

preached the first sermon to white people, and organized the first church. The circumstances of this organization were novel. It was in 1854, at Lawrence, that this missionary gathered a few followers of Christ, one evening, in a rude hall. "One brother held a candle, another the inkstand, and a third wrote out the creed with his hat for a desk," and so the visible church of Christ had its branch in the Territory which was "the battleground for freedom." In God's kind providence, and through the fostering care of the A. H. M. S., there are now 214 Congregational churches in Kansas, with a membership of nearly ten thousand. They are located in 74 of the 106 counties of the State, and in 47 county seats. Sixty-six of these churches are self-supporting.—*Home Missionary*.

One of the severest criticisms on missionary work in India which has yet appeared, is that of Mr. Caine, member of the British Parliament, who has spent several months in that country, and writes from personal observation. As Mr. Caine is a member of the Baptist Church he speaks specially of the work of that denomination, and quotes the figures contained in official publications to support his statements. His conclusion is that the "results are universally inadequate." Mr. Caine lays the blame largely on the "home committees," and expresses the opinion that improvement must be sought in the direction of the Salvation Army methods. Missions as now conducted, he thinks are too expensive, and would be more efficient with less money, because the self-denying life of the Jesuit missionary or Salvation Army soldier carries with it a power of conviction not to be commanded in any other way. Mr. Caine also thinks that there should be less higher education at work, and more direct effort for the conversion of the people. It is to be hoped that the views of this apparently honest and Christian critic are not well founded so far as the success of the work is concerned. Mr. Caine's letter will no doubt call forth many replies. *Chicago Advance*.

CONSTANTINOPLE.—American Christianity has three grand institutions in Constantinople, namely, the Bible House in Stamboul, which is the centre of literary work for the empire; the Female College, called the "Home," on the heights of Scutari, on the Asiatic shore, and Robert College, on the bluff of the Bosphorus, six miles above the city. There are three native evangelical churches, namely, two Armenian and one Greek, with a total membership of over two hundred, and eleven religious services in eight different quarters of the city and in three different languages are held every Sabbath, with a total attendance of about one

thousand. In the quarters of Haskey and Scutari and in the rear of the Bible House, there are commodious chapels, but for more than forty years the evangelical Armenian churches in the great quarters of Pera and Stamboul have suffered severely in their growth and influence for the lack of church homes of their own. The brethren of the Pera and Stamboul churches are now about to make fresh efforts to secure houses of worship, and we bespeak for them the sympathy and aid of American Christians. The preachers of the gospel have never been so numerous and strong as at present, and the spirit of love and union among the brethren has sensibly increased. By means of our station conference, genuine coöperation in carrying forward the evangelical work has been secured, and the differences of former years have quite disappeared.—*Missionary Herald*.

News of the Churches.

VANCOUVER.—The pastor, Rev. Jas. W. Pedley, writes: "Last night we raised, among the members of the Building Committee, \$800, in addition to their previous subscriptions." In a recent sermon, Mr. Pedley drew attention to cruelty to animals. He said:

A merciful man is merciful to his beast. What bitter cruelties both small and large animals are obliged to suffer at the hands of men! He would refer more particularly to the treatment of the horse. He considered he was never in any place where more cruelty was exhibited towards horses and other animals than in Vancouver. The necessity for the establishment of a Society for the Prevention of Cruelty to Animals was very great in Vancouver.

The *Daily World*, of that city, takes up the suggestion, and warmly seconds the proposition for such a society. The *World* says:

Some one must take the initiative, otherwise the movement will be strangled in its incipency. The reverend gentleman will find that there are many men and women in Vancouver who will not only assist in building up a strong society, but will aid him in every way in their power, not only in carrying out the present law, but in endeavoring to place even greater safeguards around the brute creation.

ST. ANDREWS, QUE.—I am afraid you and your readers are forgetting about St. Andrews and the church there. We are still living, and look as if we were to live. We had to leave our meeting house in May of last year, and did not return until the third week of December. Our building has been entirely renovated, and largely rebuilt. A splendid basement, and new vestry. One wall rebuilt, and all walls raised several feet higher; and a new roof has been added. Our place of worship is now an ornament to the village. Dr. Barbour and Rev. E. M. Hill, came from Montreal to