' and especially in the department of 'Ecclesiology,'

and I am sure he will take a deep interest in the new movement if it is at all what I think it must be, from what was told me of it last night. But you must remember, Miss President, it is a long time since you were here. I do not think you have been here more than once, and that immediately after you returned from Montreal."

"Oh, don't mention Montreal! When I think of it I am sick, I have of late back-slidden into the densest forest of mental entanglement and confusion; and it only reminds me of visions which now I know can never be realized, though I once looked upon them as the future indispensable scenes of my life."

These words were uttered in such a way as to lead Miss Thompson to feel that Miss Menzies was really returning to her former self, and she felt for the first time since her sad disappointment, that she was coming out from under the stunning blow, clear and sound; and taking the bull by the horns, or meeting the emergency as only a true woman, whose motive is unquestioned, can, she made up her mind, as if assisted to do so by divine wisdom and strength, to put an end to this burden of soul that this intimate friend of her life had now for several years been carrying. And throwing off all thought of what had ostensibly brought them together, she said:

"My dear Miss Menzies, your trouble has been of that kind that, intimate as I have been with you, I have up to this moment felt that I dare not enter its precincts. I have persuaded myself all along that you would ultimately triumph over it. Yet it has been with trembling that I have believed this. But now, right here, to me there seems nothing more important—certainly nothing more important to me personally, and to yourself as well—than that you should come, or be brought out, at once into your native self. Can you not rise from this grave of buried hopes into even a better and more real life than ever you have lived before? Why, what a mercy it is that you were not married to that young man! What possibilities there are to your future life, as you are at present, that there *could not have been*, providing you had been once tied in marriage to that scoundrel, as I must call him and as he has really turned out to be. And whether or not we can ever love but once, matters very little. You and I profess to

believe, and I think we do really believe, that 'all things work together for good to them that love God.' May this not be a part of the essential experience of your life by which the great Father intends to bring you into higher and grander affinities both here and hereafter? Certainly, you must look upon it as providential though the ordeal was so desperate in escaping, shall I say the 'snare of the fowler,' as you so narrowly did. Your success in Montreal, though once associated in your mind with high future social position, cannot be all lost to you. Your scholarship and music afford you means of communing with the great minds, both of the past and the present, and your music will always be to you a *living*, and a good one, if you should ever require it for this purpose. But this is even the lowest plane in relation to the matter. We ladies all suffer from our education. We have been taught that well-to-do, high or respectable social opportunities are the chief things to be sought. We have really been taught this, both directly and indirectly, while the higher (because the truer and real) relationships of life have been largely kept in the back-ground. There are wedded souls, sometimes, where a marriage union is quite incompatible, and Paul certainly teaches (1 Cor. chap. 7) not only that 'he that is unmarried,' but 'the unmarried woman' as well, 'careth for the things of the Lord that she may be holy both in body and in spirit!' Perhaps you and I have so far escaped the lower wedded relationship, that we may attain to the higher more perfectly—that we 'may be holy both in body and in spirit.' Will not that, Miss President, do for my opening speech, though seemingly aside from the question?" Miss Thompson concluded.

Miss Menzies sat for a moment as if in meditation and then said, "Oh, Miss Thompson!" and the current of her thoughts suddenly changing, she further remarked, "But I have felt lately as if it is possible for me again to regain my mental and spiritual elasticity, and what you have just said enables me to feel even now, that 'all things,' even this included, 'are possible with God,'" and she slowly and measuredly repeated Cowper's well-known stanzas, applicable to so many dark and disappointing scenes in life:

"Deep in unfathomable mines
Of never-failing skill,

He treasures up His bright designs,
And works His sovereign will.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

She repeated the remainder of the hymn, but lingered on the expressions appropriate to her case such as:

"Behind a frowning providence,
He hides a smiling face."

* * * * *
"The bud may have a bitter taste,
But sweet will be the flower."

* * * * *
"God is His own interpreter,
And he will make it plain."

And then she remarked, "I am in His hands. I fear I have not been loving Him supremely, henceforth as far as I know it, I shall seek Him and His first, like a loving and obedient child."

These words were uttered, though in the presence of Miss Thompson, as if they were partly prayer and partly covenant with God. And after a moment or two of pause, Miss Thompson remarked, "Though, Miss President, we have not been talking about the new revival meeting at Major Caldwell's last evening, we seem, I am sure, to be coming into the spirit of the thing itself." Upon which Miss Menzies remarked in reply:

"If this be new revivalism, I for one shall not object to more of it, for I feel like singing at the top of my voice, that beautiful hymn 'Nearer my God to Thee.'" When Miss Thompson began to hum the tune and Miss Menzies led the stanza, Miss Thompson joining her:

"Nearer my God to Thee,
Nearer to Thee,
E'en though it be a cross,
That raiseth me
Still all my song shall be,
Nearer my God to Thee,
Nearer to Thee."

This current of events nearly broke up the meeting. The two ladies sat back in their chairs and felt quite indisposed to talk about that which had been simply reported to them. Miss Menzies, however, thought of the article in the *Globe*, a copy of which she had brought with her, and opening her satchel she took it out and asked Miss Thompson to read it over to see what there might be in it. Miss Thompson took the paper and read as follows:

"A GREAT REVIVAL NEEDED.

"In every part of our land spiritual expectation is quickened, and Christians are praying and hoping for a powerful work of grace. The wonderful results of the labors of Moody and Sankey and other evangelists in Great Britain and the United States have stirred hopes of similar results here. Pastors and people are longing to see crowds flocking to the place of worship, and to hear from scores and hundreds of renewed hearts songs of grateful praise.

"There is urgent need of a great revival, and men of the world feel it no less than Christians. The general laxity of morals, the low standard of character in private and public life, the increase of startling crimes, the dishonesties of business men whose integrity had been unsuspected, the growth of unbelief and the loose teachings of popular preachers who call themselves evangelical are facts apparent to every observer. They forebode a decay of national strength and an arrest of national growth unless a new spiritual vitality quickens the conscience and ennobles character.

"Common revivals such as have been frequently enjoyed during the last forty years will not reach the malady. It requires a great spiritual movement upheaving the moral foundation of Society, revealing a new insight into the great truths of the Bible, which shall make them all-penetrating and life-giving. The Reformation gave a new moral sense to European life, and put new energy into all social and religious forces. Education, business, politics and even amusements took on a higher character, and were penetrated by purer and loftier aims. The Methodist Reformation in England in the last century, changed the social life of the higher classes no less than the lower. It purified the Court of licentiousness, it put an end to bribery in the House of Commons, it quickened higher aims in the nobility and recovered multitudes from degrading vices. For an entire generation its influence could be clearly traced in the elevation of the national life.

"Such a revival is needed in Canada penetrating to the sources of national life, bringing God nearer to man, making his moral government the most solemn of realities, quickening the conscience, inspiring lofty aims and creating a sense of moral responsibility which shall make character strong and noble. Religion has become too much a matter of form and divine truth a tradition from the past. A great revival will not only stir the motions, and give a temporary impulse to Christian activity, but will make the truth quick and powerful, vital with divine energy to produce likeness to Christ in heart and life."

When this was finished the clock had already struck four, and Miss Menzies felt that she must think of home.

"We will have a cup of tea before you go," said Miss Thompson for which she had ordered arrangements to be made, and ringing the bell she called for the service.

Finding her tea too hot, and returning her cup and saucer to the tray, she broke the silence which followed the reading of the above article, by remarking that she thought there were a few sentences in it that were put very strongly, such as this one: "*Common revivals such as have been frequently enjoyed during the last forty years will not reach the malady.*" Evidently," she added,

"the writer believes in something *new* in revival work. Well, I confess I am willing to learn, and if it be God's way, it shall be my way. But we have lost sight almost wholly of the direct object of our meeting this afternoon. I suppose in our highly conceived parlance, the blame must be attributed to the *President* for not keeping the Council to it. Suppose you give me a few of the leading characteristics of the meeting before I go. Will you, Miss Thompson?"

"Most gladly, Miss Menzies. They had singing, prayer by several different parties, reading of Scripture and some attempts at reaching an understanding of the true and proper object in holding the meetings. Upon this point, Tom Harrison remarked that it was pretty generally known that there were numbers of church members, confined to no particular denomination but belonging to all, who find that they cannot say just what they want to say in their own meetings, because, if they do, they are either looked upon as enemies of the church or of the Bible, while in point of fact they are enemies of neither.

"Then Mr. Meredith said, the churches seemed to him to divorce the spirit of devotion from proper logical thinking. The people do not sing and pray and read the Scriptures in order to calm the spirit for a truer and fuller operation of the intellect and the life, but ordinarily, they seem to be designed to stagnate and quench thought and activity rather than to inspire them."

"Well," said Miss Menzies, "we cannot depend upon reports exactly, but at the best these people of different churches seem to be feeling their way to something, that which the church fails to give them and which they have not yet defined to themselves. But there is a point in Mr. Meredith's remarks that is worth considering. Doubtless many good Christian people think that the end of the Sabbath day is truly attained when they have attended the means of grace and obtained rest in spirit from the perplexities of the world. *That* to them, is a blessed thing for the duties of the week, in their work and in business. But here they only see half of the whole. They do not look upon the means of grace, the Gospel, the Sabbath day, etc., as thereby helping them to renewed vigor of thought and life *in* that work. Then, if they be helpful or inspiring in these secular things, they

ought to be doubly so in the thought and work necessary for the carrying on of the divine kingdom. The church has, doubtless, been too much satisfied with the one-half without providing, especially in her own work and life, for the other. But everything human has its limitations and imperfections, and the human side of the church is not an exception to this rule. There now, that must do for my closing speech and the conference must cease. Shall we attend the next meeting together, as I understand it is open to all who desire to attend?"

"I shall be most happy," remarked Miss Thompson, "But your tea is cold, that is too bad." And both rose and left the library for the dressing-room.

CHAPTER III.

MIXING OF RACES NECESSARY—WHAT TORONTO IS—THE MEETING AT MAJOR CAULDWELL'S AND WHAT CAME OUT OF IT.

The community which is the scene of this new movement, I scarcely need say, is in the New World. But it is neither in the aristocratic "Old Dominion" of Virginia, Quaker Pennsylvania, Presbyterian New Amsterdam, Puritan New England, nor yet in Roman Catholic New France—either before or after the conquest at Quebec by the English. For the production of a people suited to such a work it required, not homogeneity in either race or religion, but a commingling of diverse races and religions, such as the early history of these Atlantic settlements did not furnish. A century at least, must pass away, and these new communities must try their hands at "Home Rule," or Self-Government. Their descendants, for at least three generations, must be allowed to mingle with each other, and as they do so in the rills and rivers of emigration, which rise in their midst and flow on to the westward, their streams must be augmented by hundreds of thousands, especially from all the larger European nations except Russia and Turkey. And all along the banks of the out-stretching fresh-water lakes, which exist in unrivalled beauty and extent at irregular intervals from the Atlantic to the

Pacific across the continent of North America, cities of immense size will spring up, like gourds almost in a single night. The one of which I write is on the north coast of Lake Ontario; on a beautiful bay formed by the rising of a long arm of land south-west and north-east (with an opening or mouth from the west of about a mile wide) and running from two to three miles in length. Founded about a hundred years ago by General Simcoe and then called by the name of York. Up to the time of which I write, it has run up the number of its inhabitants to 150,000. It is the capital of the most prosperous and extensive province of the Dominion of Canada. It is not only the educational centre of the Province of Ontario, but furnishes educational facilities in law, medicine, the arts and sciences, and in theology, such as no other city of its size on the continent possesses. And already it has gained an enviable reputation in regard to the generous urbanity and the religious character of its people, but more especially for its quiet and orderly Sabbath observance, which in this respect outstrips Boston, U. S., and disputes the palm with Scotland's Edinburgh.

These characteristics are themselves quite sufficient to mark this place as the theatre of progressive religious awakenings in the truest and best sense of the term. But a happy commingling of the religious denominations gives it a still further adaptation for the evolution of such a Church Constitution as will rank in the future religious world as the constitution of Great Britain ranks among the national constitutions of the civilized world. And what is perhaps of still greater importance its enterprising Christian young men and women are even now, beginning earnestly to apply the Christianity which they have learned, to the great social evils which no doubt its Founder intended its principles and powers effectually to remedy. The city's present mayor, who is a Christian teacher, preacher and temperance lecturer, believes in the application of the Word of God, as he applies it to all the ills of life. He has been instrumental in the founding of an Industrial Home for boys, and he wants an Inebriate Asylum for drunkards. He prosecutes the city's official rogues, who feed and fatten on its money, wherever he can find them. Thus with the sword in one hand and the trowel in the other

he is building the walls of Jerusalem; drawing an impassable line between God's people and their enemies.

Major Cauldwell's residence was situated a mile and a half back from the bay, upon a high sandy eminence, on which stood some trees of the second growth. In the rear passed a ravine which was deep, and at the bottom of the embankment very level. Through it ran a murmuring little brooklet spanned here and there by rustic bridges of a size sufficient to admit of the traffic of the street—the locality was sought for those purposes on account of which Major Cauldwell had at an earlier day built his own residence. Though a little aside, it was easy of access by the street railway, and on the occasion of the second gathering, by the time appointed the spacious parlors, which had been well provided with seats, were literally packed. It was not at all difficult to account for this.

(To be Continued).

Woman's Board.

REPORT OF GUELPH BRANCH.

Since our meeting last October, a W. M. Society has been organized in Fergus, and is flourishing.

A Mission Band has been formed at Guelph, and another in the Garafraxa church will be organized shortly. Throughout the whole Branch there is a much deeper interest in the work of Missions, both Home and Foreign, but how much that interest needs deepening and widening, till all our Christian women are touched and aroused to do something for the extension of Christ's Kingdom throughout the world! Our next Branch meeting will be held in Guelph, in March. We ask the prayers of all Christian women that this coming meeting may be fruitful in arousing a deeper enthusiasm for this work.

REPORT OF THE BELWOOD W. M. S.

Since its organization in July, a number of names have been added, making a total of 24. Average attendance at monthly meetings 10. The weekly offering is $1\frac{1}{2}$ cents per member, we hope to devise more liberal things in the future. Though small it is given cheerfully and with the

prayer that God's blessing may accompany it. The Garafraxa Society and ours shared in the expense of a map of the world, showing the mission stations of the A. B. C. F. M. Our literature consists of *Life and Life*, *Missionary Herald* and *Mission Studies*. These we distribute as widely as possible. Our plan of conducting the meetings is not as systematic as our President would like, but we are improving and, in future, hope to do better. One hopeful sign is, that many of our members are on the lookout for items of interest connected with missionary movements in the course of their reading, and in the newspapers. We have made missionary bags and distributed them among the members. During the six months, we have contributed \$5.00 for map and literature and \$8.00 to the general fund of the Woman's Board. We have had a re-election of officers, and begin the year very hopeful for the future. The Mission Band is doing well, 30 members on the roll. They opened their mission box a short time ago and found nearly \$12.00 in it. This was sent to the H. M. Society. They also helped to fill a box for the Indians.

REPORT OF GARAFRAXA FIRST W. M. S.

Organized last July, with 10 members. This number has since increased to 17. Our meetings are small, owing to the distance most of the members have to come. We meet once a month, at the parsonage. The smallest amount contributed is $1\frac{1}{2}$ cents per week; with liberty to give any larger sum. We take 2 copies *Life and Light*, 4 *Mission Studies*, 2 *Woman's Work for Women*, 1 *Gospel in all Lands*, and the *Home Missionary*, published by Mr. Hall. Extracts from these periodicals are read at our meetings; then they are distributed among the families. The Society has sent \$7.00 to the funds of the C. C. W. B. M. and the children in the S. School \$5.00 to the Indian Mission.

EDGAR W. M. SOCIETY.

The W. M. S. met to elect their officers for the year. Mrs. Wright, their former president, was present at the meeting and was invited to preside. They have arranged to hold their meetings on the second Wednesday of each month; and to provide themselves with missionary periodicals. This

Society is not large, but it is hoped that as the months go on, additions will be made to its numbers, and a greater interest be taken in the work. There is a very active Mission Band in connection with the church, the members of which conduct their own meetings, contribute 5 cents weekly, besides making fancy articles for sale, the proceeds of which go into the treasury of the Board.

MRS. J. C. WRIGHT.

NEWS FROM MISS MACALLUM AND MISS LYMAN.

The monthly meeting of the Canadian Woman's Board of Foreign Missions was held, as usual, on the second Tuesday of January, at the rooms of the Young Women's Christian Association, Metcalfe street. In the unavoidable absence of the President, Mrs. N. B. Corse presided.

After the opening devotional exercises and the reading of reports by the Secretary and Treasurer, two very interesting letters were read from Miss Macallum, who is supported by this Society at the American Mission in Smyrna. These letters tell of a sad loss in the death of Mrs. Constantine, who with Dr. Constantine had charge of the Greek work in connection with this mission, and of the bitter persecutions of the Greeks, which have been so serious as to require the intervention of the British Consul on behalf of the missionaries. The earnest appeal for the prayers of all Christians should surely be remembered.

Extracts were read from letters sent by Miss Lily Lyman, who so recently went out to Bombay. Before leaving our city she was actively engaged in teaching the Chinese among us, and in Bombay she has already gathered together a class of about twenty Chinamen, who are eager to be taught. A very encouraging report of the work for Chinese girls in San Francisco was sent by Mrs. P. D. Browne, a former secretary of this society. The meeting closed with the singing of the Doxology.
—*Montreal Witness.*

The Rev. Dr. Ostrander has been chosen as Dr. DeWitt Talmage's assistant.

Dr. Lewis gave this quaint recipe for preserving the health: "Bedibus nine o'clockibus. Quit chawibus et smokibus."

Correspondence.

FROM AN OLD SUBSCRIBER.

HAMILTON.

DEAR SIR,—I herewith enclose my subscription for CANADIAN INDEPENDENT, for 1888; being my 33rd year, [since] when published by Rev. W. F. Clarke, London. I send to your address, to avoid error, and to beg you to correct the paste on cover of INDEPENDENT. Wishing you success, Divine and temporal, I remain, etc.

My age will excuse my failings. Through Divine help, I reach my 94th year. Your esteemed wife will doubtless remember Wm. Gunner, at the old church; who will please accept my respectful regards. My head and hands betray my second childhood; but I thank my God, he leads me very tenderly homeward!

WM. GUNNER.

Jan. 18, 1888.

News of the Churches.

COBOURG.—The Rev. Robt. and Mrs. Aylward, recently from England, and now settled in Cobourg, have been presented by the ladies of the church and congregation, with a handsome bedroom set of furniture.

LISTOWEL.—Allow me through your columns to say that our Sunday School here has about 100 good books for S. S. Library, in good condition, which we would like to exchange with some school having a similar number. Address, Rev. W. Burgess, Listowel, Ont.

TORONTO, BOND STREET.—The printed financial statement is before us, presented at the Annual Meeting, on 23rd January. The cash receipts of the year 1887, were \$14,322; leaving a balance on hand, available for the rebuilding of the school house \$3,134. Probably no other church in the Dominion could show for a whole year, an average weekly plate-collection of \$102; amounting, as shown in the balance sheet, to \$5,303. The school house is to be built at once.

PARIS.—The reports at the annual meeting showed an increase in all departments and a very

hopeful spirit. The work of the Sunday School and the Ladies' Aid is especially to be noted. The pastor was presented with a sum of money with which to buy books. January 8th, the Sunday's work of student J. P. Gerrie was much appreciated. One evening lately, this Church went over forty strong to the gathering of neighboring churches at Burford. The Western Association meets with us in April, we hope for a large number of visitors.

TORONTO, ZION.—Women's Missionary Society, reorganized October 1st, 1887. Meetings, third Friday of each month. Present membership, 24. A box of clothing, books, etc., was sent in charge of Bro. A. W. Gerrie, to the North-West Indians. Contributions, \$10 towards Miss Lyman's salary, \$10 to the general fund. A Mission Band has been formed recently. [The above item was incorrectly printed in our January number, and is now repeated, as the only amends we can make. Ed.]

The members of Zion Church, have invited Rev. Jackson Wray, of Whitefield's Tabernacle, London, to become their pastor. We hope he may see his way clear to accept.

TORONTO, SPADINA AVE.—A concert was given in aid of the Building Fund of this Church, on 7th February, at the residence of the pastor, Rev. A. F. McGregor. An excellent programme was rendered, in which Miss Borthwick, Mr. W. A. Ashdown, Miss Clunn, Miss Davidson, Miss Lena Hayes, and Mr. Wineff, took part. The two violin solos by Miss Lena Hayes, a girl of eleven years of age, were highly appreciated and loudly *encored*. Refreshments were afterwards served, and a liberal collection taken up. A most enjoyable evening was spent. The ladies provide these entertainments every two weeks. The proceeds are all in aid of the new Building Fund.

TORONTO, BOND STREET CHURCH.—The Bond Street Sunday School held its winter anniversary last Thursday and Friday evenings, February 2nd and 3rd, when substantial suppers and lots of prizes were given the little folks, Mrs. Wild presenting the latter. The annual church social meeting was held last Tuesday evening. Several hundred members and adherents attended. The

Ladies' Aid Society provided a splendid supper, and several speeches were given. The Bible Class also had a social tea on Monday evening last, the superintendents and teachers of the Bond Street and Chestnut Street Sunday Schools joining them. A very pleasant evening was spent. Nearly twenty members were received into fellowship last Sunday morning.—*Advance*.

TORONTO, HAZELTON AVE.—A meeting of the Society of Christian Endeavor was held last Friday evening in the school-room of the Congregational Church, Hazelton Avenue. A few of the lady members provided tea. Over 60 were present. Miss Wetherald contributed to the programme a reading from manuscript, "My Trip to Aunt Sarah in New York State and Back." It was a fine exhibition of how much the author's eyes can see, ears can hear, and the pen of a ready writer can express. A rich vein of humor pervaded the whole. The members of the society presented to their much-loved pastor, Rev. George Robertson, a copy of Smith's Biblical Dictionary. It was evidently an unexpected surprise. The church and its auxiliaries are solidly growing under his pastorate.—*Globe*.

ST. CATHARINES.—The free reading room established by the members of the Congregational Church was opened to the public recently. An interesting programme of addresses, music, etc., was presented in the body of the Church, after which the commodious reading room, which is situated in the rear, was visited by all present. The room is neatly papered and painted, and has a cosy and attractive appearance. On the tables are found the leading daily and weekly papers and magazines, while the library comprises upwards of one hundred valuable standard works. We trust that the retreat provided by the enterprising members of the Congregational Church will soon become deservedly popular among our citizens. The practical provision of a home-like retreat for the winter evenings, where amusement and instruction are blended, may be expected to do far more towards preventing young men from spending their evenings in the bar-rooms and kindred resorts of the city, than any number of homilies preached on the subject.—*St. Catharines Star*.

FOREST.—The annual business meeting of the Forest Church, took place on Friday evening, the 27th January. The reports submitted were regarded as very satisfactory. The past year has been one of perplexity to this church, owing to arrangement of the work and absence of a settled pastor. However, we hope the unsettled feeling now felt among its members on account of so long being without a pastor, will soon be removed. The report of Mr. D. Livingston, superintendent of Sunday School, was very encouraging. About four years ago our school was organized with four teachers and officers, and a few children. This year we have four officers and nine teachers, all of whom are professing Christians and members of our church.

There are seventy children on the roll with an average attendance of 51. We have received by collections, \$31.10. Total amount in treasury \$53.43; total paid out, \$38.23. We set apart Review Sunday for Missionary work, and collections amounted \$503. Our library is in very good order, consisting of about 250 books. We were helped in this matter by the kindness of the Northern Church S. S., Toronto. The report of work done by the Ladies' Aid Society, was given by the Secretary.

They have had a very successful year, having paid for Sunday School organ, and reduced parsonage debt to \$70; besides taking up missionary work and becoming an auxiliary of the C. C. W. B. M. with a Mission Band for children. We feel thankful for the mercies of the past year, and enter the coming one believing that God is with us.

GEORGETOWN.—The annual business meeting of the Church here took place in the school-room on the afternoon of Thursday, Feb. 2nd, 1888. The review of the work of the past year proves it to be the most successful in the history of the Church. The attendance on all the meetings, both week-day and Sunday, have steadily increased and become more permanent, more especially during the last fall and winter. The financial report was also of the most encouraging nature; almost every department showing a surplus. The amount raised for all purposes was \$1,607, which would have been considerably increased, were it not for the fact that the anniversary services were postponed

indefinitely, because of the death of Mr. Joseph Barber, one of the oldest members. The amount spent during the year was \$1,352, leaving a handsome balance in the hands of the treasurer. One thing alone cast its shadow on the bright prospect that seemed in store for us, that was the resignation of our beloved pastor who has accepted a call from the Missionary Society, to go to Vancouver, British Columbia. But while we keenly feel the loss we have sustained in the removal of one who has so lovingly and acceptably labored among us for nearly three years, we are not discouraged, but feel that we have got past that stage where the loss of any one man, however beloved and respected, is going to seriously cripple us. And we earnestly trust that his work in his new and more extended field, will prove as harmonious and successful as it has in this, his first charge. After a short address from the pastor, the meeting closed; when a sumptuous repast was partaken of, before the people dispersed to their homes.—*Com.*

COBOURG.—On Tuesday evening, December 20, a most interesting service was held in the Cobourg Congregational Church, in connection with the installation of the Rev. Robert Aylward. As most of our readers are already aware, Mr. Aylward recently came to this country from West Bromwich, England, and a few weeks ago received a hearty and unanimous invitation to the pastorate of the Congregational Church in this town. At the meeting on Tuesday night, the Rev. W. H. Warriner, B.D., of Bowmanville, presided as Moderator, and delivered the charge to the new minister. Rev. Hugh Pedley, B.A., late minister of the Church, gave the right hand of fellowship to the new pastor and addressed the church and congregation. A singularly appropriate installation prayer was offered by the Rev. Dr. Burwash, Chancellor of Victoria University. The address of welcome on behalf of the Cobourg Ministerial Association was delivered by the Rev. Dr. Williams, of the Division Street Methodist Church, who in the estimation of all present, spoke most eloquently and ably. The Revs. A. W. Main, Dr. Badgley, Thos Hall, D. L. McCrae, G. H. Copeland, J. English, and I. J. Swanson, was also present. During the evening the choir rendered several anthems in an excellent manner.

Rev. Mr. Aylward is universally regarded as a scholarly, independent, honest manly man, and altogether quite an acquisition to our community of Christian workers and thinkers. We congratulate the Cobourg Congregationalists on securing his ministrations.—*Cobourg paper.*

PINE GROVE.—We held our usual New Year's entertainment on Friday evening, December 30th, 1887, and it was altogether different to anything we ever had before. At the beginning of the year Mr. and Mrs. Gerrie proposed that instead of the scholars getting books and prizes as had been the rule, they should furnish the tree with gifts for the Indians at French Bay. So although Mr. and Mrs. Gerrie had left us, the plan was carried out, and the scholars and friends and Willing Workers had quite a nicely laden tree, but from information received about the Indians, we found they were being over supplied with clothing and etc. So we looked about for some other place to send our gifts, and we wrote to Mr. Hall, City Missionary, asking him to come and address the meeting, and to know if he could make use of the clothing the Willing Workers had made. So he came and gave us a splendid address. Also Rev. Mr. Shortt, Episcopal, and Rev. Mr. Oliver, also Episcopal of Bolton Village, and Rev. Mr. Wright, Methodist, of Woodbridge. After Mr. Hall's speech which was a stirring one, Mr. Wright jumped up and proposed we hand round a *hat*, and a collection of ten dollars was taken up and presented to Mr. Hall, for his work among the poor of Toronto. Recitations and singing by the S. S. and thoir, and Mrs. Wilmott sang several songs in her usual good style. I forgot to say Mr. Wilmott occupied the chair. Next day we sent off the bale of clothing to Mr. Hall; toys and papers to the Indians; and a parcel of papers to Portage la Prairie, for Mr. Gerrie's Sunday School. Every-one said it was the best entertainment we ever had, because it was a missionary effort.

F. E. J.

WOODSTOCK.—The annual meeting of this Church was held on Monday, the 30th January, the pastor in the chair. Nearly one hundred were present, and a good deal of interest manifested in the business of the evening. The report of the pastor and deacons, showed an addition of

eight members; four by transfer, and four on profession. Attendance upon the regular Sabbath services was reported as fairly good throughout the year. The report of the Sabbath school showed a staff of eight teachers, and five officers; 129 on the roll, with an average attendance of 77. Collections, \$51.49 for the year. The Ladies' Missionary Association, report collections for 8 months from 1st June, \$76.22. The Band of Managers report Sabbath collections, \$625.78; and Weekly Offerings, \$607.47, or an average of \$23.74 per week, which was just sufficient to pay the running expenses, minus interest upon the debt. The Ladies' Circle report their net receipts since October last, \$64.78. The Young People's Aid Society, report a net income since their establishment, which dates back about six months, to be \$60.00. The Building Committee's Report made the following showing:—

Cost of church and furnishing,	\$15,500.
Debt still remaining,	\$ 8,500.

The debt covers a mortgage of \$7000.00, and a floating liability of \$1500 00. This floating debt is the only or greatest cause for anxiety felt by the congregation, and they are desirous of having it removed as early as possible. The drain upon our people for the past two years has been very considerable, when their numerical strength is taken into account; and it is a little doubtful whether this can be accomplished without some outside assistance. God's blessing has been with us; and, upon the whole, the year has been a prosperous one for the church at Woodstock. The new Hymnal issued by the Congregational Union of England and Wales, was adopted by the church at this meeting.

WOODSTOCK.—An entertainment was held in lecture-room of this Church on Thursday evening, under the auspices of the Young People's Church Aid Society, that was so satisfactory and successful in its results, that I propose to give the leading particulars for the possible benefit it may be as a suggestion to other churches. The entertainment was called an Orange Supper, and was advertised on orange-colored dodgers; gas lights were all shaded with orange-colored paper shades, giving their hue to the room. The room itself, though not too profusely, was festooned with orange-

colored drapery. The tables were supplied with orange jellies, served in one half of an orange rind—and cakes decorated with slices of oranges, etc., etc. Then the oranges that supplied the rinds for the service of the jelly were sliced up, sweetened and served as a kind of angel's food. Hot coffee and tea also formed a part of the supplies. The refreshments were served after the literary and musical part of the entertainment had been disposed of. This consisted in the first place of a few fine selections of instrumental music on piano and organ, and two vocal pieces—after which a debate on the subject "Resolved. That the existence of newspapers devoted to political parties, is a benefit to the nation," was conducted by four prominent gentlemen of the town partly outside our own fellowship. An editor, a lawyer, a high school master, and a civil engineer, taking part. The debate was thoroughly enjoyed by all present, being ably conducted by capital speeches in every case. The lecture-room was filled to overflowing, and the gross proceeds amounted to about \$75. The pastor was chairman, and also referee or umpire upon the debate, but by a shrewd manipulation of the circumstances, evaded giving a decision, and so pleased all parties concerned. The evening was one of the most enjoyable we have ever spent, and our young people are thoroughly charmed with their success. One or two other evenings, introducing novelties by way of entertainments, are spoken of, reports of which if agreeable will be sent you in due time.—*Com.*

MONTREAL, EMMANUEL.—The annual meeting was held recently, at which reports were presented from all departments. After devotional services, the pastor, Rev. F. H. Marling, made an address recapitulating his pleasant experiences since entering on his office on the first of September. In spiritual and temporal things there had been much to encourage while there was much still to be attained. The trustees had a specially interesting statement to make through Mr. W. Reid, treasurer, inasmuch as the deficiency of \$1,465, with which the year began, had been entirely removed, partly from the regular revenue and partly from a special subscription at the close of the year. There had also been paid off \$2,750 of the debt on the building through the Debt Fund Committee, Mr.

W. B. Blackadar, treasurer. These reports were adopted by acclamation and with special thanksgiving. The Ladies' Aid Society (Mrs. H. Sanders, president), had raised and distributed \$1,145, for a variety of objects within and without the church, including \$535 for the debt, \$132 for renovating the vestry, missionary boxes, social meetings and gifts to charities. The church had given to the Congregational College \$785, to Home Missions \$306, and \$170 for Vancouver, \$50 for the Congregational Union, and \$206 for the Provident Fund, and \$215 for its own Fellowship Fund. The church board reported thirty names added to the roll and twenty-two removed, leaving the present number 244. The Sunday School had on its books four officers, nineteen teachers and 171 scholars. The formation of the pastor's Bible Class had strengthened the whole school. Nearly \$200 had been collected in the school for benevolent purposes. During the summer the scholars had cheerfully contributed to the Fresh Air Fund, and in the winter to a Christmas tree (with a dinner) to less favored children, many of the gifts on the latter being made by the boys' and girls' own hands on Saturday mornings. The diet dispensary had received \$20 (and \$49 from a Christmas service) and 200 garments had been distributed. Mr. Joseph B. Learmont was re-elected superintendent; Mr. J. H. Burland, secretary; Mr. B. B. Stevenson, treasurer; Mr. P. MacIntosh, librarian. The Young Ladies' Missionary Society had met once a fortnight, and had given \$25 to India, \$62 15 to Africa and \$25 to Dorcas work. The late president, Miss Lily Lyman, was now in India (Miss Lighthall is her successor). The Chinese class was still kept up. In addition to the reception of these reports the several committees or boards, were appointed for 1888. Rev. Dr. Cornish was re-elected church secretary, and provision was made for publishing a church year book.—*Witness.*

ULVERTON, Que.—For many years this church was connected with Melbourne. But recently a pastor was settled, about whose preaching and doctrine much trouble was had; and a serious disagreement arose in the church. He left, and then Ulverton again connected itself with Melbourne. The Melbourne church had just called a new pastor, the Rev. George F. Brown. Application

was made and accepted, and about the first of October last Mr. Brown became the pastor of the Ulverton church, supplying it in connection with the Melbourne church. Mr. Brown was entirely outside of the old quarrel, and he refused to know anything about it. The church rallied around him, and together all began to labor earnestly for the Lord. One by one the disaffected came back, and now only just a few are standing out; and the church is determined to serve God so earnestly, that every one will, no doubt, come back. When the new pastor began his work, the church was considerably in debt, and the former pastor's salary was unpaid. Last Sabbath the Secretary made a report, in which he stated among other things, that now the church does not owe a dollar, and that there are \$67 in the treasury. The congregations are all the time increasing, and the attendance at the prayer meetings is large. The church is deeply thankful to the good God who safely brought them through a time of trouble, and gave them greater hope for the future than they ever had before. I ought not to close this letter without a brief reference to a pleasant event that happened in connection with the church, Thursday evening, January 26. The pastor, Mr. Brown, resides at Melbourne, eight miles from Ulverton. Just after dark, he and his family were surprised, if not alarmed, by a confused noise of many feet marching directly into their house. In they came, filling up the hall, overflowing into the dining room, parlor, kitchen, pantry, up-stairs and downstairs! The alarmed family threw up their hands and surrendered, for where was the use of resisting? Ulverton had come in full force. By and bye, the "wagon-train," or more accurately speaking, the "sleigh train" of this army came, and unloaded its stores. These stores consisted of about 50 bushels of oats, a barrel of flour, large quantities of meat, bags of potatoes, and a whole pantry-full of good things. It was in the "small hours" when the army moved again. Their sleigh train was empty going home; but their pastor's house was full; and he and his family will long remember the pleasant evening when they were captured by the hosts of Ulverton.

KINGSTON, FIRST.—The annual meeting was held on 15th Feb. Income and Expenditure, \$3,

629. Evangelistic meetings for two weeks early in the year, had yielded good fruit. The church had lost twelve names through the year, and gained forty-two: thirty-one of them on profession of faith. The membership is now one hundred and fifty-six. The new hymnal of the English Union was being introduced. Fifty copies of the *Chicago Advance* were taken. A Society of Christian Endeavor had been organized. The S.S. work was healthy: average attendance of scholars, 122; average attendance of teachers and officers, 21. The Ladies' Association has also been busy, and has now paid off the last of the debt on the "Congregational Hall."

Over and above the reports and remarks connected therewith, some excellent musical and literary selections were given. But before the annual meeting proper, a sumptuous repast was partaken of in the church parlors. Thus Christian sociability, music and business were admirably blended.

WINNIPEG.—At the formal welcome given to the new pastor, Rev. Hugh Pedley, some original things were said. Mr. Pedley said, "He wasn't J. B. Silcox. In the first place he didn't have Silcox's father and mother. His father is one of those quaint, original characters, who find it a great deal easier to settle the fate of nations than to bring up their own children. So they could see whence the late pastor draws his originality. His mother is one of those women to whom people turn instinctively in sickness and trouble. From her the son got his warm heart and sympathetic nature."

Mr. Silcox said he never before knew how good he was! He only regretted his wife was not present—for she would believe every word uttered about him true! But he *did* value the testimony of the Church in their written address, that his ministry had been of service.

Both the departing and the incoming pastor have the warmest feelings of the Church enlisted in their behalf. This is as it should be.

ST. JOHN, N. B.—Notwithstanding the many failures, including two banks, and continued business depression, the treasurer of the Congregational Church was able to report that the year 1887 was

one of unqualified success. More money was raised during the period under review, than for many previous years. The following extract is taken from the *St. John Daily Telegraph*, bearing date of February 14th, 1888:—

The annual meeting of the members of the Union Street Congregational Church and of the church and congregation have been held. The financial statements showed total amounts of collections and subscriptions of \$2,453, and for missions, charitable, etc., \$175; total, \$2,628. The following are the officers of the church: Pastor, Rev. J. B. Saer, B.D.; treasurer, Mr. Wm. Kerr; clerk, Mr. Jas. Woodrow; financial secretary, Mr. E. C. Foster; missionary treasurer, Mr. C. H. Dearborn; deacons, Messrs. William Kerr, Jas. Harrison, Josiah Fowler and Enos L. Foss; superintendent of Sunday-school, Mr. C. E. Mac-michael; trustees of church property, Messrs. James Woodrow, C. H. Dearborn, William Kerr, Samuel Crothers, S. B. Patterson, E. L. Foss, J. W. Ramsdell, G. S. Fisher and Gideon Hevenor. The interior of the church was painted during the year and otherwise repaired.

STOUFFVILLE—The annual entertainment and Christmas Tree of the Sabbath School was held Dec. 30, 1887. The programme consisted of a concert exercise, entitled "The True Light," interspersed with recitations and songs, which were all beautifully rendered by the school. The report for the year showed as follows:—No. of scholars on the roll, 110; average attendance, 85. Teachers, 12; average attendance, 11. Amount raised by the school during the year, \$95.93.

At the close of the entertainment prizes were distributed to the scholars, and the "tree" was unloaded of its precious fruit.

The annual meeting and social of the Stouffville Church was held on Feb. 3rd. The Secretary's report shows present number of members on roll, 117; number received during the year, 6; loss by deaths, 4; loss by letter or dismissal, 1. The Financial Secretary's report represents total receipts for general fund, \$785.00. Receipts of the Ladies' Aid, \$71.72; the Woman's Mission Circle, \$31.57; amounts raised for Home and Foreign Missions, \$65.75; for the College, \$23.00; for the Provident Fund, \$5.00; for Union Meeting, \$5.00; receipts of Annual Social, \$15.00. Thus, by adding the receipts of the Sabbath School, as shown above, the Church has raised upwards of

\$1,100.00 during the year; have all accounts paid in full, and a small balance to carry over to next year.

At the close of the annual meeting the ladies spread the tables for the evening social tea and entertainment, which was well attended.

The pastor, Rev. J. Unsworth, presiding. The choir rendered some choice selections of music. Rev. L. W. Hill and the pastor gave short addresses. The Church Secretary, R. J. Daley, gave a synopsis of the reports and general business of the afternoon meeting. Readings were given by Miss Unsworth and Miss Maggie Daley. Altogether it was a very interesting and enjoyable annual gathering.

The Children's Mission Band in connection with this Church held their first annual meeting Feb. 9, in the school-room. Recitations and singing formed the programme. The report read by Frank Mertens, Secretary, was very encouraging. This Band has a membership of fifteen, and meets every two weeks. Besides collecting money for missions, the members have gathered up their old S.S. papers, and sent over two hundred away to different places where they would be useful. The opening of the boxes at the close of the meeting was a time of great interest. The money collected since last August amounted to \$4.50; and with \$1.50 contributed in June to the Clara Wilkes Currie Memorial Fund, makes \$6.00 the amount raised during the year.

THAT PRAYER FOR A MISSIONARY.

There is danger that some read the appeal for a fellow-worker with Mr. Currie, and have uttered a prayer, but have not expected an answer. If they uttered a prayer as a part of the routine of daily devotions when they read the appeal, let them now turn aside at some unusual hour and ask for this one thing, expecting soon to hear that the man is found. The church believes in prayer; does the reader of these words believe in it? Does the reader believe Christ meant what He said, when He said that the harvest was plenteous but the laborers few, and bade those who had become heirs of the kingdom, "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." Has the church yet entered into the promise, "Ask what ye will, and it shall be done unto you?" We are viceroys for God, and when we send in our requests to the

Home Government of Heaven, the supplies will be forthcoming, if we ask what is really needed. We are trying to take care of a little portion of Africa; we *must have* another laborer! Ask then, fellow-Christians, as if we believed that the prayers of men would determine the destinies of men and nations. Parents, ask God to send forth a laborer. Pastors, and Sunday School teachers, ask God to send forth a laborer. And then ask Him to guide the Board in choosing from the many whom you expect will offer themselves; for the churches are not willing to support all that will come.

EDWARD M. HILL,
Sec. for For. Mis., Montreal.

Selections.

CARMEN MYSTICUM.

Dear Lord, since thou didst make the earth,
Thou mad'st it not for grief, but mirth;
Therefore will I be glad,
And let who will be sad.

For if I load my life with care,
What profits me the buxom air,
And what the sweet birds' choir
Or heaven's azure fire?

But if I cannot choose but weep,
Weeping I'll think I do but sleep.
Till thou shalt bid me wake
And triumph for thy sake.

Lord, as 'tis thine eternal state
With joy undimmed to contemplate
The world that thou hast wrought
As mirror for thy thought.

So every morning I would rise,
And offer thee for sacrifice
A spirit bright and clear
As the wide atmosphere

For, Lord, since all is well with thee,
It cannot well be ill with me.

—Spectator.

THE RETIREMENT OF REV. E. WHITE.

The decision of the Rev. Edward White to retire from the active pastorate early in the New Year will be read by numbers of our readers with regret, if not with surprise. None of our eminent ministers is more entitled to comparative repose. Mr. White has just completed the forty-seventh year of his ministry, thirty-six of which have been passed as pastor of the church at Hawley-road, Kentish-town, where he has labored during that long period quietly but with much ac-

ceptance, and latterly has been able with zealous coadjutors to carry on a useful and meritorious work among the artisans of the surrounding district. In more respects than one Mr. White has occupied a unique position in the Nonconformist world. Though a Baptist from conviction, he has for many years thrown in his lot with the Congregational body, and the church over which he presides has, from the first, been an open Communion church. He has been "a man of war from his youth upwards." His early advocacy of the theory of conditional immorality exposed him to much obloquy, if not to persecution, which his courage, force of character, and tenacity of purpose enabled him to surmount. Never losing sight of his strong convictions on this subject, he at length embodied them in an elaborate treatise, "Life in Christ," which, whatever opinion may be formed, as to the soundness of its views, is a monument of learning, research, and solid argument. The same sterling qualities ere long brought him more to the front, and in 1886, with general acclamation, Mr. White was called to the Chair of the Congregational Union, the duties of which were discharged with a thoroughness which, while it gave lustre to the office, in all probability weakened his physical powers.—*Christian World.*

REVIVALS.

But amid all the mysteries that are connected with all the special outpourings of God's Spirit, there are some things which are tolerably certain. One is that a church may keep in such a state of warm, healthy, normal activity that it shall not need any awakening. There will be no spiritual slumber to awake out of. Richard Baxter's church, of Kidderminster, never had any alternations of declension and revival. Mr. Spurgeon's church in London does not seem to have. The preaching is at a good anthracite glow all the while, and so is the condition of the church. We admit that there are such things as waves of spiritual influence that sweep over a church, or a city, or a whole land; we acknowledge, also, that our Sovereign God often pours out His Spirit more copiously at one time than another; but still the solid truth remains that a Christian church may keep up to such a high mark of praying, giving, working and watching that it shall suffer no declension. Convictions of sin and conversions to Christ will go on steadily. Of course, as there is no long period of disgraceful stagnation and decline, there will exist no necessity for a spiritual resurrection. It is neither a healthy or a creditable condition of things in which churches are expected to pass through alternations of slumber and wakefulness, freezing up and thawing out, barrenness one year and fruitfulness the

next. No healthy Christian lives in that intermittent fashion; why should five hundred Christians attempt to do it as a church

If a church is in a cold, declining state, there is no salvation for it but by a true revival. It must have a fresh influx of the divinely imparted life, or else pull its feet up into the bed and die. To secure such a revival the Scriptural methods must be employed, and not mere potent human machinery. When a certain church had abandoned its first love and grown cold, the Divine command was "to remember whence thou art fallen, and repent and do the first works." That counsel is as applicable in America as in Ephesus. The pastor of a certain frigid church called his elders night after night into his study; they confessed their sins together, warmed their own souls up by fervent prayer, and then the flame kindled through the whole church. They did not run after a man; they went straight to God. He is always ready to meet His returning people more than half way. Go to God if you want a revival!—*T. Cuyler, D.D.*

INFLUENCE OF PURITAN PRINCIPLES.

It is the English-speaking race that molded the destiny of this continent, and it is the Puritan influence that is the strongest influence which has acted on it. I am surely not here to assert that the men who have exerted that influence have always been men whose spirit was full of light. I confess their prejudices, their hardness, their narrowness—all this I know. Charles Stewart could bow more blandly, and dance more gracefully than John Milton. But, sir, we estimate the cause beyond the man. Not often is the gracious spirit of Christianity measured by its confessors. If we see the actual force, the creative power of the Pilgrim principle, we are not to look at what came over in the cabin of the Mayflower; we are to look at the 40,000,000 who fill this continent from sea to sea. The Mayflower brought the seed, and not the harvest. In a century and a half the religious restriction of the Puritans had grown into absolute religious liberty, and in two centuries, bursting beyond its limits, John Carver of the Mayflower had ripened into Abraham Lincoln of the Illinois prairie. Do you ask me what is this principle—what is Puritan principle? Do you ask me whether it is as good for to-day as for yesterday? whether it is good for every national emergency? whether it is good for the situation of this hour? I think we need neither doubt nor fear. Puritan principle in its essence is simple individual freedom. From that spring religious liberty and political equality, the free State, the free Church, the free school—these are the triple armor of American nationality and American security.

Now the Pilgrims, while they stood for liberty, always asserted liberty under the law, and never separated it from law. John Robinson, in the letter that he wrote to the Pilgrims when they sailed, said: "You know that the image of the Lord's dignity and authority which the magistrate beareth is honorable in how mean a person soever." This is the Puritan principle. Those men stood for liberty, but liberty under the law. They knew the will of the people; they had tossed long on a wintry sea. They knew that the will of the people alone is but a gale smiting a rudderless and sailless ship, and hurling it a wrecked mass upon the rocks. But the will of the people, subject to law, is the same gale filling and trimming the canvas of a ship that minds the helm, and bearing it over the abyss of ocean safely to port.—*George W. Curtis*

MEDICAL MISSIONARIES.

'Till very recently the name of missionary was applied to men alone; although in many instances the missionaries' wives contributed greatly to success, and a few unmarried women were sent out as teachers to aid at various mission stations. It is now found that only women missionaries could be useful to the women of more than half of the whole population of the earth: and India, Turkey and China have been drawing largely on the Christian women of America and Britain for female missionaries. And now it is becoming evident that the most important step in advance is to multiply trained medical missionaries, both men and women, but especially the latter. Everywhere in the dark places of the earth it is found that missionaries who have a competent medical education, including surgery, are not only the most prized and successful missionaries, but by far the cheapest, as they are supported by the low fees they charge when the patients treated are able to pay them. Female medical missionaries are not only the most welcome to Hindoo, Mohammedan, and the higher class of Chinese women, but the only one that can obtain access to them; and if there were one thousand or ten thousand such missionaries, they could soon be all placed in self-sustaining positions to prescribe for the health of the soul as well as the body. Of course male doctors would be wanted for the male population. Husbands and wives could therefore carry on the work well.—*N. Y. Witness.*

GUNNING FOR INFIDELS.

This will eventuate in a profitless expedition to any preacher. If he sets out in the preparation of his sermonic work, to collect and arrange material that shall be sent forth only to demolish infidel

arguments, he will most likely find, as the result of his efforts, that the infidel arguments which he has recited, shall be generally remembered by his hearers while his answering arguments shall be generally forgotten. By this mode of preaching the followers of Ingersolls are most likely to be increased and scepticism engendered in the minds of others. The preacher should never forget that the natural man is more likely to retain error than truth, because there is that within him which more readily affiliates with the one than with the other and therefore the recital of erroneous statements before a promiscuous audience for the purposes of opposing them and showing their inconsistency with biblical truth is not the most prudent course to pursue. Better to state the truth, to enforce and illustrate it, and fill the mind with it, than to hazzard the experiment of sowing tares by the enunciation of the infidel errors, in the hope that the good seed of God's Word, which will, when proclaimed, so occupy the mind, that there will be no room for the tares to germinate. The best way to demolish infidelity is to preach the truth.

—*Pulpit Treasury.*

FREE CHURCHES.

Rev. Dr. A. T. Pierson, in a discussion of this topic in the Forum, after stating that wherever ancient worship was held, whether in the tabernacle or temple, synagogue or upper room, market-house, riverside, or private house, there is no trace of pecuniary conditions or caste distinctions. Centuries passed away before such a thing was known as a pew or slip rented or owned. He makes the following points in favor of free churches.

1. The principle of conceding to any man, at any price, any exclusive rights in a place of worship seems to outsiders inconsistent alike with those democratic and theoretic notions of which the Christian religion claims to be the exponent and embodiment.

2. The prevailing pew system tends to erect a money standard in the churches.

3. The present pew system makes no discrimination as to the character of those from whom church funds are drawn.

If free churches can be maintained, benefit will accrue to preacher and hearer, and many who are now outside may become insiders.

How to Work.—Reason and experience alike recognize Dr. Chalmers's "Territorial," or local church plan to be the most effective means known to the Protestant Church of our times for the evangelization of city populations. It provided for the establishment of a church with a small working membership, supported in part by con-

tributions from without. A territory small enough for the church to work thoroughly and "to be pervaded by the week-day attentions of a clergyman," was assumed as its parish. It included 2,000 souls and was divided in twenty districts of twenty families each. Each district was committed to the watch and care of a lay visitor, whose duty it was to make a weekly religious visit upon every family. A weekly workers' meeting for conference prayer and instruction was the coupling provided to connect all with their spring within the church. These with the Sabbath services in the church constituted the "attractive" or centripetal force to draw the whole territory to the church centre. The "aggressive" or centrifugal agencies included household and neighborhood meetings, schools, reformatory establishments, etc. Together they were capable of filling five-sixths of the church sittings with people of the territory who contributed nobly to the support of the church and outside benevolences, and they succeeded in evangelizing the worst quarter of Edinburgh.—Rev. G. Taylor, in *Advance*.

THE SENSES.—That man has seven senses, we all heard many times before we left the nursery, if never after; but though such a thing is not asserted in the world it is alluded to; which of us has not heard it said, "He was frightened," or "He was astonished out of his seven senses?"

What the two over senses, or supplementary senses may be is very seldom defined; one of them can only have the name if we give it an allegorical meaning. I incline to think that our far-off ancestors, like observant people as they were, made the other by dividing the sense of hearing in two; very many persons have excellent hearing without possession of this *over* sense. The sixth sense must be an ear for music.

The seventh sense (which is wholly allegorical) there can be no doubt is that inner and extra sight which doubles the glory of vision, and explains the world to the soul. We all call it "the mind's eye."—Jean Ingelow, in *N. Y. Independent*.

A way to keep young people in the Sunday-school applies to parents. Do they take an interest in Sunday-school work? Are the Sunday-school and its lessons and work talked about at home? And, what is of more importance still, and more effective, do parents attend the Bible classes themselves? Mr Moody tells of an experience he had with a young man in his mission school in Chicago. A father came to him very much concerned about his boy. He had learned that he was beginning to play base-ball, etc., on Sunday, instead of attending Sunday-school. He came to Mr. Moody to ask what could be done to keep his boy in his class. Mr. Moody said:

"I think I know a capital way to do this. You come to our school, and join the Bible class, and I believe your boy will not be absent much." "Yes, but I have never attended Sunday-school in my life. "Exactly; and that's why your boy, now that he's growing to manhood, does not see much necessity for him to attend." "Very well, I'll be there next Sunday." Sunday found the boy at the door as usual, intending to leave in a few moments, having been there long enough to say truthfully that he had attended. When about to leave, one of the boys said to him, "Bill, your father is in the Bible class." "What! my dad in Sunday-school? Not much!" But before "Bill" left, he looked in, and, seeing his father, he quietly slunk into his place; and, said Mr. Moody, "we had no more trouble in keeping that boy in the Sunday-school as long as his father was in his place."

Every man shall reap as he sowed, and wear as he wove.

The merits of Christ for nothing; large, and white and fair.—*Samuel Rutherford.*

China has made more progress towards civilization in the last five years than for twenty years before.

The Rev. Charles Chinoquy has intimated his desire, mainly on account of advancing age, to withdraw from active ministerial work

The South Sea Islanders, at their last missionary meeting, raised \$1,910, for a new yacht to carry the Gospel to New Guinea.

The first Young Men's Christian Association in China was recently organized in Peking, and a few days later another was started in Shanghai.

If thou art not born again, all thy outward reformation is nought; thou hast shut the door, but the thief is still in the house.—*Thomas Boston.*

Worshipper and worship—acceptance with God lies at the foundation of all religion; for there must be an accepted worshipper before there can be acceptable worship.—*Bonar.*

An eloquent young priest in Rome, Silva by name, has left the Church of Rome mainly on doctrine and not political grounds. He has been preaching with great acceptance, and has attracted great crowds.

Mr. Arthington, of Leeds, has written an identical letter to the three great missionary societies, the London, the Baptist and the Free Church of Scotland, offering the sum of \$75,000 to enable them jointly to enter upon a mission to the tribes of the northern part of South America.

It is said that Mr. Moody will hereafter avoid,

as far as possible, the holding of "tabernacle" meetings. He has concluded that the work done in connection with the Churches is far more effective and lasting than that of the outside meetings.

If tempted not to pray, pray the more. If tempted to postpone prayer, pray at that very time; most probably God has a blessing for you; Satan suspects he has, or he would not be so anxious to persuade you to put off prayer.—*Dyer.*

At the annual meeting of Plymouth Church, Brooklyn, 2,543 members were reported, with an average attendance of 1,661 in its three Sunday schools. The treasurer's receipts for the year had been over \$41,000, of which \$28,000 came from pew rents.

What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross, and in the power of His resurrection.—*F. W. Robertson.*

Religious ceremonies and observances are forbidden in the streets of the City of Mexico, and about twenty of the richest citizens were lately fined for placing small altars with lighted candles on the balconies of their houses, on the occasion of the feast of Our Lady of Guadalupe.

A physician, a few weeks since, giving us an account of the decline of a church in his town, said it had died of the "foot and mouth disease." Being asked what he meant, he said that the people spent their time "running around talking about one another."—*Christian Advocate.*

It now seems to be confirmed that Baron Hirsch has actually given ten million dollars, deposited in the Bank of London, under the trusteeship of Baron Rothschild and Baron de Worms, for the education of the poor Jews of Russia. It is the most munificent gift of charity in the history of the world.

Over a million dollars a year is spent by the American people for chewing gum, and in one gum factory in Brooklyn \$400,000 is invested. The secret processes of manufacture are guarded with extreme jealousy. The chief article in the composition is the chicle, a spongy exudation of a Mexican tree.

A prayer meeting can be livened up now and then, so thinks Dr. Vincent, by the exposition of a familiar hymn. The suggestion is worth putting into practice, for it is surprising what new depths of meaning may be found by the thoughtful Christian in the oldest hymns and those oftenest sung. Sometimes a brief comment on "Jesus, Lover of my Soul," might be as helpful as a prayer or an exhortation.—*Congregationalist.*

Our College Column.

EDITORS.

A. P. Solandt, B.A., | F. W. Macallum,
J. Daley.

Our College opened at the usual time after the holidays, and soon we were all hard at our studies. The students who spent their holidays preaching or at their homes having returned, we are all united again in our College home.

The Dr is lecturing on "Pastoral Theology" to the Final Class, having concluded his course on "Homiletics" before Christmas

Principal Barbour spent his holidays at New Haven with his family, and is now pursuing his labors among us with his wonted fire and energy.

Dr. Barbour is continuing his course of lectures on "Systematic Theology." We all enjoy this, the highest kind of study, very much, and a man who will not be inspired to work under the Professor's able teaching, is certainly not worthy of a place in this College.

Dr. Jackson, of Kingston, has been here and completed his course for this term. He lectured on "History of Congregationalism." Under his direction, a mock council met and tried one of the students for alleged heresy.

The course of reading for the Calvary Church Silver Medal, has been arranged by Rev. Hugh Pedley, B.A., of Winnipeg. The subject appointed being the "Conflict between Christianity and Heathenism in the Early Centuries."

In answer to our appeal for funds to buy missionary maps, the Granby Congregational Sunday School sent us \$4.50. We heartily thank them, and hope some of our friends will also give us the help we need.

A new feature of this term is a Rhetorical exercise once a week. The students read portions of Scripture, hymns, etc., and are criticised by the students and by Dr. Barbour. The want of such training in the past has been much regretted by many of us, and we gladly welcome anything that will help us in our pulpit delivery.

We are glad to see that this paper, under the energetic management of its new editor, has already improved. He has courteously asked us to continue this column. We have promised to do so, and will try to keep abreast with the general advance seen in the whole paper.

Mrs. (Dr.) Wilkes, with kind thoughtfulness, has sent each of the students now in residence, who were pupils of her late husband, copies of his

life. This book has been edited by Rev. John Wood, of Ottawa, and in its general appearance is a credit to all who had to do with it. An excellent portrait of the Doctor forms a frontispiece to the book. We wish the engravings in this paper were as well executed. Altogether, we heartily commend the book, not only to those who have known Dr. Wilkes, but to all who wish to be acquainted with the history of our Denomination in Canada.

We are glad to notice recently in the *Montreal Witness*, an account of the ordination of our late fellow-student, Mr. Jas. McAdie, at St. Andrews, Que. A more lengthy account of the services will doubtless appear in another column, but here it may be said that the members of the council were much pleased with the doctrinal views as given by Mr. McAdie. The students would heartily assent their approval of what was then said, and join in wishing the newly-ordained pastor still greater success in the field where his labors have been already abundantly blessed.

During the session of 1886-87, the interests of Foreign Missionary work was represented by Mr. John Forman (then a student of Princeton College, but who has since entered the Master's service in India). A new impulse was felt in regard to this matter; those who were thinking about service for Christ in foreign fields, were strengthened and encouraged in their desire, and others enlisted into sympathy with the need of supplying spiritual light and liberty to the unenlightened and superstitious people of the world. As an outcome of this visit, a meeting was held by the students of the various colleges, but, being close to the end of the summer, no organization was then arranged. Each student, however, pledged himself to do some work in the summer towards increasing the interest of their people to whom they should preach in their summer fields, and to give an account of their work soon after re-assembling in their respective colleges. In October we had our first regular meeting, in the Presbyterian College. The various labors in the mission cause of the past summer were discussed, and a desire expressed that we should be more closely banded together as students, to help and encourage each other in mission enterprise. Messrs. Macallum and McKenzie were appointed as a committee to arrange a programme for the next meeting. In November we met in the Congregational College, where we listened to a paper on "Confucianism," another on "How to meet the Needs of those who profess this Religion," and a third paper on "Old Testament bearing on Foreign Mission Work." After the reading of these well-prepared papers, in which our interests deepened, we considered the advisability of naming ourselves "The Foreign Missionary Volunteers," which was carried, a secretary appointed, and our mutual co-

operation established on a firm basis. In December we met in the Methodist College and listened to a paper on "Fetichism, or the Superstitious Worship of many of the Nations of Africa," a paper on "How to meet the Spiritual Needs of these Degraded Worshippers;" and a paper on "The New Testament bearing on Missions. In January we again met in the Presbyterian College and listened to two papers, one on "Buddhism," and the other on "How to meet the Needs of its Devotees." Time would fail me to tell of all the incidents brought out in these papers, of the "Macedonian cries" of our fellow-beings in distant lands, and of the great need there is in our churches for a re-awakening, to fulfil the parting commands of our Saviour. The need is great, the laborers are few, but the command is still urgent. Will you sustain your fellow-soldiers in Christ's cause, by your sympathies? And as you lift up a prayer to the great Father alone, for the lonely missionary abroad, remember also those who are in preparation for this work.

OBITUARY.

MR. WILLIAM FIELD, COBOURG.

Reference was made on Sunday morning, Dec. 18th, in the Congregational Church, Cobourg, to the death of the late lamented Mr. William Field. At the close of an appropriate sermon, based upon Romans xiv: 8, the Robt. Aylward said:—"This morning we are called upon to mourn the loss of one who was dear to us. On Tuesday last we stood by his open grave, and offered the last tribute of tender love. To-day our thoughts are fixed upon what he is,—upon the place whither he has gone. He was a member of a family rightly esteemed and greatly beloved for their works sake. He was the head of a family whom we all truly admire, with whom we all deeply sympathise, and for whom we all affectionately pray. Our dear sister has lost a true husband, our dear friends have lost a devoted father. May God prove a father to the fatherless and a husband to the widow. You knew him better than I. You were witnesses of his life. I saw him only on a bed of pain. With what I saw, however, I was much pleased; I was greatly encouraged. He not only received me, but received me joyfully, even thankfully. He entered eagerly into the spirit of the Scriptures I read—into the prayers I offered. In life he was uniformly cheerful—often playful;—

there was yet a substratum of piety which those who knew him best loved to recognise. He served us well and faithfully in this Church. For many years he sang in our choir. He will be missed there. It will not be easy to fill his place. And yet we dare not repine. God's will be done. The voice now silent with us is tuned to another song in heaven.

William Field was born in Tiverton, Devonshire, Eng., on the 25th of March, 1828. He emigrated to Canada with his father and brothers in 1834, and has resided in Cobourg almost continuously ever since. He was educated at the District Grammar School and Victoria College, and spent two sessions in the Congregational Theological College, intending to enter the ministry. But he abandoned that intention, and went into the tanning business in Cobourg. Latterly he had been engaged in the large dry goods house of Field & Bro. At one time he was President of the Reform Association of West Northumberland and his inaugural address was published in the *Globe* and copied extensively into the Provincial papers. He was fluent in language, logical in argument, and scholarly in diction. It was a treat to hear him discuss any theological or political question. A devoted wife, daughter of the venerable John Toms, Esq., of Newcastle, and six children survive one who lived and died without an enemy.

THE LATE MR. JAMES SPICER.

Among the deaths announced in the *Nonconformist and Independent* of January 25th, is this:

"January 23, at his residence, (Harts), Woodford, Essex, James Spicer, J.P., of 50 Upper Thames St., E.C., peacefully fell asleep, in his 81st year."

So has passed away a friend of Colonial Congregationalism, whose life and services deserve special mention in the *Canadian Independent*.

Mr. James Spicer was a member of a prominent family of Nonconformists, consisting of a father and several brothers, whose names occur continually in connection with liberal giving and active service in all the movements of the body centering in London; and he leaves sons who already have stepped to the front in honorable succession. The family business, that of manufacturing and wholesale stationers, has been successfully pursued for two generations, and he was able to exercise a liberal hospitality at his charming suburban home.

We are specially concerned with the fact that for fifty years Mr. James Spicer was a member of the Committee of the Colonial Missionary Society, and for thirty three years its Treasurer. "With Dr. Wilkes, the first agent of the Society, Mr. Spicer had a life-long friendship. At the Jubilee Meeting in 1886, it was deeply touching to see these old veterans together upon the same platform." "In the Board Room of the Memorial Hall there hangs an admirable likeness of him, presented at a public meeting over which Mr. Samuel Morley presided."

"Mr. Spicer (continues our English contemporary) was a man of faith and prayer, steadfastly loyal to the Gospel, firm and true to his convictions as a Congregationalist and a Liberal. He could be sharp in temper, and somewhat hard in manner, if crossed and aroused; but he was always open-minded, and would frankly yield to new convictions. He was clear-headed and courageous in the plans and methods of his business and of his religious life."

This witness is true, the writer of this paragraph believes, for such was the man with whom he had to deal in 1861, as the emissary of the Congregational Union of Canada. The Treasurer, to a great extent, was the Committee and the Society. His was the strongest will; and his, next perhaps to Mr. Binney's, the warmest interest in the work. He was our true and earnest friend. *But he had never lived in the Colonies.* Herein may be found the key to some peculiarities in the relations of the churches here to those "at Home."

F. H. MARLING.

Literary Notices.

THE AMERICAN SUNDAY SCHOOL UNION. PHILADELPHIA. Since early in December, the following from this trustworthy house have been before us, but inadvertently laid aside.

STORIES OF GREAT PAINTERS. This handsome volume gives the story of the leading painters of the old and new worlds since the fifteenth century. Their characteristics are indicated, the lessons of their romantic lives clearly pointed out. The careful readers will not fail to observe that these famous men were helping to lift the pall of ignorance and crime under which the whole world

groaned in the dark ages. The work of the painter which lives on the walls for all men to admire, affects education, it directs manners, and according to its tone, sinks or elevates them. In these "stories," prominence is given to the paintings whose subjects are not only at the core of Christian thought, but the theme of the sinless angels and the ransomed hosts of heaven. To such paintings these great men owe their deathless fame. If the painters and literary men of to-day, whose highest ambition it is to achieve a like greatness, would devote their gravers and pencils and pens to the subjects which will have an enduring interest so long as the world stands, their works will last and their names will be recorded on an imperishable scroll.

The illustrations in the book are reproductions of a few of the most famous paintings of the masters.

PEOPLE'S LESSON BOOK ON MATTHEW: By Dr. E. W. Rice, author of "People's Commentary." This excellent little work at a cost of sixteen cents, gives 76 lessons, which include every verse in the book of Matthew, and give brief explanations, questions and applications, with questions for a weekly review. It contains Orders of Service, Lord's Prayer, Bible Dictionary, Hymns. We cordially commend it for the use of our young people. Same publishers.

FROM SHORE TO SHORE, is a series of illustrations and of verses on that well-known engraving which represents the course of life by youth, maturity and age, being viewed in a boat. The engravings and general appearance of the book are excellent. The verses, supposed to illustrate the engravings, are common-place, the one part of the book we cannot commend. The illustrations, however, make the book a fit object for a parlor table. Same publishers.

THE CENTURY MAGAZINE for February, is on our table. It is as usual, full of interesting reading, being, as for a year or two past, particularly strong on articles relating to the civil war. It has, for a frontispiece, portrait of Walter Savage Landor, and containing 44 other illustrations, large and small. The Century Company, New York. \$4.00 a year. The March *Century* will contain the story of "Colonel Rose's Tunnel at Libby Prison," told by one of the one hundred and nine Union officers who escaped on the night of February 9, 1864. The successful construction of this tunnel, dug from a dark corner of the cellar of the prison, through fifty feet of solid earth, —the only tools being two broken chisels and a wooden spittoon in which to carry out the dirt,—

was one of the most remarkable incidents of the war.

ST. NICHOLAS, from the same house, is the favorite childrens' Magazine. The February number is full of descriptions, and stories, and innocent amusement. The story of London Bridge, with 12 pictures, and occupying as many pages, is worth the price of the book.

MISSIONARY ADVENTURES IN AFRICA. An interesting pamphlet of 32 pages, printed at the Witness office, Montreal, for the C. C. Foreign Missionary Society. It consists of letters and journals of Rev. Walter F. Currie, the young energetic and well-known Congregational Missionary from Canada. Nothing could more stimulate Christian giving in this direction—while at the same time benefitting the churches themselves—than the circulation of this pamphlet. The Secretary of the C. C. F. M., Rev. Edward M. Hill, 143 Stanley Street, Montreal, can supply them.

LAND, LABOR, AND LIQUOR. We again draw attention to this volume, by the pastor of the Listowel Congregational Church, so long and favorably known as an eloquent and powerful lecturer of the Temperance League, the Rev. William Burgess. The author has succeeded in making the best book we know, for facts and arguments on the economic, social and moral destructiveness of drink, and the corresponding advantages of temperance. He has 29 chapters, and 6 Appendices. He starts off thus, with his first few chapters,—Our national resources—Our national wealth—Labor—Productive and non-productive labor—Destructive labor—Labor expended in liquor-making destructive—What Capital is—Capital misdirected—Destruction of food—and 20 more chapters equally interesting, on land, wages, co-operation, markets, pauperism, etc., etc.

The author says, my first object was to answer the call for reliable facts and Canadian statistics. For several years past I have felt the need of such a handy volume as would fill the place of a text-book for temperance reformers, especially on the subjects relating to labor, capital, trade, etc. Those who want facts and arguments to combat the specious appeals of the liquor interest on "taxes," "trade," "capital," etc., will here find all they want. We should like to see it in every house. Willard Tract Depository, Toronto; or the author, Listowel: \$1.00. Offered as a premium for new subscribers to this magazine. See cover.

THE MISSIONARY REVIEW OF THE WORLD contains eight distinct departments, viz.: I. The Literature of Missions. II. Organized Mission-

ary Work. III. Correspondence and General Intelligence. IV. International Department. V. Progress and results of Missionary Work; Monthly Bulletin. VI. Monthly Concert Service. VII. Statistics of the World's Missions. VIII. Editorial Notes on Current Topics. One can see at a glance that a Review, ably conducted on so broad and comprehensive a plan, with the co-operation of scores of the best informed and most devoted friends of missions all over the world commends itself to pastors and Christian workers, and all who work for the coming of Christ's kingdom.

The High Literary Character of the Review. Each number contains 6 or 8 Review missionary articles of the highest interest. The February contains a masterly paper on Japan, by Prof. Knox, of the College at Tokio; an intensely interesting Biography of Africa's Martyr Bishop—Hannington—by Dr. Pierson; a valuable article on the Evangelical Alliance's recent grand Conference at Washington, and another on the Crisis of our Country; "The Progress of Islam," and a remarkable paper on American Missionaries in China.

This Review is unsectarian and world-wide in its scope. It has editorial correspondents at every great centre, and gives the latest information from every field. "It is the grandest and most inspiring of all missionary publications," says *The Christian at Work*.

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.00 per year; 25 cents per single number.

THE COPP-CLARK CO.'S CATALOGUE.—Our friends who want to replenish their S. S. Libraries, or buy books for their children's reading, cannot do better than send for this double-column 16 page Catalogue. It is packed full of good things. Many a book that takes the eye in some U. S. advertisement is here set down at its Canadian price—and no trouble to the buyer with the Custom House! There are page after page of attractive and excellent children's books at 35c., 25c., and 20c. 9 Front-st. W., Toronto.

For the Young.

WINGED WORDS.

If words were birds,
And swiftly flew
From lips to lips
Owned, dear, by you,

Would they to-day
Be hawks and crows,
Or blue and true
And sweet? Who knows?

Let's play to-day
We choose the best,
Birds blue and true,
With dove-like breast!

'Tis queer, my dear,
We never knew
That words, like birds,
Had wings, and flew.

READING BETWEEN THE LINES.

THE PARABLE OF THE SOWER.

A preacher went out to preach; and as he preached, some of his good words reached a number of boys; but they were thinking about their fun, and paid no attention. And when they got home they could not remember where the text nor the reading was, nor what the preacher had been saying. And so the preaching did them no good.

And some of his words reached some other boys, and they thought they would try and be good and religious, and would pray, and love Jesus, just as the preacher advised. But when, after two or three days, the other boys found out they would not bluster and fight, and use bad words, and do mischief at night, they began to mock them, and call them names, and work spiteful tricks on them. And the boys who thought they would be good, got angry, and seemed ashamed of being caught "being good," and in less than two weeks were just as bad as any of the other boys. They left off trying to follow Jesus, just because somebody laughed at them.

And some of the preacher's words fell among the men and women who were very full of business and cares. And the men said: "We must attend to our souls;" and the women said: "It is of more importance to be saved than to be fashionable." And the preacher thought there was going to be a great revival and many converts; for they began to come to the prayer-meetings, and some of them took pews in the church, and a few became members of the church. But the men said: "A man can't do business on Christian principles;" and the women said: "It is impossible to be in society and take care of one's house and family, and be religious too." And their religion all seemed to fade out, though they did not all give up their pews. And when the preacher died, he said he hoped "he should meet some of them in heaven; but he was not quite sure."

And some of the preacher's words fell on the ears of some boys and girls, and men and women, who were sick of sin, and tired of being enemies of God. And they took his advice and went that very day to Christ in prayer, and said to Him:

"O Lord Jesus! We don't want to love sin any more! We want to be Thine. From this hour we will be Thy loving servants forever. We give ourselves away to Thee. Save us!" And people soon found out they were Christians. At first some tried to laugh at them; but they remembered that people laughed and mocked at Christ, and He did not get angry at it. And some of them went away as missionaries; and still more of them did good missionary work at home, and in their families. And all of them gained wisdom, though few of them gained fame. And when their neighbors who had mocked at them got sick, they sent for these Christian friends to come and pray with them. And when they died, the world around them said they were good men and women—the salt of the earth. And some did more than others; but all did something for Christ.—*From "The Print of His Shoe,"* by Rev. W. W. Smith.

C. C. W. B. OF MISSIONS.

Jan. 14th,--Toronto Zion Church, Ladies' Society for General Fund.....	\$10 00
Jan. 14th,--Western Church Social, Miss Lyman's salary.....	10 00
Jan. 14th,--Toronto, Bond St. Church, Ladies' Prayer Meeting for Indian Missions.....	6 00
Jan. 14th,--Humber Summit, W. M. Society for Home Missions.....	12 50

Many of the churches have not been heard from, we should like to hear about what they are doing, and ask the question: What are the women of our denomination going to do this year for missions?

M. A. BURTON,
Treasurer, C. C. W. B. of M.

Those who want warm houses, at economical rates for fuel, and with the least possible labor, would do well to patronize the long-established and reliable Waterous Engine Works, Brantford, for one of their Dunning Boilers. See announcement on cover.

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REV. WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. Cash in advance is required of new subscribers. Published solely in the interests of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly, local items of church news, or communications of general interest. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed "REV. W. W. SMITH, Newmarket, Ont.

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"Such a publication exhausts our superlatives. There is nothing noteworthy in science, art, literature, biography, philosophy, or religion, that cannot be found in it. It contains nearly all the good literature of the time."—*The Churchman, New York.*

"In reading its closely printed pages one is brought in contact with the men who are making opinion the world over. Always new, always attractive always exhibiting editorial wisdom, it is as essential as ever to every one desirous of keeping 'up with the current of English literature.'"—*Episcopal Recorder, Phila.*

"It is edited with great skill and care, and its weekly appearance gives it certain advantages over its monthly rivals."—*Albany Argus.*

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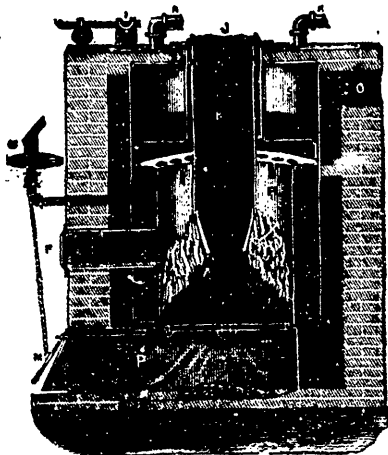
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The Century Magazine

WITH the November, 1887, issue, THE CENTURY commences its thirty-fifth volume with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly dition by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption **Lincoln in the War**, the writers now enter on the most important part of their narrative, viz.: the early years of the War, and President Lincoln's part therein.

Supplementary War Papers, following the "battle series" by distinguished generals, will describe interesting features of army life, tunneling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

Kennan on Siberia.

With the previous preparation of four years' travel and study in Russia and Siberia, the author undertook a journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles—Liberals, Nihilists and others—and the series will be a startling as well as accurate revelation of the exile system. The many illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A Novel by Eggleston, with illustrations, will run through the year. Shorter novels will follow by Cable and Stockton. Shorter fictions will appear every month.

Miscellaneous Features will comprise several illustrated articles on Ireland, by Charles De Kay; papers touching the field of the Sunday School Lessons, illustrated by F. L. Wilson; wild Western life, by Theodore Roosevelt; the English Cathedrals, by Mrs. Van Rensselaer, with illustrations by Pennell; Dr Buckley's valuable papers on Dreams, Spiritualism, and Clairvoyance; essays in criticism, art, travel, and biography: poems, cartoons, etc.

By a **SPECIAL OFFER** the numbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues in all, for \$6.00, or, with the last year's numbers handsomely bound, \$7.50.

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