

MR. HAMMOND'S FAREWELL MEETING FOR TORONTO*

Was held in Elm Street Church on Monday, the 18th inst. Young converts and Christian friends flocked from all parts of the city to bid good-bye to the evangelist whom they love, and for whose coming to Toronto they will have reason to thank God to all eternity.

The continuous singing of his "Hymns of Salvation," which is so marked a feature of all work in which Mr. Hammond engages, as usual preceded the commencing of the meeting.

Mr. Hammond's opening words were on Acts viii., and graphic, original, practical, stirring comments flew forth like sparks from the anvil of a master smith.

Mr. Hammond also very clearly and happily explained the mutual relationship of pastor and evangelist.

These having been union meetings in which Mr. Hammond has been working, he took rather an amusing way of practically illustrating the fact to the assembly, for as he called on ministers after minister to give an address, he introduced each new speaker with a few friendly words about some special denomination to which all would naturally suppose the minister belonged; but when the Rev. J. B. Clarkson, of Sherbourne Street, a well known Methodist, stepped forward, and Mr. Hammond announced him as "Bishop Clarkson, of the Church of England," a genial smile passed over the sea of faces, and further explanation as to union was needless.

Mr. Clarkson gave glory to God for the work he had lately witnessed, for God's grace alone can convict and convert. He bore witness to the number of young converts in his church rejoicing in Jesus, and he said it was the minister's business to keep the "fire" burning (referring to an illustration of Mr. Hammond's), that it is the inner heat that burns strongest—white heat. Then affectionately addressing Mr. Hammond, he said, "A few weeks ago I alone met you at the station," and then facing round, and with arms extended to Mr. Hammond, he exclaimed, "and behold the multitudes to bid you good-bye!"

Rev. George Cochran, (Queen Street Church), formerly missionary to Japan, was next introduced as a "Presbyterian" by Mr. Hammond. He said this peculiar meeting was the result of ten weeks' labor. When he heard of Mr. Hammond coming to Toronto he determined to share in the blessing himself, and to seek it for his congregation. He related the history of the work in his own church, beginning with the children's meeting; and how the meetings were kept up even after Mr. Hammond had gone to labor in another part of the city. He gave thanks to God for the refreshment granted to his own heart, to his congregation, and to the city, and he desired that the Divine blessing would rest on Brother Hammond where ever the Spirit might direct him in time to come.

Mr. Hammond next told how in London he had lived sixteen weeks with a Baptist, and worked with Baptists, and finally ended with Mr. Spurgeon's Tabernacle. So he called upon Mr. McGregor of the Baptist Church to speak.

Rev. D. A. McGregor (Congregationalist), smiling, rose and said he believed in the Baptism of the Holy Spirit. He had been the better of knowing Mr. Hammond, his Church had been blessed, but chiefly his Sunday School. There was a great deal of latent scepticism in people's minds about the conversion of children, and he urged Christians to pay attention to bring on those who had given their hearts to Christ.

Mr. Hammond now told how his forefathers belonged to the Congrega-

tional Church, and so he introduced Mr. Salmon. Rev. J. Salmon (College Street Baptist Church), who worked with Mr. Hammond in London, Ontario, and who has continuously helped him here, said he thought Mr. Hammond's power was due to his being a man of prayer. If the work is to go on it must be in answer to prayer. God's power must accompany His own Word. The very constant way in which Mr. Hammond worked struck him, and he felt that we must work and pray, and pray and work.

Mr. Hammond here made a few remarks about Christians keeping aloof from revival work, and looking on.

Then he called on his "Quaker Brother" to speak, and Rev. I. Tovel (Richmond Street Methodist Church) came forward saying, "I am a friend of all who love the Lord Jesus Christ." He said Mr. Hammond was a workman, he prays, he sings, he works. He, Mr. Tovel, had learned that individual effort, with God's Spirit, is the kind of work which is bound to bring souls to Christ, and that Mr. Hammond's work, if it had accomplished nothing else, had taught us that the Lord's work in the salvation of souls is not to be left to preachers and teachers only.

Mr. Hammond, in illustrating the power of earnest personal effort, mentioned that the conversion of the Princess Alice was due to the faithful words of a poor old Scotch woman, and we know that when death came suddenly, she was ready.

Rev. S. J. Hunter (Elm St. Church), said: "This meeting is an expression of sympathy to Mr. Hammond as a man and as an evangelist." Among other things he mentioned that at the commencement of the work here he had overheard two little girls talking in Terauley St., and he caught Mr. Hammond's name. He was interested to hear opinions then, so listened to the conversation. "Have you been to Mr. Hammond's meetings yet?" No, but I am going to-morrow." "You'll like them, I didn't, and my auntie didn't, at first, but Mr. Hammond spoke to us all very kindly. I've bought a telegraph look, and I am going to ask him to write his name in it!"

Rev. F. H. Wallace (Yorkville), who had been introduced as a "Moravian Brother," said Mr. Hammond would have been a man after Count Zinzendorf's own heart, whose motto was: "I have one passion, and it is He." In Yorkville we were a unit, and I see no reason why any "contention" should ever "divide this happy band."

Rev. P. McF. McLeod (Central Presbyterian Church) said that there was quite sufficient token that God had been doing a mighty work. There are people who object when you mention results, and who say, "wait a year and we shall see how they stand." No doubt some will wither away, and all are it is "Mr. Hammond's work" the sooner it comes to an end the better, but God's Work will stand forever. Mr. McLeod went to Peterboro ten weeks after Mr. Hammond left it, attending the first Communion that had been held in the Presbyterian Church since Mr. Hammond's visit. One hundred and fifty converts sat down to acknowledge Christ at the Communion table. It was a very solemn scene when, on the previous Friday night, the 150 stood up to be received into the Church, they were of all ages and ranks, some of the faces bearing marks of how far they had gone astray; there were some wonderful cases of conversion of notorious reprobates in the neighborhood. The minister had said to Mr. McLeod: "Do not imagine that this is all the result, there is not a member of my church that has not been stirred, even those who at first stood aloof." One of the blessed results of Mr. Hammond's work in every place,

is the testimony that the gainsayers have been put to shame. At Peterboro, it has been a bad time for the hotel-keepers. A farmer drove into town and could not find any one to whom to give his horse to put up; he asked if Peterboro were always like this, and he was answered "No, the whole population are at the meetings."

Mr. Hammond did not come here as he went to Peterborough. There had been no preparation here beforehand. God has owned and blessed his labors, and we are not met to thank him, but God, counting up results, not thinking of Mr. Hammond's honor—he seeks not that, but the glory of God.

Mr. Hammond here began to sing a verse or two of the hymn he often sings, varying and adapting it with so much blessing, "I hope to meet you in the promised land." Then he called on the Rev. W. Brookman (Yorkville Baptist Church), who expressed his hearty sympathy with all the proceedings, and said he hoped people would see that the gifts of the pastor, teacher, and evangelist are separate, and are rarely combined in one man.

Rev. W. F. Blackstock (Berkeley-street Church), urgently pleaded to have another farewell meeting in his own church.

All the above addresses were interspersed with hymns and prayers.

The lateness of the hour prevented Mr. Hammond from giving any lengthened address. He expressed warm thanks to the fifty pastors and ministers who had aided him in this city and its suburbs, as well as to all other Christian workers and helpers, including the singers, and for the hospitality he and Mrs. Hammond had been received with. At the commencement of the meetings he had explained about the "Covenant" which he invites young converts to sign, which simply expresses the conviction of the person signing it that he has given his heart to the Lord, and promises to be His faithful follower. About 2,400 have signed this in Toronto.

Mr. Hammond's last words were an appeal to those who might still be unconverted. It seemed as if no sinner could remain away from Christ after that.

The meeting was long of dispersing, for loving and grateful hearts found it hard to bid a last good-bye.

Obituary.

MRS. H. N. JACKSON.

Eliza M. Hollister, wife of H. N. Jackson, who died at Cote St. Paul, Montreal, April 14th, in the eightieth year of her age, was born in Hinesburgh, Vermont, July 21st, 1801. When thirteen years of age she was sent to a ladies' boarding school at Vergens, and afterwards to one at Middlebury, under the charge of the celebrated teacher, Mrs. Willard. Thus receiving a superior education, she at the age of twenty began the profession of teaching, which she continuously followed for ten years.

When the valley of the Mississippi began to be settled, the Roman Catholic Church made a strenuous effort to take and hold spiritual possession of the country. To meet this an urgent call was made for Christian teachers. Miss Hollister, who had just recovered from a protracted sickness, felt this to be a call to her, and, after fasting and prayer, resolved to enter upon that work. Her mother being irreconcilable to such a separation, she by the advice of her pastor, the Rev. Mr. Goodhue, reluctantly refrained from carrying out her cherished project of entering into that missionary field. Soon after a similar call for teachers for Lower Canada was made, and some quaker gentlemen searching for one for a school in Frost Village, Eastern Townships, were

directed to her. The result was that in 1830 she came to Canada as a teacher. The following year, while in charge of a select school in Brome, she became acquainted with the Rev. John Jackson's family, and married the youngest son in the year 1833, in which place they continued to reside for thirty-seven years.

The subject of this notice, as far back as she can remember, received deep religious impressions from her mother, as also from Bible stories related by her grandfather, Dr. Samuel Farrand. In 1821 she became a member of the Congregational Church at Hinesburgh, where her name has remained on the roll until the present time; a certificate of membership having been given her on going to Canada, instead of a letter of transference. During the succeeding sixty years she maintained a Christian character marked by its depth, fulness, and fervor. She was never known to compromise her Christian principles, and seldom did she neglect an opportunity to sow the seeds of Christian truth. Her quiet yet powerful influence for good among all classes is declared by all who knew her. Her disposition was essentially unselfish, and she was constantly seeking to do others good.

From the organization of the Congregational Church in Brome in 1844, until she removed from the place, her love and interest in the cause was ceaseless, and many were her tears and prayers and self-denying labors to promote the prosperity of that mission. From deep conviction, as well as early training, she was a Congregationalist of the Congregationalists, thoroughly understanding its principles and practices. She ever took a deep interest in all our denominational enterprises, and has constantly received and read the CANADIAN INDEPENDENT since its first issue.

For some time she has quietly waited for her final call, and when the message came in the last sickness she received it in calm composure, feeling a desire "to depart and be with Christ." She said God had graciously answered her prayers, and there was nothing now left but to die. To her the "last enemy" was disarmed, and without a cloud upon her faculties or over her soul, without a struggle or a sigh, she "fell asleep."

She left behind her a husband and three sons, over which family the shadow of death had never before come. Her second son is the pastor of the First Congregational in Kingston, and her other sons are in the medical profession, namely, Dr. J. A. Jackson, of Manchester, N.H., and the Hon. J. H. Jackson, M. D., of Barrie, Vt. All are members of Congregational churches. Of this beloved wife, mother, and Christian who has gone to rest it may truly be said, "She hath done what she could."

LITERARY NOTES.

SCRIBNER for May is, as usual, very strong in its illustrations. The frontispiece is a portrait of Thomas Carlyle, engraved by Cole after the photograph by the late Mrs. Cameron. Unlike most portraits of the Chelsea sage, this does not represent him in decrepitude. Another engraving of great excellence is a full page portrait of Jenny Lind, from a beautiful daguerrotype taken in America in 1850 and never before engraved. Other portraits of popular interest are Mr. Blum's half-length of "Lieut. Schwatka in Esquimaux Dress," and Mr. Birch's "Artemus Ward as a Lecturer," based on an old sketch in the now defunct "London Illustrated Times" and vouched for by Browne's friends as the most faithful portrait. Among the other illustrations are drawings of scenes from Dickens; four strikingly finished drawings by Blum of Roman subjects in the first century—the Augurs, the Vestal Virgins, the Flavian Arena, etc.; a map of the Schwatka sledge journeys and sketches of related incidents; finely engraved heads of merino ram and wild sheep of the Sierra, with other sketches; two large Cossack pictures, and a reliable map of the original topography of New York City, reconstructed from old data.

*Abridged from a privately printed report.