

own country, they were afraid to speak the truth. They were then carried ashore and set to work on various estates. They "had to work all day and were beaten with a piece of rope if they sat down to rest. Some were tied to a piece of wood and flogged, and then put in irons until next morning, when they were set to work again." The food—bread and rice—being different from their accustomed diet, they never felt satisfied. They stayed out their "three moons," and then, being unable to endure their misery any longer, they stole a boat, and, taking with them a supply of water, put out to sea. They were carried ashore, and landed in a strange country (Murray Island). A missionary here showed them much kindness. The *Ellangowan* touched here, and Nakuri, wishing to regain his own country, stowed himself away in the hold.

We are awaking to a sense of responsibility regarding the liquor curse, we may as well arise in time to an understanding of the tyranny exercised by the worship of the Almighty dollar.

THE subject of Funeral Reform is one to which attention has been frequently called of late; the following note from our contemporary, the *Canada Presbyterian*, though narrating an extreme case, does present a typical one:

From the Pacific Coast comes one of the most powerful pleas for funeral reform, all the more effective because it is unintentional. The sixteen year old son of a California railway magnate died a short time since in Europe. Funeral services were held in Grace Church, San Francisco, which was profusely decorated as only opulent but vulgar idiocy could devise. A chapel complete in every detail, made wholly of flowers, was built over the chancel, and the walls of the church were almost hidden by floral anchors, crosses, crowns and Scriptural quotations wrought in violets. The cost of the decoration alone was \$20,000. The sermon—save the mark—was preached by Mr. Newman, of New York. A few sentences will show the reader its quality: "Although so young, he was tall and graceful as some Apollo Belvidere, with classic features some masters would have chosen to chisel in marble or cast in bronze; with eyes soft and gentle as an angel's, yet dreamy as the vision of a seer; with broad, white forehead, home of a radiant soul. Who could see that face and not love it, see it and ever forget it? He reminds us of the beautiful Joseph, 'a goodly person and well favoured.' That body was the abode of a marvellous mind, clear as crystal, clear,"—etc., etc. And the clerical sycophant goes on at wearisome length in this vein of fulsome and disgusting exaggeration. He was paid \$10,000 for his sermon—a sum for which faithful ministers have preached the Gospel for a life-time.

We cannot commend our English brethren in the following clipping from the *New York Independent*. We blush to see the name

"Congregationalists" in the connection; have we any such offence nearer home?

At church fairs in Birmingham, England, there has been a great deal of gambling. The Congregationalists had raffles for bank notes, and the Episcopalians announced an open raffle, "tickets threepence each," with a number of prizes, including bottles of wine and boxes of cigars, for the benefit of some church schools. At last the corporation has found itself bound to refuse the use of the Town Hall, unless some guaranty is given that there shall be no raffling. It has furthermore decided to prosecute all gamblers, whether they are found in public houses or in churches.

THE following from an American contemporary may have its interest for our readers, and strike a higher note than the foregoing:

THE CONGREGATIONAL DENOMINATION.

There are in this country nearly 4,000 Congregational churches, existent in 47 states and territories, which includes 400,000 members and 3,750 ministers. In the Sabbath Schools of these churches are some 455 000 children. The average additions to the churches in the past ten years are 28,000 per annum, or 280,000 in the ten years. There are eight great societies through which the Congregational churches of the land work for the salvation of souls, the civilization of the race, and the glory of God. These are (1) the American Board of Commissioners for Foreign Missions, which has in foreign lands, 1,893 missionaries and teachers, etc. It has established in heathen lands 281 churches, having a membership of 19,105; also 61 theological schools giving instruction to 2,174 young men, and 39 girls' schools, with 1,655 pupils; besides 801 common schools, having 33,000 pupils. To carry on this work the Board expended the past year \$649,424, the largest amount ever expended in one year on mission work by any society or denomination in this country of Europe. Second, "The American College and Education Society," which last year paid \$89,642.42 to aid in the education of Christian ministers and the establishment of Christian institutions. Third, "The American Congregational Association," which is especially devoted to the preservation of Congregational literature. Fourth, "The Congregational Union," whose income the past year was \$100,000, devoted to aid feeble churches in the erection of houses of worship and parsonages. Fifth, "The American Missionary Association," which last year gave \$390,000 to aid the Freedmen and cause of Christian advancement in the South. Sixth, the Sunday School and Publishing Society, which last year aided 712 Sunday schools besides publishing Sunday school literature. Seventh, "The New West Education Commission," which last year expended \$34,716 to promote Christian civilization in the New West. "The American Home Missionary Society." Thus the Congregational denomination distributes about two millions annually through its different societies, a larger amount per member than any church in the United States. The denomination has in the United States 7 theological seminaries which last year had 32 professors, 24 lecturers, 3 resident secretaries, 25 post graduates, 84 senior, 73 middlers and 100 juniors,