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

THE  
**CANADIAN**   
**INDEPENDENT**

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL. V. (NEW SERIES) No. 9.

MAY 1.

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1886.

# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

TORONTO, MAY 1, 1886.

No. 9

## EDITORIAL JOTTINGS.

READER, do you ever sing "consecrate me now to thy service Lord?" and as you sang, has the heart followed the lip? Consecrated to His service, who gave Himself to serve you. What a depth of meaning! Are your hours thus consecrated? eating and drinking to His glory. Are your means thus consecrated? or the rather spent to minister to earthly pride and passion? Consecrated, by the power of grace divine; yet without that consecration we are in the very gall of bitterness, and in the very bonds of iniquity.

It has been our privilege again to be at the closing exercises of the College session; and to listen to one of the kindest, most earnest, and gospel-spirited addresses it has ever been our privilege to hear. We shall print it for the benefit of our readers, and ask them to read into it all the neatness and unction of delivery of which our esteemed brother Wood is capable. The attendance was fair, the interest unflagging.

THE fourteen students have enjoyed the blessing of good health throughout the winter. Thirteen go forth to work on our mission fields, one has thus far kept himself free from engagement. The examinations yielded on the whole satisfactory results, the session may be looked upon as successful. There are no graduates this year.

THE mission field was reviewed by the Executive Committee, and presents many encouraging features; not all we could desire, but sufficient to enable us to thank God and to take courage. The one discouraging feature is the shortness of funds, and this, not because contributions are less on the whole, but because

the work has grown upon our hands. It grieves us much that our supplemented pastors should be compelled to contribute ten per cent. of their small allowance to the funds of the society; and still we are behind. Again we urge upon our churches the necessity of more self-denying effort, that present friction may be avoided. The increasing number of students moreover has largely increased our college expenditure, and we must press on to complete our forty thousand endowment fund, for which we need fifteen thousand more. Who will aid in this commendable and necessary undertaking; or remember us in their wills? which will not shorten life by a hair's breadth.

THE following resolution concerning ourselves was passed—not by any means unanimously—at the last meeting of the Western Association:—

*Resolved*,—"That the Association, while recognizing with gratitude the energy and self-sacrificing spirit of the Editor and staff of the CANADIAN INDEPENDENT, would yet recommend an earnest effort to secure an improvement in the mechanical execution as regards cover, quality of paper, and type; and would suggest the insertion of a larger proportion of interesting and live reading matter, and the avoidance of all appearance of partiality in reference to correspondence and selections."

The resolution is fourfold, and on each point we offer a remark, thanking our friends for kindly criticism.

First,—The personal reference to the Editor. We thank the brethren for their constant expression of confidence and esteem, which we accept as thoroughly genuine and hearty, especially as in reference to this very resolution we have received private assurances of the same.

Secondly,—To the complaint regarding the mechanical part we plead guilty. "Our poverty, not our will, consents." Brethren, give-us a larger subscription list, or subsidize us, and we

will meet your utmost wishes in this respect. Meanwhile the matter is under serious and practical consideration. We expect this number to be better.

Thirdly,—“A larger proportion of interesting and live reading matter.” Capital! Send it on, brethren, and you will earn our thanks. Remember your Editor is a pastor in one of your city churches, a lecturer in your college, a member of your Home Mission executive, a busy man with greatness forced upon him, upon whom the paper has no more claims than it has upon you, save the untoward fact that he is Editor. Help us dear brethren, you can, but for the most part you do not. Do your part as in the past we have sought to do ours, and the want will be supplied.

Lastly,—As to the “appearance of partiality.” We are by no means infallible, and have ever cast ourselves upon the kind consideration of our brethren and the churches; but as we are being constantly blamed for insertion as well as for non-insertion, and about equally so by *all* parties, we think upon the whole we have found the golden mean. In judging an Editor as in judging others

“What’s done we partly may compute,  
But know not what’s resisted.”

Nevertheless brethren, thank you for the resolution, now place us in a position to thank you for *help* as kindly and as freely rendered. Some have helped as well as criticise, we thank them. The few, but others go and do likewise.

THE inevitable conflict between Labour and Capital is upon us, and the uneasy question is before us all—where will all this struggling end? Having faith in God, we believe in ultimate good. Capital has need to learn that with privileges come responsibilities; and that it is better to take the Lazarus at the gate, heal his sores, and enable him to work out a manly living, than to patronize him as a continued pauper. The laborer is a man, the capitalist no more, let brotherhood be practically acknowledged. The capitalist, on the other hand, who provides honest work for his fellows and treats them as men, is a public benefactor; let the laborer realize this, and not rebel simply because God hath *not* made all men equal. In these conflicts the church has very much to do. Preach the gospel, not of the rich or of the poor, but of Him who for our sakes became poor, and who teaches

us that man cannot live by bread alone, but by every word that proceedeth from the mouth of God; and that no man liveth to himself, but that each should look on the things of others with an interest approaching that of his own.

OUR union meets in Ottawa, in the church there, on the evening of Wednesday, June 9th, 1886, at 7.30-p.m. We know the Ottawa friends are looking forward with bright anticipations and loving preparations to the meetings. These fellowship gatherings and the business meetings of the various societies which represent our general denominational work, should be looked forward to with prayerful preparation. By the blessing of God’s good hand upon us, much comparatively has been accomplished during the past year, for which we should be duly thankful; very much remains to be done. Our home missions, including those of the great North-West, will afford opportunity for much loving council. Our college interests ought also to press upon earnest hearts. Foreign missions require to be kept rigorously before us. *We* (editorial and publishing,) should not be forgotten. Nor can we afford to lose sight of our own distinctive work as presenting an unsectarian gospel, and affording the true ground, therefore the only ground, on which christian union and christian liberty can securely meet. Let our friends come together, not for mutual admiration, but for work: true, earnest, loving christian work, and the Lord give us understanding in all things.

DR. PHILIP SCHAFF, writing in the New York Independent, says that the Apocrypha is undergoing revision at the hands of a volunteer company of the Old and New Testament Revisers, including Bishop Lightfoot, Prof. Hort, Canon Westcott and J. r. Moulton, among others. The American Committee has nothing to do with this work, but still keeps up its organization, and will not dissolve until its agreement with the University Presses expires, when it may agree, in the light of criticisms and improved facilities, upon issuing an American edition of the Revised Version, which will practically be an authorized text for the American churches.

OUR enterprising contemporary *The Morning Star*, who is not afraid to face manfully that corypheus of the religious press, the *N.Y. Independent*, referring to a remark of ours on

the union of the Free Baptists with the Congregationalists says: "Well, then, brother, why not abandon sprinkling and return to immersion? On that we can *both* agree. We do not believe in sprinkling, and cannot practice it. You *do* believe in *immersion*. Why not return to the Apostolic practice?" We do not object to contribute our mite to the friendly conference or union, and would to the above question briefly say:

First.—Christian unity is in Christ, not in ordinances. Gal. v. 6; vi. 15; therefore we would not divide upon a mode.

Secondly.—We do not believe in immersion *exclusively*. We doubt very much if the apostolic practice sanctioned such a belief. The newly discovered MS. *the Didache*, represents, we believe, the apostolic practice: "if thou hast not living water, nor other — pour." Had Christ taught in Canada, and under our social surroundings, we believe immersion would not have been thought of. Therefore we cannot *both* agree on immersion *exclusively*, as we do not bind where God's word binds not. We would agree to differ, and aid our brother to realize spiritual good in his way, asking him to reciprocate. Thus the only unity worth striving for "of the spirit in the bond of peace" becomes realized, we really have faith in no other. Men may sound the same shibboleth, and in christian sympathy be far asunder as the north pole from the south.

In the ordinances we preserve the three elements—water, wine, bread—we attach little importance to the quantity in the supper, a sip and a morsel being deemed sufficient; in which the christian church has shown itself superior to the letter which killeth; in the altered circumstances of climate and custom we see no reason why the same principle should not apply to the mode of baptism, at least where friends so read the record and command; therefore, again, we would urge union on the basis of liberty to differ. 1 Cor. x. 33; xii. 6-7.

The following clipping is from the excellent *Sunday School Times*, and is worthy of attention. The old Levitical law, apart from its moral and typical teaching, is a model of sanitary science: its hygiene is far in advance of even our boasted progress, our physicians might sit at its feet and learn. "It was an old biblical law, enforced by the Jewish and the early

christian churches (Acts 15:29), and, indeed, only repealed by the Roman Church, that the blood should not be eaten with the flesh. In the light of this law, the following item from *The American Hebrew* is significant:—"Four Christian butchers at Mielec, Austria, have made an agreement with the rabbi of the town to pay a certain fee to the funds of the [Jewish] congregation for having their cattle killed according to the Jewish custom [by which the flesh is drained of the blood,] the meat to be sold to the general public. The consequence was that nearly all the townspeople bought their meat from these butchers, being assured that it was wholesome. The other butchers have complained to the authorities, who have contented themselves with prohibiting the four butchers from charging a higher price than usual for their meat."

HOME RULE.—What way out of the difficulty? The unfortunate position of to-day is that partyism is so rampant that calm deliberation seems to have been banished from Legislative halls. Yet there are one or two positions we may calmly yet firmly hold. The Empire can listen to no proposition that means disintegration, nor allow a foreign power to possess even a joint empire with itself within its own domain. Yet unity, in these days, is best attained by general contentment, and a certain amount of local liberty that does not detract from the general weal. Some measure of Home Rule appears reasonably just. Mr. Gladstone's scheme thus far appears crude, yet it is something to criticise and to be amended. May faction cease contending and all contribute to the common end. All are afterwise, yet one cannot but feel that had our Queen resided in Ireland one half as much as she has done in Scotland, Ireland would be loyal to-day. A certain amount of society and trade follows the court, and absentee landlordism would not have assumed very much of its present seeming oppression. There do still linger marks of conquest, e. g. Irish peers do not sit as English peers in the House of Lords in their own individual right, only a limited number being elected by their peers to represent them. It seems unwise to perpetuate marks of a past that should be dead. Religion and bare prejudice magnify these minor matters. There is no just reason why such stumbling blocks should not be removed, and certainly some-

thing must be done if peace is to prevail. To faction we would show an unyielding front; but to the reasonable demands of even a discontented people we would lend a listening ear.

## Correspondence.

### OUR MISSIONARY'S LETTER.

#### CHESNUT ST. MISSION.

This Mission is established in one of the most needy sections of the ward of St. John, and is supported by Bond St. Church and manned principally by workers from its membership. The average attendance of the Sunday School is about 125, and undoubtedly much good has been accomplished in the past, and will be in the future. Would it not be a help to our denomination and a blessing to the country at large, if we had many more such missions in connection with our churches. My address to the children was on "Foreign Missions," for I believe one of the best methods for improving them is to engage them in work for the good of others worse off than themselves.

#### ZION CHURCH.

It was rather trying to stand in the pulpit of that church, in which I had listened to the gospel from the earliest days of my remembrance until I went to college. The friends however gave me a hearty welcome, the pastor and some of the members expressed themselves well pleased with the address and deeply interested in the future of our mission. Old Zion has helped to send the gospel to the heathen in the past, she will do more, we hope, through our society in the future.

#### BOND ST. CHURCH.

I could not have arranged for a meeting here at present even had the people been willing to listen to some other than the Doctor's voice, for once. I preached however in the church and addressed the Sunday School a short time ago. The people on that occasion received me with the utmost kindness. The pastor, Dr. Wild, has shown a deep interest in our work and has done much to make my path easier than it would otherwise have been. The church has also contributed generously to our society, and some of its members say they are going to do better next year. Bond St. church will not be behind in sending the gospel to the Dark Continent.

#### HUMBER SUMMIT.

In the evening we had a real good meeting. The church was filled principally with young people. The attention given to the address was all that could be desired. A good collection was taken, which made the offering of the church, for this year, the largest it has ever given for foreign missions, while its gifts for denominational objects will not fall behind, but will rather be increased this year.

#### PINE GROVE.

The building was rather cold, the attendance was somewhat smaller than we had the previous night, and the collection might have been better, yet it was not

at all bad when taken in consideration with what the church had previously raised for our society, and our meeting was of a very pleasant character and will no doubt result in much good.

The Rev. A. W. Gerrie, a fellow graduate of mine, with his young wife, settled in this field which embraces the above two churches, not quite a year ago. The cause already begins to show the healthful effects of their labors and the hope of a good work being done grows daily brighter. Rev. M. Gray has been helping the pastor with evangelical services at Humber Summit, and the prospect of an ingathering is very encouraging.

#### ALTON.

Our meeting was better attended than some of our friends seemed to expect. Much interest was manifested, a fairly good collection was taken up, and a larger one would have been taken had they been better prepared for it. Student Unsworth supplied here last summer with much acceptance. Rev. W. W. Smith is now holding the field for a season. If ever a good work is to be done in the place, it will be by a steady, prudent and acceptable pastor, and if vaunting skepticism is any proof of need, the Lord knows there's need here.

#### SOUTH CALEDON.

The pastor said that all his people, with one or two exceptions, were present at the meeting. A splendid collection was taken for the work. The Ladies' Missionary Society in connection with the church is going to use missionary boxes in raising funds for our society.

#### CHURCHILL.

It was a dark, blustering, winter's night. People were tired after the week's toil, and were preparing for the morrow's services, yet we had a very good meeting. The Rev. James Pedley was present and lent a helping hand to the pastor, and no doubt the meeting will have a helping influence on our future work. The Rev. A. Richardson is laboring here earnestly and with vigor that must certainly have good results. He is deeply interested in our work, and indeed has been thinking himself of going to the foreign field.

#### PARIS.

The night was so stormy as to leave scarce a hope that lovers would be tempted from their retreats in pursuit of their usual evening's exercise; much less, steady going people. Still there was a goodly attendance at our missionary meeting. The pastor (a missionary in Cape Colony some twenty-six years ago) added much interest to our meeting, by reciting some of his experiences in South Africa, and confirmed my statements about the country and people. It was moved by J. H. Hackland, Esq., seconded by Deacon T. Walker, "That we who belong to the Paris Congregational church, having heard the Rev. W. T. Currie's address, do hereby declare our hearty sympathy with him in the work before him; and pledge ourselves to help in that work, by prayers and by the giving of our means." No collection was announced, but by the wish of the meeting one was taken up which was very encouraging, under the circumstances.

#### SCOTLAND.

Fine-weather Christians had a good excuse for absenting themselves from church this Sunday, for it was very stormy. But if the usual attendance was much

decreased, the pastor must have a very good congregation indeed. I received an attentive hearing from the people. Here as elsewhere I met with people who would have been missionaries had there been a society to send them forth. We believe that our new mission will meet with liberal support from this church.

## BURFORD.

Still the wind blew and the snow fell heavily, but the church was unusually full of people. The musical part of the service did credit to those who conducted it, and helped to make a very pleasant meeting. My hearers seemed to be interested and sympathetic. It is hoped that they will henceforth bear upon their hearts the burdens of the heathen in dark Africa. The Rev. Wm. Hay is pastor over these two churches. He has labored in the field for about fifty years. The man who can retain a pastorate in our country such a length of time, and still be found useful, needs no applause; he is more than ordinary.

## KELVIN.

In this small village there are about thirty families, with five churches to supply their spiritual wants. The finest building in the place, without exception, is the Congregational chapel—a neat little brick structure. The night was chilly, but not so the meeting. I am assured that good will arise from my visit.

## BRANTFORD.

Over four hundred were in attendance at the meeting. It was said to have been the largest of the kind ever held in the church. A splendid program was rendered by the young people. By myself, a kind of farewell address was delivered. It was not delivered in a tone of sadness, though my attachment to the people was very strong, on account of the uniform kindness they have shown me on my several visits to the place, but I felt that though space might separate, we would still be united in heart, and together we would still work for Africa.

## NEW DURHAM.

Feb. 26th. The annual oyster supper of this church was held this night. It was arranged that I should be there and address the people. Not expecting many more opportunities of dining on oysters and cake, I made sure to be present. The programme was in every way creditable to the church, and those who took part in the music. I received the best of attention while delivering an address on Africa. Toward the close, among other votes, was one of sympathy with our work and determination to help it forward—this was responded to by an unanimous rising vote.

## HAMILTON.

In the church here I was ordained last spring, and there, on the last day of February, I finished my visits to our churches. The friends received me with every mark of kindness, and our meetings were of a pleasant character. The Sunday school scholars were out in full force, and at the close of my address expressed a desire to have the support of a scholar in our mission. At the close of the evening service several of the leading spirits in the church expressed their interest and intentions to help our work.

Having thus finished the work given me to do, for the time being, I went home to collect my worldly effects, and prepare for coming events. Much is before

me, but I shall try to perform each day's duty as it comes, relying on that help which comes from above and without which I shall be insufficient for the work.

## ADDRESS TO THE DEAF MUTES.

On Wednesday, March, 10th I spoke for about two hours to a company of deaf mutes in Shaftesbury Hall. Mr. John Nasmith, their painstaking teacher, received my message and communicated it by means of the sign alphabet to another, who communicated it to the audience. The meeting was a most interesting one. Every word seemed to have its effect, and the rising emotions were clearly to be seen. Now a broad smile of pleasure passed over the features of all present, then an expression of sorrow and again a sigh of pity was to be heard. At the close, a vote of thanks was tendered me by the deaf mutes and it was resolved that they should render us help in our work.

W. T. CURRIE.

NOTE.—Our friend's address will be,

W. T. CURRIE.

Benguela, S. W. Africa.

Via Lisbon.

## CENTRAL ASSOCIATION NOTES.

In the midst of the wildest storm of the season the members of this Association collected together in the Yorkville church, on Tuesday afternoon, the 6th of April. If there was storm outside, there was peace within and good cheer. There has seldom been a more helpful meeting of the Association. We were pleased too, to have with us several who were not members. Mr. Hall, the Home Missionary Superintendent; Mr. Gay, the Evangelist; Mr. Gery, who is now working in Michigan; Mr. Jackman, who purposes entering the ministry.

One could not help noticing the following points:

*First*—The members present.

This was most gratifying. Every church in the district with but two exceptions was represented by a minister. Some had sent besides delegates. Taking ministers and delegates, and those who were visiting us, there were about thirty present to carry on the work of the Association. We really had the appearance as well as the character of a legislative body. No doubt the fact of our meeting in the city had something to do with such a good attendance. Perhaps it would be well to meet in the large centres as often as possible.

*Second*—The preparations of those who were to take part.

With one exception (and he was present and gave a good excuse) every member on the programme was in his place at the time appointed, and was prepared to read a paper on his subject. That was good. The addresses on the various themes gave ample evidence of careful thought and zeal, that of Mr. Warriner's, of Bowmanville, on "Renan's Life of Jesus," was exceptionally good. I consider this matter of honest preparation for these meetings most important. More than anything else will it conduce to their success.

*Third*—Plain speaking.

On denominational questions such as mission work and college matters there was no uncertain sound given. The truth was spoken though spoken in love.—

Some practical suggestions were made. The Union meetings at Ottawa will see the harvest from the seed sown at these Association meetings. Besides those questions we talked of the Temperance question, Church mission, S. S. work; all of which were thoroughly discussed.

*Fourth*—The good feeling and harmony which prevailed were noticeable, and more than that, the Christian character of the meetings. We returned to our homes feeling it was good for us to have been there.—We have more encouragement to work.

We cannot speak too highly of our entertainers. In the euphonic language of Artemus, they "did noble well." They feted us and treated us to repletion. The last evening was spent in a social meeting. You may understand how enjoyable the meeting was when I tell you that twelve ministers made speeches at it.

We would suggest (and the "we" only means one,) that the pastor of the church where the Association meets, have charge of this evening's entertainment, and ask beforehand those whom he wishes to speak.—We are not such ready speakers as that we can rise at a moment's notice and speak to edification.

On Wednesday evening the meeting broke up to meet again in Autumn.

J. W. P.

## CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

### I. ANNUAL MEETING.

The Annual meeting will be held in the Congregational Church, Ottawa, Ont., commencing on Wednesday, June 9th, at 7.30 p. m., when the Annual Sermon will be preached by the Rev. J. R. Black, B. A., of Gr. Afraxa, Ont.

The Churches connected with the Union are reminded of Standing Rule No. 12, which requests every church to take up a collection for the Union on or before the first Sunday in June. This rule is intended to apply to all the churches, not excepting those which may not send delegates.

It is requested that all matters to be brought before the Union, especially applications for membership, should be placed in the hands of the Secretary a reasonable time before the Annual meeting. All such applications for membership are required to be in writing, and, in the case of church applying, to be accompanied by a recommendation signed by three (3) members of the Union.

The attention of pastors and churches is directed to Standing Rule No. 4, where they will find instructions as to the manner of electing the Chairman.

Arrangements will be made with the Railway and Steamboat Companies for reduced rates. The Secretary is prepared to furnish the necessary certificates to all Ministers and delegates. He would be obliged if the applications were all forwarded in good time, and specified the lines by which it was intended to travel.

The Union Committee is requested to meet in the vestry of the Ottawa Church, on Wednesday, June 9th, at 2 p. m.

### II. CONFERENCE ON THE STATE OF RELIGION.

At the last annual meeting of the Union a resolution was passed in favor of holding a Conference on

the State of Religion, and a committee, consisting of the Rev. Jno. Morton, together with the Chairman and Secretary of the Union, was appointed to make the necessary arrangements. The Committee decided to ask several gentlemen to give addresses or papers on subjects of practical importance, these to be followed by open conference and discussion. The following is the list of subjects and speakers:—

"Statistical Secretary's Report," Rev. Geo. Robertson, B. A.

"Conditions and Obligations of Church Fellowship," Rev. W. H. Allworth.

"How to Secure the Right Material for our Ministry," Rev. W. H. Warriner, B. D.

"How may the Church Best Reach the Churchless," Rev. E. M. Hill, M. A.

"Why are there not More Conversions in our Congregations," Rev. D. Macallum.

It has not yet been finally decided at what stage of the meetings these subjects shall be introduced. It has been suggested that we endeavor to secure the whole of Saturday forenoon for the Conference. The Secretary, on behalf of the Committee, would be glad to receive any further suggestions in order that we may have all the light possible in coming to a decision. It is hoped that the brethren will come to the Conference bringing their best thought on the subjects named, and ready to utter their thought with brevity and weight.

HUGH PEDLEY,

Sec. Treasurer.

Cobourg, Ont., Box 166. April 26, 1885.

### OUR FOREIGN MISSIONARY.

Dr. Smith, of the American Board, writes from Boston on Saturday the 3rd: "I have just come in from seeing the Curries and Fays move off in the Payonia for their distant port and labor. The day is stormy, but their hearts seemed light and brave. I was glad to be with them at the very last, and note their spirit and bring back their final greeting to friends left behind. Mr. and Mrs. Currie have made a very favorable impression upon all who have met them since they came to Boston, and we are altogether delighted with this first contribution of the Canada churches to our work abroad. It will increase our desire for further recruits. I shall be surprised if these friends do not give a good account of themselves from the very first.

Mr. and Mrs. Fay seemed to take at once to Mr. and Mrs. Currie, and I think the friendship was mutual, and will be a lasting and delightful one. We held our farewell service on Wednesday evening last with the Phillips church of Watertown, of which Mrs. Fay was a member. Mr. Fay and Mr. Currie both spoke very appropriately, and the four were presented to the congregation.

Our friends were particularly fortunate in sailing upon so fine a steamer as the Payonia. They have the pleasure also of being fellow passengers with Jas. Russel Lowell, who is on his way to England.

I was surprised and delighted with the expedition shown by Mr. and Mrs. Currie in the purchase of their outfit. What often requires two weeks of most perplexing and fatiguing work, was accomplished by them within three or four days, with apparent ease. This was perhaps, partly due to the fact that some advance



in the matter had been made before they left home; but I think it must mainly be attributed to their energy and business capacity. We shall hope to have tidings from them while they stop in England, again perhaps when they are stopping for a few days at Lisbon, and after that as soon as they arrive in Africa.

Faithfully yours,

JUDSON SMITH."

These words will be pleasing to the Canadian constituency, but will be no surprise to those who have seen the energy and ability with which our missionary has managed his tour among the churches. These two names, our first representatives on foreign soil, should be sacred among us. They should be household words by which to interest the children in the proclamation of the Gospel among the heathen. Pray for them upon the sea; pray for them in peril among foreigners, and that the heathen hearts may be opened to the message they carry.—THE SECRETARY.

### Mission Notes.

Christian Missionaries on the Congo have penetrated a thousand miles into the interior. Fourteen Protestant, and four Roman Catholic stations have been created.

The young people's circle of Zion Church, Toronto tendered a farewell social to the Rev. W. T. and Mrs. Currie, on the occasion of their departure from that city, and a purse of gold was then presented to the Missionary. Mr. Currie was led to Christ and first began Christian work in this church.

Native Christian martyrs in Uganda, Africa, while being tortured and burned, clung to Jesus, and praised God in the flames.

There are 36,000 communicants reported in connection with the several missions of Evangelical denominations in China.

All three churches in Montreal united in giving a hearty farewell to our Missionaries, on March 15th, in Calvary church. Drs. Stevenson and Cornish, Revs. E. M. Hill, H. McIntyre and W. T. Currie, delivered addresses.

The American Presbyterian Sunday School, Montreal, has voted \$20 to the support of our work in Africa, and a good representation from that church was present at the farewell in Calvary.

Rev. Mr. Harris and Engineer Roxburgh, missionaries of the London Board on Lake Tanganzike, make ten connected with that society who have given their lives for Africa in nine years.

The "Zenana and Medical School," established in London for training, has sent sixty ladies forth to different-districts in India, in connection with the various denominations.

The collections of Bond street church, Toronto, on March 14th, for our Foreign Missionary Society, amounted to \$150.

Just before the train which bore our Missionaries away from Montreal left the station, the students of our College sang together, in strains never to be forgotten, "Shall we gather at the river;" "Blest be tho' tie that binds;" "Bringing in the sheaves;" and when

the train started they struck up the Doxology, the notes of which grew fainter and fainter as the distance increased between them and their old school-fellow and his good helper.

Mr. James Baylis has given a cheque for \$50 to Mr. Currie, instructing him to purchase a photographic or other apparatus which may be useful in his work, or helpful in his leisure moments.

The Episcopal denomination of the United States proposes to raise a million for missions by enrolling 200,000 communicants who will give \$5 each.

### News of the Churches.

OTTAWA.—From the *Congregational Record*, printed by this Church, we gather some items of interest. E.g. A debate between the young men of the Dominion Methodist church and our own was held in which ours came off second best, as they deserved to; seeing that they affirmed "That annexation to the United States would be beneficial to Canada." Sunday School, the ladies' and the jubilee entertainments all speak of activity, and the steady growth of the church makes plain that the great interests are not forgotten.

PARKDALE.—The Congregational Literary Society of this church gave a social and musical entertainment on Tuesday evening, 13th ult. The building was comfortably filled with the members and friends of the society. After the orthodox "feast of good things," the pastor of the Church in a very few words welcomed the friends present, and without further ado opened the evening's programme. Special mention should be made of the rendition of the cantata, "Death of Minnehaha," in which Tennyson's beautiful song, "Home they brought her warrior dead," is introduced with touching effect. Mr. McDonald's superb vocal imitations of the music of cornet, bagpipes and banjo, and of the "language" of various animals fairly brought down the house; while the singing of Messrs. Warne and Williams, the latter a young Welshman, who is not ashamed of his ancient mother tongue, was very pleasing. After a few words of encouragement from Rev. Mr. Gay the gathering broke up, everybody apparently well satisfied.

Our students have been distributed thus:—Mr. McCallum goes to Sarnia; Mr. Solandt to Alton; Mr. Pritchard to Hawkesbury; Mr. Mason to Franklin Centre; Mr. McAdie to St. Andrews; Mr. Braithwaite to Baddeck; C. B.; Mr. Watt to Kingston; 2nd church, (Mr. McFadyen having four months' holiday on account of bad health); Mr. McLeod to Speedside; Mr. Swanson to Manchester, N. S.; Mr. Hart to Kingsport, N. S.; Mr. Davy to Maitland, N. S.; Mr. Garrie to Barrie; Mr. H. Pedley to Lennoxville; and Mr. Unsworth to Stouffville. May the blessing of God attend them.

Good actions should be more cultivated than good thoughts.

To admonish and be admonished is a mark of true friendship.

Whatever makes men good christians makes them good citizens.

## TWO BRITISH SCIENTISTS OF THE NINETEENTH CENTURY.

BY PROF. T. NELSON DALE.

(Concluded.)

Let us now turn to the other representative of modern British science.

James Clerk Maxwell was the son of decidedly Christian parents. His mother taught him while a boy to commit the Psalms and Milton's poems to memory. At eight, he could repeat the *cxix. Psalm*, entire. During his eighth year his mother died. Not only did he display a remarkable memory, but as a boy he had an inquiring turn of mind, and when shown any machine or contrivance, was fond of asking, "What's the go' o' that." At ten he was sent to the Edinburgh Academy and resided with an aunt. His letters to his father about this time are curious boyish productions; they were often illustrated, purposely misspelt and contained many comical illusions. Sometimes he would introduce in any part of a word capitals, which when read in consecutive order down the page, would constitute words and sentences. At fourteen, he carried off prizes for scholarship, English, English verse, and Mathematics, and wrote an original mathematical paper on oval curves, which attracted the attention of Prof. Forbes, who read it to the Edinburgh Royal Society. From his sixteenth to his nineteenth year he attended the University of Edinburgh, sitting under Sir W. Hamilton, Professors Wilson, Forbes and Gregory. His vacations were spent at his home in the country and devoted to experimental optics and physics. Two more papers of his on Mathematical and Physical subjects were read before the Royal Society of Edinburgh by some one else, as he was deemed too young to instruct, in person at least, his seniors.

In his nineteenth year he went to Cambridge, first to St. Peter's College, and afterwards to Trinity, that ancient foundation which graduated Francis Bacon and Issac Newton.

At college he cultivated the society of classical students; his room was not so much a place for cramming mathematics as a miniature physical laboratory. His views of student life are embodied in a letter thus:

"Facts are very scarce here, there are little stories of great men for minute philosophers, sound intelligence from Newmarket for those that put their trust in horses, and calendric lore for the votaries of the Senate house. Man requires more. He finds *x* and *y* innutritious, Greek and Latin indigestible, and undergrads nauseous. He starves while being crammed. [He wants man's meat, not college pudding. Is truth nowhere but in mathematics? Is beauty developed only in men's elegant words, or right in Whewell's Morality? Must nature as well as revelation be examined and measured out by the learned to the unlearned, all second-hand? I might go on thus. Now do not rashly say that I am disgusted with Cambridge, and meditating a retreat. On the contrary, I am so engrossed with shoppy things that I have no time to write to you. I am also persuaded that the study of *x* and *y* is to men an essential preparation for the intelligent study of the material universe; that the idea of beauty is propagated by communication; and that in order thereto human language must be studied, and that Whewell's

Morality is worth reading, if only to see that there may be such a thing as a system of ethics."

To Maxwell's twenty-third year we owe the production of a poem, entitled "The Student's Evening Hymn," which he wrote under the high pressure of preparation for an examination. The following extract from it will suffice;

"Through the creatures Thou hast made  
Show the brightness of Thy glory,  
Be eternal Truth displayed  
in their substance transitory,  
Till green earth and ocean hoary,  
*Massy rock and tender blade*  
Tell the same unending story—  
We are Truth in Form arrayed.  
When to study I retire,  
And from books of ancient sages  
Glean fresh sparks of buried fire  
Lurking in their ample pages—  
While the task my mind engages,  
Let old words new truths inspire—  
Truths that to all after ages,  
Prompt the thoughts that never tire."

To these he added at a later period:

"Teach me so thy works to read,  
That my faith,—new strength accruing—  
May from world to world proceed,  
Wisdom's fruitful search pursuing,  
Till Thy truth my mind imbuing,  
I proclaim the eternal creed,  
Of the glorious theme renewing,  
God our Lord is God indeed."

It was during this year that Maxwell after the strain of the examination sought rest and recreation in visiting the home of a fellow student, whom he had befriended at college, and whose father, Rev. C. B. Taylor, was Rector of Orley, Suffolk; and while there, Maxwell fell sick in consequence of overwork at college. He was too sick to be moved, and was most kindly cared for by Mr. Taylor, and his family. It was by means of the love manifested in these attentions and the Christian ministrations of Mr. Taylor that Maxwell obtained a new perception of the love of God, which deeply and permanently affected his religious life. He was thenceforth not merely, as he had been, the son of Christian parents, but a Christian himself.

In 1854 (his 23rd year) he was graduated with the rank of Second Wrangler, and became Fellow at Trinity—continuing for a year or two his mathematical and physical studies. During this period he wrote a number of essays of a philosophical and religious character which were read before a select Literary Club. Brief extracts will show the bent of his thoughts:

"Happy is the man who can recognize in the work of to-day a connected portion of the work of life, and an embodiment of the work of eternity. The foundations of his confidence are unchangeable, for he has been made a partaker of Infinity. He strenuously works out his daily enterprises, because the present is given him for a possession. Thus ought man to be an impersonation of the Divine process of nature, and to show forth the union of the infinite with the finite, not slighting his temporal existence, remembering that in it only is individual action possible, nor yet shutting out from his view that which is eternal, knowing that time is a mystery which men cannot endure to contemplate until eternal truth enlighten it."

And again in an essay on "Decision of Character":

"It is this consciousness of aim that gives to their experience the character of self-education. While other men are drifted hither and thither by conflicting influences, their sails seem to resolve every blast in a favorable direction. To them catastrophes are lessons and mysteries illustrations. Everything and every person is estimated by its effect in accelerating personal advancement. The aims thus adopted may be different in kind and value. One may aim at effective deeds, another at completeness, a third at correctness, a fourth at dignity, while another class estimates its progress by the universality of its sentiments and the comprehensiveness of its sympathy with the varieties of the human mind. Some, in short, attend more to self-government, and some to mental expansion. When these tendencies can be combined and subordinated, there emerges the perfectly educated man, who in the rigidity of his principles, acts with decision, and in the expansibility of his sympathy tolerates all opinions."

Soon his father, to whom he had been from childhood devotedly attached, died, and the heart strings which were set in vibration by that event gave forth the following lament:

"DREAM OF DEPARTED FRIENDS."

"Yes I know the forms that meet me are but phantoms of the brain,  
For they walk in mortal bodies, and they have not ceased from pain,  
Oh those signs of human weakness, left behind for ever now,  
Dearer far to me than glories round a fancied seraph's brow.  
Oh, the old familiar voices; oh the patient waiting eyes;  
Let me live with them in dreamland, while the world in slumber lies.

For by bonds of sacred honor they guard my soul in sleep,  
From the spell of aimless fancies that around my senses creep.  
They will link the past and present into one continuous life;  
While I feel their hope, their patience, nerve me for the daily strife.

For it is not all a fancy, that our lives and theirs are one,  
And we know that all we see, is but an endless work begun.  
Part is left in Nature's keeping, part has entered into rest;  
Part remains to grow and ripen, hidden in some loving breast."

The deep harmony of spirit to which Maxwell had attained found expression in the following poem, which dates from about this time also. In form, it is constructed on an inversion of the thought of the Rhenish legend of the Lovelis. The wondrous songs of the Nymph so attracts the skipper's attention as to make him forget the rudder, and his craft strikes the ledge and sinks. Here on the contrary, a song restores the soul to harmony:

"Alone on a hillside of heather,  
I lay with dark thoughts in my mind,  
In the midst of the beautiful weather,  
I was deaf, I was dumb, I was blind.  
I knew not the glories around me,  
I thought of the world as it seems,  
Till a spirit of melody found me,  
And taught me in visions and dreams.

For the sound of a chorus of voices,  
Came gathering up from below,  
And I heard how all nature rejoices,  
And moves with a musical flow.  
O strange! we are lost in delusion,  
Our ways and doings are wrong,  
We are drowning in wilful confusion  
The notes of that wonderful song.

But listen, what harmony holy,  
Is mingling its notes with our own!  
The discord is vanishing slowly,  
And melts in that dominant tone,  
And they that have heard it can never  
Return to confusion again:  
Their voices are music forever,  
And join in the mystical strain.

No mortal can utter the beauty,  
That dwells in the song that they sing:  
They move in the pathway of duty,  
They follow the steps of their king.  
I would barter the world and its glory,  
The vision of joy to prolong,  
Or to hear and remember the story  
That lies in the heart of their song."

Maxwell now entered upon the more active portion of life. He was appointed at twenty-five Professor of Physics at Marischal College, in Aberdeen. A year later he won the Adams' Prize at Cambridge, by an original paper on the Rings of Saturn. He married happily.

At twenty-nine his professorship was suppressed owing to a fusion of colleges, and he accepted a similar chair at King's College, London. In 1861, he lectured before the Royal Institution, and undertook original researches in Electricity and Magnetism. In all his investigations he combined great ingenuity in experiment with a thorough mastery of the mathematical laws involved.

We find him about this time contributing largely to the endowment of a church and the construction of a parsonage, near his home in Scotland. He was an elder of this church for many years. In 1866 he resigned his Professorship at King's College, and retiring to Scotland, devoted himself to studies in Electricity, Heat and Magnetism. His evenings were spent with Mrs. Maxwell in reading Chaucer, Spenser, Milton and Shakespeare. On Sundays he resorted to the old divines. He was used to visiting the neighbors in sickness, and conducted family prayers extemporaneously. In 1867 he visited Italy with Mrs. Maxwell, and perfected himself in the Italian, French and German languages.

In 1871, he was unanimously elected to the new chair of Experimental Physics established at Cambridge, in connection with the new Physical Laboratory built by the Duke of Devonshire. The laboratory was designed and furnished after Maxwell's designs, and finally completed in 1874. In 1875 he declined membership in the Victoria Institute, an institution which seeks for apologetic purposes to enlist in its membership Christian scientists. In his reply, Maxwell wrote, "I think men of science as well as other men need to learn of Christ, and I think Christians whose minds are scientific, are bound to study science that their view of the glory of God may be as extensive as their being is capable of. But I think that the results which each man arrives at in his attempts to harmonize his science with his Christianity ought not to be regarded as having any significance except to the man himself, and him only for a time, and should not receive the stamp of a society." In other words, Professor Maxwell thought Christianity to be chiefly a matter of personal life, character and feeling, and as such, its relations to science were not to be treated simply as a matter of theory or opinion.

Maxwell's Cambridge Lectures treated of Heat, Electricity, Electro-magnetism, and were brilliant and greatly enjoyed by those advanced enough in mathematics to understand them. The result of his work in Cambridge was, that Physical studies were pursued with new impetus, and were directed into more fruitful channels. Through him, something of the spirit which has long rendered the great German Universities so fruitful in the cause of scientific research, was infused into the great centre of scientific education in England, where learning, by living on itself, and still somewhat enchained by the traditions of mediæval scholasticism, had become stagnant, certainly in Maxwell's department. Thus, in England the tendency of the University examinations is to determine how many difficult problems, linguistic or mathematical, a man can solve in a given time. Vast time and energy are expended upon furnishing the student with the implements of learning and acquiring dexterity in their use. In Germany, more effort is expended upon infusing the student with the love of research, for its own sake, and in turning his attention to problems to which learning needs to be applied. The examination turns on his philosophical grasp of the subject and his ability to do original work, quite as much as upon his mastery of technical details. The student comes out of an English University like a perfect steam engine, polished in every part. The German student is perhaps less highly polished, but he is an engine hitched on to a train of cars and going somewhere. It is to be hoped that the Universities planted on Canadian soil, untrammelled by tradition will be able to retain all that is worthy and useful in the ancient English University, and also incorporate in it all that is beneficial in the German.

While Maxwell was infusing this new life into the science of Cambridge, he kept warm his interest in literature and philosophy, by reading occasional essays before a circle of congenial Christian scholars, which numbered among its members the theologians, Lightfoot and Westcott. During one of his vacations he interested himself in establishing a public school upon his estate in Scotland. In 1878 he delivered a public lecture on the Telephone, in which he took a new interest.

His chief scientific works were his treatises on Heat, Electricity and Magnetism, and a small book, entitled, Matter and Motion. Some of the best articles on Physics in the last edition of the Encyclopædia Britannica are from his pen; and there is scarcely a recent scientific work of importance, on Optics or Electricity or Heat, in which traces of the result of Maxwell's investigations may not be found. But his contributions to scientific literature also concerned Elastic Solids, Pure Geometry, Mechanics, Molecular Physics and Saturn's Rings. The value of these works can hardly be estimated excepting by those sufficiently acquainted with Mathematical and Experimental Physics to understand the difference between that science as Maxwell found it and as he left it.

In Oct. 1879 (age 48) his health began to fail and his physician told him he did not have a month to live. During that month he took a deliberate look into the future, and the words which he exchanged with Christian friends on the great question have been presented to us. Some of these will now be given. He loved to quote Baxter's lines :

"Lord it belongs not to my care,  
Whether I die or live;  
To love and serve Thee is my share,  
And that Thy grace must give."

While the communion was about to be privately administered to him by a Church of England minister in his priestly vestments he repeated George Herbert's poem on Aaron :

"Holiness on the head,  
Light and perfection on the breast,  
Harmonious bells below, raising the dead  
To lead thee unto life and rest,  
Thus are true Aarons' dress."

In a conversation with Prof. Hort of Cambridge, he said : "I have been thinking how very gently I have been always dealt with. I have never had a violent shove in all my life. The only desire which I can have is like David, to serve my own generation by the will of God, and then fall asleep."

To another friend he remarked, grotesquely. "Old chap, I have read up many religions. There is nothing like the old thing, after all. I have looked into most philosophical systems and I have seen that none will work without a God."

His aunt who had known him during his early life, said, on the occasion of his marriage, "James has lived hitherto at the gate of heaven," and the testimony of those who knew him in the ripeness of his manhood, and later, when death was knocking at the door, was scarcely different.

As his biographer remarks, his character was a rare union of opposites—or of such traits as are rarely united in smaller men: gentleness and penetration, mental activity and repose, purity and righteous indignation, reserve and frankness, belief in the equality of men and yet sincere respect for worth in high or low, fearlessness in speculation but conservatism in practice, independence in the formation and expression of opinions yet loyalty to the truth. He possessed a lofty imagination, and yet loved the concrete and the real. He believed in the finite and saw beneath it the infinite. He associated freely with scientific men of all opinions, in hearty sympathy with their science, but not with their unbelief. He lived in the world yet was he not of the world. He loved mathematics and was fond of poetry. His appreciation of literary beauty went hand in hand with his admiration for mathematical exactitude. Life was an earnest thing for him and yet he was playful. He rose above all denominationalism, and while surrounded at Cambridge by ministers of the Church of England and in cordial fellowship with them, he worshipped at Glenlair with the plain country folk, and sat with them at the Lords' table in a Presbyterian church, and when in London he often attended a Baptist church. A personal Christ was the centre of his life, and Him he served in the station to which God had called him—the Professor's chair and the Physical Laboratory of a great English University—doing whatever he there did unto the Lord, and not unto men.

We have taken a hasty glance at the works and lives of two of the foremost men of science which England has produced during the last half-century—Darwin and Maxwell. The one has done something to show us that all plants and animals constitute a vast and complex net-work of interdependent relations governed by

natural law, that the organic world itself is a great living organism extending its ramifications both in time and space. The other has penetrated into the infinitesimal recesses of the constitution of matter, and has done something to show us the mathematical laws which govern the motions and combinations of the atoms of which the remotest planet and the pebble at our feet alike are built.

But both of these men have also bequeathed to posterity a moral legacy. Darwin, by showing us how consistent vast learning is with disinterested love of truth and humility of mind, and Maxwell has left us a still more precious legacy, by living in the midst of the front ranks of the science of the nineteenth century, a life of personal fidelity to Jesus Christ.

Christ came not so much to transform the exterior of life, as to infuse its interior with his own spirit. The life of the mechanic at his bench, the clerk at his desk, the student at his books, is no longer commonplace and meaningless, but assumes an individual interest when in these humble avocations is being wrought out by each one in his own way, by God's help, something analogous, however remotely, to what the son of the carpenter of Nazareth wrought out in his life—when mind and heart and will are being informed, transformed and enriched by obedient fellowship with Christ.

The fragrance of a life like Maxwell's pervades the world of science, as incense did the temple of old. He belongs to that long line of wise men who, ever since that visit of the Magi at Bethlehem, have been laying their treasure at the feet of the Saviour.

#### OBITUARY.

Died, at her residence, 56 Jackson St., West, Hamilton, on the 4th March, 1886, after a long and severe illness, Elizabeth Mary Gibbs, widow of the late Rev. S. T. Gibbs, who died so suddenly at Bowmanville some years ago, stricken with paralysis while preaching in the Congregational pulpit of that place.

The deceased has endured many trying afflictions, through sickness and bereavement, some of which, owing to an exceedingly sensitive and sympathetic temperament she felt very keenly; but in the midst of the furnace she realized the presence of Him who can ward off the flames, and who safely holds up and leads those who lean upon His arm.

Writing to a friend last summer, who, like herself had been suffering through weakness and pain, she said, "weakness is as hard to bear as pain, but our heavenly father knows how frail we are. We are but dust, and could not bear the smallest weight without His aid, so it must be by His strength we bear anything." She was at that time suffering severely from the effects of being thrown from a sleigh the preceding winter, and could with difficulty write at all, having to use her left hand in doing so, her right arm being so severely injured that she never regained its use.

One of her daughters (Mrs. Richmond) in writing of her says: "As I look back to my childhood's days, I only remember in my mother's life, love, self-sacrifice, holy living; a life which if I follow will lead me to where she is, in her 'Father's house,' the home prepared for her by Him whom she loved and served during her long life here."

The same daughter, speaking further of her mother, says that while wishing to live while she could be of any use, yet death had no terror for her. "He that believeth on me shall never die," was one of her favorite texts, and the day before her death she repeated several times with closed eyes,—“In my Father's house are many mansions.” She adds,—“we are so thankful that mamma did not seem to suffer at the last, but just to gently fall asleep; and we felt that we did not need any dying words of assurance to tell us she was safe. Her life told us that when she was absent from the body she was present with her Saviour.”

Another of her daughters (Mrs. Butterworth) writing on the evening after the funeral, says,—“This afternoon we laid her by the side of those dear little children she loved so much, and grieved so much for.” (Reference is here made to the deceased children of Mr. and Mrs. James Lockhart). “It has been a sad time for us, we miss her more than we can express or can realize just now. She was always so sweet, and patient, and gentle, and sympathising, everybody loved her, and it is beautiful to think what a pleasant memory she leaves behind.”

What blessed memories are those for a departed mother to leave as a legacy to her children. How true it is that she “being dead yet speaketh.”

The writer, and many others in Whitby, where Rev. Mr. Gibbs was for about seven years the esteemed Pastor of the Congregational church, can bear ample testimony to those traits of love, sympathy and self-sacrifice for the good of others which so strongly characterized both of the deceased. Delightful memories of the good Pastor and his wife are embalmed in many hearts. They labored faithfully and lovingly, and have now “entered into rest.”

R. J.

On Sunday, April 11th, 1886, were conducted the obsequies of Mrs. Georgina Griffith, the wife of the Rev. J. K. Griffith, pastor successively at Cobourg, Garafraxa, and Hamilton, Ontario, now of Sandy Creek, N. Y. A large number of friends gathered at her late residence, where prayer was offered by the Rev. D. Main (Baptist), after which the remains were carried to the Congregational Church. Here the services were continued by the reading of John xiv. by the Rev. Jas. Douglas, Pulaski, N. Y. The Rev. J. Cowles, (Methodist) then offered prayer, after which the sermon was preached by the Rev. J. Douglas on John 14:28: “If ye loved me, ye would rejoice because I said I go unto the Father.” A brief tribute to the worth of the deceased followed from the Rev. W. J. Cuthbertson, of Copenhagen, N. Y., (formerly of Canada) who spoke from an intimate acquaintance of several years. Prayer was then offered by the Rev. J. Callan, of Mannsville, N. Y., after which the procession formed and moved to the cemetery, where the services were shared by three of the brethren already named. The church was filled,—being attended by members of all the local churches, and friends from Orwell, (where Mr. Griffith preaches fortnightly) and elsewhere. This, and the beautiful floral offerings brought in, testified to the universal esteem and love felt for our bereaved brother and his lamented wife. Special sympathy was felt for the stricken family, owing to the fact that less than two months previously the eldest child—a bright, promising boy, ten years of age—

had been torn from them by an attack of spinal meningitis.

Georgina Stewart was born in Camborne, Ontario, March 16th, 1854, her parents being George and Jessie Stewart. She united with the Congregational Church, Cobourg, on profession of faith, in the summer of 1872, at which time the Church was supplied by Mr. Griffith, then a student in the Congregational College of B. N. A. On the 24th of June, 1874, she was united in marriage with the Rev. J. K. Griffith; the issue of this union being three boys and one girl.

Mrs. Griffith was a woman of warmest sympathies and kindest affection. Her marked discretion was a great aid to her husband in his position as pastor, while her modest mien strongly commended her to the people he served. Her devotion to her husband and children was a conspicuous feature of her character, and their hearts were linked inseparably in all their interests, hopes and endeavors. During the past two years she has been subject to frequent hemorrhages of the lungs, but she has borne patiently and uncomplainingly her long illness to which she finally succumbed on Friday, April 9th. This result being hastened perhaps, by a few months, by the recent death of her first-born son.

W. J. C.

## The Family Circle.

### THE NIGHT SCAVENGERS OF PARIS.

BY WILLIAM GILBERT, AUTHOR OF "SHIRLEY HALL ASYLUM," ETC.

Of the many subjects worthy of commendation in the Municipal Government of Paris, prior to the Prussian War, was the extraordinary cleanliness of its streets, especially when compared with those of our metropolis. Yet, some thirty or forty years since, English visitors to France were accustomed to draw a flattering comparison from the superior cleanliness of the London roads and pathways over those of Paris. Now all is changed. In the present day we are as far behind Paris in the cleanliness and order of our streets as the French capital, in that respect, was formerly inferior to our own. This reformation is principally due to the labors of an organized body of scavengers, or *Corps des Balayeurs*, under the direction of a central municipal authority. In the duty of scavengering Paris a feature deserves to be remarked, which might be followed with good effect in London. Unlike our own metropolis, where the scavenger's cart is met in the roads at all hours of the day, the labors of the Paris scavengers, or *balayeurs*, are performed at night; so that they do not come under the notice of the stranger unless he visits the localities in which they especially reside; for they are, as a rule, exceedingly gregarious in their habits, dwelling together in colonies, and associating but little with the Paris working-classes generally.

One of the principal localities in which the *balayeurs* reside is beyond the Jardin des Plantes, in the Quartier St. Marcel. Here alone they number, including their wives and families, some 6,000 or 7,000. An occupation more fatiguing or less attractive than that of the *balayeur*, male or female, it would be diffi-

cult to imagine. Their employment is of the most laborious, and their remuneration of the smallest.— Their ordinary daily routine is monotonous and regular. They generally go to their beds early in the evening, and sleep till midnight, when they put on their coarse working garments; and, after having taken some refreshment to support them in the fatigue they are about to undergo, they assemble at 1 a. m. at a given point, where, before proceeding to their labors, they are mustered with the regularity and exactitude of a corps of soldiers. Their number being ascertained, the names of the defaulters and the reason of their absence being noted by their chief, they are told off in detachments, under the orders of experienced foremen, to the different localities in their charge, and at which they are obliged, under a penalty to arrive before 2 a. m., the hour their duties begin. The number of *balayeurs* in a detachment differs considerably, according to the nature of the district assigned to it. The proportionate number of women in each detachment varies, from the same reason, considerably. On the asphalt of the Boulevards, where the dirt to be cleared away is either dust or soft mud, the proportion of women is large; in other parts where there is much heavy refuse and dirt, the men are more numerous. The principal portion of the sweeping is performed by women, who are provided by the municipal authorities with long brooms suitable to the work, while the labor of filling the carts falls on the men.— Their labor continues unceasingly from 2 a. m. till nine, when they simultaneously leave work to return home. This routine goes on the whole year—winter and summer, wet or dry, hot or cold—without intermission. The men earn on an average, three francs, or about half-a-crown a day, the women and apprentices (for the craft is a sort of guild) about tenpence.

Dirty and unpleasant as the nocturnal avocations of the *balayeurs* may be, their homes, as a rule, are far cleaner and better kept than the dwellings of the lower class of Parisians generally. Few who in the early morn see the crowd of *balayeurs*, men and women (the former with shovels on their shoulders, the latter with long brooms), wending their weary way towards Quartier St. Marcel, would imagine them to be the tenants of the cleanly-looking homes in which they reside. And their habitual cleanliness comes out into stronger relief in the Quartier St. Marcel than it would, perhaps, in any other part of Paris; for in streets in close vicinity to those inhabited by the *balayeurs* are others solely occupied by the *chiffonniers*, or rag-pickers. Although the avocations of the *chiffonniers* may bear some resemblance to those of the *balayeurs*, a wide difference, morally speaking, exists between them. Both are night workers, and yet the *balayeurs* keep themselves apart from the *chiffonniers* in a spirit of the most rigid conservatism. Nor is this much to be wondered at, for it would be difficult to find two classes of individuals more unlike. The *chiffonniers*, as a rule, are drunken, immoral, dirty, and improvident; the *balayeurs*, on the contrary, are, notwithstanding their labors, cleanly, sober, and prudent. The *balayeurs* are all poor laboring people, brought up to hard work and poor fare; the majority have learned their simple handicraft from their parents. They choose the trade, and respect it, hard as it is, as a means of earning an honest livelihood. The *chiffon-*

niers, on the contrary, have almost all seen better days; and having descended to the lowest degree in the social scale, too often from their own improvidence and misconduct, take to the occupation of rag-picking to keep themselves from starving. Many among them, it is said, are men of education, who, having run through their property, have, in a sort of cynical despair, selected the occupation as being the most repulsive and degraded means that can be adopted to earn an honest livelihood, and one in which, to drown thought, immoderate drinking is rather looked upon as meritorious than otherwise. It must, however, be admitted that besides poverty they have one quality (and only one) in common with the *balayeur*, and that is honesty.

The *balayeur* has still another qualification which is likely to raise him in the estimation of the reader.—While the *chiffonniers*, when they profess any religion, are all Roman Catholics, the *balayeurs* are to a man strictly Protestant; the majority belonging to the Calvinist section, the remainder to the Lutheran. All, however, dwell together with perfect brotherhood and good feeling, apparently hardly knowing that any theological difference exists between the two sects.—After all, the religious distinction is rather to be attributed to difference of race than any other cause.—The majority of the *balayeurs* are of German descent or German origin, and mostly from the Grand Duchy of Hesse. All these are Lutherans, while those of French descent are Calvinists.

Whether Calvinists or Lutherans, the *balayeurs* are not only all Protestants, but, moreover, a remarkably well-conducted body. They are all profoundly attached to their religion, and are exceedingly careful and anxious that their children should be religiously and morally brought up; and, fortunately, few communities have better means of carrying out their wishes in that respect. And here a word of praise is due to the French Protestant communities in Paris, who have, with great kindness and Christian feeling, munificently assisted with money and good advice their poorer co-religionists to carry out their wishes.

Although the numerous colony of poor Protestant *balayeurs* now at present to be found in the Quartier St. Marcel had hardly any organisation prior to the year 1840, there were not only many living in it before that date, but the whole locality is rife with religious historical associations connected with the Huguenot persecutions and sufferings. It was in the present Place Maubert, in the Quartier St. Marcel, that the Protestant martyr, Pierre Chapot, was burnt alive for defending before the doctors of the Sorbonne the purity of the Protestant faith. Here also, as a mark of respect to the French King Henry II., on the occasion of his public entry into Paris, the Protestant reformer, Florent-Verot, suffered at the stake, after having been subjected to the most frightful tortures on the rack to make him abjure his faith. On the same day also, the reformer Conturier was executed in a similar manner, though less, perhaps, on account of his religious principles than for having had the courage to admonish Diana de Poitiers, the mistress of the king, on the depravity of her mode of life. A tradition is extant that his majesty was, on his entry into Paris, expressly conducted by the place of execution at the moment Conturier was being burnt, that he might see how rigorously his officers were punishing

the indignity offered to his infamous paramour. His eyes, at the moment, caught those of the dying martyr, who cast on him a glance so expressive that the tyrant quailed beneath it. Here also suffered Vincent, the assistant to Christophe Marchenoir, the librarian, The Protestant schoolmistress, La Catilla, and several of her companions, suffered martyrdom in the Place Maubert, as well as Claude Passeron, the custodian of the Porte of St. Marcel, and many hundred others who refused to abjure their faith.

The courage of the Protestant population of Paris, however, did not give way under these persecutions, although they were obliged to conceal, to a certain extent, the practice of their religion. In spite of prohibitions and punishments, they still continued to hold their prayer-meetings, but in secret, in the night, and outside the city walls. There they would furtively assemble at the appointed spot, and listen to the preaching of the celebrated Theodora de Beze; the women and children placed nearest to him, while the men formed a circle around, to protect them from any attack of the mob.

It is said that the blood of martyrs is as seed for a harvest of Christianity, and if so, the present state of the Quartier St. Marcel may be considered as a case in point. Till the first years of the reign of Louis Philippe, the Quartier St. Marcel was somewhat sparsely inhabited. In consequence, however, of the civic improvements and demolition of the houses of the working classes, a considerable influx of emigrants took place into the quartier, but these were all poor, and by no means of a respectable class. At last, so large did the population become, that for some time the poor Protestants inhabiting it seemed likely to be swamped by the new-comers. Among other improvements then taking place in the city was a more perfect system of sanitary arrangements, and a vast deal more cleanliness was ordered to be observed in the public thoroughfares. This, of course, necessitated a greater number of *balayeurs*, and a considerable body of German Protestants joined those of their countrymen and the French Protestants already engaged in the work.—As the improvements in Paris increased, a greater number of scavengers were required, and others—mostly German, and all Protestants—joined those already located in the Quartier St. Marcel. At last their number 'scame so great that there were no places of worship capable of holding them, and what, perhaps, was worse, there were no Protestant clergymen to instruct and guide them, nor any schools for their children. This unhappy state of affairs continued till the year 1840, when, as before stated, the richer French Protestants resident in Paris came to their assistance. In that year the members of the French Evangelical Church determined to establish a mission in the Quartier St. Marcel. Great, however, was the opposition thrown in their way. The Roman Catholic clergy who, during the influx of the poorer of the working classes into the district, had remained comparatively inactive, dreading to see any increase of Protestantism, now took the alarm. Their opposition was in vain; for, by the grace of God, times were changed in France since their Church was dominant over all others. The mission was established, and succeeded even beyond the hopes of those who promoted it. They first built a small chapel, with a proportionately small infant school attached to it. The number

of the children, which at the first opening of the school amounted to scarcely more than a score, in a few years had increased to 500.

After the Revolution of 1848, and the accession of the Emperor Napoleon to the French throne, in consequence of the vast improvements taking place in Paris, and the increased cleanliness of the streets, many more German Protestants came to enlist into the *Corps des Balayeurs*. These, with their families, also settled in the Quartier St. Marcel, in the vicinity of the mission, and the result was that the chapel and schools, although considerable additions had been made to them, were at least utterly inadequate to the requirements of the *balayeur* community. A fresh appeal was made to the liberality of the wealthy portion of the French Protestants residing in Paris, which was generously responded to. An extensive plot of ground was purchased, and a handsome chapel, with large and commodious schools, built on it. To these was attached an orphanage, and the whole surrounded by spacious playgrounds and gardens, and the old mission buildings abandoned. With increased accommodation, not only did the number of worshippers attending the chapel increase in proportion, but the schools, in a short time, were filled with scholars almost to overflowing. Without counting the children in the infant, in the other schools, even in the year 1856 the scholars male and female, amounted to between 600 and 700, the majority of them being children of the *balayeurs*. A singular circumstance was observed among some of the other children attending these schools, which is well worthy of remark. From time to time, some poor child of parents who lived at a distance from the mission would apply at the schools and request to be admitted as a scholar. These applicants, appearing to have had but little religious education—so little, in fact, that it was difficult to know whether they were Protestant or Roman Catholic—excited the curiosity of the teachers, and they discovered that there were many poor families in the district whose ancestors had been Protestant, but, from having no opportunity of following their religion, they had become half Catholic, while still holding in respect the faith of their fathers.

As a rule, the *balayeurs* are a remarkably well-conducted body. They are also respectably educated; not two per cent. of the women are unable to read and write. Their children also, all of whom attend the mission schools, are highly intelligent. Many among them speak both French and German with great accuracy and fluency. Both parents and children are regular attendants at the religious services in the chapel. One Sunday evening we accompanied their pastor, the Rev. Mr. Mast, to the evening service. It being a fine day in summer, there was a comparatively small attendance; still there were fully 500 *balayeurs* present, and a more attentive congregation it was never our good fortune to behold. The singing was particularly good, and the melodies of the hymns very beautiful, yet simple. Many of the hymns were as old as the days of Luther, and most of them of German origin. We were all much pleased with the appearance of both men and women, all of whom were well dressed and scrupulously clean; yet a few hours later, and the whole congregation would be pursuing the unattractive occupation of scavengering the streets of a populous city.

A visit to the Evangelical Mission of the Quartier St. Marcel would repay thereader the time and trouble it would cost. It is certainly one of the most complete institutions of the kind we have ever seen, and we have visited many. The external appearance of the building is very handsome. In the front portion are the apartments of the director, the lady superintendent of the infant school, and the principal master of the boys' school. On the ground floor, to the right, are the offices of the institution; on the left, the infant schools. In the upper lateral storeys are a boarding school and orphanage for girls. The cost of each child in either department, is about twenty shillings a month, the friends or patrons of the child finding her outfit.—A very large proportion of the orphans are supported by subscription raised among the *balayeurs*. Their occupation is a most unhealthy one—for women especially, who are much subject to diseases of the lungs; and when they die, they frequently leave young families totally unprovided for. The care and consideration shown by the *balayeurs* to these poor children are often very touching; and the orphans, in many cases, experience more kindness than they would had their parents been living.

In other parts of the building the separate school-rooms for the boys' French and German classes, and others for the girls. The chapel is in the centre. The children are generally healthy and cleanly, though there is no difficulty in detecting that many among them had been accustomed to severe privation. They usually bring their dinner (which too frequently consists only of a slice of dry bread) to school with them. Those whose parents are in better circumstances bring a *sou* with them to purchase a portion of haricots or some other cooked vegetable, of a poor woman who is allowed to enter the school building at dinner-time.

In consequence of the great extension of the city of Paris during the reign of the Emperor, not only was the *Corps des Balayeurs* greatly increased, but, from the distance many of them had to walk to the field of their labors, it was found advisable to establish offshoots from the parent establishment in the Quartier St. Marcel—one at La Villette, the other at the Batignolles. In each there are a chapel and schools. At the Villette branch all are Lutherans. The congregation, most of German descent, is very numerous, and there are at least five hundred children in the schools. The buildings are (or, at least, were before the war) very picturesque, and an ornament to the People's Park, near which they are situated. Singularly enough, the site of the mission at La Villette, like that of the one in the Quartier-St. Marcel, has many interesting, historical reminiscences connected with the religious persecutions of bygone days. Near the spot where the mission church now stands, were burned immense numbers of the victims of the massacre of St. Bartholomew's. It was near the mission also where the body of the Protestant Admiral Coligny was hung on a gibbet, after having been for three days dragged about the streets of Paris, exposed to every sort of outrage and insult from the Roman Catholic mob.

The other great offshoot from the parent establishment is congregated around the chapel and schools in the Batignolles, which are under the direction of Pastor Müller. The children in the schools number about



four hundred and fifty, many of whom are converts from Roman Catholicism. The school buildings are large, commodious, and well kept. The chapel of the mission is a handsome building of considerable architectural pretensions. A singular proof was here exhibited of the interest the *balayeurs* and other poor Protestants in Paris take in their religion. When the scavengers in the Quartier St. Marcel heard that their fellow-workmen in the Batignolles were building a church, they made a collection for the purpose of presenting them with something to assist in the good work. They succeeded in raising, from the limited resources of their own poor hardworking community, no less a sum than five hundred francs, which they expended in a carved oak pulpit for the new church.

In consequence of the recent troubles in Paris, both prior to and during the Prussian siege, the Christmas of 1870 was a dreary one indeed to the poor *balayeurs* of Paris. The improved state of affairs in 1871 will, we trust, to a certain extent, indemnify them for the misery and sorrow they suffered. Prior to the Christmas of last year the greater portion of the *balayeurs* of German origin had been driven, almost in a state of destitution, from their adopted country; while their French fellow-laborers suffered all the miseries arising from want of work and insufficient food. At present work is more abundant, and they have no longer before their eyes the danger of dying from want. Let us hope that in this season of rejoicing the richer French Protestants will, with their accustomed liberality, place within the reach of their poorer co-religionists the means of rational enjoyment, which will be the more appreciated by the *balayeurs* and their families from the comparison they will be able to draw between their present comfort and the misery they endured in the Christmas of 1870.

### A BRAVE GIRL.

The heroines of history are usually characters made conspicuous by the emergencies of war, or revolution, or an unsettled state of society. The same heroic qualities exist in woman's nature at all times, only in a peaceful age, and a peaceful land, the situations that call them out occur less frequently and are less likely to go upon record. The *Rocky Mountain News* tells in the following story, what a girl can do, bred up in frontier life, and probably for that reason, better fitted to cope with its dangers; but cases of female bravery are by no means uncommon in our towns and cities. Those who complain that the human race is degenerating will do well to notice that in this instance it was the girl who proved equal to the occasion, while the woman was utterly helpless.

Reed's ranch did not differ materially from hundreds in Colorado. The same struggling, one storied structure, perfectly innocent of plat, with outbuildings looking as if they were ready to tumble down. The family consisted, at the time of this story, of Joe Reed, the proprietor, his wife and two children. Ella, the oldest, was a rather pretty girl of eighteen, who for several years had relieved the tired mother of much of the burden of housework, attended to the duties of the dairy, and was a good horse-woman withal, often accompanying her father in rough rides of miles when looking for stray cattle.

Once a week Mr. Reed went to Denver to sell the dairy products, and purchase such articles of food as could not be raised on the ranch. Willie frequently accompanied him, and the two women thought nothing of being left alone in the house until long into the night, as the distance to the city made the drive a long one.

It was on one of these evenings in the early fall just as they had completed their supper and the mother was arranging the table for the hungry father and son, that the younger woman went to the barn, the back of which was immediately on the road, to see a calf that was sick.

Suddenly she heard the voices of men in the road near the barn. Listening, and scarcely daring to breathe, she heard words that almost froze her with terror.

"The old man keeps his money-box in the drawer of the old bureau, but the old woman carries the key."

"How can we get it?" asked another voice.

"We can bind both women, and if they make any noise, we can stop that."

For a moment the terrified listener was fairly paralysed with fear: then she started up, and running quickly around to the back of the house and crawling through an open window, went to a closet and took from it two revolvers which were always kept loaded for emergencies, concealing them in the folds of her dress.

Hastily rejoining her mother in the larger room, she was just in time to see two burly looking ruffians enter by the door.

The taller of the two men demanded supper, "and let it come quick, too," he said, in a menacing tone. The brave girl placed the food on the table, knowing that the scoundrels would satisfy their hunger before putting their purpose of robbery, and possibly murder, into execution. She then sat down in front of them, and watched them. The moment their meal was completed, she suddenly thrust the muzzles of the pistols in their faces, threatening to shoot if they moved.

Expostulations and protestations were in vain; the heroic girl stood there with eyes flashing and determined, for what to her seemed ages. The poor mother, as soon as she had comprehended the situation, overcome by her great terror, had fainted and was lying on the floor.

At last the sound of wagon wheels was heard coming toward the house, and in a moment the father and brother entered the house, in company with an uncle who had arrived in Denver that day from their old eastern home in Pennsylvania, and by the merest accident met Mr. Reed on Sixteenth street, in Denver.

As soon as they comprehended the situation they compelled the ruffians with revolvers at their heads to submit to being bound with ropes, and when daylight came they were taken to the county seat and put in jail.

The brave girl, as soon as relieved from her terrible guard duty, and the horrible strain on her nerves was taken off, went into a succession of hysteric spasms, and it was for weeks that her reason if not her life were despaired of.

She eventually recovered, however, and afterward married a wealthy Denver gentleman, and is now living in the Queen City. The two men were recognized as old offenders, in fact they were fugitives from justice from a distant county, and afterward served a long term in the penitentiary in Canon City. — *Youth's Companion*.

## TIM'S KIT.

It surprised the shiners and newsboys around the post-office the other day to see "Limp Tim" come among them in a quiet way and to hear him say:

"Boys, I want to sell my kit. Here's two brushes, a hull box of blacking, a good stout box, and the outfit goes for two shillin's."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfullest kind just now."

"Goin' on a 'scursion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting-room of a daily paper, put down his money, and said:

"I guess I kin write it if you'll give me a pencil."

With slow-moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. He wrote:

"Died Litul Ted—of scarlet fever; aiged three yeres. Funeral to-morrer, gon up to Hevin, left won brother."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointep to the notice on the counter and gasped:

"I—I had to sell my kit to do it, b—but he had his arms aroun' my neck wher he d—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a bare-footed boy left the kit on the doorstep, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by a crowd of ragged but big-hearted urchins. Did God ever make a heart which would not respond if the right chord was touched?—*Detroit Free Press.*

## Poetry.

## WHAT TO BELIEVE.

BY MARIANNE FARNINGHAM.

"Is there anything in these days of change and doubt that one can believe?" (*A Letter.*)

He has no joy who hath no trust!

The greatest faith brings greatest pleasure.

And I would believe because I must;

And would believe in perfect measure.

Therefore I send

To you my friend,

This key to open mines of treasure—

Whatever else your hands restrain,

Let faith be free and trust remain.

Believe in summer's sun and shade,

Although to-day the snow be falling;

Expect glad voices in the glade,

Though now the winds alone are calling.

Have eyes to see

How fair things be;

Let Hope, not Fear, prove most enthralling.

And skies that shine will ofteneat be

Stretched lovingly o'er thine and thee.

Have loyal faith in all thy kin,

Believe the best of one another:

One Father's heart takes all men in,

Be not suspicious of thy brother.

If one deceive

Why disbelieve

The rest, and so all blindness smother!

Who the most looks for love will find

Most certainly that hearts are kind.

Regard the age with hopeful thought,

Not it but thou thyself art debtor;

Behold what wonders have been wrought,

Believe the world is getting better.

(Oh, be thou brave

To help, and save.

And free men's hands from every fetter,

Yet know that cheery hopefulness

Is the great factor in success.

Above all things in God believe,

And in his love that lasts forever.

No changeful friend thy heart to grieve,

Is He who will forsake thee never.

In shine or shower,

His blessings dower

The souls that trust with strong endeavor.

Believe, believe, for faith is best,

Believe, and find unbroken rest.

—*Christian World.*

## Literary Notices.

THE ENGLISH PULPIT OF TO-DAY.—Alfred E. Rose, Westfield, N. Y. The April Number is before us as we write. It is certainly a choice selection of sermons and of sermon framework which all with pleasurable profit may read. It contains a sermon on "Despondency," by Canon Farrar, and a unique one by Charles Leach, "On the Wing;" one on "Christ and the people," by Dr. Benson; an expository discourse on "Christ, the bread of the world," by Dr. MacLaren, together with considerable homiletic matter, including a prayer meeting talk, missionary service, sermon outlines and reviews. Yearly \$1.50; Clergymen \$1.00. Single number 15 cents.

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All communications concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2648, Toronto, Ont.

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