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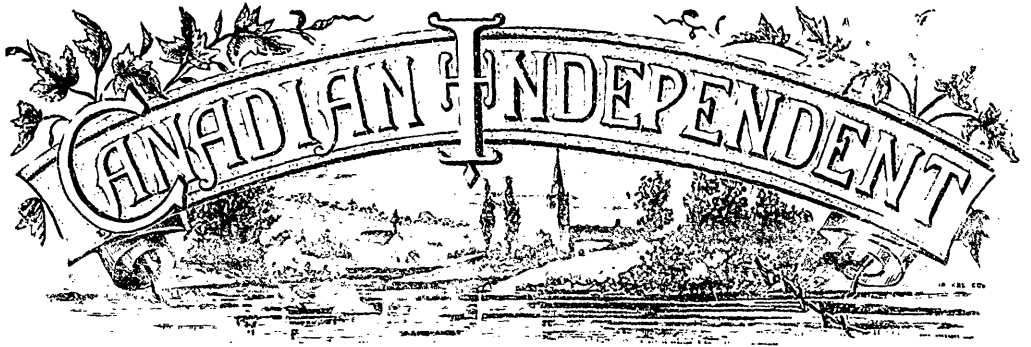
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New Series.

TORONTO, APRIL, 1890.

Vol. IX., No. 4

### Editorial Gottings.

THE Chistian is like the ripening corn ; the riper he grows the more lowly he bends his head.—*Guthrie.*

IN GREAT BRITAIN, sixty-nine Congregational ministers died last year. Three were in their ninetieth year ; and the average age was upwards of sixty-eight.

THE Church of England people won't have "Revival Meetings," but they have "Missions" for a week or more ; sometimes with blessed results. "What's in a name ?"

The McAll Mission is now carrying the Gospel to the common people, in forty halls in Paris, with 259 devoted workers, holding last year 17,000 meetings, attended by 1,114,000 hearers, many of whom became doers of the Word.

COMPREHENSIVE learning and sincere and earnest thinking are made useless, buried fathoms deep, never to be resuscitated in the pulpit, because the preacher's manner is inexpressive or monotonous, dull and unattractive.—*Prof. Upson.*

INSURANCE OF CHURCHES.—The Free Church in Scotland now insures its own church-buildings ; and the organ of the Scottish Congregational Churches wants to know if the same thing could not be done by their "Union ?" This might be a hint for us in Canada, by and bye.

REV. JAMES M'LEAN, Oban, says the one thing needful for the complete spread of the

Gospel is a return in every respect to the simplicity of the infant Church. When the Church of Christ reaches the beautiful and glorious level of loving, Christian, spiritual simplicity, there will be hope for the redemption of a lost world.—*Scot. Cong.*

WE always welcome new plans of working. Here is one. In the lumber districts of Wisconsin and Minnesota, the Y.M.C.A. employ two men, in backwoods clothing, with each a musical instrument, distributing good literature and Testaments, and talking to the men. Many are converted and strengthened ; and twenty-five (in six years) have become preachers. It costs about \$2,500 a year.

IF there is a death in the house, don't stay away from church for two or three Sabbaths following ! Be found doing your duty, and filling your place. And give up the tawdriness of "mournings" to wear ! We once rode five miles, to our log school-house evening appointment, with a son dead at home ; and felt the better for it.

SOMEBODY asks for a cure for "gossip." We reply to the INDEPENDENT family, with the good old *saw*, "Fill the bushel with wheat, and there will be no room for chaff." Have something useful, entertaining and instructive to talk about ; and you will forget gossip. How ? Why you must read more, and think more ; and get up the habit of *speaking* your thoughts. To indulge in gossip is a sign that the mind is empty of anything *better*.

How natural it is to think of the children in Palestine in the days of Christ clinging to their mothers and looking up to the Great

Teacher with their wistful eyes! Who does not imagine them telling the parables over again at home to other children who had not heard about the Good Samaritan, or the woman who lost her coins, or the story of the Prodigal Son.—*Dr. J. O. Murray.*

It was "question night" at a church prayer-meeting. One of the questions read: "A clerk, who in the course of his duties is expected to do what is neither just nor upright, asks at whose door the sin lies, his own, or his employer's?" One business man after another arose and answered: "Both are wrong; the employer for asking, the clerk for obeying!"—*Homiletic Review.*

HOME MISSIONS.—*Appropos* of some of our Mission Churches in the country parts, who never were financially strong, and have been giving for years their best sons and daughters to the cities, we quote two lines from a Connecticut letter to the *Religious Herald*: "It seems like leaving one's own father and mother to shift for themselves, to leave these churches to suffer!"

THE eye sees what the eye brings for the seeing. A Christian man going into a strange city will find Christian things. A bad man going into a strange city will find bad things. An Englishman returning from India, depreciated the work of the missionaries, saying that he had never seen a missionary. Asked what his purpose was in India, he answered, "To kill tigers." A missionary who heard the remark said, "I have been in India ten years, and I never saw a tiger; I went as a missionary."

ABOUT CREEDS.—Dr. Parker has the following sentences:—"Aye, that is the worst point of all, that growing men should sign non-growing creeds. No creed have I ever signed. I would not sign a formulated, detailed, metaphysically-reasoned creed drawn up even by my own hand except as representing a stage on a journey—a form of belief that may be at any moment modified or enlarged through deepening communion with the Spirit of Truth. Creeds are but an aspect of scepticism. Creeds can neither preserve orthodoxy nor resist heterodoxy. They are idols that must be utterly abolished.

ALONG the Nile valley, up to the first cataract, are said to be 70 Mission stations, with 4,000 scholars; and in day and boarding schools are over 5,000 pupils. All mission operations are quietly and successfully going on, under British protection. By the way, we heard Rev. Dr. Wild prophesy this change of government. He said in December, 1881, "*Something* is going to come to an end in Egypt in 1882! I don't know what it is; but something will end then. You'll see!" And sure enough, the next June the British fleet bombarded Alexandria, and native rule came virtually to an end.

WILL contributors and correspondents bear just *one* word more. We have already spoken of this matter. *Please sign your articles!* Now we had an article of great value, in last issue—"Our Missionaries"; and we were not allowed to put the writer's name to it. Do our esteemed contributors know, that the reader takes *double* the interest in an article, when he knows who wrote it? And we ourselves consider, that as a matter of value to the Magazine, a signed article is worth any *two* anonymous ones. We always send, unsolicited, from two to six extra copies to each of our writers for the month. But, we shall pass over the writers of anonymous articles after this.

TAKE CARE of the invalids; the poor ones that are shut in! A poor old gentleman wrote to us the other day, "I now spend most of my time in bed." And this month we posted a parcel of good reading to a Christian young woman, who has not been able even to sit up, for more than twenty five years! Let the sick-room be large, and let the little girls come into it to play with their dolls, and the little boys to tell their marvellous adventures, and let the windows have a cheerful aspect; and flowers, and loving faces, and a soft-stopped organ, and every cheerful novelty find their places there! If they feel they have a part of the family-life, their affliction will have lost half its burden.

A VERY noticeable thing—nor is it a pleasant thing to mention—in the turmoil and discussion over the Revision of the Presbyterian Confession of Faith, is the condition always made, even by those who are strongest for revision, that the Calvinistic features of the

Confession must be preserved in act. Apart from the question whether those features are correct or not—which we do not touch here—how low is the ground that is taken, when so much higher ground might be occupied, "What does the Scripture teach? What does the Holy Spirit say? Let us put into our Creed whatever we believe the Spirit teaches—not asking what Luther, or Calvin, or John Wesley, or Thomas Chalmers, or Ralph Wardlaw, or James Morison may think about it!"

**CHRIST IS GOD.**—If once any Church allow the *distinction between Christ's divinity and the divine element or kinship of man* to be whittled away, whatever grand or beautiful phrases may be used to cover it up, depend upon it, the next step will be to convert the Saviour, the Redeemer of the lost, into a mere teacher, example, or personal influence; into the realized moral and religious ideal, the revealer of God, whom we are to follow, and by fellowship with, and contemplation of, whom we are to be changed into His image. If Christ is not the unique, "the only begotten Son of God," He may *preach*, He may *Himself believe in*, the forgiveness of sins and deliverance from sin; but He cannot *procure* their forgiveness, He cannot *forgive* them Himself, He cannot Himself *save us from them*.—*Principal Simon, Edinburgh.*

**THE AMERICAN BOARD**, of Boston, sent out fifty-two new missionaries last year. These fifty-two new recruits are from the following localities: Two from Maine, two from New Jersey, two from Michigan, two from Iowa, two from Missouri, two from Colorado, two from California, three from Illinois, three from Minnesota, five from Massachusetts, five also are children of missionaries; six from New York, eight from Ohio, eight from Canada. The twelve ordained missionaries represent the following places of theological study:—One, Oberlin and Andover; one, Hartford; one, New Haven; one Chicago; one, Montreal Presbyterian College; one, Manitoba College; one, private pastoral instruction; two, the Congregational College of Canada; three, Oberlin. From the Report, lately issued, we learn that the Board has now 514 missionaries (including wives of missionaries) on the field, 178 of them ordained ministers. Native missionaries, 2,380; organized churches, 360; members, 33,220; adherents, 79,490;

theological schools, 14; colleges, high schools, etc., 68; other schools, 982; pupils at all schools, 43,838. Receipts of the year, \$685,111.

## Editorial Articles.

### JERUSALEM AWAKING.



RECENT letter in the *Christian World*, from Jerusalem, gives some cheering glimpses of improvement. The city is spreading toward the West. (All cities seem to grow westward. Why?) Mr. Moore, British Consul, says 20,000 Jews have come to Jerusalem to settle, within the last three or four years. It now contains 70,000 people. The Jews also are coming in large numbers, to all parts of Palestine. The chief streets of Jerusalem are now well paved with stone; and many public buildings are going up. There is a good carriage-road to Joppa, and public conveyances running on it. And a railway is commenced, to connect these two cities. From Jerusalem, good carriage-roads are either completed or building, in various directions: to Bethlehem and Hebron, and to Jericho. Also from Joppa to Shechem, etc. Jerusalem is to have a good water-supply. A large flour-mill at Jerusalem, and steam saw-mills at Jaffa (Joppa,) are signs of the times. So are several colonies of agricultural Jews.

Surely "The time to favor Zion has come!" All these things, in connection with the spread of Christianity among the Jews, looks as if the Land was getting ready for the People, and the People being prepared for their own Land!

### REV. PRINCIPAL BARBOUR.

We have pleasure in presenting, as a frontispiece to this number, a portrait of Rev. Dr. Barbour, Principal of the Congregational College of Canada, Montreal.

William McLeod Barbour was born in Fochabers, Morayshire, Scotland, in 1827. His parents were connected with the Church of Scotland. In

early youth he was sent to Aberdeen, to learn upholstering. The now venerable Dr. James Morison of Glasgow came to Aberdeen for a few days, and young Barbour went to hear him preach. He was stricken with conviction, but continued for some days to resist the Spirit. He went to the same chapel, and heard Rev. F. Ferguson, senior, preach; and soon found peace in believing. He had a good deal of trouble with theological disputants about his "new view" doctrine of Christ dying for *all* men. However, this set him all the more to study the matter out.

Then he heard of Oberlin in Ohio, as a good place for a young man to push himself through, as to a good education. After some delays, from the death of his mother, and from sickness, he at length sailed from London; and there, most unexpectedly, found Dr. Finney, of Oberlin College, a fellow passenger. This was in 1851. He wrought for a time in New York, to earn some money, and then went to Oberlin College, from which he graduated in 1859. From Oberlin he went to Andover, where he graduated in Theology in 1861. At this latter date, having two invitations from churches, he advised with his Professor as to which of them he should accept. When Mr. Barbour told him of the two calls, "Well, Mr. Barbour," said he, "I am *very* glad of it! Do you know, when you came here, I was afraid that the very name of your having been at *Oberlin*, would prevent you getting any Church at all!" He served the first Congregational Church at South Danvers, now "Peabody," Mass., an old historical church, dating from 1713, for seven years. In 1868, he became a Professor at Bangor, Maine. After a number of years, Dr. Barbour (his degree was from Bowdoin, in 1870), was elected Professor of Divinity, at Yale College, New Haven.

At New Haven the Montreal College Board found him; and after much thought and correspondence—and the more they wrote, the higher the testimonials became—they secured his acceptance of his present post in Montreal. The students venerate him for his character and mind; and Emmanuel Church, vacant since the retirement of Mr. Marling, seems so well satisfied with his pulpit ministrations, that it is in no haste to secure a new pastor. One of the members said to us lately, "Every time I hear him, I like him better."

## THE BOYS' BRIGADE.

We have kept an eye on this movement in Britain, for the last six months. And seeing that everything that succeeds at "home," is pretty sure to be transplanted here, we may expect early attempts to introduce the "Boys' Brigade" into our Sunday Schools in Canada.

Young men learn boxing, that they may be able on an emergency "to defend themselves"; and then become bullies and "bruisers." Young women take lessons in dancing—merely for the sake of "deportment"—and are found at balls and wine suppers, dancing indecent polkas at midnight. Boys of twelve, at Sunday Schools, are drilled and trained for some months without "arms," and then with mimic "rifles"; and at twenty will be found in the army, learning the "glorious art of War." It has been well remarked that instead of being an adjunct of the Sunday School, it is really an adjunct to the army.

As might be expected from the military and warlike tendencies of such a movement, such men as Lord Wolseley are warmly in favor of the Sunday School "Boys' Brigade." He presented "colors" lately, to the London "Battalion"; and, in his remarks, said to the boys, "The essence and foundation of military discipline is obedience to those placed in authority of whatever kind. Obedience to one to whom they could look as their commanding officer was the first step towards reverence, and reverence was the first step towards faith." The fair assumption is that he means Christian faith; but that a soldier can carry any kind of Christian faith about with him is rudely dispelled by Wolseley's own words in his "Soldier's Pocket Book," page 169. "We will keep hammering along with the conviction that 'honesty is the best policy,' and 'truth always wins in the long run.' These pretty little sentences do well for a child's copy-book, but the man who acts upon them in war had better sheathe his sword for ever."

We hope we shall have no "Boys' Brigades" in our Sunday Schools in this Dominion. We need to inculcate love, purity, meekness and faith; we don't want glitter and show, and militarism, and mimic war and bluster. In Scotland, where the movement began, the boys pass in shoals out of

the Sunday School "Brigade," into enlistment in the line, or the volunteers. There is too much of the fighting spirit already in the world; we must not encourage it in the name of the Prince of Peace!

## Our Contributors.

### A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

#### XVIII. DEATH.

1. Because of sin, death is in the world, and all men expect to die.
2. Though death comes through sin, death is not God's punishment for sin; for even the believer, whose sins are pardoned, dies.
3. The death pronounced on Adam when he sinned, was not in particular the death of the body; but rather a cutting off from God.
4. Some will be alive at the Last Day, and will not pass through death like other men.
5. Death is the separation of the soul from the body. The body returns to earth, and the soul or spirit enters the eternal world.
6. Death is not a terror to the believer; for God has promised to sustain him, and receive him.
7. Since death takes the believer to heaven, it is not an enemy to be feared. Satan and sin and unbelief are our great enemies.

#### XIX. RESURRECTION AND JUDGMENT.

1. Christ rose from the dead on the third day. This is called His Resurrection.
2. Like as Christ rose from the dead, so shall all the dead rise, at the Last Day.
3. At the Last Day Christ shall be the Judge of all men. The righteous shall stand at His right hand, and the wicked at His left. All the race will be present.
4. He will receive the righteous to be with Him in heaven; but He will send the wicked to hell.
5. It will be too late to repent then, if God is not sought now.
6. Christ's judgment on the Last Day, will be just and perfect. And it never can be changed.

#### XX. HEAVEN AND HELL.

1. Heaven is where God dwells. It is glorious, holy, happy and eternal.
2. The Lord Jesus Christ is there, sitting on the throne of God. Holy angels and redeemed saints are there.
3. There go, immediately at death, the souls of all who are saved.
4. The saints in heaven shall be without sin; and not exposed to the temptations that beset them here.
5. They will enjoy God's presence, and do His will; in company with the other saints.
6. There shall be no hunger, nor thirst, nor suffering; and there shall be no death, and no end to their joy.
7. Hell is a dreadful place of punishment, prepared for the Devil and his angels.
8. The wicked are sent to hell; and there is no escape from it. They will have for companions Satan, and the lost angels, and lost souls.
9. The only way to escape hell, is to escape from sin, which leads to it.

#### XXI. ANGELS AND SPIRITS.

1. The angels are holy beings who live in heaven, and do God's will.
2. They are called angels, which means messengers, because they wait upon God, and carry His messages.
3. Before men had the scriptures in a book as we have, God often sent angels to carry His word to earth.
4. We know not the number of the angels; but they are many. Christ said His Father could send Him "more than twelve legions of angels"; and David says, "The chariots of God are twenty thousand, even thousands of angels."
5. The Jews thought, and some people now think, that each particular person has a "Guardian Angel." This is not revealed.
6. But angels do "minister to" and wait upon those who love God. Perhaps they are always very near us; though unseen.
7. Angels are interested in all that belongs to our happiness. They rejoice when a sinner is converted, and when he reaches heaven.
8. There are wicked spirits, or angels, who

follow Satan, and tempt men to sin; and who shall be punished forever.

9. The saved who have died, are now all holy spirits in heaven.

## XXII. ANTICHRIST.

1. Antichrist means one who takes Christ's place, or pretends to be Christ. A *substitute* for Christ.

2. Any false system may be called Antichrist. But there is probably some great Leader coming, who will put himself at the head of all the ungodliness in the world.

3. Antichrist will lead many astray. Our best defence is faith and prayer, and keeping close to God's Word.

4. The Lord will utterly destroy Antichrist.

5. Then the power of Christ shall be seen on earth; and the thousand years will come in.

6. The denial of the mission, and work, and character of the Lord Jesus Christ, is of Antichrist. We must watch against these deadly errors.

7. The best way to oppose the spirit of Antichrist, which is even now in the world, is to exalt Christ, in all our life, thought, worship and efforts.

*To be continued.*

## THE SOUL AND ITS REQUIREMENTS.

BY REV. S. L. MITCHELL, KINGSTON.

Who can say that the needs and requirements of the soul are satisfactorily met by anything that earth can supply? How foolish and untenable is such a theory!

The *soul*, how wonderful it is; who can pretend to analyze it? Who can measure its existence? Shall the finite attempt to gauge the infinite? Just as the body has needs and requirements, so also has the soul; needs that are like itself in greatness—requirements that are in due proportion to it.

Now the wants of the body and the wants of the soul are very similar. The body needs food, covering, rest and shelter. So also does the soul need these things; but it is the source from whence these acquirements are obtained that declares the difference between the body and the

soul. The body being mortal, seeks its needs from a source that is of the "earth, earthy"; and is satisfied with things *temporal*; but the soul, being immortal, is only satisfied with heavenly things—things which are *eternal*. And yet how painful it is to see precious souls seeking with feverish restlessness among the perishable things of the earth; hoping to satisfy wants that are eternal! Hither and thither do they turn in their fruitless quest, tasting here and there, only to turn away from all such food, unstified and *disgusted*.

But where shall satisfying food be found? Where shall the requirements of the soul be realized? How *short*, and yet how *full*, the answer—"in God!" Coming up through the centuries of the past, a Divine voice falls upon our ear, "Wherefore do ye spend money for that which is not bread, and your labor for that which saisieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, and your soul shall live." These precious words have lost none of their importance. They are just as full of meaning now, as when they were first uttered.

If a soul would live a life of happiness, it must be in the Lord. Christ is the soul's manna, and the soul's drink. Christ is the soul's refuge and shelter. Christ is the soul's anchor, and the soul's rest. In Him all fullness dwelleth; and the soul *feeding on Him, sheltering in Him, resting on Him*, is blest beyond compare. Born with aspirations and longings which naught but Christ can satisfy, is not this one of the strongest proofs of the *immortality* of the soul, and the *fulness* of the Lord?"

## Missions.

### WHAT ABOUT EDUCATIONAL MISSIONS.

*"Clumsy instruments for conversion."* said Dr. Wilson.

A lively discussion upon this subject is in progress in England and in India. The conclusion is being reached that too much time, talent and money has been spent upon merely educational mission work. I was present in 1871 when the American Board missionaries in Bombay conferred with several Methodist missionaries as to the

opening of mission work by the latter's society in Western India. The Congregationalists said that when their Board opened work there fifty years before, schools were needed; but now a new mission would do well to undertake only evangelistic and pastoral work, taking no burdens of mission school work.

A high authority upon this question is the celebrated Scotch missionary, Dr. Wilson. He wrote as follows regarding Dr. Duff's institution at Calcutta:

"I think it calculated to be highly useful, but would remark that colleges, though they are admirable instruments in the instruction of Christians, are but clumsy instruments in the making or conversion of Christians. The preaching of the Gospel is the grand means of propagating the Gospel; and for every professor at present there should be at least twenty preachers."

Possibly he and his successors did not follow fully the gospel track he there laid down. It looks promising to see hundreds of heathen lads attend Christian schools, and it certainly helps to fill up a report. But I have seen how the shrewd Hindoo pundits and parents can explain away and combat the Christian "mythology," just as we explain the mythology in our Greek studies. Asiatics are sharp enough to nibble off the educational bait without getting caught on the gospel hook.

"But do not some get caught?"

Only a very few. The Christian college at Madras is an immense educational machine, with several ministers teaching in it, and over a thousand students. Yet conversions are so rare that when a Hindoo student professed Christianity, about two years ago, there was a grand rebellion in the institution! Let those who wish to contribute for the education of the heathen, do so knowingly. But let those who wish to give their means for the preaching of Christ crucified see that it is so applied.—*Oriental Evangelist*

PAPAL Rome has twenty-two Protestant churches.

THE King of Siam has given to the American Baptist Mission at Bangkok, the sum of £48,000 for school and hospital purposes.

SYRIA.—Much government opposition to mission work. Churches and schools were closed. Then orders came to open them, but subordinate officers say they have secret orders to disregard the published orders.

A PROMINENT evangelist says of the increasing zeal for foreign mission work—"I rejoice, for it means revival at home." Strange that there are a few short-sighted and narrow-minded professors who do not see that point.

SPAIN.—At Ilhavo a Protestant was recently

sentenced to twelve months imprisonment for refusing to take off his cap to a cross carried at a Roman funeral. At Campo Criptana some Protestants met in their chapel for worship, and a mob of about 1,000, instigated by Popish priests, surrounded the house, shouting "Death to the Protestants?" The authorities afterward closed the chapel.

MR. ANDREW WILSON says that the Thibetans are the most pre-eminently praying people on the face of the earth. They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, "Ommani padme haun," is never out of their mouths. A German writer on Lamaism says of this sentence, which literally means "O God! the jewel in the lotus," that these six syllables are, of all the prayers of the earth, that which is most frequently repeated, written, printed and conveniently offered up by mechanical means.

REV. DR. J. O. PECK, Secretary of the M. E. Church, says: "Eighty years ago the hard shell and the regular Baptist churches were equal in number. One resolved to give nothing to Foreign Missions. The other consecrated themselves to the salvation of the world. One has now 46,000 members and the other 3,000,000. The success of the church is just in proportion to its interest in missions. The person who says he does not believe in Foreign Missions is either incorrigibly ignorant, or incorrigibly hopeless.

PASSING through India on the railway you often see a queer perch built up on poles about ten feet high, with a man or woman on it. What is that for? Look? A stone in the sling, whirl around, and whizz it goes after that swarm of sparrows. Ah, that reminds you how Jesus said, "The fowls of the air came and devoured up" the farmer's seed. Yes, and does it not also remind you how he said, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father?"

Those people in India are usually pleasant and talkative. You could go and sit down and chat with them easily, after you had learned their language. But they have many foolish and wicked ideas and bad habits, because they worship idols. Their idols, you see, are generally images which represent evil spirits. Paul says, "They sacrifice to devils." 1 Cor. x., 20.—*Oriental Evangelist*.

"Oh! keep me innocent, make others great," was the prayer written by Queen Caroline Matilda of Denmark, with a diamond on the window of her castle at Frensborg.—*Westminster Teacher*.



## Temperance.

### ENGLAND'S GREATEST ENEMY

O for a word to lay thee low,  
Thou fruitful source of crime and woe,  
Old England's greatest, deadliest foe ;  
The dragon red, the monster fell,  
The very masterpiece of hell ;  
What tongue can half its horrors tell ?  
The accursed drink !

We ring the dirge for numbers slain,  
Who ne'er to joy shall raise again,  
But only to remorse and pain ;  
Ah ! would you ask the reason why  
Low in dishonored graves they lie ?  
" Alas ! " we answer with a sigh,  
" The accursed drink ! "

The fire upon the prairie vast  
Fanned fiercely by the tempest's blast,  
Has o'er the landscape ruin cast ;  
And what is it that fanned the flame  
Of lust, and passion, sin and shame ?  
On it, on it we lay the blame—  
The accursed drink !

Wouldst know what costs our country's curse ?  
A heavy drain 'tis on our purse !  
In all the bible take a verse,  
On a golden pillar rear—  
Sovereigns—four thousand—every year,  
For every verse—the price how dear  
Of the accursed drink !

O never let us touch the thing !  
The cup with its envomed sting,  
Away, away forever fling !  
On ! fellow soldiers, to the fight,  
As in our glorious Captain's sight,  
And battle bravely for the right.  
Put on the helpful badge of blue ;  
Keep to your purpose brave and true,  
And hope its downfall yet to view—  
The accursed drink !  
: REV. R. TUTIN THOMAS ;  
(Formerly of Toronto).

### HYPNOTIC SUGGESTION AS A CURE IN CASES OF MORAL BREAKDOWN.

BY REV. H. S. LUNN, M.D.

During recent years the energetic researches of eminent foreign physicians have attracted the attention of the medical faculty to the great future which may possibly await the science popularly known as Mesmerism, but more correctly termed Hypnotism. Dr. Liébeault, of Nancy, conducts his treatment almost as a matter of routine. Dr. C. Lloyd Tuckey, of London, is a

disciple of his, and has recently published in *The Lancet* a most interesting article, giving the results of ten cases selected from a list of one hundred patients whom he has treated by hypnotism and suggestion. The cases include insomnia, dipomania, chronic diarrhoea, and other diseases.

Mr Tooth's most important experiment at Croydon the other day, was the following : He selected a boy who was manifestly very subject to his influence, threw him into the hypnotic state, and said to him, "When you wake you are to forget that there is such a thing as the letter 'e.'" He then roused the boy and told him to write the day of the month on a blackboard ; the boy took the chalk in hand and rapidly wrote "Sptmbr, th twnty-ighth." Mr. Tooth then put him into the hypnotic state again and said to him, "When you wake next time you are to remember the letter 'e'" ; he then roused the boy and asked him to look at the blackboard, when the boy immediately remarked, in the most ingenuous way, "Why, all the e's are gone." "This," said Mr. Tooth, "is an exact illustration of the result which I have achieved in dealing with an inebriate. I uproot the love of drink from his mind as I would uproot a weed in my garden, and he has as completely forgotten his love of whiskey as this boy forgot the letter 'e.' In one or two cases which I have had to deal with, of exceptionally bad inebriates, I have said to them, "When you wake up, if you drink any spirits they are to make you sick." I have then roused them, and they have gone away without knowing anything of what I had told them, and on attempting to drink whiskey, or any other spirits, have immediately vomited."

Nothing is more distressing to social reformers than the utter breakdown of will which characterises some whom they are most anxious to save. It is surely as legitimate a mode of cure to influence an inebriate by hypnotic suggestions as to prevent him from obtaining the drink by placing him under lock and key.—*Christian World.*

In January, 1886, Russia closed 90,000 liquor shops.

"NICE little corner beerhouse, good drinking neighborhood ; suit young couple." So reads an advertisement in a provincial paper.

THE governor of Canterbury gaol, who has had acquaintance in his official capacity with 20,000 prisoners, says he has never met with a prisoner who was a teetotaler.

A SUBSCRIPTION list has been opened in Ireland to commemorate the centenary of Father Matthew. It is proposed in addition to erecting a statue of the Apostle of Temperance, to set on foot a national crusade against intemperance.

A CIRCUS elephant being taken ill at Lisburn, a dose of whiskey was administered with startling results. The drunken creature broke away, and started on its wild career, destroying gates and bursting open doors, to the alarm of man and animals.

GENERAL VON MOLTKE says that "beer is a far more dangerous enemy to Germany than all the armies of France." We may add that an invasion by a German army would be less harmful to America than is the German beer which has already flooded it.—*U. S. Exchange.*

THE Temperance Society of the Free Church of Scotland has only been three years in existence, yet it already includes 632 pledged ministers, and possesses a membership of 63,979. Considerable indignation is said to have been excited in Free Church circles by the recent publication of the names of the ministers who are pledged abstinents.

A MEETING has been held in Edinburgh to consider the prohibitory movement, at which a resolution was adopted affirming that it is high time to form a distinctive Temperance party on prohibition lines, and that no one having any interest whatever in the liquor traffic is fit to represent the people in Parliament.

THE best things in Mr. Spurgeon's John Ploughman talks have now been put in the form of proverbial sayings, and sent out in two volumes. One of the sayings on the subject of temperance is: "Many a child is hungry because the brewer is rich." "A lady asked a little boy why he did not come for cold victuals any more," "Because father has signed the pledge and we get hot victuals at home."

The Board of Trade statistics just published on the consumption of beer and spirits in the United Kingdom during nine months of this year, show that nearly one and a-half million gallons more beer was consumed than during the corresponding period of last year. There has been a great increase in the consumption of spirits which, however, is confined to England and Wales alone, Scotland actually showing a decrease.

APROPOS of the discussion in the Temperance Congress on the brewery shares of the Clergy Mutual Assurance Company, *The Manchester Guardian* says there are more than a score of clerical directors of this society who derive a portion of their incomes from the investment of £20,000 in the Worthington Brewery Company's debenture stock. It was stated recently in *The Pall Mall Gazette* that on the representation to them of the strong opinions entertained by many

of their members, on the subject the clerical directors had given instructions for the disposal of the brewery stock standing in their name.

THE *Christian Advocate* finds at the head of a certain New York daily newspaper the following text: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers." In the pages of the same paper it finds appeals to the people to vote for five rumsellers for aldermen, and it suggests as a heading the more appropriate text, "When the wicked beareth rule, the people mourn." All this suggests that if newspapers would confine themselves to one side or the other, and either leave out the Scriptures or the advocacy of rumsellers for office, the minds of their readers would be less liable to be confused on the subject of temperance.—*Congregationalist.*

## Our Story.

### ALL HE KNEW.\*

BY JOHN HABBERTON, AUTHOR OF "HELEN'S BABIES," ETC.

#### CHAPTER VII—(Continued).

Meanwhile, Sam Kimper went on, after the humble manner in which he had begun, to try to ring his family to his new standard of respectability. He introduced family prayers, much to the disgust of his son Tom and the amusement of his daughter Mary. The privacy of family affairs was not entirely respected by the Kimper family, for Sam soon heard remarks from street-loafers, as he passed along, which indicated that the devotional exercises of the family had been reported, evidently by his own children, and he heard quotations from some of his weak and halting prayers pass from mouth to mouth and elicit peals of coarse laughter.

Nevertheless he found some encouragement. His son Tom was not quite as much of a cub at home as he had been, and actually took to trying, in a desultory way, to find work, although his father's offer to teach him the trade which had been learned in the penitentiary was declined very sharply and without any thanks whatever. Billy, the younger boy, had an affectionate streak in his nature, which his father succeeded in touching to such an extent that complaints of Billy's truancy were nowhere near so numerous as they had been

\*From *Lippincott's Magazine*. Philadelphia. \$3 a year. Lippincott & Co., Philadelphia.

just after his father's return. Mary, the youngest daughter, was a less promising subject. Her precocity was of a very unpleasant order, and caused her father a great deal of annoyance.

When everything else failed him, Sam had the baby for consolation. The little wretch had been so utterly uncared for since its appearance that it seemed surprised for some time by its father's demonstrations of affection, but finally the meaning of this seemed made known to it, probably in the way the same meanings are translated to babies everywhere else, and from being a forlorn and fretful child it gradually became so cheerful that its own mother began to display some interest in it and make a plaything of it, to her own manifest advantage.

But Jane, the elder daughter, who was a woman in stature and already knew more of the world than is good for women in general, was a constant source of anxiety to Sam. Many a night the unhappy father lingered in the neighborhood of the hotel, seeking for an opportunity to see his daughter and talk with her; not that he had much to say, but that he hoped by his presence to keep more congenial company away from her. When he heard any village gossip in the house he always could trace it to his daughter Jane. Whenever Mary broke out with some new and wild expression of longing he understood who put it into her mind. Whenever his wife complained that she was not as well dressed as some other women whose husbands were plain workmen, and expressed a wish for some tawdry bit of finery, Sam could trace the desire, by very little questioning, back to his daughter Jane.

He prayed about it, thought about it, groaned over it, wept over it and still saw no means within his power to bring the girl back to an interest in her family and to bring her up so that she should not disgrace the name which he was trying to rehabilitate. But the more thought and effort he gave to the subject, the less seemed his chance of success.

#### CHAPTER VIII.

Eleanor Prency was the handsomest girl in all Bruceton. Indeed, she so far distanced all other girls in brilliancy and manners, as well as in good looks, that no other young woman thought of being jealous of her. Among her sex she occupied the position of a peerless horse or athlete among sporting men; she was "barred" whenever comparisons were made.

As she was an only child, she was especially dear to her parents, who had bestowed upon her every advantage which their means, intelligence, and social standing could supply, and she had availed herself of all of them, apparently to the

fullest extent. She was not lacking in affection, sense, self-control, and a number of virtues which some girls entirely satisfactory to their parents possessed in less measure.

Nevertheless the judge and his wife were deeply anxious about their daughter's future. She was good—as girls go; she attended regularly the church of which the family, including herself were members; she had no bad habits or bad tastes; her associates were carefully selected, and yet the judge and his wife spent many hours, which should have been devoted to sleep, in endeavoring to forecast her future.

It was all a matter of heredity. At middle age the judge and his wife were fully deserving of the high esteem in which they were held by the entire community. They were an honest, honorable, Christian couple, living fully up to the professions they made. In their youthful days they had been different—in some respects. Well off, handsome, and brilliant, they had both been among the most persistent and successful of pleasure-seekers. Reviewing those days, Mrs. Prency could say that utter selfishness and self-love had been her deepest sins. Her husband, looking back at his own life, could truthfully say the same, but the details were different. He had looked upon the wine-cup and every other receptacle in which stimulants were ever served. He had tried every game of chance and gone through all other operations collectively known as "sowing one's wild oats." Respect for his wife caused him to break from all his bad habits and associations, at first haltingly and with many relapses, but afterwards by joining the church and conforming his life to his faith. But the inheritance of the child was from her parents as they were, not as they afterwards became.

Therefore the couple became anxious anew when they discovered that their daughter had become very fond of Reynolds Bartram, for the young man forcibly reminded both of them of the judge himself in his early days, yet without Prency's strong and natural basis of character, while the daughter was entirely devoted to the pleasures of the day. If Bartram were to remain as he was, and his self-satisfaction to continue so strong as to be manifest upon all occasions and in all circumstances, they foresaw a miserable life for their daughter. Hence Mrs. Prency's solicitude about young Bartram.

One day Mrs. Prency made a business excuse to call again on the cobbler's assistant.

"Mr. Kimper," said she, after leaving a dainty boot with some instructions about repairs, "Reynolds Bartram came to see you, I suppose, as I warned you he would?"

"Yes, ma'am, he came," said the cobbler, selecting some buttons from a box and beginning to affix them to one of the lady's boots.

"Did he talk with you on the subject that I supposed he would?"

"Yes," said Sam, "he did; quite a long time."

"Did you change your views at all under his arguments?"

"Oh, no, ma'am," said the man, looking up with an eager expression of countenance. "How could I?"

"I'm so glad!" murmured the woman. "Well, what did he say?"

"I can't repeat all his words, Mrs. Prency, because he talks a good deal better than I do, you know, an' maybe I wouldn't give them the sense they had,—the way that he meant them."

"How did he seem to take what you said to him?"

"I'm afraid, ma'am," said Sam, "that what I said didn't entirely suit him; because when I got through all he said was, 'Pshaw!'"

Mrs. Prency looked at the shoe through which the needle was rapidly passing back and forth, and finally said,—

"He hasn't come again, I suppose?"

"Oh, yes, ma'am, he has,—several times. I never knew any other man to be so much interested in the makin' of one pair of shoes as he has been about them that he ordered of me that day. He says they're not in any hurry, an' yet he comes in every day or two to talk about them."

"Indeed!" said Mrs. Prency, her face brightening. "Doesn't he talk of anything but his shoes?"

"Yes, ma'am," sighed Sam; "he comes back to the old subject always; an' it does seem to me as if the one thing he was thinkin' about an' tryin' to do was to break me down in what I've learned to believe. It don't seem, ma'am, to me that it's very big business for a smart feller like him to be in, when he knows what a common sort of a feller I am, an' what little I've got, an' how much I need all that I've got, if I'm goin' to keep straight any more."

"Mr. Kimper," said the lady, "try not to look at it in that way. He is not trying to break you down; he is trying to satisfy himself. Don't give way, and he dare not. If he did not believe a great deal of what you have been saying to him, he would not keep up his interest in it. Mr. Kimper, it may not seem possible to you, but there is a chance of your doing better work in the missionary cause for that young man than anybody else in this town has yet been able to do."

"Oh, nonsense, Mrs. Prency?" said the cobbler, dropping the shoe and looking up incredulously. "He's got a thousand times as much head-piece as I have, an' if he can't learn what he wants to from other people there ain't the slightest likelihood of my ever learnin' him anythin'."

"Sam," said Mrs. Prency, earnestly, "in the book that you have been reading so industriously,

from which you have learned so much, and from which I hope you will continue to learn a great deal, don't you remember something that is said about the Lord having selected the feeble ones of this world to confound the wise?"

Sam looked down meditatively at the dropped shoe, and replied in a moment—

"Well, now you speak of it ma'am, I think I do."

"You certainly will believe that as much as everything else you have read there?"

"Why, of course; I'll have to."

"Very well, then; apply it to yourself, and try and be patient next time that young man comes to annoy you."

Sam rested his elbows on his knees and dropped the shoe again for a moment, and at last, resuming his work, said,—

"Well, I'll take your word for it, ma'am: you know a good deal more about such things than I do."

Gradually the cobbler's face began to contract. His needle and thread moved more and more rapidly through the buttons and the leather. At last he laid the shoe aside with an air of desperation, looked up defiantly, and said,—

"Mrs. Prency, I don't mean no offence, an' I ain't the kind of person that meddles with other people's business, an' I hope you won't feel hurt or angry at anythin' that I'm goin' to say to you, because there is somethin' behind it. So I hope you won't think I'm meddlin' with your affairs, if you'll listen to me just a little while. I—I—"

"Well?" said the lady, for Sam seemed to be hesitating about what he wanted to say.

"I don't hardly know how to say it, ma'am, an' I'm awfully afraid to say it at all: but—well, there, Mrs. Prency, I guess I know why you are so very much interested in the religious welfare of that young lawyer."

The judge's wife had naturally a very good complexion, but her face flushed deeper as she looked inquiringly at the cobbler but said nothing.

"I've seen him," said Sam,—"I can't help seein' things when I'm goin' along in the street, you know, or happen to look out through the windows,—I've seen him in company once in a while with that daughter of yours, Mrs. Prency,—with that young lady that seems to me to be too good to talk to any young man that lives in this town. He is very fond of her, though; nobody can help seein' that."

"I suppose he is," said Mrs. Prency, with an embarrassed manner. "Young men have very quick perceptions and correct tastes in matters of that kind, you know."

"Yes, ma'am," said the cobbler, "and they don't differ much from young women. Seems to me your daughter, ma'am, seems to think a good deal of him, too. Well, I don't wonder at it, for he's

the finest-lookin' young feller anywhere about here; an' if they go to thinkin' more and more of each other as they go on, you would like him to be a good deal better man than he is.

The judge's wife dropped her eyes and seemed in doubt for an instant as to whether to be angry or only amused. Finally she looked up frankly, and said,—

"Mr. Kimper, you're a parent and so am I. I see you have been putting yourself in my place. It is quite natural that you should do so, and it is very creditable to you that you have done it in the way you have. You are quite right in your surmise; but may I ask why you have spoken to me about it in this way?"

"That's just what I was comin' to, ma'am," said the cobbler. "I've got a daughter too. I suppose you think she ain't fit to be mentioned in the same day with that glorious gal of yours."

"Oh, Mr. Kimper!" murmured the lady.

"Well, if you don't, I don't see how you can help doin' it; that's all. Your daughter is a lady. She shows in her everythin' that there is in her father and mother, an' everybody knows that they're the finest people hereabouts. My child is the daughter of a thief an' a brawler an' a loafer, an' she's a servant in a common hotel, which is about as low down, I s'pose, as any gal can get in this town that don't go to the bad entirely. Mrs. Prency, that gal has broke my heart. I don't have no influence over her at all. You want me to help you out about your daughter. I an goin' to do it just as far as heaven will give me the stren'th to do it. Now I want to throw myself right at your feet an' beg you, for the love of God, to try to do somethin' for my child."

"Why, Mr. Kimper, certainly," said the judge's wife. "I am very glad you spoke to me about her. But, really, I have tried to do a great deal for her. While you were away I used to send clothing to your wife for her, so that the child might be able always to make a proper appearance at school."

"Yes, ma'm, so you did," said the cobbler, "an' it's a shame that I should ask anythin' else of you, for I know you're generous-hearted, an' the Lord knows there's enough other poor an' wretched people in this town that needs lookin' after, an' I know you're doin' a good deal for all of 'em. But this ain't a matter of poverty, Mrs. Prency; it goes a good deal deeper than that. I'm not thinkin' about her appearance; she's better dressed now than she ort to be, though I don't think she shows much good taste in what she buys to put on her. But I want to have somebody take some interest in her that'll make her change her thoughts an' feelin's about the way she's livin' an' the kind o' company she's keepin'."

The judge's wife looked thoughtful, and Sam

contemplated her with wistful eyes. There was a long silence. When at last Mrs. Prency spoke she said—"Mr. Kimper, I think I know what you mean, but I am puzzled as to what I can do and how I can do it. Can you suggest anything?"

"That's just the trouble, ma'am," said Sam; "I can't; I don't know how. I've thought an' cried an' prayed about that gal more than anybody'd ever believe, I s'pose,—anybody that knows me an' knows her too. But I can't get no light nor no sense about it. But I'm only a man, Mrs. Prency, an' you're a woman. She's a woman, too, an' it did seem to me that maybe you, with all your good sense an' all your good heartedness, could think of somethin', some way, that would bring that gal back to what she ort to be before she goes and does what her mother done,—marry some worthless fool before she's old enough to marry at all, an' then be helpless an' downcast all the rest of her life."

"I might," said the lady, after musing a little while,— "I might possibly make her a place among my own servants, but I imagine she would not care for such a position, for I have always discovered that the servants who have been to hotels are dissatisfied with any other sort of service. Besides, you probably do not wish her to associate with the servant class; and it would be far better for her if she did not."

"She'd have to go, ma'am, if you was willin' to take her," said the cobbler, "but, as you say, whether she'd stay or not is a question. Oh, Mrs. Prency," said he, resuming his work with violent energy, "It's the hardest question that ever come up to me in all my life. It's harder than bein' in jail, or breakin' off drinkin', or anythin' else that I ever tried. It's even harder than goin' to work: I give you my word it is."

"Mr. Kimper," said the lady, "I'll tell you what I'll do. I give you my word that I will think earnestly on the subject, and do it at once, and give myself no rest until I have devised some plan to do what you have asked me."

"God bless you, ma'am! God bless you!" said the cobbler, dropping a tear upon one of the grimy hands at work upon the shoe.

*(To be Continued.)*

"Sing me a bairns' hymn," said Dr. Guthrie when dying.

A PURE heart at the end of life, and a lowly mission well accomplished.

WE do not know what is to happen to-morrow, therefore let us make the best use we can of to-day. Only one day is given us at a time—a moment, indeed—that imperative "now" that quickly passes and will never come back again.

## Selections.

### DR. PENTECOST AT COATBRIDGE.



Times are good, and men working often six hours "overtime." The public houses are doing a "roaring trade." We condense an account of Dr. Pentecost's work from *The Christian*. At the lowest estimate, between £3000 and £4000 of the working men's wages are left in the pockets of the publicans every week, and not a few of these publicans being church members and regular communicants at the Lord's table. When a man is asked if he will not come to one of the meetings, and his reply is, "No time for religion now, when wages are from ten to twenty shillings a day, with six hours overtime," what can we expect?

Dr. Pentecost's methods, though exceedingly simple, are to Scotch notions somewhat severe. He asks all those who *have* believed during the preaching to leave their seats and come forward to the front form, and kneel before God in confession of sin, and subsequently to make an open confession of faith, if they have indeed received Christ as their Saviour. He defends this practice on Scriptural grounds—averring that in some open way faith must declare itself. "A faith," he says, "that is ashamed to confess Christ publicly, is not a faith that will stand the trial and test of the world." He urges, further, that this course adds strength to the young Christian by the definite stand involved in it. Certainly the clear and manifest character of the conversions in connection with this mission seems to justify the method.

Some of the ministers have opposed it, as being inconsistent with the training and characteristics of the Scottish people, whose natural tendency, they say is, towards reticence. Dr. Pentecost's answer to this has been that this "shyness" and

ENCOURAGED by the blessing he has had at many other places, Dr. Pentecost has lately been carrying on a great work at Coatbridge in Scotland. Coatbridge is an "iron" town, full of furnaces and shops. It has 30,000 people; one-third of them Roman Catholics.

"reticence" are not seen in connection with the life of worldliness and sin lived by these "shy" sinners; therefore, if conversion is real, Christ ought to be as publicly confessed and his cause as openly espoused. The meetings have been pervaded by deep and solemn silence, and the presence of God has been so manifest at times that, as one minister said, "One could almost hear the quiet rushing of the mighty wind, and feel the breath of the still small voice." Dr. Pentecost is not an emotional preacher; he directs his address to the will and conscience, and waits for conviction and intelligent apprehension of Christ. One of the first persons who came out for Jesus Christ was a middle-aged woman who had come from Airdrie. When asked how she happened to be here, she replied, "Well, I had two grown sons converted in the meetings at Airdrie, and, though I was very anxious about my own soul, I would not give in; but I felt all the time that I was denying Christ, and so I just came down here to get converted myself, and openly to confess Christ."

A young man who came out at one of the men's meetings said, "I have thought of these things for a long time, though I have been a great sinner. Still, I could never feel that they were real. God did not seem real to me; all the things that Dr. Pentecost speaks about, such as forgiveness and the new birth, have not seemed real. When I got up from the back part of the church and walked up, and before a thousand men knelt down before God, confessing myself to be a sinner, and Jesus Christ as my Saviour, then it seemed very real. Why, this is the *real* thing I ever did in my life. I do not see how any one can doubt it."

One night, before Dr. Pentecost could fairly give the invitation to those who were ready to confess Jesus Christ, a well-known man in the community, who once occupied and held a responsible position, but who had lost it years ago through drink, sprang to his feet, and said: "I am a great sinner and want to be saved. I accept Jesus Christ as my Saviour." He came forward at once, and no one who has seen him for the last two weeks, clothed and in his right mind, sitting by the side of his Christian wife, can doubt the wonderful change that has come over him. He has several times since testified to the gladness and strength he has received in Christ.

An old Irishman, a Roman Catholic, who has been a great drinker, and a determined opposer of his Protestant wife in her religious life, by abuse, and by more than once burning her Bible, came forward and told Dr. Pentecost that he was a sinner, and wanted to be saved. This is the story, as the doctor related it afterwards: "Well, my good man, and are you a Christian?" "Oh, your

riverence, I have always been a Christian ; but I am a great sinner. You see, your riverence, I'm a Roman Catholic, and was never in a meeting like this before in my life until three nights ago. I've been ever since, and I like what I've been hearing fine, and I want to get my soul saved : for it's the drink, your riverence, that's been a great curse to me, and I want to get salvation, as you call it ; for though, as I'm telling you, I've always been a Christian, I've never been saved." After talking for some time the doctor knelt down and prayed with him, and then asked him to pray for himself. And this was his prayer. Some of us were near by, and heard it as it came from his lips in broken utterances, though evidently deeply sincere : "O, God Almighty, you know I've always been a Christian, but I'm a desperate sinner, and I want to get saved : could you give me a lift? I promise you that, with the help of Jesus Christ, who died on the cross to save my soul, I'll lead a different life from this blessed night. Would you give me a lift, for Jesus Christ's sake? Amen." So the poor old man surrendered to Jesus Christ. By always being "a Christian," he meant he had always been a Roman Catholic. Dr. Pentecost went with him to his wife, who was seated in the far end of the church, and delivered him over to her whom he had once persecuted.

One evening, toward the close of the mission, the people were amazed to see a gentleman, one of the leading men in the county, the principal landowner, and for years Colonel of the Militia and Master of the Hounds, stand up, straight as an arrow, in response to the appeal, "Are there any here who desire to be saved?" The next instant an old man, who has been the Colonel's head man with the horses and hounds for nearly forty years, sprang to his feet. The two came almost together to the front seat and fell on their knees, where they both gave themselves up to God, and made a personal confession of their faith in Christ. It was beautiful to see the gentleman's Christian wife follow him forward, and take her place beside him, saying : "I feel that in this hour I ought to take my place beside my husband." The old servant said afterwards : "I have been wanting to take this step for some time, but I did not like to go before the master." This was a touching bit of old-fashioned loyalty. For forty years he had followed his master to the hounds, and now he followed him to Christ. Now, happily, both master and servant have followed the Great Master into the path of life.

Many more incidents might be related that illustrate the workings of God's Spirit among men and women. I will just relate one case out of scores occurring in connection with Miss Tyson's wonderful meetings with the young people, in which nearly two hundred boys and girls from 13

to 17 and 18 years of age have intelligently accepted Christ.

A wee lassie of about fifteen years was passing down one of the aisles toward the pulpit end of the church, when a worker laid his hand on her shoulder and said : "Well, my dear, have you given your heart to Christ?" "Not yet," was the reply, though tears were noted on her face. "But, are you not going to take Jesus your Saviour?" "Ye e s," was the tremulous response. "But when, my child?" "I'm gangin' into the vestry to dee it noo." And away she went into the vestry, where Miss Tyson was dealing with a number of girls of her own age. How simple and beautiful was this.

Surely, though we could have wished for the conversion of hundreds, we rejoice with great joy over the scores who have come to Jesus, and at the out-and-out character of these conversions. The mission has been a great spiritual tonic to our Christian life as well.

#### HAS THE DAWNING COME?

We heard lately from across the Atlantic that our American cousins are experiencing "a boom" in Congregationalism? It is said that in the North of England also the principles which God has called us to sustain are rapidly winning adherents. How is it with our denomination in Scotland? Well, here, too, some are saying that we are moving forward. Newspapers have said it, so of course it must be true. What is better, our correspondents in various parts of the country have spoken of a quickened life in our denomination. A member of one of our most northern churches says this month that "there seems to be a 'forward' movement in the Congregational Churches of Scotland," and speaks of an increased "interest which our members seem to take in our body." Of course we have no figures to prove this advance—that will come in time. At present we are more than rejoiced to hear of any awakening of faith in ourselves. That is the one fountain of energetic and successful work—strong faith in our work, and self-respect. These had nearly gone from us. The moan went round—ministers said it, laymen said it—that "We have no work in Scotland. The Scottish race is Presbyterian to the backbone. Our country churches are dying, our city churches won't grow. Alas? God never meant Congregationalism for Scotland."

Now than moan must cease for two reasons. In the first place, its substance is simply not true. Wheresoever men deny that life in Jesus Christ is the sole ground of Christian fellowship, and the supreme, solitary, adequate guide of public teaching, there exactly God meant, and God means,

Congregationalists strongly and passionately to assert what is thus denied. That describes Scotland to-day. In the second place, the men who make that moan have no honorable right to remain amongst us, and go on moaning. We do not need any of them, and they seriously hinder our progress. If they be ministers, they should, in all honor, at once accept a call to London or Winnipeg; if they be laymen, they should at once join some church which they believe God did mean to be in Scotland—or cease their moaning.

It all comes to this, that in Scotland our denomination can, and must, and will grow more than these moaners even in lucid moments imagine. We require first to understand and to believe with our whole heart in our principles, and in the necessity for their wide recognition, if Christianity in Scotland is to reach its highest possible level and exert its widest and intensest possible influence. Then we require more wisdom, and above all, more energy, *more energy* in doing aggressive work. God has cursed us because we have not followed the population. Under our very eyes large towns have grown up from being mere villages, and we have made no attempts to occupy the field; in some cases, such as Alexandria and Alloa, we have disgracefully deserted it. Large towns and cities have grown larger, and we have made no attempts to follow the population. Dundee, for instance, has increased steadily in size year by year, but how many years is it, or decades of years, since last we made a new church in Dundee? The mother churches in our cities have not been mothers.

But now that our laymen are more fully and directly represented in our committees, now that the Union has faced a rapidly decreasing income, and is taking well-considered steps to recover lost ground, now that even the most contented haters of sensation have confessed that the crisis in the Theological Hall is really most startling, now that in our churches voices are being heard asserting that faith in the principles of our denomination is reviving, and Congregationalism in Scotland shall do its work, and in doing it grow strong—in all these things we, at the close of 1889, feel more hope than we ever felt before. The dawning has come! May he whom we worship as King and trust as Redeemer acknowledge us as His servants, and enable us to do good work for Him, by enlarging our numbers and increasing our influence in the land we love best.—*Scottish Congregationalist, Editorial.*

### INDULGENCES.

Indulgences in the Church of Rome are not, as some have supposed, *permissions to sin*, but *remission* of the punishment due to sin. The *penance*

which the priest imposes on account of sin, “to heal the scars of sinners,” and “turn away the vengeance of God.”

The system of indulgences was first invented at the end of the 11th century, on account of the severe punishments imposed by the priests, as a source of gain to the fallen church. The poor, as an indulgence, might take *three thousand lashes* in the place of *one year's penance*, the rich, by the payment of four pounds sterling, obtained the same favor. If my reader is an honest seeker after truth, let him reflect upon this solemn and awful state of things. A poor, sinful, moth of a man so exalts himself above his fellow men, as to assume the place of the eternal God, and pretends to pardon the offences committed against Him, for a few pounds. This Love of Gold caused Achan to sin, and Israel to fall before the men of Ai (Josh. viii.); and this with the Love of Power, has caused the once famous, faithful and beloved church at Rome to become the *Mother of Harlots and abominations of the Earth*. Rev. xviii: 5. The true believer in Jesus needs healing of conscience, but to obtain that peace, as many do, by the works or sufferings of the creature, is but as a man who owes £500, receipting and signing his name to the account of his own debt, when it is unpaid. This would be like a preacher who cries, “Peace, peace, when there is no peace.” The Holy Ghost points out a more excellent way when He says, “How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God.” Heb. ix: 14. The receipt in the conscience must come from God, the great Creditor, to prove that He is satisfied with the debtor. When the Comforter is come,” said Jesus, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of Me.” John xv: 26.

Pope John XXIII., one of the three popes who in the days of Huss claimed to be appointed of God as the real head of the Church, and who was afterward dethroned and imprisoned on account of his notorious licentiousness, and the murder of his predecessor, promised the pardon of all sin to any who should assist in exterminating the King of Hungary, because he had supported Gregory XII., John's rival. These three rival Popes sought to crush one another, not by the weighty arguments of truth, but by the force of arms, and to obtain money for the purpose, pardons, indulgences, and heaven itself, were put up for sale.

Against these abuses and the whole system of indulgences, John Huss boldly declaimed, and showed the contrast between the meek and lowly Jesus, and these His pretended vicars. For which offence the Pope ordered him to appear and give



an account of himself at Rome ; but he fearing to trust himself in the hands of his Holiness, declined, and the King, Queen, Nobles, and the University, sent ambassadors to Rome to desire the Pope to dispense with his appearance. The Pontiff, however, would not submit, and to force the King to apprehend and deliver him up, he laid the country under an interdict.

An interdict is an ecclesiastical censure, by which the Church of Rome forbids the performance of divine service in a kingdom, province, or town. Under it the church doors are closed; neither funeral service nor marriage ceremony can be performed; images set up for veneration are covered or cast down, and preaching quite suspended.—*From Reformers, their Times and Teachings.*

#### DR. WILD ON THE USE OF WEALTH.

The Sunday after the funeral of the late William Gooderham, of Toronto, Rev. Dr. Wild prefaced his sermon with the following remarks, which we copy from *The Canadian Advance* :—

It was about four years after I came to the city, said Dr. Wild, before Mr. Gooderham would kindly greet me, because of an idea he had got that the preacher was "sensational"—a very erroneous idea, although there are a great many have it in their heads. He is the second gentleman that has in ten years come to me and said: "I have entertained in my heart unchristian feeling towards you. I have been mistaken, and I ask you to forgive me." I said, "That's all right, Mr. Gooderham." He said, "You are doing a good work." He had attended Bond Street occasionally, and taken notes. Since that we have been very good friends—often counselling together; and I had a project on hand with respect to our College—a meeting at which he was to preside; and I think likely he would have given me something nice. His method of giving was the right one; he had retired from business, and he spent all his interest and gradually reduced his capital as the years went on. He was very uncertain about the time of his death on account of heart disease.

He said: "I intend to devote myself to any kind of religion and benevolent service." He was, perhaps, the most benevolent man we had, barring, perhaps, John Macdonald, who is a very excellent man, and both of them of our Methodist friends' training—which speaks well for their doctrine and training. Mr. Gooderham was always busy in benevolent work—the Hospital, the Children's Home, the Home of Incurables—everywhere; and he took quite a fancy to the Salvation Army. You would think it strange in a quiet man like him to do, but it came out of the same idea that made him friends with me—that they were doing ex-

cellent work, and it was not for him to define just which way the good should be done; it was for him to look at the good that was done and encourage those that were doing it. That is a great deal. Many among us only want good done in our own way. Lots of people in this world would not care about you being converted, if you didn't belong to their Church; they would just as soon you go to the—; well, hardly that, though I didn't say the place (laughter); but they would not think you were Christians, if you did not unite with their human organization. Now, there is not a church in the world can save a man; and there is no man ought to go into any one of those churches without he is saved before he goes in. If we could get hold of that idea we would be a happy people. The Church of Christ takes in all the churches of this or any other country, of any and all faiths. That is the truth I preach. Mr. Gooderham had the right idea about the disposal of his charities. I do believe there are lots of men in business in Toronto, and in every city, who have accumulated enough to live upon. Those men and woman ought to retire from business and give the young men a chance, and turn their attention to charitable and benevolent work. (Applause.)

We might have out of Toronto not less than 150 or 200 persons that could give up business to-morrow and spend their lives in visiting the sick, attending to the poor, and waiting upon our benevolent organizations, pay their own way and help even others. (Applause.) I believe we will find at the judgment that it would be a great deal better thus to spend your own money than to leave it to me or anyone else to spend it—making proper provision, of course, for those of your own family under age; but it is a poor family that wa its provision made for them, anyway. Any boy or girl that grows up to be twenty-five and wants provision made for them casts a slur upon the father's and mother's training. It simply means that their parents have not taught them to take care of themselves. I would say to such, "Go under and you will come up again better." Widows should be provided for because very few people deal honestly with widows. Make yourselves your own executors and wisely spend your own means, and lay up treasure in heaven, where moth doth not corrupt, and where thieves do not break through and steal.

*A Christian, and a bush-road, ever getting better!*

"Be short, spirited, spiritual." This was the good advice given to one about to make a missionary address. It applies equally well to a talk in prayer meeting, or, in fact, to almost any kind of a religious address.

## News of the Churches.

LONDON, FIRST CONGREGATIONAL CHURCH.—Feb. 18th.—The past month has been one of activity with us. The annual children's tea and entertainment has been held in the schoolroom, and the rising generation amongst us spent a pleasant time, enjoying the good things provided for their benefit. Prof. Chapman gave them an instructive and amusing hour with his magic lantern, and views around the world. The teachers also had a tea-meeting on the following night. The Band of Hope has given us a nice entertainment during the month; and the City Local Union of Y. P. S. C. E. held a very profitable union meeting in our schoolroom, under the presidency of Mr. Lee (St. Pauls). The annual church and congregational business meeting has been held, and officers for ensuing year elected. The work of putting in its place a fine new pipe organ has just been completed; and ere this is published, we expect to have listened to its inaugural tones, under the manipulation of Mr. Wheeler. Last but not least, we have tendered a farewell social, and presentations to our pastor and family.

It was quite a surprise to us, this resignation of our pastor, Rev. H. D. Hunter, M. A. He came to us in 1881, and has labored earnestly in our midst for a little over nine years; leading many to a knowledge of the truth as it is in Christ Jesus. He has made many permanent friends, and we are sorry to say "Good-bye;" but he has felt it his duty in the order of God's Providence, to accept a call to the pastorate of the leading church in Sycamore, U. S. a short distance from Chicago, Ill. We wish Mr. Hunter and his family much happiness and success in their new work.

At the crowded farewell social given by the Ladies' Aid on Monday, Feb. 17th, inst. a touchingly-worded address was read by Mr. J. B. Hicks, Church secretary, and the presentation to Mr. Hunter of a well-filled purse, from the members of the church and congregation, was made by the wife of the senior Deacon Matthewson. Other addresses were also presented from the members of Y. P. S. C. E. through Mr. W. Rolands, president, and by Miss Wrighton on behalf of Mr. Hunter's Bible class.—these being accompanied with a handsome basket of cut flowers from the former, and a pretty silver tea-service from the latter. Mr. Hunter was also the recipient of a handsome gold-headed cane.

No course is yet decided on, to fill the pastoral vacancy. Rev. Dr. Fisk of Chicago, filled the pulpit on Feb. 9th and Mr. Hunter preached his farewell sermons on the 16th. Our Y. P. S. C. E. is

doing a good work amongst us; and our Sunday school is making progress.

We regret to record the long illness of our much esteemed late Sunday school superintendent, Mr. T. Cannon, which has compelled him to decline re-election. He has been at the head of our young people since the lamented death of Mr. A. T. N. Johnson in 1886; and we hope soon to see him well, amongst us again.

LIVERPOOL, N. S.—The Ladies' Home Missionary Societies of Milton, Brooklyn, Beach Meadows and Liverpool, held their Quarterly Association in Zion Church, Liverpool, on 4th Feb. After the usual opening exercises, the chair was taken by Mrs. C. Whitman, in the unavoidable absence of our esteemed President, Mrs. Nathan Tupper. Interesting minutes of the last quarterly meeting, held at Milton, were read and approved. Reports were then handed in from the above societies; which proved encouraging all along the line. Especially so was the marked progress made by the Beach Meadows Society.

After an interesting reading from the chair, another paper was read, "Motives and Methods of Giving." The meeting was made further interesting by the presence of Mrs. Johnson and Mrs. Jackson, who brought greetings from the Methodist and Baptist Missionary Societies. The hour for tea and coffee now fast approaches, the committee in charge not forgetting there were those present who had come seven and eight miles. This being served (which our two clerical gentlemen pronounced so very good,) the meeting adjourned to 7.30.

The public evening meeting was presided over by Rev. W. H. Watson; who in his opening address spoke of early apostolic missionary work: also of the gloomy disastrous centuries that followed, with their adverse blows, and decay in missionary zeal—till we come to our own Nineteenth Century; showing the churches have come to the "thick of the fight"—marshalling all their forces; and hoped to see at the close of this present century, Christian civilization penetrating every part of the habitable globe. A paper read by Mrs. Wilkins, "What should the average woman know of missions?" was listened to with much profit. Also readings and remarks by Mrs. Watson. Then a very interesting talk given by Rev. Mr. Geddes, of his three years labor at Twillingate, Newfoundland. Music from the choir. Collections for the day, ten dollars. A very interesting meeting. Reports from Pleasant River and Ohio, came to hand too late for the meeting.

MRS. E. SELTON, Cor. Sec.

MOUNT ZION, TORONTO EAST.—Two weeks' festivities, commencing March 5th. The annual gathering of the church and congregation filled

the house and made the meeting warm to body and soul; while the weather was bitterly cold outside. This meeting was of more than ordinary interest, owing to two large covered van-loads of dismissed members of the Western Church. The Rev. E. Barker, pastor, presided. Gave out the opening hymn. Young and old stood up, and with heart and voice, sang "Blest be the tie that binds our hearts in Christian love." Our pastor led the devotional exercises and delivered an address of welcome to the friends interested—advocating Congregational principles and the baptism of the Holy Spirit. Following this, church reports were read, which showed progress in Zion's hill. Short and pithy addresses followed in quick succession, all touching more or less on the forced separation that had so recently taken place—regretting more for their families than for themselves—for if they averaged four to a family, it meant a large number deprived of a Christian home. The spirit leads them to hope that all things will work together for good to them that love God.

The Rev. Mr. Bentley delivered a short and fervent address on the subject of Christ. Mrs. Revell and the choir sang appropriate selections during the evening. The next part of the programme was a hand-around of provisions. Although the clock pointed to the late hour, no one seemed in a hurry to get away; to wind up this account in a short phrase, "we had a very good time."

The Sunday School held its festival March 11th. Over 90 pupils of the primary class took tea at the school in the afternoon, went through a short programme of music and recitation, and received their prizes and presents. In the evening 140 of the elder pupils partook of tea at the same place. After this the parents assembled and filled the house. The first part of the programme being disposed of, the superintendent made explanatory remarks in regard to the obtaining of prizes—the distribution of which is always a pleasant feature of the evening's proceedings. Close on fifty dollars worth of books were distributed in prizes on this occasion.

The superintendent made a few remarks on the subject, "Our country's flag," which elicited the spirit of patriotism from all present—declaring by their eyes and hands that they stand by their country and their country's flag. After this section of the school was dismissed, teachers and assistants to the number of forty, had a social half hour at the tea table. The only regret was the absence of our pastor and his wife through sickness. A brief summary of reports:

Receipts from Church and Sunday School, . . .	\$117.24
Ladies' Missionary Society, . . . . .	35.14
Church members needy fund, . . . . .	26.35
Choir fund, . . . . .	12.00
Total, . . . . .	\$190.73

Our debt is \$750.00. Bank account \$484.00. In our new church fund, \$72.00. Received into church fellowship during 1889, eleven on profession, seven by letter; total eighteen, six of whom were out of the Sunday Schools. CHAS. GREEN:

SHEFFIELD, N. B.—The Congregational Church, Sheffield, N. B., held a reunion service on 7th March, at which reports were read by all the officers of the church and its auxiliaries. All reports gave indications of prosperity. The treasurer's books showed a practically clean balance sheet. The church secretary reported the membership as increasing. The Foreign Missionary accounts showed funds on hand to the amount of \$12.96. While the Woman's H. M. S. had devoted their energies for the past year to raising funds for wiping off the church debt. If it is possible, we do not intend to let our H. M. S. suffer because of this. From May 1st, 1889, to Nov. 4th, 1889, the pastorate had been vacant, and the church somewhat discouraged; but in the good province of God, the Rev. F. Flawith, on the latter date, entered upon the pastoral oversight, for a year only, and already we see fruits of his labors. "One sowing and another reapeth" is again exemplified. After the reports, some members of the church and friends gave expression to much cheerful feeling and words of hope, stirring us up to more earnest efforts to honor God and man by putting and keeping in repair His house and His acre. We are sorry that we cannot complete our efforts in this direction, before the Union meets here next July. Frost and freshets are great dilapidators; and at times, expensive friends. The opening exercise was followed by an inspiring address from the pastor, on Congregational principles, their nature and their increasing influence and growth. After the reports and speech-making, the gathering adjourned to the lecture room to partake of the refreshments which were lavishly provided by the female members of the church; and a cheerful repast wound up a very pleasurable event.

We must not forget to mention the activity and faithful labors performed by the choir and young members of the congregation, during the winter months. The series of monthly concerts given by them have been much appreciated and valued, and are increasingly interesting. The epidemic, la Grippe, unfortunately interfered much with them; but they have faithfully "gripped the situation."

N. BURPEE,  
Church Sec'y.

PINE GROVE.—We have had a Home Missionary Meeting—the annual one. We have regular monthly Home Missionary Meetings, also Foreign Missionary Meetings; also Mission Band. Sermons in behalf of H.M. were preached in the church

on Sabbath, March 2nd, by Rev. C. Duff, M.A., of Toronto. In truth, these services were profitable. Of the same profitable character was Mr. Duff's address on "Missions," to us the Monday evening following. We had an old time—"From Greenland's Icy Mountains," missionary meeting, and it did us all good.

Our Financial Statement for 1889, is encouraging. All our Church Societies are in fair shape for doing good work. Our cause shows growth and strength. The work moves on. The pulse of the Church quickens under the baptism of fire, a growing spiritual perception is reaching out after God. Conversions cheer the company of saints, to whom the Lord adds betimes such as are saved. Others ask for Christ: "growth in grace and knowledge," are coming to many through consecration. Thus we are blessed and cheered. Some leave us; yet only to carry out from amongst us the free Gospel, in open hands, to those who need. We miss them, but we are glad to spare them to Him, "whom we all are, and whom we all serve," in the "Spirit of the Gospel." Amongst those who have left us for a time, are, Charles Jeffery and Thos. Hill, young men of promise for whom we hope to pray as they pursue their work in college halls. Mr. Hill is at Rev. A. J. Gordon's Mission Training Home, in Boston, Mass. We also lose Miss Jeffery, one of our foremost Mission workers.

MARRIED.—On March 5th, 1890, at the residence of the bride's father, Wm. Jeffery, Esq., Woodbridge, Ont., by Rev. W. F. Wilmot, Levi H. Coles, Evangelist, of Minnesing, Ont., to Frances E. second daughter of Wm. and F. E. Jeffery.

Mr. and Mrs. Coles have gone to reside at Minnesing. These "wedding bells" ring out another of our workers, and yet we are not dead, nor despairing, nor will we ever be, so long as God is with us; and the "Lord of Hosts is with us." Amen.

We are glad to report something else: One of our families from the Unionville Church has moved to our village, a whole family of Christians, Spencer by name. The young man of which family is preparing for our ministry, and is becoming a right hand man to the pastor, one of whose boys he was when both were living in Unionville.

PINE GROVE CHURCH, in response to the INDEPENDENT'S appeal for College aid, sent \$21.20 for College work. One good brother, realizing the gravity of the situation our College is now in, willingly doubling the amount raised by the rest of the congregation. Catechs not all dead yet! We had made a small collection for the College before this call, but this appeal, deeply rooted in actual need, spoke so loudly and so reasonably, that we resolved to make another collection and send what we could more. Twenty dollars is not

a great sum by itself, but if our one hundred churches would each give an additional twenty dollars or what other sum they were able to give, two thousand dollars or more would be raised, which sum would be a real assistance. If each church would simply do, to the measure of its ability, this amount and much more (over and above what has been raised) would be sent in. But this will be done, only when each church claims in full, its privileges to contribute to the extent of its ability, and then, in act, gives according to this measure. There is much at stake. Will we thus give or will we not? Some say that we cannot lose Dr. Barbour and live. Pine Grove is willing to make any reasonable effort in conjunction with the churches, to retain our College Principal, and is determined that Dr. Barbour shall not have to go, simply because Pine Grove Church will not do its college duty. W. F. WILMOT.

TORONTO—HAZELTON AVE.—The corner stone of the new Church was laid on Monday, Feb. the 24th, at 3 p.m., with appropriate ceremonies, and was witnessed by a large number of interested people. The services commenced in the old church by singing the hymn "I love Thy Kingdom Lord," when the Rev. Geo. Robertson, B.A., pastor, led in prayer. Mr. John Wightman, chairman of the Financial Board, read a brief history of the church, after which the pastor on behalf of the church, presented Mr. Geo. Hague, Montreal, with a handsome silver trowel suitably engraved, with which to do the honors of the occasion in laying the corner stone. Adjournment was made to the new building where the ceremony was performed and Mr. Hague declared the stone "truly and well laid." The Rev. John Burton, B.D., of the Northern Church, led in prayer. In the recess in the stone were deposited copies of the CANADIAN INDEPENDENT, *Canadian Advance*, *Christian Outlook* (Winnipeg), *College Circular*, "History of the Church," *Daily Witness*, *Globe*, *Mail*, *Empire*; current coins of the realm, etc., etc. After laying the stone, the services were resumed in the church when addresses were delivered by Mr. Geo. Hague, Revs. A.M. Phillips, M.A., Avenue Road Methodist Church, Jno. Neil, B.A., Charles St. Presbyterian Church, G. H. Sandwell, Zion Church, Jno. Burton, B.D., Northern Church. The Rev. Chas. Duff, of Parkdale, read a portion of scripture and Rev. Hugh Bentley, Hope Church, led in prayer. There were also present the Rev. T. Trotter, B.A., Bloor Street Baptist Church; Rev. Septimus Jones, M.A., Church of the Redeemer; Revs. Stephen King and Dr. Fulton, Bond St. Church; Rev. R. Robinson, Toronto; and Rev. F. Davey, Alton. Refreshments were served by the ladies, and the proceedings merged into a social gathering.

The Church was organized about thirteen years ago, in Yorkville. Since then that portion of the city has grown rapidly in population and influence. The chief promoters of the establishment of this church, were Messrs. George Hague, George Scott, H. J. Clark, John Binstead, Edward Bach, Wm. Ireson and Henry Wickson. The congregation has steadily grown, until a new building with sufficient accommodation for the Church and the Sabbath School has become a necessity. The undertaking is in the hands of an excellent committee with a united people to support them. The responsibility is great, but we believe that this important step in the Church's history will greatly add to its power in proclaiming the Gospel of Jesus Christ. The first pastor of the Church, was George Hague, Esq., who retired from the pastorate to become the general manager of the Merchants' Bank, Montreal. He was succeeded by the Rev. W. H. Warriner, B.D., (now Prof. W. H. Warriner, B.D.) of Zion Church, Montreal. The Rev. John Salmon, B.A., was the next pastor, and he was followed by the Rev. Geo. Robertson, B.A., who has ministered to the Church for nearly three years. The new church edifice will have sitting accommodation on the ground-floor for 650 people. The estimated cost is \$20,000. The church will be red brick, relieved with Credit Valley and Ohio Sand Stone. The architects are Wickson & Dick. The building when completed will be a credit to the Church and denomination.

**PILGRIM CHURCH, PORTAGE LA PRAIRIE, MAN.**—Work goes on steadily forward in this place. The progress may not be as rapid, nor as marked as some of us could wish. Still there is reason for encouragement, and for plodding away.

The annual church meeting was held in Mr. Gerrie's house on Feb 24th. The usual business was transacted, reports of the various departments of church work received, officers elected, etc. Then the company resolved itself into a social gathering, and an exceptionally pleasant evening was spent. The house was crowded; and everybody seemed happy, and determined in Christ's name to push forward our work as a church in this town. We have much to contend with, but we are more than holding our own. On the first Sunday in March six persons were received into fellowship. It is expected that more will follow in April.

In the end of January and through February we held special religious services. Mr. Pedley, and Mr. Mason were with us for a week each. The meetings were continued three nights each week for a time by Mr. Gerry; and have been of great interest, although not very largely attended.

The town has had periodic revivals(?) of the *hullabuloo* type, and it is next to impossible to get people out to see whether or not there is any

different style. Some peripetetic feeders on froth and excitement came to one or two of the first of our meetings, but soon dropped off; which gave material evidence that we were on the right line.

These meetings have resulted in a deeper and more whole-hearted consecration on the part of the members of the church. The last two or three Sundays have been the best in our history, so far as numbers are concerned. Our S. S. has increased in interest and in numbers recently; so that on the whole, we are hopeful and encouraged.—*Com.*

**MARITIME PROVINCES.**—As far as the writer's knowledge goes, there are laboring in connection with some of our twenty churches here, ten ministers; giving an average of two churches to one pastor. This condition of things is not altogether satisfactory, as some few churches are without either pastor or regular supply. Yet, when we compare our present with our past history as a denomination here, and take into consideration the characteristic cohesion of the membership of our churches, whether with or without an under-shepherd, we ought at any rate to thank God and take courage. Of the ten ministers, six at least are being sustained without Missionary aid, while nine churches are, at the present time, self-sustaining. This very desirable state of things in these provinces is new, I believe, in our ecclesiastical history, both with regard to church and pastoral sustentation. I think this will compare favorably with our churches in general in other parts of the Dominion. Of course, in sparsely settled localities, most churches must be largely, or to some extent dependent on Missionary or other external help; as is the case even in the Mother country. The present depressed state of our Missionary funds is, indeed, very undesirable and unfortunate; but it is not altogether without its salutary effects. Although, in some cases, the necessary withdrawal of aid has been discouraging and disturbing, in others it has proved to be stimulating and enlivening in its results. Yet such vigorous actions may be but the outcome of determined spasmodic efforts in some localities, and their continuance not to be altogether depended upon. Neither churches nor pastors, whatever be their desire, may be able to sustain a strong and vigorous life permanently on such stimulants.—*J. S.*

**GRANBY.**—Church matters here move on prosperously. At the late annual meeting reports were read from the two Ladies' Aids, one in Granby, and one at the South Ridge; also from the Missionary Auxiliary at each of these places; all showing a good work done, and cash in hand. The church is working in perfect harmony, and is now practically out of debt. The Y. P. S. C. E. has

gained ground rapidly, and is developing the latent talent of many of our young people. The *penny investment* gave rise to a good deal of happy emulation, and brought in a considerable sum of money. The Sabbath School is carried on with much efficiency, and is a grand aid to the church. Unfortunately, the lightning loosened the tin on our church roof, and the violent wind tore some of it off, thus necessitating a new roof. This coming on at the same time as our missionary collections, may conflict somewhat. An excellent library has just been purchased for the Sabbath School, which is paid for. The pastor has lately received the degree of Ph.D., and is in excellent trim for work. That ubiquitous visitant, *la Grippe*, has been very busy among us, neither pastor nor people escaping. It has already carried off more than one victim. Deacon Kay is now lying at the point of death with it. May all "watch and pray."—*Com.*

LONDON.—On the evening of Feb. 17th, a social was held in the school-room, for the purpose of giving the members of the church and congregation an opportunity of bidding Mr. Hunter goodbye. A very pleasant evening was spent; among the most pleasing features being the presentation to Mr. Hunter of a purse of \$100 from the church; an address, and a basket of flowers, from the Y.P.S.C.E., and a silver tea-service from his Bible-class. Mr. Hunter's farewell sermons were not of the stereotyped farewell stamp, but were earnest Gospel sermons. Our pipe organ has been in use for some weeks, and adds not only to the appearance of the church building, but also to the service of the church. Our Y.P.S.C.E. has maintained a healthy growth since its organization nine months ago; and is accomplishing the work for which it was organized. Our President, Mr. Walter Rowlands, is leaving the city; much to the regret of the young people, and in fact of the whole church. J. P. F.

TRURO, N. S.—An active movement is in progress here, having for its end the formation of a Congregational church in this flourishing town. A hall has been engaged in which Sabbath services are being held. Meetings of a business character have taken steps in the formation of a provisional society from which it is hoped a church will be formed in due course. A subscription list has been made up amounting to a promise of about \$700 towards ministerial support, whenever a regular preacher may be engaged. Student supply from Halifax was engaged one Sabbath. Rev. J. Shipperley, of Maitland, also has conducted services; and Rev. S. Sykes, of Economy, has been invited to preach next Lord's Day. There is an expressed intention of applying for a student from the Congregational College at Montreal, whose

services, in case of a response to such an application, would be remunerated in full. Present appearances are promising, but it may be now too early to reckon on ultimate positive success. —*Com.*

FROME AND SHEDDEN.—The Frome Congregational Church still lives and is making some progress. The congregations are good, and four new members were taken into the church at the last communion. The Sabbath School has greatly missed its superintendent, Mr. A. Horton, who has been ill for some months. But he is now recovering, and we hope he will soon be able to take his accustomed place among us.

The church at Shedden is making good progress. The Sabbath School which was organized by Mr. Claris in August, 1888, meets every Sabbath morning at nine o'clock; the average attendance being forty-five. There is a good library of 175 volumes. There is a Ladies' Sewing Society newly organized in connection with the church, and things are looking more encouraging than they have for some time. A. B. C.

WINNIPEG.—The printed annual report of the Central Church, Winnipeg, is before us. It says the year 1889 will be memorable, as the date of founding the Maple St. Church. The ladies of the congregation have not only collected money for the old debt, but have paid off \$700 on the existing mortgage. Members on the roll, 294; a gain of 36 for the year. Expenditures \$9,028. "All accounts paid." Balance on hand \$31. Some of the items are: Pastor, \$1800, music \$701, caretaking \$281, repairs \$348, Sunday-school \$427, old debt \$718, Maple St. church \$1393, interest and insurance \$1140, mortgage \$700. Weekly contributors by envelopes 142. Average attendance in Sunday-school 207. Teachers and officers 23. A mission S. S. established at North End.

GUELPH.—Permit me to add to the list of "Our Missionaries" in the foreign field, given us in the very interesting paper contained in the February No. of the INDEPENDENT, that of Miss Maude Fairbank, one of the six young ladies who left for China in connection with the China Inland Mission. Miss Fairbank was trained as a scholar in our Sabbath School, and after her reception into the church, was for some years an earnest, faithful teacher. She was also the first president of our Society of Christian Endeavor. While we miss her active energies, we rejoice that she has obeyed what she believes to be God's call to her. F. HODGKIN.

PARIS.—Last evening I handed in my resignation to go to North Winnipeg to organize a church

there. This resignation takes effect immediately, but I am staying as supply till the middle of August, in order to help the church in the obtaining of a successor. There has been no unrest in the church here or cause for dissatisfaction—it is the greater opportunity out there that makes me leave my present happy position. We received six last communion. Things have not been more satisfactory and the outlook more hopeful than they are to-day.

J. K. UNSWORTH.

REV. J. C. WRIGHT, at Fairhaven, Wash. — Plymouth Tabernacle, a pleasant and commodious building, is now occupied jointly by the Congregational, Methodist and Presbyterian denominations, who hold alternate services. An enjoyable sociable given at the Tabernacle by the Congregational church people was largely attended and thoroughly enjoyed. A nice lunch was provided, a programme of vocal music, readings and recitations was rendered of pleasing variety and quality. Rev. Mr. Wright, pastor of the Congregational church, has a large and rapidly increasing flock, and is very popular with his parishioners.

WOODSTOCK. — A Young People's Society of Christian Endeavor, in connection with the First Congregational Church, Woodstock, was organized November 14th, 1889. It started with eight active and eight associate members. The Society has grown steadily, and now has a membership comprising twelve active and thirty associate. The motto of the Society is, "For Christ and the Church," and its object is to promote the cause of our Lord and Master Jesus Christ, and thus be a blessing to our Church.

J. A. SIMS, *Cor. Sec.*

PLEASANT RIVER, N.S. — The neat and well-finished church at *Ohio*, was opened for Divine service on Sabbath, March 2nd. This is the first and only church-edifice in *Ohio*. The delight and satisfaction taken by all at leaving the old school house, with its "church and school" associations, to worship in the house of the Lord, may well be anticipated. The services of the day were effective; and the music well rendered. The house is opened, it may be said, free from debt. Under such circumstances, may the church not expect a higher spiritual life?

W. P.

TORONTO, BOND ST. — The Ladies Missionary Society of Bond St. Church, has sent \$50 to Rev. H. C. Mason, for Brandon Church Building Fund, Manitoba, \$50 to Rev. E. Barker, for "Mount Zion" building fund, Toronto; \$50 to Rev. Dr. Jackson, Kingston, for Home Missionary Society deficit; and \$25 to Rev. C. H. Whisker, for St. Thomas Church Debt Fund.

REV. W. BURGESS. — Our good brother, lately of Listowel, Ont., is now of Canton, Ill., and sends us a copy of *Church Bells*, a little eight page monthly, which he publishes as a Church-organ. It is well printed, well filled, contains a Sunday evening sermon of the pastor's on a live topic; and altogether is calculated to do a good local work in the community where he labors.

NEWMARKET. — The church at Newmarket has invited Rev. M. Pratt, of Quebec Province, to be its minister; the late pastor, Rev. Geo. Love, having removed.

RUGBY. The Christians at Rugby have been trusting God to revive his work; and the result is, a goodly number have professed faith in Christ.

R. J. STILWELL.

BRANDON, MAN. — Our readers will all feel pained at the announcement of the death of the wife of Rev. H. C. Mason, at Brandon, on the 16th March, at the early age of nineteen years. "So He giveth His beloved sleep."

KINGSPORT, N.S. — Rev. E. C. Wall, late of Kingsport, N.S., has returned to England.

Rev. A. W. Richardson has accepted Brantford.

Rev. B. B. Williams has accepted Guelph.

#### DR. MORISON'S JUBILEE.

Among the papers read at the Jubilee Services in honor of Dr. James Morison, was the following letter from Rev. Principal Barbour, Congregational College of Canada:

*My Dear Mr. Gladstone,*—

I am honored by the invitation to the jubilee. Gladly should I be present if I could; but I send my heart's desire and prayer for a successful issue to it, with many warm congratulations to the honored guest of the evening. As one among the many who have reason to bless God for the ministry of Dr. Morison, I shall be with you in thought on the second of October—*that*, by the way, being the anniversary of my own ordination eight and twenty years ago—an event, indeed, coming to pass, as mortals may judge, by means of the earlier ordination in 1839. Were I present, and granted leave to say a few words on the occasion, there are *three* things I should like to bring before the assembly. I am sure the event illustrates them most fitly and fully:

1. *The glory of our common Protestantism in its permission of a free examination of opinion.*

Well it is for the theological world that no king, council, church or pope can shut the bible to the individual believer. Here is James Morison, the Christian scholar, with neither an *Oxford* nor a *Yale* at his back, bringing out of the bible what the best men in Yale and Oxford delight to honor.

2. *The Conservatism of Reform.*—This is a moving world. We are under an advancing Providence, and he who does not move becomes the source of turbulence. It is the *Reformer* who keeps the peace! Let the past speak to this. See the broad and lasting harmonies among all devout, evangelical thinkers, setting in within the last fifty years; I say, let history tell who have been used of God to spread this truth and peace. The days of misunderstanding and abuse are closing; the days of what good men have been abused for are on the dawn!

3. *The omnipotence of Christian love.*—This is the key-note of the celebration. Christian character, embodied "love," never faileth. Prophecies, and expositions of prophecy may fail; tongues, and the criticism of tongues, may cease; knowledge, and even theological knowledge may vanish away. The best of teachers know only "in part," and can out-tell only "in part"; but Christ as imaged in the loving heart, and devoted life, gives the lesson that is complete and "abideth forever."

WM. M. BARBOUR.

#### THAT LARGE DEFICIT.

"Four thousand dollars required," says the *Home Missionary Advocate*. We do not welcome that statement, but facts are proverbially stubborn, and must be accepted with as much grace and resolution as we can, under the circumstances at hand. Our Missionary Society attempted and accomplished the commencement of a great and good work in the North-West. The effort was opportune, promising and extraordinary, while its pecuniary resources were not sufficiently more than ordinary.

Manitoba and British Columbia needed churches and missionaries. So said enterprising Congregational pioneers, in those parts, who lifted up their voices in the Macedonian cry, "Come over and help us." The heart of the Mission Board proved, as usual, to be larger than its funds, and some have even hinted, than its prudence. In this emergency, if the cry were to be responded to,

the Board must fall back very largely upon its rich store of faith, hope and credit. It did so, and went over and helped. Did the Society err in this action? We are led to understand from some words used in the "appeal" that the Board has, itself, some misgivings on this point; or what is meant by the sentence written by the Superintendent in the H. M. A. "No doubt it will prove a salutary lesson to the Board in the future?" Has the Executive exceeded its commission by helping to plant churches and missions in the new territories, when by so doing it would have to withdraw needed aid from existing churches in the East? By the light of its very broad constitution I do not see that it has wandered from adherence to its articles. Neither does that constitution forbid the Board to run the Society into debt. Very extended liberty and discretionary power is given to that body. Whatever compunction the brethren may feel, they have, doubtless, done what, under all the circumstances, seemed best to be done. No doubt, the debt is especially depressing to them; it is, in a measure, to all of us; debts generally, to persons of right principle upon whom they bear, are. Yet, this burden should not, and I hope does not, discourage the committee, the Society nor the Eastern churches.

The present hour may be that which but just precedes the dawn. Yea, "the morning light is breaking" already, brightly and gloriously in our North-West mission, as reports testify. Though the little cloud may be no bigger than a man's hand, it is increasing in promise and is destined to pour out on that virgin soil showers of blessing, which shall not only spiritually fertilize the N.-W. but also become streams bearing rich treasures of rejuvenating life even to tarrying kindred in the maternal East. That \$4000 needed outlay is the denomination's adopted investment, for much of it has been, and all of it will be, accepted by the constituency of the Board, and it is shared by each and all of our churches who will receive the dividends of gratitude and rejoicing as the laborers gather in their harvests of souls.

Our duty now is to feel our present responsibility sufficiently to stimulate us to put forth a united and determined exertion to lift this incubus. I sincerely hope the appeal will be successful. Although some of us have had to bear a



total or partial excision of the mission grant, now is not the time for criticising or casting reflections on executive actions, but for taking off the depressing burden, for standing those who are more immediately responsible firmly on their feet; and then, if we desire to do so, we may look the unburdened, unbound and free brethren squarely in the face and give them their due, whether for weal or woe. We shall thus prove that they not only possess that charity which hopeth all things, but also that which enlureth all things.

J. SHIPPERLEY.

### BEHAVIOR IN SUNDAY SCHOOL.

Will you allow me through the medium of your paper to draw attention to the subject of S. S. teaching, and home training. I feel great sympathy for those teachers who have to contend with ignorance, indifference and disrespect. All this is to be expected in poor heathens: or in children, who never had homes, or Christian parents, but it is not to be tolerated in those who ought to be more enlightened.

Many parents send children to Sunday School, congratulating themselves that they will have a few hours' freedom from their care; and perhaps never having asked the children what their lesson was or if they had any to study, or giving them to understand in any way what is due to the teacher, who so kindly gives up time and ease to labor for their good. The children should go to Sunday School, prepared with their lesson, and prepared to listen, and show in every way possible, their appreciation of the kindness bestowed upon them. I have felt indignant, in visiting the Sunday School, to see boys and girls, perfectly ignorant of their lesson, indifferent to what their teacher is trying to explain, and rude in every way. It is a gross imposition upon the teacher, and shows a great lack of home training. Parents, especially those who are educated, or church members, have no excuse for this neglect. Better keep their children at home (until trained properly), rather than inflict such carelessness and rudeness upon those who do not desire it. I would rather give time and strength in teaching those who really never had any opportunity, for there is an excuse for poor benighted heathen, and hope of gain-

ing their love and gratitude. I do hope this subject will not drop: for there is much need of a reform respect to superiors and elders is sadly wanting, home influence seems to be wanting, and "wherewithal shall we be clothed" seems to be of more importance than the cultivation of the mind in Christian graces and manners. Love of dress is implanted in children before they know good from evil. Hoping Sunday School teachers will be more encouraged and helped by their parents.

I remain, yours sincerely

Toronto March 1880.

J. P.

### Official Notices.

#### CONGREGATIONAL COLLEGE OF CANADA.

*To the Editor.*—At a meeting of the College Board held yesterday, I presented an interim report and financial statement, together with some other statistical information, which the Board considered ought to be in the hands of the churches; and with this end in view, I was instructed to transmit them to the INDEPENDENT for publication in the April number.

Following out this instruction, I annex hereto the Treasurer's interim statement of receipts and payments to March 11th, 1890, showing deficiency to date \$1055.26. Comparing the receipts from churches so far this year, with the same period of last year, there is a reduction in receipts to the extent of \$217, and I find that 26 churches in Ontario who subscribed \$754 last year, have, so far, not sent in their subscriptions. In Quebec, four churches, subscribing \$162 last year, are yet to hear from. One in Nova Scotia, subscribing \$25, two in New Brunswick, subscribing \$52, and one in British Columbia subscribing \$43.

Emmanuel, Montreal, has paid \$234, and will probably give \$330 more, if it equals last year's subscription. It is earnestly hoped that the churches still to hear from, will kindly forward their subscriptions as early as possible, so that they may appear in the Report of the year. In order to this they should be in my hands not later than May 28th.

With a view to find out, and let the churches know what has been the cause of the constantly recurring College deficiencies, I have gone to some trouble in making up a comparative statement for the last decade, which is hereto annexed. From an examination of this statement the cause is apparent, viz., that the churches, while they have during the last five years doubled the number of

men they send us to educate, have neglected to send us the equivalent proportional increase of means, wherewith to educate and keep them, during their College course. This appears to me to be the root of the difficulty; and the churches ought to be made aware of it, with a view to the proper remedy.

I am most happy to be able by these statistics to correct a misapprehension entertained by our respected Principal, that the later deficiencies were attributed to the extra cost involved through his appointment. The fallacy of this is apparent from the fact that during the first five years of the

decade, the average cost per year of the teaching staff was \$3,123, and during the last five years it was \$2,881. In the first five years the average cost per student for teaching was \$330 and in the second five years \$158.

Since the interim statement was made up, I have received the following sums: Toronto, Hazelton Avenue Church, on account \$20; Pine Grove Church, \$21.20, donation from Mrs. P. S. Riddell, Georgeville, Que., \$25.

CHAS. R. BLACK,  
Treasurer C. C. C.

Montreal, March 14th, 1890.

COMPARATIVE STATEMENT FOR THE LAST DECADE (1880-1889) CONGREGATIONAL COLLEGE OF CANADA.

RECEIPTS FROM CHURCHES FOR YEARS ENDING MAY 31ST.	SUR-PLUS FOR YEAR.	DEFICIENCY FOR YEAR.	AM'TS PAID FOR TEACH'G.	AM'TS PAID FOR BOARD AND FOR BALANCE OF HOUSE-KEEPING EXPENSES.	NO. OF STUDENTS ON ROLL.	COST PER STUDENT FOR TEACH'G.	COST PER STUDENT FOR BOARD.	TOTAL COST PER STUDENT FOR TEACH'G AND BOARD'G.
1880.....	\$1591.....	\$225.....	\$2500.....	\$ 630.....	9.....	\$311.....	\$ 70.....	\$381.....
1881.....	1334.....	244.....	3000.....	825.....	12.....	250.....	69.....	319.....
1882.....	1515.....	22.....	3000.....	440.....	9.....	333.....	50.....	383.....
1883.....	1759.....	\$268.....	3066.....	510.....	9.....	340.....	56.....	396.....
1884.....	1782.....	338.....	3750.....	640.....	9.....	417.....	70.....	487.....
1885.....	1929.....	905.....	3133.....	1733.....	17.....	180.....	102.....	282.....
1886.....	1586.....	1311.....	2575.....	1706.....	14.....	184.....	122.....	306.....
1887.....	2217.....	1418.....	2438.....	2061.....	18.....	135.....	115.....	250.....
1888 { \$2504, ord'ry } { 1408, speci'l }	3912.....	954.....	2975.....	2147.....	19.....	157.....	113.....	270.....
1889.....	2531.....	922.....	3300.....	2331.....	24.....	137.....	97.....	234.....

Total average cost per Student for first 5 years, \$393.  
  
Total average cost per Student for second 5 years, \$221.

MONTREAL, 11th March, 1890.

CHAS. R. BLACK, Treasurer.

INTERIM TREASURER'S STATEMENT CONGREGATIONAL COLLEGE OF CANADA.

MONTREAL, 11th MARCH, 1890.

Receipts.

1889.	
May 31, Balance on hand from last year.....	\$ 524 28
1890.	
March 11, Endowment Fund per Interest.....	\$ 1021 10
Colonial Miss. Society.....	905 55
Donations.....	83 09

From Churches in Quebec.

Montreal, Emmanuel (on account).....	\$234 00
Sherbrooke.....	107 00
Granby.....	65 00
Danville.....	50 00
Stanstead South.....	22 30
St. Andrew's.....	20 00
Eaton.....	14 00
Brigham.....	11 00
	----- \$ 523 30

*From Churches in Ontario.*

Kingston, First.....	\$ 75 00
Toronto, Zion.....	70 00
"    Bond Street.....	50 00
"    Western.....	10 00
"    Mount Zion.....	8 00
Embro.....	37 73
Paris.....	35 35
Guelph (for last year).....	36 00
Stratford.....	28 35
Burford.....	21 25
Stouffville.....	17 25
Scotland.....	15 00
Middleville and Rosetta.....	12 25
Vankleek Hill.....	12 00
Frome.....	10 34
Hamilton (Sunday school).....	10 00
Pine Grove.....	10 00
Barrie.....	9 90
London (bal of last year).....	5 26
Kelvin.....	2 00
	----- \$475 69

*From Churches in Nova Scotia.*

Yarmouth.....	\$ 10 00
Liverpool.....	6 77
	----- \$ 16 77

*Manitoba.*

Portage la Prairie.....	\$ 20 85
	----- \$1036 61
	----- \$3096 35

March 11. Balance, being shortage to date.....	\$1655 26
	----- \$4675 89

*Payments.*

For Teaching, Principal... ..	\$1875 00
" Lecturers.....	500 00
	----- \$2375 00
" Balance of house expenses.....	1020 00
" Students' Sessional Allowance.....	480 00
" Interest on Principal's residence.....	455 56
" Insurance.....	157 50
" Sundry expenses;.....	157 23
	----- \$4675 89

CHAS. R. BLACK, *Treasurer.*

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

TREASURER'S RECEIPTS

Since Dec. 13th, 1889.

*Ottawa Branch:*

Ottawa Mission Band.....	\$ 2 75
Maxville Aux. for Miss Lyman's salary.....	20 00
Lanark Aux. (per Miss Lamb) for H. M. S.....	10 00
Middleville Aux. L.M.S. (per Rev. E.C.W.M.,	10 00

*Guelph Branch:*

Speedside Aux. (per Miss M. Lister.....)	11 00
Belwood Aux.....	12 00
Belwood "Little Earners".....	29 00
Guelph Aux. (per Miss Lyon) for H. M. S.....	16 09
do do for For. M.....	7 31
Paris Church Mission boxes (per Miss Brock-	
bank) for Brandon B. fund.....	6 50

Paris Church Mission, boxes (per Miss Brock-	
bank) for Winnipeg B. fund.....	6 50
Forest Mission Band, (Miss Olliver's class)...	2 03
South Caledon Aux. for H. M. S. (per Miss	
McArthur).....	21 00

*Kingston:*

Mrs. T. Hall, membership fee last year.....	1 00
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*Quebec Branch:*

Montreal, Calvary, Mrs. C. T. Williams, for	
Miss Lyman.....	5 00
Montreal, Zion, L. M. Aux. (per Mrs. James)—	
For Brandon B. fund.....	10 00
For Miss Lyman's salary.....	5 00
For Mr. Currie's work.....	5 00
South Granby Aux. (per Mrs. Macallum).....	5 20
Montreal, Calvary Church, L. Aux. (per Mrs.	
Gunn).....	18 00
Brigham, L. Aux. fee (per Mrs. C. Short)....	10 00

*Sherbrooke Branch:*

Waterville L. M. S. (per Mrs. J. Lytle)....	4 00
Danville Aux. (per Mrs. Skinner) H. M. S....	20 00
do Affiliation fee.....	10 00
Stanstead Aux. for H. M. S. ....	10 00
do for Rev. C. H. Brooks' Greek	
Church.....	10 00

*Boston, U. S.:*

Miss M. F. Porteous, life member, C. W. B.	
of M. (per Mr. John Porteous).....	25 00

*Toronto Branch:*

Pine Grove Cheerful Givers M Band, for W.	
Central Africa.....	6 00
Pine Grove Cheerful Givers M. Band, for	
French Bay.....	5 00
Pine Grove Aux. (per Mrs. Wilmot) for Mt.	
Zion building fund.....	4 00
Pine Grove Sunday School, per W. J. Hutch-	
ison) for W. Central Africa.....	8 55
Toronto Zion Church Aux. W. M. S. for Home	
Mission deficit.....	15 00
Toronto Zion Mission Band, for H. M. deficit.	15 00
Stouffville, Mrs. J. Unsworth, membership fee	1 00
'Toronto Northern Church W. M. S. Mrs. Jno.	
Burton, life member, (per Miss Foggin)....	25 00
Toronto, Western C. S. S. for Miss Lyman....	22 50
" Zion M. B. Miss Ashdown, M. fee... 1 00	
" Mount Zion Aux. H. M. \$8.27; F.	
Mission \$8.26.....	16 33
Pine Grove M. Col. for French Bay.....	6 00
Toronto, Northern Church, Miss Parker M. fee	1 00
Mohawk, Maple Grove M. B. (per Miss Eadie)	6 00

Contributions, to be acknowledged at the Annual Meeting, must be sent in by the 15th of May, 1890.

M. A. BURTON, Treas.

C. C. W. B. of Missions.

66 Charles St., Toronto.  
March 18th, 1890.

In the Annual Report of the C. C. W. B. M., page 19, for "Stanstead, \$10," read "Stanstead \$20."

CONGREGATIONAL UNION.

In so far as possible will churches appoint their delegates to the Union at the next church meeting so that they, together with the pastors, may be reported to the committee of entertainment at an

early date. The committee will not be responsible for the accommodation of those who do not duly notify them of their purpose to attend. All communications to be sent through the undersigned.

JAMES A. HENDRY,  
Sec. to Com.

Kingston, Ont., March 19th, 1890.

JUBILEE ENDOWMENT FUND.

Balance as per account on page 181 of <i>Year-Book</i> , 1889-90.....		\$0 86
<i>Received Since.</i>		
Rev. R. Aylward.....	\$10 00	
Hamilton Subscribers, \$107 and \$108	215 00	
Rev. E. M. Hill.....	50 00	
Mrs. Dr. Wilkes.....	50 00	
Rev. R. T. Thomas, London.....	5 00	
Maxville and Martintown.....	28 00	
Rev. Joseph Shallcross.....	5 00	
Rev. J. K. Unsworth (for another)	1 00	
Chas. Gard.....	25 00	
Speedside Church.....	20 00	
Warton Church.....	20 00	
Sarnia Church.....	5 00	
James Woodrow, St. John, N. B.....	10 00	
A. Alexander, Hamilton.....	25 00	
Rev. A. W. Gerrie.....	25 00	
Rev. W. McLachlan.....	12 50	
Forest Church.....	40 00	
Rev. E. D. Silcox (21).....	10 00	
Joseph Rowell, Clinton.....	20 00	
Rev. D. Macallum, Maxville.....	10 00	
T. B. Macaulay.....	100 00	
	\$686 50	
Interest on bank ac't. to 31st Dec.....		\$687 36
		5 23
		\$692 59
<i>Paid :</i>		
Printer.....	\$2 50	
Postage.....	40	
Paid Treasurer C. C. C.....	570 00	
		\$572 90
On hand.....		41 69
Amounts acknowledged in <i>Year-Book</i> .....	\$2,183 00	
Received since (besides interest).....	686 50	
Total to date.....	\$2,869 50	

J. B. MACAULAY,  
Treas. Jubilee End. Fund.

Montreal, March 13th, 1890.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

*Receipts since Dec. 14th.*

WIDOWS AND ORPHANS BRANCH.

Kingston, 1st Church, \$35.05; Lanark 1st. Church, \$20.  
86; Ottawa 1st. Church, \$10; total \$65 41.

CHAS. R. BLACK,  
Treas.

Montreal, Feb. 20th, 1890.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Society, during the month of February: P. H. Burton, Toronto, \$30; Toronto, Western S.S., \$18.77; Ottawa, Y. P. S. C. E., \$6; Hamilton, \$100; Hamilton, James Bale, \$25; Economy, N. S., Ladies H. M. S., \$6; Gorham Estate, \$126; George Robertson Fund, interest, J. T., \$51; T. C., \$60; A. J. R., \$27; Balance from estate \$45 87.

The state of the treasury at this date is as follows:

Deficit from last year.....	\$3 819 00
Increase of deficit to date.....	3,447 82
Total amount the Society now owes.....	\$7,266 82

SAMUEL N. JACKSON,  
Treasurer.

Kingston, Feb. 28th 1890.

WOMAN'S BOARD—ANNUAL MEETING.

While grateful for the kind invitations given by the friends in Guelph, Paris and Toronto, the Executive Committee have decided to accept the invitation of Calvary Church, Montreal, and to hold our next annual meeting there. At present, the best time for the meeting seems to be Wednesday and Thursday, 4th and 5th June; but full notice will be given in the May number, to which we call the attention of our friends. We trust that our Auxiliaries will be well represented at this meeting. Mission Bands are cordially invited to send representatives, who will receive a hearty welcome.

Miss H. Wood,  
Cor. Sec.

Maxville, Ont.

CONGREGATIONAL COLLEGE OF CANADA.

Receipts since Dec. 14th:—Portage La Prairie Church \$20.85; Montreal Emmanuel Church, additional \$57; Stouffville Church, \$17.25; Scotland Church, \$15; Eubro Church, (young people) \$13.25; Stratford Church, \$28.35; Toronto, Mount Zion Church, \$8; Yarmouth Church, (Mayflower Society) \$10; Barrie Church, \$9.90; Toronto, Western Church, S. S. \$10; Donation, Joseph Rowell, Clinton, Ont. \$20; Donation, P. H. Burton, Toronto, \$30; total, \$230.60; Total receipts from Churches and donations to date, \$1053.00; total receipts from Churches and donations to same date last year, \$1330.00; less received this year, \$277.00:

CHAS. R. BLACK,  
Treasurer.

Montreal, Feb. 20th.

NOTICE.

The Statistical Blank Forms will be issued on April the 15th to all the pastors and secretaries of the churches in Ontario, Quebec and the North-

West. It is earnestly desired that these forms be carefully filled up in *every item*, and returned to the Secretary on or before the 5th of May, so that he may be in a position to make a complete report to the Union. Let no church fail to send in its report this year. Thanking the pastors and secretaries of the churches for their interest in the past,

We remain, yours very truly,

GEO. ROBERTSON,  
*Statistical Secretary.*

16 Avenue Place, Toronto.

#### WESTERN ASSOCIATION.

The Western Association meets at Frome, April 8 and 9. Printed programmes will be sent to church before the meeting. Delegates should send names to Mr. Geo. Firth, Frome, Ont. We always have good meetings in the Western Association, and hope to have another with our friends who are connected with very early Congregationalism in this country.

Yours sincerely,  
J. K. UNSWORTH.

#### CONGREGATIONAL COLLEGE OF CANADA.

The closing service of the session 1889-90 will be held in the Assembly Hall of the College, on Thursday, April 10th, at 8 p.m. The usual address will be given, and Principal Barbour, with others will take part in the proceedings. A collection in aid of the Library Fund will be taken up.

GEORGE CORNISH,  
*Secretary C. C.*

Montreal, March 10th, 1890.

#### MOUNT ZION CHURCH: A CORRECTION.

Mr. W. H. Barker wishes to correct a sentence in last INDEPENDENT, so as to make it read "A part" instead of "one half" the money to be raised by the branches of the Women's Board, for Mount Zion Church. The brethren there want all the money they can get; but they do not expect to get the "half" of the gatherings of the Women's Board.

#### Our College Column.

The students are very grateful to Dr. Wanless and Dr. Gurd for medical service during the recent epidemic.

The Rev. Dr. Jackson examined his class on the 15th ult., in the history, polity and administration of Congregationalism.

W. F. Colclough has been appointed Editor of the College column for the summer months, and W. S. Pritchard as custodian of the reading room.

W. T. Gunn has been chosen to represent the College at the annual meeting of the Inter-Collegiate Missionary Alliance, to be held in Montreal next October.

A. Robertson and Geo. E. Reid have had a severe attack of congestion of the lungs, but are now happily convalescent. The latter, however, is unable to resume his studies during the present session.

Owing to prolonged illness from inflammation of the lungs, G. E. Read has been compelled to give up his studies for the present season. He has now recovered, and has gone to do mission work in Western Ontario.

The desire for a closer union of the different Faculties is becoming more manifest at McGill. Since the forming of the Musical Association, the students have decided to merge their separate Faculty dinners into one grand banquet. The graduates have also decided to forego their customary festivities, and to assist the students in making the affair a success.

As indicative of the active interest taken by our students in the McGill Y. M. C. A., we note the election of Galen Craik as president, W. Suttle Pritchard as corresponding secretary, Osborne Ross as treasurer, and Frederick Colclough and Wm. A. Gerrie on committees. The officers of the Association, to the number of fifteen, recently took tea with the students, when plans were laid for next session's work; and hopeful addresses delivered with regard to the prospects of the Society.

One of the students gives us the following vacation notes: -

Examinations being over, no sooner had the dawn of another day shed its brightness over our city than a number of the students started for Franklin Centre, where for two weeks they were to experience the hospitality of Mr. Watt's congregation.

The boys can recount many pleasant experiences in connection with their vacation, and dilate on the superiority of life in the country over city life.

Some have even hinted that during a short trip to the country, one's appetite assumes an alarming size. If so it is then also likely true, that the Franklin Centre friends have become acquainted with this as a fact. Although the weather was not in any way suitable for public entertainments, yet it was pleasant to see so large a number at the social gatherings held in connection with the church. A proof that the Pastor's work is appreciated, was shown by the church presenting him with a handsome gold watch and chain.

Sabbath services were well attended, and taking all things into consideration we anticipate a bright future, alike for pastor and people. N. Franklin Centre.

A great mother collected around her, for the first time in her history, her large and growing family of sons and daughters. Such was the assembly on the evening of Feb. 14th, in the superb dining-room of the Windsor Hotel. McGill was represented in all her children; her fair daughters sat beside her manly sons, who, combined, graced a scene which caused a look of thoughtfulness to dwell in the countenance of the venerable Principal.

As soon as the sumptuous repast was ended, the Chancellor, Sir Donald Smith, rose to propose the loyal toasts, "The Queen," and the "Governor-General." These having been duly drank from "water-glasses brimming full," next came the toast to the "University," to which Sir William Dawson responded. He spoke of the unity of the assembly, embracing both ladies and gentlemen, and extending from the embryonic freshman to the most fully developed graduate. The undergraduates were congratulated on entering into college life under so much better advantages than their seniors. Especial reference was made to the passing of the B. A. bill, a note of triumph which rang through nearly all the speeches. They, the older members of the university, had to work under less favorable conditions, and would pass away before these and other advantages resulting from recent advances were realized. "But we are not disposed on this account to appear before you with the mournful cry of the old Roman gladiators—*morituro saluermus*—but rather with the exulting shout of another gladiator, in a nobler arena, we would say, "We have fought the good fight, we are finishing our course, we wait for the victor's crown! May God bless you."

Among the speakers of the evening were Chief Justice Johnson, Prof. Trenholme; Hon. Judge Church, John Hall, M.P.P., Principal MacVicar, and Principal Adams of Bishop's College. The programme was interspersed with suitable musical selections by the college glee club; the lady students singing in public for the first time. Alto-

gether the banquet was a grand success, about three hundred of McGill's graduates and undergraduates contributing to the brilliancy of the occasion.

G. H. Craik sends us the following report :

The 20th Annual Convention of the Y. M. C. A. of Ontario and Quebec, was held in Brantford, from Feb. 6th to Feb. 10th. Y. M. C. A. work is of special interest to Congregationalists; first, because it is conducted on the Congregational plan, and, secondly, because of the great success it has achieved upon this basis; thus proving that the Congregational system is the only practicable one under which all denominations can harmoniously labor together in the work of the Lord.

Being appointed with another delegate to represent the McGill University Y. M. C. A. at the Convention, I left Montreal on Wednesday evening, and arrived in Brantford on Thursday at noon. At once we received our billets. We could hardly have been placed in a finer Christian home: from both precept and example we at once could tell that we were among the faithful of the Lord.

Our first meeting took place at 2.30 p. m., and consisted of reports from delegates, which were very encouraging, and showed advance in spiritual as well as temporal matters. Of course the work concerning the Colleges was specially interesting to College men. Here, progress was seen in the formation of two new societies during the present College year, one at Ontario Agricultural College, Guelph, and another at Victoria College, Cobourg. Also the good work done by the Y. M. C. A. in Colleges was testified to by many of the College delegates stating that the general moral tone of their institutions had been greatly raised for the better, through the influence of the Y. M. C. A. This fact is also attested by leading professors of the different Colleges.

Last year, for the general work of the Y. M. C. A., \$2,300 was raised, \$1,200 of this being promised by the delegates. This year, wishing to raise a larger amount, a special plea was put forth, and at once \$2,100 was promised, thus showing the deepened interest in this work on behalf of young men.

The closing meetings on Sunday were, from a spiritual point of view, the most edifying and helpful of all. On Monday morning, we bade good-bye to our friends; and soon were in Montreal, and at our College duties once more.

The Convention impressed two points strongly upon a new delegate: first, the magnitude and success of Y. M. C. A. work, and, secondly, the great practical unity of Christians—the answer to the Saviour's prayer, "that they may be one, even as we are one."

The following interesting letter from Rev. Hil-

ton Pedley, B. A., Niigata, Japan has been received for the College Column :

On Aug. 5th, 1889, Mrs. Pedley and myself left Cobourg for Toronto, there to spend a day or two visiting friends. On the 7th, having said good-bye to those who saw us off at the Union Station, we started on the fast train for Owen Sound, which we reached in a few hours. After an hour spent there in transferring luggage from the train to the C. P. R. steamer, "Alberta," we steamed out of the harbor, a goodly company on board, bound for Port Arthur. Our passengers were made up of a large number of doctors, on their way to the convention at Banff, a few Englishmen eagerly desirous of "shootin' somethin'," and ourselves. We had a pleasant voyage, free from sickness, and full of enjoyment. Physicians get the name of being wicked occasionally, but they know how to entertain. On the 9th we landed at Port Arthur, a wooden village, full of hotels, free from churches, and surrounded by the barest rocks. We were glad when the hour and a half was gone and we were once more on the train, spinning along towards Winnipeg. On the 10th, Winnipeg was reached. On the 11th I preached morning and evening to good congregations in my brother's church; and on the 12th went to the Lake of the Woods where I spent a week camping out with my brother. On the 18th I again preached twice in Winnipeg, and on the 21st I left for Portage La Prairie to visit our old friend, Andrew Gerrie. We found him happy, contented, and comfortable. His church is small but pretty; his new house was almost completed; and he himself seemed to feel that the cause in that place was steadily moving forward. We had a good time in the Portage. We gave ourselves up to enjoyment, laughed, joked, and reviewed all the old college stories and incidents, until the passing hour reminded the missionaries that they too must be moving on. On the night of the 24th inst. we found ourselves at Brandon station, alone, friendless and helpless. Soon, however, the hearty voice of old friend Mason was heard, giving us an earnest, if somewhat late, welcome; and a few minutes more saw us comfortably seated at his table, alternately chatting to himself and wife, and helping ourselves to the good things which had been provided. I preached there on Sunday, and must say that I was surprised to see so many people in attendance. Among them were some old friends of my own, so that the pleasantness of the surprise was doubled. On the Monday we inspected the new church and parsonage, which are almost completed, and came to the conclusion that the money spent had been used to the best advantage. We prophesy the best success to Brandon pastor and people. On the evening of the 26th we said farewell to Brandon friends and settled down for our long ride to Vancouver. We were glad when the hot, dusty, bare prairies were past, and the shadow of the Rockies was reached.

Never shall I forget the 30th day of August. In many respects the day was the most enjoyable of my life. At half-past four in the morning, we awoke to find ourselves riding slowly by the first of the mountain peaks. We hastily dressed, rushed to the back of the car and there, in the cool morning air, gazed upon the "snow-capped towers." The whole day was a continual succession of fresh delights; and so interested were we, that we could scarcely find time for meals. Principal Grant, of Kingston, was our companion for a time, and as he knew every crag, torrent and chasm, we found him very useful. Through his kindness, Mrs. Pedley and myself managed to ride on the cow-catcher for about an hour; and the experience was at once thrilling and exhilarating. The only time I felt it to be unpleasant was when we were going up one of the steepest grades. The fireman almost roasted my back, while the wind almost chilled me in front. I fancy I felt very much like a man who has been seized with fever and ague at the same time. Vancouver

was reached on August 31st, and at the station brother James welcomed us. On Sunday I preached both morning and evening, to a full house, in which I saw old friends from Alton, Edgar and Brigham. It made me feel at home to see so many familiar faces. Vancouver is what we may well call a *rushing* place. Everybody seems to move fast there. The number of buildings in course of erection while I was there, was amazing. In the matter of churches alone, no less than three were nearing completion. The city is bound to go ahead. It is at the terminus of the most beautiful railway route to the Pacific, and it is also at the beginning of the shortest route to Japan and Hong Kong. Given vessels of equal speed, the C. P. R. route to Yokohama is from one to two days shorter than that of the U. S. steamers.

On September 6th we bade our last farewell to old Canada, and were soon slipping quietly down the Gulf of Georgia toward Victoria. The day was beautiful, the scenery around was magnificent, Mount Baker lifting his hoary head in the distance, seemed to be giving us his parting blessing, and all things augured well for a pleasant voyage. Alas for human surmises! At 12 o'clock at night we found ourselves just entering the Pacific, which gave us anything but a friendly reception. When morning dawned, the merry faces were few, and the pallid faces many. We were sea-sick; yes, dreadfully sea-sick. Mrs. Pedley scarcely left her bed until we arrived at Yokohama, fourteen days later. There were nine missionaries on board, one of them being the father of our well known Y. M. C. A. worker—Mr. Evans. He is now in China in connection with Hudson Taylor's mission.

On Sunday evening, Sept. 22nd, we obtained our first glimpse of the shore of Nippon, Japan. Soon we were in the bay of Yokohama, with a smoking volcano on our left, and on the right small ridges of mountains, covered with rice almost to their summits. Cultivated land is precious in this country where there are two hundred and fifty people to the square mile. Towards noon, the clouds which had been hanging over us from early morn, parted for a moment and we got a glimpse of the pride of Japan Mt. Fuji. Rising from the centre of a vast plain to the height of thirteen thousand feet, and shaped at the summit like an immense dome, it towered like a giant over the smaller peaks round about. No wonder the Japanese people love this peak. It is, I believe, unequalled in beauty, anywhere.

At three o'clock in the afternoon our good ship anchored a mile from shore, and before our eyes was a novel sight. The harbor was literally packed with vessels, from the British and French men-of-war, down to the rude sampans, which surrounded our steamer in dozens. The flags of all nations were flying there, and except for the color of the majority of the people, we could easily have imagined that this was Liverpool abridged. On landing we were met by Rev. Mr. Newell and wife, missionaries of the A. B. C. F. M., and were by them escorted to a private boarding establishment, where we remained three days to rest and recuperate. We did not feel at all strange in Yokohama. On every hand were English-speaking people, English houses, places of business, hotels, and English carriages. The strangest thing we saw was the spectacle of a young English sailor being taken to jail by two Japanese policemen, for being drunk and disorderly.

On Sept 25th we started in company with Mr. Newell, for Niigata. Taking the train from Yokohama we reached Tokyo in an hour. Here through some mistake, we were obliged to take a bus and gallop across the city in order to catch the train which went around. We caught it just in time, and in a few hours reached the Ussui pass; over which we had to go in a tram-car. For 12 weary miles we rode in that car along the edge of a yawning precipice, and oh! how we suffered. We were jolted and bumped to pieces; but at last the summit of the moun-

tain was reached, and gathering the fragments of ourselves together we deposited them in the train, and soon reached our stopping place for the night. The next morning we were up bright and early and on our way again. Four hours by rail brought us to a seaport eighty miles south of here, and in the evening we took the boat for Niigata. At 6 o'clock next morning our eyes were gladdened by a sight of this city, which was henceforth to be our home. In my next letter I shall give you an account of this place and the work. Sincerely,

HILTON PEDLEY.

#### COIN OF THE REALM.

If you but in yourself confide,  
Then other souls will trust in you. —Gotho.

“Guard well your thoughts, for thoughts are heard in heaven.”

Do you wonder that man goes to the gods? God comes to men; nay, what is yet nearer, He comes into men. No good mind is holy without God. —Seneca.

As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all, so neither wait thou for applause and shouts and eulogies, that thou mayest do well, but be a spontaneous benefactor, and thou shalt be beloved like the sun. —Epictetus.

Like the beacon-lights in harbours, which, kindling a great blaze by means of a few fagots, afford sufficient aid to vessels that wander over the sea, so, also, a man of bright character in a storm-tossed city, himself content with little, effects great blessings for his fellow-citizens. —Epictetus.

Do not forget that it is sometimes a hard matter to be certain whether men do wrong, for their actions often are done with a reference to circumstances; and one must be thoroughly informed of a great many things before he can be rightly qualified to give judgment in the case. —Marcus Aurelius.

I. J. SWANSON.  
S. W. MACK.

### Literary Notices.

YEAR BOOK for Australia; 1890. The Province of Victoria is not included; so that the title given is, “N. S. Wales, S. Australia and Queensland” Year-Book. It is in paper covers, at 6d., and comprises 200 pages of reading matter and tables; with 30 pages of advertisements. We see by the statement of the *Australian Independent*, that that periodical had for income during the year, £311 from subscriptions, and £442 from advertisements. We wish our business friends would consider the claims and facilities of the CANADIAN INDEPENDENT in this latter connection. We *deserve*, from

our circulation, our select class of readers, and our very low rates, a *great deal more* patronage than we get: and we feel the injustice.

In the South Australian Union, Rev. W. Jones, Chairman, gave an address, “How can our churches be made more useful?” His answer, briefly stated, is *more of the Holy Ghost!* In N. S. Wales Union, Rev. J. G. Fraser, Chairman, spoke on “Aspects of the Great Controversy of Thought.” Speaking of Agnosticism, he says, “So long as it keeps itself to denials it is strong. When it goes beyond this it is unstable and weak.” Christianity is different; let us use our strength in building up faith and a holy character, instead of hammering away at “Advanced” thought and doubt, which not one in a hundred of our members cares anything about—or would hear of, if the pulpit had not brought them before him.

There are nine woodcuts of chairmen of the Unions, and deceased ministers; and several cuts of new churches. We wonder that these are not made more use of in our own Year-Book. Architects in Britain are keen to have their best work thus brought forward. When Victoria comes into the arrangement, the Australian book will be a portly volume. But all such books should be in “boards.” We notice that our Australian brethren adopt the bad system in vogue in England, of keeping back any report of the membership of the churches; as if a pestilence, like in the time of David, would be the penalty of numbering their people! We would like to know how they do, and how many *cousins* we have there! They tell us accurately about their pounds, shillings and pence: but we would like to know about their membership.

From an illustrated article on “Some Wayside Places in Palestine,” in the *March Century*, we quote the following: “I am free to confess that I did not meet the proverbial good Samaritan as I journeyed through this much-favored country. If one meets a tiller of the soil he will sidle off as far as the narrow path will allow, and scowlingly watch the traveller’s approach. The offer of a piaster will bring him to a standstill.

“‘How far is it to Nain?’

“‘God knows,’ comes the fervent answer.

“‘How long will it take to go there?’

“‘As long as God pleases,’ he answers, with a shrug of his shoulders and a pull at his pipe.

“‘Shall I reach there by noon?’

“‘If God permit.’

“‘But may I hope to make the distance in an hour?’

“‘As God may direct,’ he answers, walking away.

“‘Is Nain distant, or is it very near?’

“‘There,’ he answers, moving his finger through



a wide arc. If one extracts a more neighborly spirit than this from a Samaritan he must have the mysterious power of a dervish."

## For the Young.

### OFF FOR SLUMBERLAND.

Purple waves of evening play  
Upon the western shores of day,  
While babies sail so safe and free,  
Over the mystic Summer Sea.

Their little boats are cradles light ;  
The sails are curtains pure and white ;  
The rudders are sweet lullabies ;  
The anchor, soft and sleepy sighs.

They're out-ward bound for Slumberland,  
Where shining dreams lie on the sand,  
Like whisp'ring shells that murmur low  
The pretty fancies babies know.

And there, among the dream shells bright,  
The little ones will play all night,  
Until the sleepy tide turns ;—then  
They'll all come sailing home again !

—*Caroline Evans, in St. Nicholas for March.*

### BIBLE QUESTIONS.

5. The Nazarites were "Teetotallers," and so were Daniel and his young companions; but find a large company of others in the Old Testament.

6. An "Epithalamium" (accent on the fourth syllable,) is a song made in honor of a marriage. One of the Psalms is an "epithalamium" in honor of Christ and His Bride, who is the Church or the believing soul. Where is it?

7. Where, in a beautiful parable, is our body spoken of as if it were a slight structure or tent, that might be taken down?

8. A "homily" is something read or spoken to a company, by way of good advice. A sermon is a homily. Find, in the New Testament, a "homily" on the subject of The Tongue.

9. A Deacon stoned, who died. another man, of the same company, after ward stoned, who lived. Who?

10. Is there a passage which says, "God will be a father to the fatherless and a husband to the widow?"

11. Three solemn Feasts in one month. Mention them.

12. Spell the names of two kings of Assyria; and be sure you get them right: Ti ath Pil er; Neb zar.

### ANSWERS TO FORMER QUESTIONS.

1. At Melita, (that is Malta.) It was Paul, after his shipwreck. Acts xxviii : 1-3.

2. First Corinthians, 1 : 1-9.

3. Ethan, Heman, Chalcol, and Darda. 1 Kings iv : 31. See "Ethan," in the "title" of 89th Psalm.

4. The parable of the Good Shepherd. See John x : 6, 7.

### CHIP DIRT.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor and he said :

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced the son said :

"Father, they roll off. I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said you did not know why you fell behind at school: and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you have been the past month filling it up with CHIP DIRT—cheap novels."

The boy turned on his heel, whistled, and said, "Whew, I see the point."

### THE CANADIAN INDEPENDENT.

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