

Our Contributors.

SOME MEN AND THINGS NOT NEEDED BY THE DOMINION AT THE PRESENT TIME.

BY KNOXIAN.

The Dominion is twenty-two years old to-day. As we write the flags are flying, the excursion boats whistling for passengers, the boys are gathering for athletic sports, the young ladies are going in crowds to see the games, and a goodly sprinkling of people not quite young seem to be moving in the same direction. No doubt the elderly people are going for the express purpose of seeing that the young people conduct themselves properly. They don't care anything about athletics themselves but they want the proceedings conducted in an orderly manner. Order is the thing they are after. They are as innocent as the clergymen and other sedate people who go to the circus to see the animals.

All right! A holiday is a good thing. Athletic sports are good things if properly conducted. We need muscle in this young country. Where would Canada be to-day if our fathers and mothers had not been muscular people. The amount of muscle needed to clear up this country and erect the buildings that stand on it was something enormous. Let us never despise muscle. Muscle has done more for Canada than all our Universities and Colleges. Muscle has been our best friend. If those twin curses, betting and drinking, could be forever banished from our athletic performances it might then be the duty of every good citizen to encourage athletics, for without steady nerves and tough muscles Canada can never be a great nation. Fifty millions of whining invalids would never make a nation that could take care of itself.

All things considered, the Dominion has done fairly well in twenty-two years. The Tories say it has done well mainly on account of the wise and progressive statesmanship of Sir John Macdonald. The Grits declare it has done well in spite of the old man. We rather incline to the opinion that the intelligence, industry, thrift, energy, self-reliance, and perseverance of our people are the main elements of our success. Governments, whether Liberal or Tory cannot do much for the great body of the people. The people must help themselves and our people do help themselves. Providence has given us a noble heritage and as a rule our people make the most of their opportunities.

Ontario has progressed so rapidly that we need no further growth in some directions, at least not for some time. Some of the professions are becoming overstocked, and some lines of business are overdone. We don't know how it is in the other Provinces, but Ontario has for the present quite enough of professional and business men.

We need no more lawyers. There may be some benighted corners in the Dominion where her Majesty's loyal subjects suffer because they cannot get lawyers to take their cases, but there need be no acute suffering of that kind in Ontario.

We need no more doctors. Pills and professional treatment may be had everywhere. Possibly, in some new parts of the country, where the settlers are few and scattered, medical assistance may not be easily obtained, but the difficulty arises, not from lack of doctors, but because they do not distribute themselves evenly.

We need no more merchants. There are so many men in business now, and the competition is so keen that there is little money to be made by selling goods.

We need no more newspapers. In many places, two are trying to exist on a business that would pay one nicely; and in other places a third spoils the business that would pay two.

We need no more party politics. We have quite enough of politics to the acre now.

We need no more office-seekers. There are quite enough of applicants for every vacancy to worry any government that may happen to be in power.

We need no more universities, or colleges, or high schools or public schools, or ladies schools or institutions of that kind. Ontario is paying now, for educational purposes, quite as much as the people can afford. Any young man of pluck and perseverance can get a good education now, and if he has not these qualities, schools and colleges cannot do much for him.

Do we need more preachers? The reply must depend on what you mean by the question. If the question means, Is there *work* at home and abroad for more? the reply must be, Yes, thousands more are needed. If it means, Can the present liberality of the Churches sustain more preachers? we would say, Not many more. The supply is quite up to the present demand in most of the Churches. If the Churches had more money, of course more men could be employed, but even men who preach the Gospel to the heathen cannot live on air.

Well, what *do* we need to develop the immense material resources of this Dominion?

We need capital to work our mines, and a million or two of stalwart men to turn our vacant lands into such farms as you see in Peel, Waterloo, Oxford, Brant, and other Ontario counties. We need men who can make two blades of grass grow where only one grew before. The professions, and the offices, and all the genteel lines are full. We need settlers for Manitoba, and the North-West, and every other place where vacant land is to be found.

Somebody has a lecture on "Men Wanted." The lecturer mentions several kinds of men greatly needed in this country. On the whole, we think our men are not bad, and we know our women are extra good. If we had a million or so of men and women in the North-West, like the old settlers who hewed

Ontario out of the forest, Canada would soon become one of the greatest nations on earth. Meantime, let us be thankful and hopeful. Nations are not made in a day. We have more to be thankful for than many older communities. As an eminent minister of the Free Church of Scotland said a few years ago, "Canadians do not know how good a country God has given them." Many of them don't.

LETTER FROM YOKOHAMA.

The birthday of the Emperor of Japan was celebrated by the Japanese Church and Temperance Society at Honolulu with great eclat. To increase the importance and joy of the occasion the King sent the royal band to furnish suitable music.

A meeting was opened at ten a.m. with singing and prayer and addresses were then delivered by Mr. Ando, the Japanese Consul, and Mr. Ukai. Mr. Ando stated in the course of his remarks that for twenty years he had been a hard drinker, and had been led into other sins thereby. But now he had been brought by the grace of God to a new life and experience, by which he was able to celebrate this auspicious day with purer and deeper joy than ever before, and he hoped by loyalty to God to be able to serve more faithfully than ever his Imperial Master and the 40,000,000 of His people in Japan.

A formal reception was given at the Consulate, at which there was no drinking of spirituous liquors, as is usually the case on such occasions. By Mr. Ando's efforts the cause of temperance has been greatly advanced among the Japanese on the islands, and during six months more than a thousand members were enrolled. It is hoped that the noble example of Mr. Ando will be followed by many of his countrymen and that, like him, they may find that deeper joy which comes from the service of God alone.

Some months ago there was a general meeting of some Japanese in Honolulu, in which Christians, Buddhists and Rationalists met together. After some generalities the subject of religion came up for discussion, and a young man with more zeal than Japanese politeness told one of the elderly men who was present that his conduct was disorderly, and he ought to do better.

The man thus admonished was quite angry, and told the young man to take the beam out of his own eye before attempting to admonish others. The young man then replied that he had certainly been a bad man, just as the other had depicted him, but he had now begun a new life, had left off gambling and drinking, and was an applicant for baptism in a Christian Church. His heart had been changed as well as his outward life, and instead of shame and remorse he now had unspeakable joy. He wished others to possess the same, and that was the reason why he had been so bold as to remonstrate with those who were older than himself.

The old man was not yet satisfied, and then the young man took out his Bible and began to read and pray and praise. Others united in the prayers, and many began to confess their sins and to desire salvation. The native pastor was sent for, and friends gathered in from all sides. This was a most unexpected turn to the meeting, which was thus prolonged, and resulted in the beginning of a genuine revival. Subsequent meetings followed, and on Nov. 11 twelve persons were baptized, and eighty persons, including foreigners, partook of the sacrament. Mr. Ando (the Consul) and wife were present, and he gave a most earnest exhortation on the occasion. Since July last fifty-one persons have been baptized and twenty more are applicants.

There lives in Hachoji a man who ran away from his home when nineteen years of age, and wandered from place to place in company with gamblers and the worst class of men. He would rent a place to stay in for a while, and when the landlord would ask for pay would abuse him in the most shameful manner, and thus avoid paying his debts. He was guilty of many crimes and immoralities, but did not actually steal.

Some three or four years ago he came to Hachoji, and hired out to a man as a silk inspector, and while engaged in the business he heard by chance one of the missionaries preaching about Christianity. The words which he heard were so deeply impressed upon his mind that he could not get rid of them, and he was thus led to sincere repentance of his sins.

He soon after made a public confession of his past guilt, and his faith in Christ to cleanse him from all sin, and in due time received baptism.

So great was the change in his life that those who before heard him as a demon could hardly believe it was the same person.

Then he also recalled his old parents who he had neither seen or asked about for eleven years. He wrote them a letter, in which he stated that he had become a Christian.

Up to this time he had but little education, and although thirty years of age could not read even the common newspaper. But so great was his desire to read the Word of God for himself that he applied himself more diligently to the study of the Chinese characters and has thus become able to read with but little difficulty.

His work made it necessary for him to rise at 5 o'clock every morning and he was kept busy until after dark at night. But he would rise in the morning so as to have one hour for the study of the Bible. While about his work his thoughts would often be upon what he had read and he would often sing some hymn. This quite surprised his companions and some of them thought he was mad or crazy.

If he had any leisure during the day he would spend the time in the study of the Bible, and so interested did he become in its truths that he was able to speak with great power at the meetings and would sometimes preach in the place of his pastor. Whenever or wherever he spoke the people were greatly moved by his eloquence and zeal. Those who have heard him speak and pray bear testimony that he is evidently moved by the Spirit of God.

Although it has not been long since he began to labour for his Master, it seems now that he is likely to become a most useful man, and a proof to all of God's power to save and use men even the most hardened sinners.

H. LOOMIS,
Agent A. B. S.

Yokohama, Japan, May 2, 1889.

A CLUSTER OF SABBATH SCHOOLS.

EIGHTEEN SUNDAY SCHOOLS WITHIN HALF A MILE OF KNOX COLLEGE AND FROM THE CORNER OF COLLEGE AND SPADINA AVENUE, CONTAINING OVER FIVE THOUSAND CHILDREN—TAUGHT EVERY SUNDAY.

MR. EDITOR,—It is a very gratifying thing to think so great a Christian work is done every Sunday as this. People may say such teaching is evanescent—will soon pass away. In part it unfortunately is so. But a majority of Sunday school scholars never forget such early impressions as they receive by years of teaching and singing in their schools. All of said schools have been visited by me in 1889.

So, standing on the corners of these great and beautiful streets, we can count within less, and in some cases a little over, half a mile no less than eighteen churches, attached to which there are Sunday schools in which over five thousand children are taught, as follows: Broadway Methodist Tabernacle—the beautiful new church just opened—costing about \$72,000, and for which on the Sabbath of June 2 and thereabouts \$35,000 were subscribed by members and attendants, has a school numbering about 600. On College Street a short distance above is St. Stephen's English Church, with over 600, and the Baptist Church and the College Street Presbyterian Church each with over 400; the Robert Street Trinity Methodist Church and the Bathurst Street Methodist Church, the first with over 200; the latter with 450; the Sussex Avenue English Church with 80; the Bloor Street West Presbyterian Church with about 600; the Erskine Church with over 300, and its mission with 100, on or near McCaul Street. Then on Beverley Street, the Baptist Church with a school of about 300; on Spadina Avenue south of Knox College there are three churches—the English—St. Philip's Church—with over 400 children; the Congregational Church with over 250, and the Christadelphian Church with, it is true, a small number, about 20, including the Bible Class.

To the east of this point, starting as aforesaid, we find the Zion Congregational Church with about 200 children at Sabbath school, and the Central Presbyterian Church on Grosvenor Street, near the Park, with over 300 children, and its mission with 100. I might add the Yonge Street Avenue Church under the management of Ex-Mayor Howland also, with perhaps 200 children. Along with all this Sunday school agency and work are the Bible classes of course the weekly prayer meetings the constant Sabbath preaching and worship in all these beautiful churches, having great audiences of most intelligent ladies and gentlemen, composed of all classes of our people. And this is only just in the middle or centre of Toronto. The contemplation of so much Christian effort and work is very gratifying.

I now proceed to describe more minutely the aforesaid Sunday schools. A short distance down Spadina there exists a well managed school at St. Philip's English Church, over which Church the Rev. Dr. Sweeney presides, doing a blessed work for Christ. This is a large one numbering over 400 boys and girls, including Bible classes, the superintendent being a lawyer, Mr. Evans, assisted by a large staff of teachers numbering thirty-six; Mr. Hoyle, another lawyer, has charge of a Bible class. This Church is what is called a non-ritualistic, or evangelistic church (of the olden type) conducted upon strict evangelistic Christian principles. The ordinary attendance is from 550 to 650, and communicants 300. Sir Daniel Wilson attends it. Our English Churches in Toronto (thank God for it) have greatly progressed since their support has been left to the voluntary principle. An infant class of dear little children, under ten years, numbering 110, is taught in the above church.

THE CONGREGATIONAL CHURCH.

Opposite this church is Mr. McGregor's Congregational Church only recently started afresh in a fine new white brick building, visited by me 6th January last. The Sunday school consists of about 200 children, with thirty teachers. The minister teaches a Bible class. The infant class numbers fifty, Mr. Langford being the superintendent. I spoke to all the classes and was most cordially received by the teachers and minister. Mr. McGregor, who has taken so laudable a stand against the Jesuits, and on the Roman Catholic question. A marked spirit of piety and Christian zeal pervades the church and school. Almost opposite this Church on Beverley Street, I visited on the 13th January,

THE BEVERLEY STREET BAPTIST SUNDAY SCHOOL—

lately opened in a fine new building, and there addressed a school of 300 children, including Bible classes. There is a large mixed Bible class of ladies and gentlemen—taught in the Church with an intelligent staff of teachers numbering about thirty, the school is taught in different rooms, with efficiency—Rev. Ira Smith is the pastor. This Church