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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. V.]

TORONTO, JULY 1, 1886.

Nos. 12 & 13

## EDITORIAL JOTTINGS.

THE majority of our readers profess faith in Christ, and in the power of those churches called Congregational to witness for Christ and for His gospel. Are you, kind reader, doing all you can to give vitality to your faith? "Didn't we do well," said one church member to another when it was announced that the church had raised eleven hundred dollars for missions. "No," answered the friend appealed to, "not as a church. Mr. A gave six hundred, Mr. B three hundred, and Miss C one; what did the other three hundred members do?" Has your faith a practical turn, my friend; are you working, not sowing by proxy, rejoicing in your own work, and not in another's?

WE seek success, who can tell what is success? Often in the experiences of life the greatest success comes in the guise of failure, or even of defeat. We lay out plans for ourselves but are not able to carry them out, we embark in enterprises that prove unsuccessful and our whole course of life may be turned aside thereby, but, as it has often proved, turned into a better and more prosperous way that has ultimately led us to unhopèd-for results. So in spiritual work, the faithful pastor or laborious teacher looking back on years of labor is led at times to say, "Who hath believed our report," but there comes an unexpected manifestation of power and the tears of failure give place to the gladness of assured success. Humanly speaking the cross of Calvary was the greatest failure the world had ever seen, to-day it is the mightiest triumph of the universe. Be content, wait, work on.

"KNOWLEDGE IS POWER," says an old proverb. Yes, but power is often latent, as was the power

of steam and electricity until there came the man who could develop the power, and make it of practical use, and much of our knowledge is latent power; we know truths, but the knowledge has no power upon our own lives, we know what might be helpful to others, might aid and strengthen them in the struggles of doubt and unbelief, or be a power to them in resisting temptation, but it all lies buried in our own souls, as useless as steam before Watt, or Californian gold a hundred years ago.

THERE is no occasion to be a dude in literature, on the other hand there is no need for slang in the editorial columns of a religious newspaper. Refinement is not christianity, but christianity refines; slang, certainly does not. One of our contemporaries, speaking of the invitation given to the now noted evangelists, Messrs. Jones and Small, heads the article thus, "The two Sams coming to Toronto." Children assume that what is found in the Editor's department, at least, of their denominational paper, is proper; their view ought to be justified. We confess we are not in favour of teaching them to address their seniors as Sam Jones, Bob Ingersoll, etc. It costs nothing to be polite; but the descent is, alas, too easy.

## UNION NOTES.

WE, the editorial we, left Toronto in due time for the Union meetings by the G. T. R., first for Prescott, where we have friends, and then via C. P. R. to Ottawa. There had been rain to lay the dust, the weather was charming, fields and forest had on their freshest, fairest green; the continued glimpses given of Ontario's water stretch and the St. Lawrence's majestic stream added beauty to the charming scene. We were very much impressed with

the apparent difference of spirit on the two lines of railroad. The G. T. R. has a special car on the day express for Montreal, for through passengers. Having two friends with us we requested conductor and trainman to unlock the seat, that we might face each other; the car was not half occupied. "We cannot, sir, the rule is never to unlock for less than four." A C. P. R. man to a similar request says, as he obligingly unlocked, "the rule is for four, sir, and if the car fills up you will allow me to put it back again." The G. T. R. is strict martinet rule; the C. P. R. is prompt and orderly, unofficially; the men on the G. T. R. appear as though watched, those on the C. P. R. as though trusted. This experience we have had constantly as we have used each line through from Toronto to Montreal.

WE found at Ottawa, arriving Tuesday for committee appointments, our excellent friend the pastor of the Ottawa church, with "the care of the churches" evidently upon him. Arrangements had been attended to, and our good brother was prepared to welcome all the friends. The busy hum of the fair sex was there, and tasteful decorations with flowers, bore witness to their care. Brethren gathered from every train, recognitions and introductions were heartily made. Every face was beaming, and all signs forecast an earnest busy meeting. On the appointed Wednesday evening, the chairman and the preacher, with other brethren, took their seats on the pulpit platform, and the opening service commenced with the church comfortably filled. Perronett's grand hymn, "All hail the power of Jesus' name," was sung with heartiness, and friend J. R. Black, B. A., after the usual service rose for his sermon. The sermon had a right royal ring, we shall let it speak for itself in this issue; our brother seemed a little nervous, was full of energy and earnestness; kept our attention, said what he had to say, and sat down. The order of the next day was announced, some committees struck, and at five minutes past nine the meeting closed. The first service was over, with friends refreshed, not wearied.

Thursday morning at nine o'clock, a large number of the brethren met for praise, prayer and mutual encouragement, under the guidance of our friend, Mr. R. K. Black. Most restful and helpful was the meeting, and the hour passed too quickly away. On this occasion

there were few absentees, and no wearying pauses.

Punctually at ten o'clock the chairman opened the Union meeting, his address being the first order. We can only give a synopsis of our friend Mr. Duncan McGregor's very earnest and practical address, which we trust will find its way into the hands of our friends generally, as it will be printed in the *Year Book*; it has many points of interest and of practical moment.

The following is a brief synopsis of the address, which occupied an hour and a quarter in its delivery, and was heard with unabated attention and manifest approval:—

"My subject is *The Church in the World and the World in the Church*. The doctrine of the Church is to-day one of earnest discussion both on the platform and in the public prints, and the discussion will grow in intensity until the position, character and authority of the Church are rightly understood. By the Church in this address we shall mean the collective body of Christian believers throughout the world. Such Churches, if imitators of the Apostolic Churches, will be composed of persons who make a credible profession of conversion to God.

"The Church has first a representative mission.—Choice is implied in the idea of representation; we choose our representatives. Qualification is implied; we speak of our having representative men. Responsibility is also implied; the chosen and qualified representative of any interest will be anxious not to misrepresent that interest. The sense of responsibility will be felt in proportion as he realizes the possibility of his jeopardizing the cause he represents by unfaithfulness or by the exhibition of a temporizing, truckling spirit. Honor is also implied in the idea before us; the church's worthy members are a 'chosen generation,' are qualified by the Spirit of God to occupy the most responsible and at the same time the most honorable position in the world. The Church of God is to represent God. The conception of God is the noblest possible to the human mind. It revolutionizes the whole moral nature of man. To represent Him so as to place Him truly before the world is a mission of the gravest responsibility. A misrepresentation of the triune God is fraught with disastrous results. The Church is also to represent to the world the divine ideal of Christian and social life. That ideal must not be one defective of moral righteousness, but a life full of the beauty of holiness.

"2. It has a social mission. On the ground of self-interest done, the Church cannot afford to remain indifferent to the moral and social movements of the day. It is to bring the full weight of its moral influence to bear upon the discussion and settlement of all these questions. It has to do with our political questions, and with that of temperance also. It should exhaust all its resources in the suppression of the evils of intemperance. Let party interests be subordinated to the public welfare. Then as to labor and capital the Church has much to do in bringing order out of confusion.

"3. It has a regal mission or character of Zion. It is written 'Thou shalt be a crown of glory in the land of the Lord and a royal diadem in the land of God.' The Church is to deserve and to receive the homage and respect of all other moral and Christian organizations. There is danger of thinking meanly of the claims of the Church. Very much of the opposition manifested towards the Church is owing to the moral restraints it imposes on ungodly men. Then it should absorb into itself all existing moral and benevolent societies as far as possible. 'Concentrate and consecrate' is a good motto, and this would enrich the Church's life. Let the Church have a controlling voice in the management of all associate societies.

"4. It has an evangelizing mission. Whatever might be true of foreign, there would be no need of home missionary societies were each Christian Church to evangelize its own neighborhood and each Christian be a home missionary.

"5. It has an educational mission. As the lights of the world Christians are to be apostles, prophets, evangelists, pastors and teachers. In this work we must not be 'liberal' with God's truth—the truth of the vicarious sufferings of Christ and that probation for man ends at death. We must not be too conservative however, either as to theology or as to the methods of work. Then as to the Christian ministry, we must adequately equip and support theological colleges, else we shall have no ministers, no churches, only spiritual darkness and confusion."

With the second part of the subject, "The World in the Church," the chairman said that he could not owing to lack of time discuss this matter at length.—The Church must watch its spirit. There must not be antagonism to God and His truth. This is the world's temper. So as to the maxims and manners of the world. It is harmful to resort to certain means in order even to increase our congregations. The friendship of the world over is enmity with God. This does not forbid the cultivation of our social natures or the gratification within proper bounds of our love of pleasure, but we ought to study the tendencies of our times. The heavens are even now tinted with hints of our Lord's coming in the splendor of morning; the noonday glory will soon be here. It shall come to pass in the last days that the Lord's house shall be established on the top of the mountains and shall be exalted above the hills, and all the nations shall flow in to it.

There were two ballots for chairman, the final result being the election of Mr. H. D. Hunter, of London, which election, on motion, was declared unanimous.

The afternoon and evening were devoted to the Missionary Societies; the corporations meeting in the afternoon, the public meeting being held in the evening. The Home Missionary Society reported first. Dr. Jackson, the Secretary, read the annual report, full of historical reminiscences and of the work accomplished during the past year. As all reports will be published in full in the forthcoming *Year Book*,

(which, by the way, is promised by the end of August), we shall simply refer to them. The work of the year reveals progress towards self-support on the part of several of the aided churches, new Durham and Kelvin having reached that point. Work is being planned for British Columbia, and \$1,000 appropriated for that purpose. The oversight of this work is meanwhile under the superintendency of Mr. Oatis, of the American Home Missionary Society, the superintendent of Washington territory, so far as this society's work pertains; and whose presence at our meeting gave interest and power. The expenditure for the year has been \$7,947, and the receipts \$7,372. Adding the deficit of the year to that of the last, we have a total deficiency of \$1,833. An appeal made during the evening realized towards meeting the same the sum of \$1,265, to be paid by October 1st, and it is hoped that the union of the Lower Provinces, soon to meet, will substantially aid. Should this meet the eye of any good friend, whose absence from the Union prevented his participating in this very laudable effort, he may hand over to his pastor any free contribution his generosity and conscience may urge him to make. We say "to his pastor" because several promises were made by pastor or delegate in view of expected church ability. It is very important to be kept in memory that this special endeavor to wipe out indebtedness is by no means to interfere with the regular contributions to the different departments of denominational work. Should such a thought be entertained, we shall have next year to face another deficit, and the last state will be worse than the first. No, this is a determined effort to wipe out a debt; the steadily increasing inflow must be sustained.

Mr. Thos. Hall, Superintendent of Missions, in his report stated that he had travelled 10,117 miles, and given 320 sermons and addresses during the past year. Mr. Hall's report also referred to the desirability of a closer working union with our brethren of the United States. The matter was taken up by Dr. Stevenson, who strongly advocated such a union, his sentiments being warmly received by the audience. At a subsequent stage of the discussion Rev. S. N. Jackson having on account of his health resigned the office of Home Secretary, a most cordial vote of thanks was given him by a standing vote, to which Dr. Jackson re-

plied, and Mr. John Wood was appointed in his stead.

Mr. John Burton moved "that this society look with favor upon the suggestion embodied in our Superintendent's report regarding closer relation with the church of our order in the United States, and instruct the Executive committee to take the matter into consideration and report the next annual meeting. At the same time we desire no disturbance of the fraternal relations which bind us with the Colonial Missionary Society." This was cordially adopted.

Rev. C. C. Oatis, superintendent of Missions in Washington Territory, U. S., then addressed the meeting, expressing the hope that closer relations between Canada and the United States may be brought about very speedily, and the speaker felt sure the brethren in the United States would come more than half way.

The annual meeting of the Foreign Missionary Society was next held. The reports presented showed the affairs to be in a good condition. There was a balance of about \$330 on hand. During the year Rev. Mr. Currie had been equipped by the society, and with his wife sent to labor in Africa. The expense this year in this connection had been \$1,991, but in future the personal expense would be \$1,000 per annum, that is, if the society keeps our friends alone, and at the minimum allowance. After interesting addresses from Messrs. Macallum, Fuller, Dr. Stevenson, Wood and Hague, it was resolved that the society should ask for a medical missionary to be sent to Africa to labor with Mr. Currie. We hope to chronicle progress in the foreign field. This can only be done by keeping vigorous our home churches first. Begin at Jerusalem, and go forth.

Thursday evening the annual missionary meeting was held, the church being well filled. A spirit of genuine enthusiasm was manifested. Rev. Dr. Cornish, of Montreal, presided, and Rev. Mr. McGregor opened the meeting with prayer.

Rev. George Fuller, of Brantford, said his duty was simply to open the meeting, and in doing so he would only deal with the bright side of the missionary cause. There was, it was true, a considerable debt on the Home Mission Society, but there were other features which should occasion gratification and encouragement. The missionary superintendent had been spared to them with his cheerful nature, and much good had been accomplished during the year. The expenses of the work had been very light. A devout spirit prevailed

among the churches, and the stronger congregations were willing to give all the aid in their power to the weaker bodies. There was a disposition, too, to go out for the poorer classes, whose presence in the churches had not been so earnestly sought for, as a true christian spirit should prompt. A scheme had been proposed for the liquidation of the existing debt, and he hoped before the meeting concluded to see it carried into full effect.

Rev. J. Wood then announced that the debt amounted in round figures to \$1,850. It had been agreed at the afternoon meeting to ask of all the churches an assessment before the first of October of twenty-five cents per member. He asked for voluntary subscriptions on that basis from the ministers and delegates. The pledges rolled in rapidly, and within half an hour eleven hundred dollars had been subscribed, not including the Lower Provinces. Private subscriptions followed, giving every assurance of the liquidation of the existing debt.

Rev. John Burton, of Toronto, then made a stirring speech with reference to our country and our work. He reminded the meeting of the faint-hearted spies who came back and announced the inability of the Israelites to go up and possess the promised land. There were two, however, who were full of courage, which he hoped would be ours. Now he proposed to speak of the land which we in Canada possess. Canada had an area approaching that of the United States, which was capable of accommodating 700,000,000 of people at the density of population found in Germany. There were many acres yet to be possessed in the great fertile belts of Canada, and there was vast room for growth of churches. On the influence of churches in communities, but especially those just commencing, he spoke at some length, and said that Canada was now shaping the future. Comparisons in the matter of contributions revealed the fact that while opera singers could get a thousand dollars a night, and prize fighters \$10,000 for battering each other out of human resemblance, missionary offerings were made grudgingly. This should not be, liberality should keep pace with prosperity.

Rev. Mr. Oatis, of the American Home Mission Board, spoke with special reference to Puget Sound and the British Columbia district, which had special attractions, and resources that were sure to make it the centre of great enterprise. Ships come there from all parts of the world to get timber, and just before he left, a Washington territory firm had received an order from Japan for 135,000,000 feet of railway ties. Coal mines were being developed; but in this there was only one drawback to the United States, and that was the superior quality of coal found in British Columbia. The climate was delightful, and the scenery unsurpassed. There

was no wonder that transcontinental railways were centreing there, and words were inadequate to express his conceptions of what that great British American district might become. It was there that missionary effort was needed. Society was marred by all the drawbacks of new countries. There came a cry to establish a Congregational church there to assist in the evangelization of the people there. What response would be made? Out there he had preached to young people at Puget Sound who for the first time in their lives heard a sermon, and one lady told him that for twenty-five years they had buried their dead without prayer. He read the letter of a mother, who asked to know if her son, who had died out there, had received a christian burial. He grieved to say to his hearers that the young man had died in a brothel, in a town where there was neither a church nor a schoolhouse, but seven saloons. It was from that region, in our own land, the cry came for help and missionaries.

We gladly add that at a meeting of the general committee, one thousand dollars from the two thousand some generous heart gave three years ago, was placed to the credit of the mission work to be begun in British Columbia. Mr. Oatis, whose presence inspired us, impressed us with his earnestness and tact; under his direction our work in British Columbia will, in the meantime, be carried on, we have no doubt with ability, prudence and success.

Mr. J. C. Wright, of Edgar, presided at the hour of prayer on Friday morning, after which the union assembled.

The Statistical Secretary's report came first in order. The following is a summary :

Number of preaching stations, 99 ; average attendance, 14,234 ; total under pastoral care, 22,582. Additions to membership—by profession, 727 ; by letter, 87—total 914. Losses—by death, 74 ; by letter, 166 ; by discipline, 14 ; dropped on revision, 130.

Present membership—Males, 2,219 ; females, 3,506 ; particulars not given, 1,591 ; total, 7,316.

Sunday Schools—Number, 85 ; officers and teachers, 893 ; scholars on roll, 7,594 ; average attendance, 5,668.

Baptisms—Adult, 65 ; infant, 557.

Finances—Value of church edifices, \$575,375 ; value of parsonages, \$43,350 ; debt on church property, \$132,112 ; balance, \$486,613 ; amount raised for local church purposes, \$78,149 ; union, \$461 ; C. C. M. S., \$4,100 ; C. C. B. N. A., \$1,438 ; foreign missions, \$2,018 ; other denominational objects, \$1,091 ; general benevolent purposes, \$2,477 ; for all purposes, \$110,824. Total increase on last year, \$5,361.

One remark we would make on these figures. Com-

pared with larger bodies the nett increase in membership appears small, it is however an increase of nine per cent, which, we think we are safe in saying, is larger than that of the larger bodies, though very far behind what a living union of churches can desire.

Returns are necessarily incomplete, as nineteen churches have failed to report.

The Union Committee presented their thirty-third annual report, in which reference was made to this meeting as being the first held in the Capitol City of the Dominion. Touching allusion was made to the departure from our fellowship here, during the past year, of Rev. Mr. Walker, the Indian pastor of the Indian church at Saugeen, who has laid down his work with his life. Also of Rev. Wm. Burgess, of Tilbury, who passed to his reward on the 6th of last May. Mr. Burgess was one of the pioneers of Congregationalism in Western Canada and deserves lasting mention for his work of faith and labor of love.

Mention was also made of the departure of the first missionaries of the Canada Congregational Foreign Missionary Society. On the 3rd of April, Rev. W. T. Currie, B. A., and his young wife set sail from Boston, and by this present time must be nearing their field of labor in Central Africa. For them, and for their work, the fervent prayers and generous support of all our churches are asked.

Testimony was borne to the conviction that ecclesiastical exemption should cease, and a motion embodying this view was carried. Tribute to whom tribute is due, and no partiality.

The report reported a legacy of \$204 from the late Mr. Duncan Bain, of Buxton, Ont., which was disposed of by the following recommendation :—That the Rev. Jno. Wood, Dr. Cornish, Dr. S. N. Jackson and the secretary of the union be a committee to prepare for the guidance of our churches, a manual of Congregational principles and usages, and that the Bain bequest be placed at their disposal in preparing the first edition.

The committee appointed last year regarding the confession of faith put forth by the committee appointed by the committee of the National Council of the American churches reported, recommending the adoption by the union of that declaration, with a slight omission. The declaration of our American churches will therefore be printed instead of the declaration of the English Union as our general declaration of principles hereafter, until another departure is deemed wise.

The greater part of Friday afternoon was taken up with the college reports. Two points of interest were discussed. The first as to the manner in which aid should be given to deserving and needy students. At-

present this aid is given from the regular college funds. A moment's consideration will show that under this system an increased number of students, for which we all pray, means increased expenditure, with a stationary income in all probability; that means debt. Many feel that another plan is desirable, and though the subject is in some respects delicate, that is no reason why timidity should characterize its discussion. Why should not a number of churches establish a bursary fund, offering say \$50 for advancement in some special department, either of work or study? Could not a church take hold of a promising young man and see him comfortably through? There are many ways in which this could be met without the college authorities being burdened with the same. Our mission allowance too for summer work is too low—so by the way is the stipend of very many ministers—let the churches set about devising liberal things. The feeling is often expressed that theological students should pay their own way as is the case with the professions—law and medicine. The professions open up prospects of wealth, the ministry promises poverty, therefore the said feeling is unreasonable; it nevertheless exists, always has, hence the difficulty of keeping up college finances. Relieve then the college fund of this expenditure, and provide for the necessity in a more direct and less humbling form.

The other matter of discussion was the appointment of an additional professor. Fifteen hundred dollars, not in view, appeared as the great hindrance, the lion in the way. After considerable discussion, the report, that recommended delay, was so far amended as to order the appointment as soon as possible, urging the churches meanwhile to increase their contributions to this end.

Mr. George Hague, the steadfast friend of the college, presented a final report of the building and furnishing committees. The building, including the Principal's residence, had cost \$34,000. The college building itself was free from debt, though on the Principal's residence there was a mortgage of \$8,000, the interest on which was met by the rental paid by the Principal. The college had also been furnished at an expense of \$2,400. Mr. Hague, announced, amidst applause, that the building and furnishing account might be now considered as closed, as he would be personally responsible for the small amount promised and not yet paid, should anything unforeseen occur to prevent its payment.

Mr. Hague also gave some interesting personal reminiscences, indicating how he had been led to take the active part he had sustained in relation to college and denominational matters. A standing vote of

thanks was tendered to Mr. Hague for his part in bringing to the present happy issue the enterprise of the college building.

The evening meeting of the day was of a social character. A bountiful tea was provided by the ladies of the Ottawa church, in the lecture-room, after which a meeting was held in the body of the church, presided over by Rev. John Wood. Mr. Wood expressed the great pleasure it gave him and his people to welcome the Union. After singing "Come, ye that love the Lord," Rev. Hugh Pedley spoke. He was surprised at the magnificence of the city. He was glad to meet with the pastor of this church. With reference to church life, there were two things necessary:—1. The element of conservatism. 2. the element of advancement. If our churches fail at all it will be because we fail to reach out and bring in the raw material to build up our churches. We ought to be always on the look-out for men. We need to be hunters of men. Let us get out into the world and bring them in and seek to keep them for the Master's glory. Mr. J. L. Payne sang a solo, "His love shines over all," after which the Rev. J. G. Sanderson, former pastor of the church, expressed the pleasure it gave him to meet the brethren of this church and of the Union. He thought there was a great deal of pluck in the church here to undertake such a task as to make provision for the Union. He wished that brethren of the Union would do something for the church here. We ought to have a larger building in this city, and hoped to see one ere long.

Miss Maud Russell then sang "The Palace of the King." After the collection was taken Rev. H. D. Hunter, of London, made a humorous speech followed by a solo by Mr. Henry Wood, "He Giveth His Beloved Sleep."

Rev. Dr. Stevenson was the next speaker. His address was on Congregationalism. It depends very much on the kind of men you have, he said, as to the kind of church you will have. If you get men of the wrong sort in your church you will have a terrible time. You need men with the sweet reasonableness of Christ. Some people think it's impossible for them to be mistaken. Cromwell once wrote to such a class and said to them:—"I beseech you, beloved brethren, in the bowels of Jesus Christ to consider it quite possible for you to be mistaken." Some churches are formed out of "pure cussedness," and he feared the end of them would be as the beginning. We come together to be good and to make others good. The greatest literary worker of his day, Sir W. Scott, when dying turned to his friend standing by and said, "My dear friend, be a good man." Let us seek to make good men. There is nothing that will make

others good but belief in our Lord Jesus. Congregationalism is worth nothing if it does not make people better. Two principles must be regarded in doing this work. 1, liberty of religious thought. The living God can take care of His truth, and He will. Let in light. Truth never gets worsted in the battle. He would like to do with all cranks as they used to do with witches, viz., to give them a broomstick, and they rode it till they were out of sight. Let us go out to evangelize this country, and, as members of different denominations, we ought to go where we are wanted, not to tread on each other's heels. He concluded by relating a humorous story of a village of 200 inhabitants, where no less than five denominations were each putting up a building to hold the 200 people.

Saturday was engaged by those who were not on the General Home Missionary Committee in the hearing and discussion of several admirable papers, the first by Rev. Mr. McCallum on the topic, "Why are there not more conversions?" It emphasized three thoughts by way of reasons. There is: 1, a lack of direct aim in preaching and teaching; 2, an unwillingness on the part of Christians to realize work for this end; 3, an unfitness in the lives of the members when souls seek to enter the fellowship of bad believers.

The paper was discussed freely by Dr. Stevenson, Messrs. Hugh Pedley, James Pedley and Mr. Field.

The next paper was presented by Rev. W. H. Warriner, B. D., on "How to secure the best men for the ministry." He affirmed that for the Christian ministry are needed: 1, men that are men of God; 2, men of broad and deep sympathy; 3, men of superior intellectual gifts; 4, men of true spiritual insight. In order to secure such we must: 1, ask God for these men; 2, cherish sacredly the Christian character of our churches' life; 3, urge Christian parents to consecrate their children to God's service; 4, our churches to give young men opportunities to exercise their gifts and develop their powers.

The paper was instructive and most interesting, and elicited an earnest discussion. Mr. J. D. Nasmith, Rev. E. M. Hill, Rev. Mr. Herridge, of St. Andrews Presbyterian church, Rev. Mr. McDiarmid, and Rev. A. F. McGregor, taking part.

The Rev. E. M. Hill read the third paper on "How to reach the churches, which was discussed on Monday morning.

These papers, being the principal part of a conference on the state of religion, have introduced what in some measure may be viewed as a new feature in our Union meetings; were the occasion of much earnest fellowship and of spiritual quickening, which we trust, the churches will feel during the incoming year.

The detailed account of business done and of

motions passed will be found in the forthcoming year book. The pulpits of the city were very generally supplied by the brethren, Dr. Jackson and Mr. Hunter being the preachers before the Union.

A few general remarks will close this resume of Union work. What were the characteristics of this Union gathering? This was the subject of conversation with several on the train by which we started homeward. One suggested that this should be called "The Collection Union." There is hope of a conversion that converts men's pockets. A loss sustained by Mr. Wood in his official connection with the Orangeville church building was made good in promises, which will be fulfilled. The deficit in our C. C. M. S. fund was also virtually met. The collections at our public meetings went on as usual, and as habits grow, before the Monday had passed Mr. J. C. Field, of Cobourg, generously offered the sum of \$500 toward sending a missionary to the Northwest, provided four others could be found who would give the same amount each, the offer holding good for six months or a year.

We desire no man's money, but we sincerely hope our friend, Mr. Field, will have to pay the five hundred dollars. Don't all speak at once!

The meetings were eminently practical, pleasant, earnest, and social, as our Hamilton meetings were eminently hopeful. There is very much cause to thank God and take courage. Work, and press on. The weather, until the Monday, which was wet, was fine weather indeed, the Ottawa friends exceedingly kind, and the sights of the city gratified very many. The Ottawa Union will linger long among life's happy memories, and will aid us materially in prosecuting our work, until, in the providence of God we look each other in the face in Toronto next year, in the Bond Street church.

Besides the changes noted by death in our membership, the following were admitted:—Rev. W. Cuthbertson, Woodstock; Rev. Wm. Burgess, Listowel; Rev. A. W. Gerrie, Pine Grove; Rev. J. W. Pedley, Georgetown; Rev. J. McKinnon, Lancaster. The following churches also, St. Thomas and Woodstock. The Revs. H. D. Powis and H. Hughes received upon request letters of dismission.

Several well known faces were missed, among which we may note that of friend Allworth, who by sickness was prevented from meeting with us. May Heaven abundantly bless this our Ottawa gathering.

He is rich whose income is more than his expenses; and he is poor whose expenses exceed his income.

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how.



## ENGLISH UNION NOTES.

The Congregational Union of England and Wales met in London last month, with a very full attendance. The clumsy method of electing the chairman, which in our wisdom we have adopted, necessitated four ballots,—765 voting papers were given in at the first ballot; 488 at the fourth. Mr. Samuel Morley was elected chairman for 1887. We congratulate our brethren in this honoring one of their noblest laymen. Had our example a few years back any influence? Why should a cleric only be eligible?

The present chairman, well-known as the earnest advocate of "Conditional Immortality" or "Life in Christ," delivered in two hours, two-thirds of an address on "Free Church Foundations." The *Boston Congregationalist* gives the following epitome of the address:—

"The main trend of his discourse—which was an Application of the Apostolic Distinction between Law and Grace, to the Theology, Ethics and Politics of the Modern Independents—was in favor of an intenser conviction of what he conceived to be the Evangelical essence of the Gospel, combined with a freer liberty in its interpretation. He recognized a Broad Church party in Congregationalism, and prayed for patience toward them, in the hope that by and by even the sourer clusters of their vine will ripen and a blessing be in them. He advocated baptism for children and consenting adults indiscriminately, as "signing and sealing them as belonging to the race for which Christ died;" the large, comprehensive, local church, gathering all believers in a given place together, "irrespective of buildings;" the sharp distinction of the Christian Sunday as a day of rest, where possible, yet not as by law after the fashion of the Mosaic Sunday, and not as excluding popular scientific lectures; a more generous liberality than the old tithe system suggested; a more rational view of amusements than that now common; marriage, instead of celibacy; temperance, rather than total abstinence, with severe denunciation of drunkenness as excluding from the kingdom of God; and an absolute separation of the Church from the State."

The address so far as delivered, was listened to with unwearied attention, being full of thought, tersely expressed, with fine flashes of humor interspersed.

In the report of the Union Committee, Dr. Hannay, referring to this being the Jubilee year of the Colonial Missionary Society, expressed the hope that the relation of the churches to the Colonies would have "conspicuous attention at the autumnal meeting." A resolution regarding the Colonial Society was passed in which it is stated that "the interests of Congregation-

alism in the Colonies have been unfavorably affected by the failure of the Congregational Churches of the mother country to realize their obligations in regard to it."

Dr. Wilkes was received with distinguished honor, the entire assembly rising to greet him. Here is what the *Christian World* says of his appearance there:—

"He is a venerable looking man, in his 81st year, with plenty of white hair on his head, and a white beard; a rapid speaker, with plenty of vigor and earnestness; with eyes that he proved are still undimmed, by reading part of a hymn without his spectacles, which he had forgotten. He wasted no time in bandying compliments, for, as he said, 'You love us and we love you;' but before finishing, he took care to say that he was a thorough Englishman, who, being a good sailor, thought very little of taking the voyage to and fro. He gave a little sketch of part of his own history, which showed the great zeal he felt for the work in which he had passed his life. He might have made money, being, as he said, a good man of business; and he even mentioned the nice little amount of £50,000 as that which he might have realized. But the cause of Christ in the Colonies had been all in all to him; and of this he gave further proof by asking for £3,000 towards the endowment of a college. He finished a speech heard throughout with the deepest interest, with a testimony to the joy he had had in the grand work of the ministry."

The joint assembly of the two bodies, the Congregational and Baptist Unions of England, took place on Friday, May 14th, in the City Temple. The meetings were eminently successful. The *Christian World* says: "Probably no event in the history of nonconformity has possessed more significance or more promise of fuller and richer life." The *Nonconformist and Independent* speaks of it as a "remarkable gathering," which "the youngest christian who took a part, however humble, will preserve the memory of till his dying day." Congregationalism and the Baptist churches in England have very much in common; the form of an ordinance only dividing; the wonder is, not that they have in this manner come together, but that they have been parted so long. It would be a blessed thing here could a similar gathering be conceived, and as happily carried out. Why not? We pause for a reply.

The fiftieth annual meeting of the Colonial Missionary Society of the English Congregational Union was held on May 13th, last. The event for us has double significance in the fact that Dr. Wilkes was present to recount his fifty years' experience in the Colonial field of Canada, and to enter a plea for those churches, which, under his eye have struggled and labored un-

til now. Any synopsis of the addresses on the occasion would very imperfectly convey information regarding the meeting. Suffice it to say that an endeavor is to be made for a jubilee fund of \$100,000; one of the speakers saying, "let our friends take courage.— We have a good cause. There is plenty of money still in England, notwithstanding all our depression, and there are warm hearts here also." We very much deprecate any spirit of selfish dependence on our part upon others to do our work, but at this stage of our history, even an extravagant, open-handed liberality would do much towards putting our Canadian churches in a position that would enable them to give a good account of themselves in the years immediately upon us.

We cannot however repress a feeling that our English friends are as far as ever from understanding the nature of our Colonial work, for in the resolution passed calling upon the churches for the jubilee fund, we read the objects thus:—"to be employed in loans for the purchase of sites and the sending forth of suitable ministers to the Colonies."

May we say first, we do not want *loans*; we have sufficient indebtedness already, and do not desire to add thereunto; not even though our excellent friends of the Colonial Missionary Society become our creditors. Then these loans are to be for the *purchase of sites*. But sites need buildings, and the building is most frequently a greater difficulty than the site; besides, in more than one instance, we have been able to purchase suitable buildings and sites, which, if freed from debt would place a church enterprise beyond a peradventure. Again, "the *sending forth* of suitable ministers to the Colonies." We have received very valuable additions to our ranks from the old land; men whom we rejoice to honor, and whose absence would seriously affect us. We have seen others, — well, no matter, only let our friends remember that one not fitted to succeed in England, is eminently fitted to prove a disastrous failure with us. The zero point had better be passed with such on the minus side. Beyond all which, we are struggling to educate a Canadian ministry, and why should our friends not open their hearts to such? The plain fact is, we do not need men *sent out*; every man must approve himself to our churches; we need aid for such, but no amount of aid will induce us to open our doors even to jubilee *protégés*. The resolution is really framed on too narrow a basis, and this we urge, not in any critical spirit, but in view of the true wishes of the kind hearted movers in this enterprise, not being balked of their reward, as most assuredly they will, so far as Canada is concerned, if such a policy guides their actions.

We have received a proof copy of the fiftieth annual report of the Colonial Missionary Society, which held its meeting on 13th ult., in London. We shall not receive in sufficient time for noticing in this issue the meeting in which our venerable representative, Dr. Wilkes, takes part, but shall in our next. The following table, prepared for the appeal made to the churches in this the jubilee year of the society has its interest:—

Colony.	Population.	Area, sq. miles.	Congri. Churches.	Mission rooms, &c.	Ad-her'ts.	Congri. p. c. Relig. Acc'n.	Congri. per cent of Popu-lation.
Canada .....	4,550,000	3,470,392	106	58	35,000	...	0.77
Newfoundland...	185,000	40,200	5	5	1,180	...	0.71
New Zealand...	550,000	104,403	22	6	5,760	...	1.04
N. w South Wales	850,000	310,700	48	23	13,148	...	1.54
Victoria.....	940,000	88,000	45	31	15,721	...	1.7
S. Australia.....	308,000	903,600	15	13	9,845	...	3.2
Queensland.....	290,000	689,520	20	25	5,754	...	2
Tasmania.....	125,225	28,215	20	21	4,820	...	4
W. Australia.....	31,500	1,057,000	3	8	1,300	...	4
(Europæana.)							
Cape Colony.....	250,000	211,500	11	10			
Natal.....	82,000	21,500	6	10			

We thoroughly endorse the following from the appeal, referring to the relation the churches of the old land have sustained to the Colonies:—"In no sphere has Congregationalism so signally failed as in this—(i. e. Colonial work)—the one field which at any sacrifice ought to have been seized and held as the natural theatre for the display on a wide scale of the power of the Gospel, when untrammelled by priestly pretensions and the unrighteous adjuncts of State patronage and control. Our British Churches have never practically grasped the need of the Colonies. There has been a steady falling off in the number of our public collections, and there are *hundreds of Churches*, and some *whole Counties*, which contribute nothing. All the other Protestant Churches have spent lavishly upon the Colonies, and most of them have not scrupled to accept State aid, in land and money. We have *starved* our Missions, and have hindered the consecration to this service of men who were ready to go if the funds had been forthcoming; so that large town centres, ready and anxious to welcome our efforts, have had to be handed over to the denominations with large resources and more zealous foresight."

We trust that both here and at the old home hearts will be stirred and energies aroused which will roll away from all the sting of these reproaches.

## THE UNION SERMON.

REV. J. R. BLACK, B. A.

Text: 1 Tim., 4:16.

We believe the process of salvation to have begun in us, who in this meeting represent the Christian people called Congregationalists, and we are to labor on in harmony with God till its completion. This is one duty of the individual religious man, "save thyself." But the text refers also to another duty, that of saving others, in the words, "Them that hear thee." This second is equally paramount with the first. Nay, is it not the higher of the two? I am not now referring to the unrenewed man, as on this ground self-preservation must be acknowledged the greatest law, but in the case of the man renewed by grace divine is not the salvation of others the supreme law of his nature?—This much is certain, that "every one who is truly regenerate feels an irresistible impulse to communicate the new life which he possesses to those around"—and as Martensen says, "those who are elect must minister to those who are left behind, that they in turn may be awakened to participate in the same new life. The elect are lights in the world which give light—centres of life which impart life." Religion was never intended to be a merely private thing—a concern of individuals, but to form communities largely by the living touch of individuals in their intercourse with each other.

And brethren, we are surrounded by masses of human beings, the largest proportion of whom wretchedly need the salvation we are thus bound to bring them.

There are the immoral classes, whose inner depravity breaks out violently, startling us not only by its disregard of divine but also of human enactments, for the well-being of society. There is the immorality which craftily evades the civil law, and yet breaks the moral when it stands in the way of the gratification of its unholy passions.

There are the moral classes; some naturally so without any effort on their part; others made moral from a desire of the approbation of their fellows, or a prudential regard to what they judge their personal interests in time and eternity, after prolonged effort, involving self-denial, and a severe struggle with, it may be, many forms of temptation.

Many minor divisions might be made under these heads—such as the educated and vulgar, the respectable rich at the final of the social temple, who put the play house before the church, and mammon in the stead of God, with whom the standard of desire and means of purchase is the law of life. The devil's poor at the bottom of the temple, the well-disposed to re-

ligion, yet unbeliever, the quiet, sincere disbeliever in all revelation from God to man, and the hollow ranting infidel for the love of mischief, or the indulgence of self conceit. But in all these groups you have only one family whose members are in the same broad road that leadeth to destruction.

*Not one of them is getting better.* There is no such thing as moral evolution for the individual natural man. I know the contrary has often been asserted.—Only recently a celebrated religious philosopher is reported as saying, "In the drift of the ages there is truth worthy and conclusive, testimony that man's animal elements are being purged out, and that a larger intelligence and a better, more transparent, moral element, are coming in to the glory of God and the joy of the Universe." All of which may be true of the members of the Kingdom of God, but not of the subjects of the world-kingdom. Poets too have indulged the theme of the permanent moral improvement of the natural man by natural means only, and sought to popularise it by their divine gift, but poets and scripture are ever at variance with the theory, and whatever truth there may be in the doctrine of physical evolution in man there is none in that of moral for the individual.

*Neither is there any one in moral equipoise.* Inanimate things under the action of never varying love may be adjusted so as to be in balance. But a human soul beneath the play of a thousand forces, not one of which can be accurately weighed or measured, cannot be kept for a single moment in a state of perfect equilibrium.

*They are hence moving in the only other direction possible—downward.* In the moral as in the physical there is a law of gravitation and it operates powerfully on the human soul. A man once in attempting to cross a morass found himself within a few feet from starting, drawn down through slime and mud by a force which mocked all his efforts to counteract it: so are men everywhere, and always in their journey across the brief space of natural life drawn down by a powerful force, into "ever-deepening iniquity." An awful and necessary law it is by which evil assumes a stronger and more unchangeable character in the individual who chooses it; yet the sinner may not be aware of this sad fact as true of himself. For sin is like the bat of fabled story which fans its victim to sleep while it drinks the life blood.

"It is strange, but life's currents drift us, so surely and swiftly on, that we scarcely notice the changes."—Certainly such change is against each one's intentions, for no one intends making himself worse but better, except possibly in the few cases where the spirit of despair has banished all hope.

Our progress on this moral declivity may escape the observation of others— even that of intimates; there is often a kindness in that which makes us blind to the deterioration of loved ones. By the hiding of this fact how much of sadness is saved parental hearts!— Moreover, men are powerless to resist this mighty degrading force. A child might better attempt the mastery of an enraged lion, or to smother with its tiny hand the bursting volcano.

But if from the soul itself we have to view it in its relations to God personally, to his law and eternity, the case of the unregenerate becomes still more alarming.

As to God and the moral law the impenitent soul is under present condemnation,—“whosoever believeth not is condemned already,” and each lives simply by a reprieve; yet not so as to cancel even temporarily the opposition of God. For “God is angry with the wicked every day.” His hand is against the man who loves and practices sin—“The face of the Lord is against them that do evil.”

Then there is the *future writ* of God, of which John the Baptist spoke to sinners in his day as a thing certain to meet the persistently impenitent, and warned them to flee from it. And with the development of the doctrine of the last things in the hands of Christ and his Apostles there is certainly no brightening of the sinner's future. The frown of God is still dark and heavy. His opposition still pronounced throughout the New Testament the doom of the lost is awful, always awful. For them is the furnace of fire, the wailing, the gnashing of teeth. For them the wrath to the uttermost and the terrors of the Lord. Hence Whitfield was only under the influence of the completed Bible picture of the sinner's future, when lifting up his hands he entreated with tears the impenitent to “flee from the wrath to come,” always the wrath to come.

And yet the love of God, that kingly element in Deity—is not withdrawn from those who are experiencing the “indignation and wrath.” For in hell as on earth and in heaven divine love is as prominent as divine righteousness. This love, however, infinite though it is, cannot make it easier for the lost. The infinite love of God encompassed the Israelites in their Egyptian bondage. It seized omnipotence, and used it to minister to their daily wants in the wilderness.— But in the presence of this great love the sinners were chastised frequently on the journey, and were finally allowed to perish on the borders of the land so long expected, and to gain which they had travelled so far and toiled so long. The son of God too, at least from the moment of his incarnation onward to his death was the object of a love as large as the heart of his

infinite Lover, and yet it did not save him from much suffering in life, nor in death from the cross with its bitter, bitter agony.

The loss of the soul! what language can tell it out in all its dark fulness! There is no language. What human mind can adequately grasp it? Not one. Yet it may be partially understood, and from even a partial realization what might not reasonably be expected? If the perishing souls themselves noticed their growing moral degeneracy. If they only knew that their strength was going; if they only felt themselves as momentarily in dark waters, whose silent drift is toward a chasm deeper than human plummet has sounded. If the lamentable discord between their thoughts and God's, their feelings and God's; their life and God's, was for each matter of personal conviction? If the present and to come opposition of the Almighty to their plans, purposes, aims,—the whole trend of their sinful life was within the limits of present consciousness, truly great results might be justly anticipated.— Men now, whose only purpose in life is to gratify their baser passions, startled as men when when pursuing a civilly illegal calling find avenging justice on their track. Men now indifferent to the admonitions and entreaties of heaven listening as though the penalty for failure to catch a word was the forfeit of their own life. What loud cries to God, what fightings without, what struggles within would be suddenly born of the revelation to the individual man of the sinner's present and future?

Thank God we are not without illustrations as to the inner and outer changes in men arising from the knowledge of their moral condition and imminent dangers. For while the many live and die largely ignorant of it all, some do happily become aware of it in time, and there may be present with us at this service, representatives of this number, whose eyes God hath opened,—by it may be “terrible things in righteousness.” Now, if aroused, see that you don't go to sleep again; another sleep may be fatal, as from it there may be no awakening. Go at once to the Lord and say,—“Take away all my iniquity and receive me graciously.”

And how important it is, brethren, for those of us called by God to the office and work of “the ministry of the Word,” to have the most vivid impression possible of the awful condition present and prospective of all unconverted persons about us, as in the absence of this conviction we will come short of that soulive consecration which ensures in the work of saving the lost—the employment of every personal gift of the laborer and other available means to the utmost. Joseph Cook when asked, which are the essential conditions of success in the ministry of to-day, gave as the first

—"A firm conviction that men are lost"—and as the second condition—"A firm conviction that they can be saved."

Yes, they can be saved. As Congregationalists we fully believe that, whatever heresy there may be in our practice, there is none just here in our creed.—Each one of these lost creatures in our towns, cities, and moral districts, in our families and congregations, possesses the inextinguishable capabilities of good. For each there may be a future, radiant with the light of a reconciled God. The sinner can have a history. No one on earth is necessarily shut up to the retrospect of a lost past, and squandered existence. The worm may die and the fire be quenched for the demands of conscience may be met. Where there is now only a ruin, there may be a temple of God. Even Lady Macbeth may have the blood stain washed away. For the divine provision for human need is co-extensive with the need. And, Christ Jesus may be made unto all "wisdom and righteousness, and sanctification and redemption."

In the means for rescue have we not everything each case requires?

There is a present, powerful and loving Saviour to offer the perishing. He is present. We have hence no need to climb the heavenly heights to bring Christ down, nor to descend into the abyss to bring him up. For He is nigh. "Lo I am with you always." From Him come now the same influences as if He moved about here below, in bodily form. His ear is open to everything; His heart responsive to human emotion. We have not then to content us with giving reminders about Christ, but to place Christ himself before a perishing world. Nor have we less than the whole of Christ present. Christ personally is not divided; where He is, He is in his fulness—the infinite fulness of His love, His power and His wisdom.

We have a throne of grace before which to appear in their behalf. It is this same place to which the Apostle calls attention, saying: "Let us therefore come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need." And long before the writer of these words lived and wrote did others know of it, and thither as co-workers with God did they resort and find grace to help in time of need. Eminent scripture examples will readily occur to your minds, as Moses, and David and Elijah and Isaiah, and among unscripture prominent cases John Knox and John Welsh, George Whitfield and John Wesley, Jonathan Edmonds and David Brainard and others in times later, some of whom having assisted in harvesting many sheaves and golden grain into the Master's storehouse have gone to their reward, and some now active in the work of the world's evangeliza-

tion going forward in their success and for their reward. No attempt shall be made here to state the philosophy, if philosophy there is of intercessory prayer. Nor to enter on an analysis of the various influences made operative on the minds and hearts of men by heaven directed petition, when the fact is patent to all students of the history of means in the winning of souls, that one of the most potent has been prayer. And it is yet one of the mightiest. As we pray so shall we reap.

And is there not more than a little danger of our forgetting this truth in our time? For the opposition to Christianity while not without organization has no military support, and very little of it is even openly avowed. Nine tenths of the attacks are covert and made under the cloak of friendship. Hence on this account we are liable to minimize the counterforce and correspondingly the power requisite from on high. But is the opposing force less powerful because it lies in ambushment and does not display itself proudly on the heights? Of the two modes of Satanic procedure, the "Roaring Lion" and the "Angel of Light," the latter is characteristic of our day and is certainly the more dangerous of the two. In this form a great part of the price of dispossession is "the effectual fervent prayer" of righteous men. Then the marvellous advance which has been made in knowledge of the divine regulations for controlling the material parts of His dominions has tended to di count from the efficacy of prayer in some minds. In the sphere of matter "law is rigid and in its operations invariable. So they say. In the domain of spirit too have been found some indications at least that there is "law," and it also is of the same inelastic character. What good then to pray in its presence? Is it not a waste of time, of strength, of words? Nay more, is it not a display of ignorance, or even a libel on the perfection of God's general arrangement. Brethren, amid such considerations we have simply to appeal to the words of scripture, "Men ought always to pray and not faint." "If ye shall ask anything in my name I will do it." We have to appeal to our own experience of the benefits of prayer, and by going to God oftener, and more earnestly, subdue kingdoms, work righteousness, obtain promises, and thus stop the mouths of objecting lions, and turn to flight the armies of the aliens.

We have the Holy Spirit as a mighty helper in soul-saving. Does the worker lack wisdom? "He shall teach you in the same hour what ye ought to say." Do we lack joy, love, patience, tenderness, faith, elements essential in soul winning, even in a moderate degree, lo, these are the fruits of the Spirit. Is the sinner's heart hard. He will take away the stony heart, and give a heart of flesh. Is the soul hiding behind an imaginary

wall which it proudly labels, "My own righteousness;" the Spirit, when He is come, will convince it of sin and away shall go the refuge of lies, and the false hiding place shall no longer screen from the judgment to come.

As I came on the train yesterday a gentleman called our attention to a speech recently delivered by Dr. Wilkes before the Congregational Colonial Society of England and Wales, and I took the following statements from a paragraph of that speech :

"It would have an impression made upon your own mind concerning the gift of the Holy Ghost. That is a fine statement of the Creed ; I believe in the Holy Ghost - and really that is the great need everywhere. We all need it in our hearts and lives ; all our churches need it ; and we ministers need it who are trying to preach the gospel. Yes we must have it."

*We have human lives through which the saving influence may come to men.* Human lives, not divine, not angelic, not devilish. But because human the most effective channel. The heaviest thing on earth is character. It will weigh more to the square inch than anything else. And God has ever had this in view when selecting his redeeming agents. Here and there He selects a Baalam, and a Saul, but in every age He lays hold of the Abrahams, the Moses, the Josephs, the Samuels, the Pauls and Johns. Because truth in living example is more impressive than on printed page or in verbal utterance. In holy character lies largely the secret on the human side, of the gospel's progress in the first and second centuries of the christian era. Its power must have been in Christ's mind when He said. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "Sanctify them." And never before in the history of mankind had a holy life more power than in the latter part of the 19th century. A period in which rightly or wrongly men are impatient of dogma, when creeds which have held almost undisputed sway over men's minds for centuries are either cast aside as useless, or treated with ridicule. Yet men have no ridicule now for a pure christian life, and when they discover its presence among them they willingly yield it homage, even where they do not follow its teachings.

Oh, Brethren, let us each aim to possess the influence of the life which has put on the Lord Jesus Christ, and makes no provision for the flesh.

*We have a church polity which readily adapts itself to time a place.* It is as Tyndal said of Faraday, like a river which readily adapts itself to the flexures of the bed along which it has to move. It can and does flow musically amid shallow places, and with a strong

majestic current in the deeper parts. Whatever means are necessary and available in the estimation of local workers can be at once put in operation, without waiting the orders of ecclesiastical superiors. We have, of course, our precedents, but these must stand aside if the exigency of the present demand it. Any improvement on present methods is welcomed and the stranger is given a home among us. Under this free polity how many souls have been saved ! It is not essential to go back and speak of the work of the Congregational Churches in the first two hundred years of the christian era, to assert they have saved many souls, but only over the past two hundred in England, and the last one hundred in America. What a vacancy would be made in the ranks of the hosts in heaven were all to be removed who have been sent thither through the churches of our order. For the greater part of this period they have stood among the first in evangelistic work, and never lower than second, and this only in the earlier days of aggressive Methodism, and possibly during the twenty-five years just closed.

We have thus the very best means for the saving of lost men. Let us avail ourselves of them to the fullest extent. There are prizes for our King about us everywhere, and we should take them and make His crown already beautiful more glorious by additions of the only gems on earth—He covets souls washed by His own blood, clothed in His own righteousness, and sanctified by the Holy Spirit.

And if anything further were needed by way of stimulus to our engaging earnestly in the work of saving men may it not be found in the consideration that *all now on earth are rapidly approaching the end of their probationary period?* For does not death end probation ? Such, at least, is part of our faith. Standing then in the light of this truth, and gazing on the vanishing multitudes of unsaved men and women, shall not our hearts be most deeply moved and the desire to save some be as a fire in our bones ? Some whom we might have savingly reached in past years, will have terminated their salvable condition before we see them again. Others will pass into eternity in a week, hundreds in our land easily accessible to us during the remainder of the present year will be far from our ministry twelve months hence. What we do therefore must be done quickly. Why may not this first Union meeting at the Dominion Capital be known to history as the meeting at which was born in us ministers and representatives of our churches the "passion for souls" under the sway of which no saving labor will be accounted difficult, nor will the prospect of ease or pleasure, or indulgence of false sentiment, or reproach or personal danger, cause us to leave the sinner in his sin and himself drifting or rushing on to

an eternity bereft of everything contributing to human happiness.

Brethren, my hearts desire and prayer to God is that the words which a celebrated writer used respecting another branch of the church of Christ might be used *truthfully* of the branch with which we of this meeting are identified.

"The Church aims not at making show, but at doing a work. She regards this world and all that is in it as a mere shade, as dust and ashes, compared with the value of one single soul. She holds that unless she can in her own way do good to souls, it is no use her doing anything; she holds that it were better for sun and moon to drop from heaven, for the earth to fail and for the many millions upon it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin, should tell one wilful untruth, though it harmed no one, or steal one poor farthing without excuse."

### CHARITIES.

The city of London, England, apart from poor houses, supports from private endowments and voluntary contributions, about one thousand charitable institutions; nor does this include the special work of individual churches and congregations among their suffering and poor. The extent throughout the United Kingdom of these public charities may be roughly estimated by the fact that "charity commissioners," whose duty is simply the general oversight of the varied corporations, form a department of the government at an annual expenditure of £30,000 stg. Institutions whose government inspection costs \$150,000 annually can neither be few nor unimportant. It is estimated that the income of the London charities is \$20,000,000 annually. Many of these charities consist of almshouses, where a certain number of poor people are kept, frequently with a liberal allowance. In some cases officials are as well supported as the friends for whose special benefit these endowments are made. This is a danger not easily avoided in the case of trust funds, consisting chiefly of rents and investments, which require constant attention. Moreover, as all cannot be accommodated, it is not surprising that a limited charity should eventually be for the benefit of a select circle, such as a self-perpetuating corporation very soon becomes. It was because of these abuses that government eventually

brought the numerous charities under the oversight, if not control, of its board of charity commissioners, whose necessary expenses are part of the regular government expenditure.

New York has utilized several islands in its harbour for charitable purposes. Blackwell's island, which contains about one hundred and twenty acres, besides its penitentiary, has its almshouses and hospitals with over two thousand and needy, and its colonies of three thousand prisoners. Randall's island again, is specially set apart for children and for youth. Say five hundred children and a thousand youth reared and trained at public expense. We visited them some years ago, and under the Commissioners of Public Charities and Correction there was then in round numbers, ten thousand human souls, of which three thousand and five hundred were criminals. It is seldom we see so much of the "waste of civilization" congregated together as in these institutions; the charities of London, as of our own city, are scattered throughout the city limits, or around the suburbs; here in adjoining islets is a colony, or rather colonies, of pauperism, misfortune and crime, numbering ten thousand souls. The foundlings and the waifs of city life, the indigents, the ignorant, the suffering and the brutal. From what I then saw I felt that all that public spirit could accomplish was being accomplished there. Yet we saw the sunny side indeed; hospital wards, prison cells, almshouses, infants' cots, bright, airy, scrupulously clean; gravel walks, gardens trimly kept, and all that could be, busy at some kindly employ. The boys on Randall's Island we saw drawn up in military array, the girls in line, about two hundred altogether, for as soon as fit they are drafted off to employment, to begin on their own account the free life of American citizens.

There were bright cherub faces, arch looks, and here and there a vicious cast of countenance. The foundling hospital with its long rows of cots and pale-faced babes was outwardly pleasant to see, also the training ship, where little hands and nimble feet flew over the rigging and furled the sails. These institutions are nobly conceived, nobly executed, ever friendly in their workings, go as far as public charity can go as society is at present constituted, but oh, they are not home! and we could but think a lowly cottage, even a single room with a mother's caress, a father's voice, would be a gain over even these abodes of comfort

and abundance. This we say not to deprecate anything we saw there or find in similar charities, but no matron can be a mother to fifty foundlings, no man a father to a hundred boys even in our best charities a dozen ladies of matronly air sitting in a board or committee room consulting, cannot be as a family around the family hearth planning the morrow's dinner, or the day's excursion. The charities of our own city are fast assuming these proportions that take them largely out of the sphere of private endeavor, and bring them into the noise of public oversight. It cannot be otherwise, and yet if we could but minimise officialism, and bring heart to touch heart as we meet the destitute and the erring! The ancient republic of Sparta did what I suspect modern socialism in its best form is unconsciously aiming at. The state was the home. At the age of seven years the Spartan child was taken from the mother, educated and kept at the public expense; nor until sixty years of age were the men permitted to board, save at the public table; they simply lodged at home. At these tables no distinction was allowed, they were communistic in the baldest sense of the term. The peculiar constitution of early Sparta had its desired effect, it educated its citizens in hardness and heroic self-endurance. As soldiers they were unequalled, but the height of human endeavor assuredly is not to be a butcher of one's kind, and the Helots hated their masters with a perfect hatred. How thoroughly the milder virtues were eliminated a poem of ancient Greece may tell

"A Spartan, his companion slain, alone  
from battle fled;

"His mother, kindling with disdain that  
she had borne him, struck him dead;

"For courage, and not birth alone, in Spar-  
ta testifies a son."

Around all public or semi-public institutions an air of officialism inevitably prevails, it cannot be otherwise. There are many charitable institutions in this city where christian men and women of large heart and sympathy meet with the unworthy, the cunning yet needy, and feel either their strength give way under the strain of sympathy, or a cold cautious enquiring officialism creep over them. It is impossible to meet constantly with persistent thriftlessness, deception, and the beggar's whine, and not feel forced further from your kind. And thriftlessness as a habit is not to be at once thrown

aside, cringing deception is the natural recourse of conscious inferiority as it seeks an end. These remarks are by no means to be construed into adverse criticism of these public efforts. It has been left for christianity to organize charity for those unconnected by kinship or ecclesiastical ties. Should any parent have the old pagan hardness to expose his offspring, christian society does not stand listless by, but gathers the little one into friendly arms, and as there are limits to the beneficence of the home circle, society as a body cares for the same. Seven hundred and seventy-eight wanderers in one month found shelter in our city police stations. Over two thousand families received aid from our charities, and the destitution thus represented cannot be allowed to pass unrelieved. All honor to those whose energies and sympathies are engaged in thus meeting the immediate necessities of suffering humanity, a much more practical christianity than discussion as to the quantity of water needed for a valid baptism, or the posture of a so-called priest at an ecclesiastical altar. Nevertheless they who are thus engaged in doing your work and mine in the distribution of alms are the most ready to feel and own the largely unsatisfactory nature of the work. Public charities have the effect of pauperizing those who rely upon them for aid in needy hours, the truly unfortunate poor, for the most part shun them.

Therefore christian charity is not exhausted by support of, or interest in these, indeed its best efforts—not its exclusive—but its best efforts—must find exercise in lines which we shall now indicate:

The old Levitical law instructs, Lev. xxv.35-38, which simply means, "aid your neighbor." There are many ways of aiding—a few dollars lent may prevent an honest endeavor from ending in hopeless despair. Not a gift. "He that hateth gifts shall live." Here we have that heart to heart contact which in its constrained absence makes officialism so cold. The most hopeful charity is that which friend quietly manifests towards friend, helping him to struggle on to a broader place. With much that is good, our great banking institutions are heartless Shylocks, and give the tone too much to even private monetary transactions; nevertheless there is much, very much private charity—not patronage—and all other charities serve



their true end of helping to rise by seeking conformity to this pre-eminent type.

Next comes the charity of christian fellowship. Several indications of this form are found in the Apostolic church. Note 1 Cor. xvi. 1, Gal. ii. 10. There should be an honest endeavor on the part of every church fellowship to aid the needy in their midst, not on the narrow, selfish basis of every church caring for its own, for that which concerns humanity at large concerns every christian man, but because the truest charity scorns to patronize, and endeavors to treat the needy not as paupers but as fellow laborers in the stern struggle of life. Christian charity is co-operative, brotherly. It is the small soul that wants to be a little god to the objects of its patronage. Christian charity "doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." In truth were there fewer patrons there would be less pauperism, and the requirements of the O. T. law followed in the spirit of the new would do much towards raising the wretched up to the heavenlier in Christ Jesus.

Individuals should not give Cain's indignant rejoinder "Am I my brother's keeper," to the Lord's question asked every day, "Where is thy brother?" Thy brother, thy neighbor, to whom we are to act as were circumstances reversed we would have them do to us, is not merely across the sea roaming some distant wilds of the earth, but specially in our midst, not Lazarus merely lying at our gate, but those that grovel out of sight, whose noisome atmosphere pollutes our own. Why, as Miss Mulock asks, the noble savage roaming in the woods, or the Fiji walking in their filth should be more interesting than the washerwoman's boy in the poor lodgings round the corner, we cannot tell. Yet distance does enlagent the scene, in which connection we would just say—give charity in the form of work. You remember how Hood has put into the mouth of the English laborer—

- "No parish money, or loaf, No pauper badges for me,
- "A son of the soil, by right of toil entitled to my fee.
- "No alms I ask, give me my task; here are the arms, the leg,
- "The strength, the sinews of a man, to work and not to beg."

Christian capital might find a noble work in providing work for willing hands, even though

it did not add ten per cent. yearly to its store.

The will of a celebrated political economist and eminently practical man of the Cromwellian period (Sir Wm. Petty) contains the following:—"as for legacies to the poor, I am at a stand; as for beggars by trade and election, I give them nothing; as for impotents by the hand of God, the public ought to maintain them; as for those who have no calling nor estate, they should be put upon their kindred; as for those who can get no work, the magistrates should cause them to be employed, which may well be done in Ireland, where is fifteen acres of improvable land for every head; prisoners for crimes by the king; for debts, by their prosecutors; as for those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers—that is, give them alms *pro re nata*, and for God's sake, relieve the several species above mentioned, if the above mentioned obligees fail in their duties. Wherefore I am contented that I have assisted all my poor relations, and put many in a way of getting their own bread, and have laboured in public works, and by inventions have sought out real objects of charity; and I do hereby conjure all who partake of my estate, from time to time, to do the same at their peril. Nevertheless to answer custom, and to take the surer side, I give £20 to the most wanting of the parish in which I die."

To sum up. Our more public charities stand a noble testimony to the permeating power of christian principle through an entire community. Under existing circumstances they are social necessities, for those miseries and wants that positively are beyond the prudential limits of mere private benevolence. There are instances where relief is called for, but we cannot in self protection, and regard for our children, relieve in our home. The hospital, asylum, benevolent societies, have their place, and all praise to those devoted ones who are actively engaged therein. Our sympathy and aid to such must not abate. Even the improvident and the thriftless cannot be left to starve while we teach them the better way. Alms given to supply a present need is not the ideal of christian charity. No, we need to get at the hearts of our neighbors that we may aid them to rise. We hear often of the ingratitude of the poor; the eye service of servants; the fault may not be entirely with them, we relieve without

heart, and *hira* on strict commercial principles, the faithfulness with which the old slaves frequently through all the changing fortunes of the southern war, clung to their masters and their masters' children; the unswerving devotion of old retainers to their chief or baron, make manifest that the inevitable distinction between rich and poor does not of necessity antagonize, and charity means Christ's love manifested to the needy, and Christ's love touched hearts with brotherly power. A man may be beneficent in his manner of relieving the beggar that crosses his path, but benevolence goes further, the alms is soon spent, the interest may lay the foundation for eternal habitation.

"For he whom Jesus loved, hath truly spoken:

"The holier worship which he deigns to bless

"Restores the lost, and binds the spirit broken,

"And feeds the widow and the fatherless."

"Follow with reverent steps the great example

"Of him whose holy work was *doing good*;

"So shall the wide earth seem our Father's temple,

"Each living life a psalm of gratitude.

"Then shall all shackles fall; the stormy clangour

"Of wild war's music o'er the earth shall cease;

"Love shall tread out the baleful fire of anger,

"And in its ashes plant the tree of peace."

## Correspondence.

### OUR FOREIGN MISSIONARIES, TRIP TO LONDON.

On Saturday morning, April 3rd, at eight o'clock, we boarded the Cunard steamer "Pavonia." It was snowing at the time and quite chilly. A number of people came on board to say farewell to the missionaries, especially to their old friend, Mrs. Fay. About nine the whistles blew and the goodly vessel started on its course. Many stood upon the wharf, some waving their handkerchiefs, some struggling to restrain their grief and tears in order to look cheerful, and others unable to restrain their sorrow turned away to wipe their weeping eyes ere they took their last look at the vessel which bore away their friends. So we started. The waters were very calm and our minds just as much so. The prospect of a useful life together with the affection we had for each other, and our confidence in God, enabled us to banish all unnecessary care and superfluous sorrow, and be cheerful in spite of dull weather and the parting with friends and native land.

The passengers on board the vessel were not numerous. Among the number was the celebrated American poet, James Russell Lowell. One of the Boston papers reported the missionaries as also among the celebrities. We had dull weather generally speaking throughout the journey, but the water was unusually calm. One gentleman who had crossed over sixty times declared that he had never known it to be more so. Little sickness was induced by the violence of the waves. Ere the first day closed, however, a young woman who had been put on board in an advanced stage of consumption, passed away, and next morning with very little ceremony, her body was cast into the sea, and a few days after, a man who died from abscess of the brain, shared the same fate. Mrs. Currie suffered little or no inconvenience from sickness. My health and comfort was all that I could have expected or wished for had I been on land. Among other things we spent our time reading, singing, and trying to digest a few words of the Umbundu language in order to be in part prepared for our work when we shall arrive in Bailundu. Services were held each Sunday morning in the saloon conducted by the purser, but we were not invited to take any part in it. I was anxious to hold a meeting at least among the steerage passengers, but the way was not opened and none was held. On Tuesday morning, April 13th, after ten days sailing we arrived in Liverpool. Next morning we took train for London, stopping at Bedford to visit the scenes connected with the early life and labors of John Bunyan. We arrived in the great metropolis on Wednesday evening and have since been vigorously making our preparation to sail from Southampton on Saturday April 24th, for Lisbon. So many of our people visit London, and the place is so great, and there are so many things to talk about in connection with it that I shall say not a word further.

#### OUR VISIT TO BEDFORD.

We arrived in Bedford about two o'clock on Wednesday, 14th, had but two hours to spend there and were anxious to see as much as possible during that time. A coach was hired; the driver was instructed not to let the grass grow under his horses feet, and we dashed away in the direction of Elstowe, the early home of John Bunyan. Our attention was first directed to a little roughcast cottage by the roadside, said to be the house under whose roof the future author first saw the light of day. It was a very humble place, and could have given no prophecy of sheltering so great a man in embryo as John Bunyan. On we drove; for we had little time to spare, to the old church where Bunyan attended in early youth. As one might expect the building was an old fashioned edifice, built of stone, more striking for its solidity than for its beauty.

For a time the building was unused; being sadly out of repair, but lately it has been re-opened after having the old stone work cleaned, new ones inserted in place of many that had fallen away, and two side walls built; besides other repairs. Behind the altar to the right as we enter the church is a beautiful stained glass window inserted about one year ago in memory of Bunyan. In front of the altar on the floor or pavement were a number of stone slabs, some of them green, others inlaid with bronze, and all marking the resting place of early worshippers in the church. Walking down the aisle to the back of the building we noticed in the left hand corner a stone coffin very thick and clumsy, some broken and bereft of its previous contents. By a little door to the left of us we entered the Chapter house, a small stone structure, conical shaped, strong and very gloomy looking. Had it not been for the fire smouldering in the grate one might readily have imagined himself in a prison vault either for the living or the dead. In this place Sunday school was once held and the pastor at present uses it for his vestry. The congregation in attendance on the ministry here far from being smaller, has lately so much increased that artisans are at work enlarging the seating capacity of the building. Leaving the church we went out to visit the old belfry. We were admitted by a door almost as beautiful as the one that swung on the barn of our great-grandfather. In this room at the base of the tower, we were informed, Bunyan used to stand when he helped to ring the chime bells that swung above. We climbed a flight of winding stairs and were admitted to the belfry, saw a number of bells on which a large number of pigeons appear to roost, and were permitted to rap our knuckles on the particular bell which Bunyan used to ring. On leaving the tower we noticed a quantity of boxwood of beautiful green to the right and wondered whether that was where Bunyan used to stand and watch another ring when he himself was afraid the old bell would come tumbling down from its creaky hangings, and was moved by a thought of self-preservation to leave this ringing to somebody else. From the church in Elstowe we drove out over the bridge at the end of which once stood the old jail in which Bunyan was confined, but no trace of it is now to be seen. On our way to the Memorial church we passed a fine bronze statue, life size, of the venerated author, erected by the Duke of Bedford. The church now known as Bunyan Memorial was finished in 1650, and the first preacher was John Gifford, who retained the office for five years. The fourth pastor was the celebrated John Bunyan, who held office from 1672 to 1688. The present chapel was erected in 1840 on the site where Bunyan used to preach, and is of red brick, quite plain in architecture. The two front doors are

made of bronze, and contain pictures, in relief, illustrative of the scenes in the Pilgrim's Progress. They were presented by Charles Hertings Russel, 9th Duke of Bedford, in 1876. In front of the pulpit stands a large oak table with carved sides and very solidly built. This, we were informed was a part of the old communion table, the other being in the Sunday-school room. In the vestry we noticed the old square straight backed oak chair on which Bunyan used to sit, and over against it in the opposite corner, the old door of the prison cell in which Bunyan was at one time incarcerated. These things are kept as valuable relics, and are usually viewed by tourists from various parts who have read the works of Bunyan and been profited thereby. The church is now a union church and the present pastor, Rev. John Brown, is a good Congregationalist, a fact which some of our people may be interested in hearing. There is a morning and afternoon Sunday-school, each attended by almost five hundred scholars, and we are informed that the work here is in a promising condition. It is pleasant to visit such places and much profit is to be gained from their associations.

#### OUR TRIP TO LISBON.

We took passage, April 24th, on the mail S. S. packet "Tamar," which was bound for the Brazils. The vessel was much less comfortable than the one on which we sailed from Boston, but it was said to be one of the best running in this direction. There was quite a number of passengers. Among the first-class were the American and Canadian missionaries. Among the intermediates were two young men; one Mr. Peter Scott from Liverpool, who had lately dispensed with an apparently prosperous business in order that he might give himself to independent mission work in Africa. The other, Mr. Smith, of Bath, was going into Spain on missionary business. The weather was beautiful when we started on our journey, and we felt that in answer to the prayers of those at home the Lord was directing the winds and the waves that they should not injure us. On Sunday morning the wind rose, and although there was no heavy sea on, there were short choppy waves which so acted as to decrease the numbers at the table very materially before the close of the day, and rendered out of question a service we were planning to hold in the afternoon, for the simple reason that most of our number were sick. Next day it was much more calm. Early in the morning we espied land in the distance, which proved to be the coast of Spain to the north. In the evening we passed Cape Finisterre and sailed quietly along the west coast admiring from the distance the beauty of the landscapes, for really after being out at sea a green hill, however plain, becomes beautiful. After turning

the Cape we sailed along the west coast and anchored next morning in the beautiful bay of Vigo, which the captain said was one of the best harbors for ships to be found anywhere in the world, and which was certainly picturesque and beautiful. Soon the medical officials came on board to see whether we had any cases of sickness, and after the usual formalities, including the glass of wine, they made their bow and passed down the gangway. Then came the customs officials to examine goods, and they were followed by a number of small boats all rowed by sturdy boatmen with powerful vocal cords which they used in roaring like wild men for passengers who wished to go ashore. In the course of time these retired and a boat bearing two officials, with cooked hats, blue coats with white bands and out-away tails, knee breeches and a sword hanging at their side, (an instrument worn by nearly every official who has not a dirk in his belt or rifle over his shoulder) came on board, and after the usual formalities, took their stand at the gangway. They were followed by a fleet of small craft bearing a goodly number of peasants with their earthly possessions who were about to emigrate to South America and were to be marked off and ticketed by the gaily dressed officials. On one side we noticed a boat apparently empty of any occupant save the boatmen, until it came alongside the vessel and then immediately a number of young men rose up and jumped on board as quickly as possible. As soon as they landed on deck they ran in all haste to a hiding place on the bow of the boat. On enquiry it was found that they were trying to escape the draft about to be made for the army in view of expected difficulties in Spain. It was noticed that a large flock of gulls were flying round the vessel and some of the sailors said that it was a sure sign that a storm was approaching, and the bird knowing this by instinct had come into the bay from the open sea; and sure enough before we had started on our journey, the wind had begun to blow and continued until the waves rose mountains high and smote on the sides of the vessel with a sound like thunder, swept over the deck driving things before them and causing most of the passengers to retire to their berths. Mrs. Currie remained on deck right pluckily until the waves began to wash over it, and then partially from fear she felt constrained to go below. Mr. Currie remained on deck admiring the storm and had so to exert himself to keep his footing that when he went below to rest awhile before dinner, he fell asleep and lost both dinner and tea. He then arose, took a couple of biscuits and went on deck again for a short time, after which he retired, and though the storm raged wildly all night and next morning people were complaining of want of rest, he had enjoyed a sound sleep and rose very much re-

freshed in consequence. Still the wind blew much to the sorrow of many passengers. In the evening of this day, Wednesday, April 28th, we anchored in the River Tagus opposite Lisbon. After an experience similar to that at Vigo, a boat hired by the Rev. Mr. Menezes, pastor of the Portuguese Protestant church in Lisbon, came alongside, and he, to our infinite delight accompanied us ashore and helped us pass the customs and find our way to the hotel where we are to await the sailing of the boat for Africa. Your missionaries thus far have enjoyed very good health and feel confident that they are borne up by the prayers of the friends at home, and though far away from those whom they love well, they are yet cheerful and happy, anxious to reach their field of labor and hopeful of being able to win many souls for Christ.

This letter is posted on the eve of our embarking on the vessel which is to bear us from Lisbon to Africa. We hope to post our next from Benguela after landing there, which God willing we will do about the middle of June. We wish you a good time at the Union meetings this year.

Yours sincerely,

W. T. CURRIE.

With deep regret we chronicle the death of Mr. Thomas Pritchard, one of our younger and most promising students. We grasped his hand and looked into his manly honest face at the Union meetings in Ottawa. We have met him ever with pleasure in the College Halls. He left Ottawa on Tuesday, 15th ult., at the close of the Union meetings, and arriving at Hawkesbury, his summer field of labour, was drowned on Wednesday, while taking a bath in the Ottawa river. Early home, we shall miss him, and we pray that the God of all comfort will comfort those who have rejoiced in calling him their own. May the dew of sorrow be lusted with God's love.

MR. EDITOR.—I cannot let the opportunity pass without paying loving tribute to the memory of Mr. Thomas Pritchard. During the two years he was in College he gained the respect and love of all who knew him, both by his genial good nature and by his earnest consecration to the work of the Heavenly Master. Gifted with a strong and vigorous bodily frame, he was eminently fitted for the foreign missionary work, to which in all probability he would have given himself. But he has received his sunnons home, and while we who are left behind cannot but weep over his early grave, over the bright young life cut short so suddenly; nevertheless we mourn not as those without hope, for we know that he has received a crown incorruptible which passeth not away.

The students of the college being scattered far and wide in their summer field of labour cannot now take united action in this matter, but I feel sure that I am expressing the feelings of all when I say that we grieve very deeply and sincerely for this loss to our ranks, that we mourn Mr. Pritchard's death as that of a thoroughly consecrated follower of our common master, as that of a dearly loved brother in the Lord. Yours obediently,

A FELLOW STUDENT.

### MISSION NOTES.

Mr. P. Scott, of Liverpool, and Mr. Swan, his associate, are to accompany our missionary to Africa in order that they may join Mr. Arnott in his work.

Nine young men from Antwerp sail in the same steamer for the Congo district.

We leave Lisbon on the S. S. S. Tome, Thursday, 6th of May.

Rev. Mr. Sanders, from Bihe, is to meet us at the coast. Rev. Mr. Walters, who is stationed there, will also meet us.

## News of the Churches.

TORONTO, MOUNT ZION.—The 9th Annual S. S. Festival was held on Tuesday, March 16th, somewhat later than usual. The Infant class to the number of 120 were feasted in the afternoon, and a useful present was given to each little one; some of the good things and presents were sent to 20 of the little ones invalided at home. In the evening about 150 of the older scholars discussed the good things provided, of which there was a liberal supply. After the feast, the parents and friends were entertained by the scholars and they apparently enjoyed themselves. The best part of the programme, as far as the school was concerned was the distribution of some 127 prizes, which had been earned by the scholars. The Secretary's report shows that the school is in a very satisfactory state numerically, financially, and spiritually. There are 294 scholars enrolled, with a staff of 25 officers and teachers; an average attendance at the morning session of 158, and the afternoon session of 148, or a total of 306 for the year. The school raised considerably over \$300 during the year, and after paying its own expenses, contributed a very handsome balance, amounting to \$152, towards the maintenance of the church. Nine of the scholars united themselves in fellowship with the church during the year. Very nearly all the teachers and officers were aforesaid scholars; and there are notable workers in other fields from our ranks, who

received their first experience among us, notably Mr. T. Gray, of Barrie, and our beloved Rev. Walter Currie, who has gone to spread the gospel in Africa. On the last Sunday afternoon in every quarter, we hold an open missionary session, and a great deal of interest is evinced in these meetings; one of the lads, a boy of 10 years, has already expressed his determination to follow Mr. Currie, when the time comes. The night following the S. S. Festival, the church held its annual social, about eighty members of the church and congregation being present. The annual reports of the church were presented, everything tending to show that the church had made substantial progress during the year that has passed. The Treasurer's report showed that \$1459 had been received during the year, and the expenses had been \$1432, of which \$800 had been expended in building a new infant class room, and making other improvements on the church building. The Secretary's report shewed that the average attendance at the services had been 137, and that 12 had been admitted to fellowship, and 5 removed by death or otherwise; making a net increase of 7; there being now an active membership of 41. The reports of the S. S. Secretary and those in charge of the Tract Distribution, Cottage Meetings, Mutual Improvement Society, and the Young People's Sunday evening prayer meeting gave every evidence of the marked progress of each department of Christian work. During the evening a voluntary collection was taken up, by means of envelopes, in aid of the building fund, and \$31 was realized. At the regular quarterly S. S. Teacher's meeting held on Tuesday evening, April 13th, the teachers and friends presented their Superintendent, Mr. Charles Green, with a purse containing \$30, being a slight token of his inestimable worth.

ST. JOHN'S, NEWFOUNDLAND.—On Sunday, May 16th, the congregation inaugurated their new organ by a special service of praise. In the forenoon J. B. Ayre, Esq., (Methodist), from whose advice the specification was taken, presided at the instrument, using it with great taste and musical ability, and displaying the true value of an organ as an aid to congregational praise. Mr. J. Tucker, choir leader, acted as organist in the evening, and on both occasions anthems were rendered by the choir; and special addresses delivered by the pastor, Rev. D. Beaton. The occasion was one of special interest, as the opening of this organ marks the completion of a series of improvements to the external fabric and internal adornment of the house of God, which has been carried out during the past few years at the cost of nearly \$5500, of which the organ had \$1700; and by the persevering, united and generous efforts of the congregation aided by some help from

outside, this is all paid within some \$500. The services of the day were of value because of the large attendance and the many friends from sister churches who gave their contenance and help. The organ was built by Peter Conachur & Co., England, and is a fine piece of work built for use, not show; though it is also a handsome piece of church furniture, and was erected and tuned by the native skill and volunteer labor of two of our own members, Mr. Haddon and Mr. Luther, to whom the church owes a hearty vote of thanks for their enthusiasm and generosity.

**GUELPH.**—Last month the Rev. H. Powis, accompanied by Mrs. Powis, paid a visit to this city. During their short stay they were the guests of Mr. Goldie. Mr. Powis has always been a welcome visitor to the friends here. He was accordingly asked to preach on Sabbath morning, and to lecture on Monday evening on his trip to England, last summer. Both these services were exceedingly enjoyed, by large congregations. Mr. Powis was prevailed upon to preach again on Wednesday evening. A cordial vote of thanks was tendered to him for his kindness, and the pastor, on behalf of the church assured both Mr. and Mrs. Powis of the kindly feelings entertained towards them, and expressed the hope that the blessing of God might follow them to the old land, crowning their days with goodness and mercy.

**TORONTO, WESTERN.**—This church enjoyed a service from Rev. Dr. G. F. Pentecost on the evening of Sunday, May 30. It is needless to say that the building was filled. Dr. Pentecost also on the following Monday lectured in Zion church on the reasonableness of Christianity. The net proceeds of the collections on this occasion (\$100) were on behalf of the building fund of the Western. The lecture was full of apt homely illustrations, and of fine passages, and kept the audience, which filled the church, attentive for nearly two hours. Mayor Howland presided.

**HAWKESBURY**—A SAD BEREAVEMENT.—On Wednesday, the 16th inst., Mr. Thos. Pritchard, a student of the college, who was stationed here for the summer, went out with Mr. Geo. Smith, a student of the Presbyterian College, for a swim in the river. They were accompanied by Mr. Garth, a mutual friend. After swimming about for some time they came out, and were proceeding to dress, when Mr. Pritchard said he would like to take one more dip, and at once plunged in again. Almost immediately, however, he cried out for help. Both friends jumped in to his rescue, but unfortunately, with no success. The body was not found until Sunday, when it was discovered about five feet from the place where the accident occurred. It was taken to the Town Hall, where an inquest was

held, and the remains were subsequently removed by Mr. Pritchard, sr., to his home in Ontario. Our friend was about twenty years of age, had completed his second year in the Congregational Theological College of this city.

**PARKDALE.**—This church has had its trials, but its pastor, Mr. Duff, assures us that steady progress is now being made. The financial difficulty is being overcome, and matters generally advancing. On the first of the month the Literary Society held a successful concert in the Town Hall. The Rev. C. Duff presided and gave a suitable address. About \$25 were added to the building fund.

The numerous friends and admirers of the Rev. D. Beaton will learn with deep regret that on last Sunday he announced from his pulpit his resignation of office as pastor of the Congregational church. His own congregation, who are warmly attached to him, will keenly feel the separation which is about to take place. By his faithful and zealous labors he has endeared himself to his flock, and his removal will be regarded by them as a great loss to the Congregational church. Their regret is shared by the community at large, for Mr. Beaton has won the respect and esteem of all classes. In all our public movements, reformatory, benevolent and educational, he has taken an active part, his labors in the cause of temperance especially, being above all praise. He has ever shown himself ready to co-operate with his brethren of other religious denominations in every good work. His liberality of spirit, kindness and geniality made him hosts of friends; enemies he had none. His superior pulpit talents, his ability as a platform speaker, his wisdom in council and in the guidance of our societies and public institutions were well known and widely appreciated.

Mr. Beaton's hard and incessant labors have begun to tell seriously on his health; and rendered rest and a change of climate indispensable. In addition to the labors and anxieties connected with his pastorate, he has had charge of the various missions and schools of the Congregational body throughout the island, entailing a large amount of work, and he has taken a large share in the management of the St. John's Training School. In public meetings, lectures, etc., he has taken his full share. Over-work has temporarily exhausted his energies, and the demand for rest and change of scene has become imperative. We trust that in another sphere of labor he will, with renovated health and restored energies, long be spared to carry on the Master's work, and that he will find as large a circle of attached friends as he leaves behind him in St. John's, Newfoundland.—*Evening Mercury, June 8th.*

## Official Notices.

### SUBSCRIPTIONS AND PLEDGES TOWARDS THE DEBT OF THE C. CONG. MISS. SOCIETY.

CHURCHES.—Coldsprings, \$25; Bowmanville, \$15; Cobourg, \$25; Bond St., Toronto, \$150; Calvary, Montreal, \$45; Brantford, \$100; Bethel, Kingston, \$50; Hamilton, \$50; Ottawa, \$25; Emmanuel, Montreal, \$150; Toronto, Northern, \$25; Kincardine, \$25; London, \$75; Yorkville, \$25; Danville, \$40; Georgetown, \$25; Guelph, \$25; Fergua, Belyood and Garafaxa, \$50; Burford and Scotland, \$25; Eaton, \$10; Franklin Centre, \$10; Kingston, 1st, \$30; Lanark, \$20; Melbourne, &c., \$15; Stouffville, \$20; Parkdale, \$5; Toronto, Western, \$25; Toronto, Zion, \$25; Ballville, \$15; Lennoxville, \$10; Brockville, \$10; Pine Grove and Humber \$15; Forest, \$15; Embro, \$20; Edgar, \$25; New Durham, \$10. Total \$1,230.

PERSONAL.—Rev. John McKillican, \$10; Mr. J. D. Nasmith, \$10; Rev. John Wood, \$10; A Lady, \$5; Rev. Thos. Hall, \$10; Rev. H. Pedley, (pd.) \$5; Rev. Dr. Cornish, \$5; Mr. J. C. Copp, \$10; Rev. G. Robertson, (pd.) 10; Mr. J. Boyd, \$5; Mr. R. Seath, \$10; Students of the C. College, \$10; Rev. A. F. McGregor, \$10; Bond St. S. School, \$15; Rev. J. McKinon, \$5; Emmanuel S. School, \$15; "The Gallery," (pd.) \$5; Chestnut St. S. S., Toronto, \$5; Mr. Thos. Parker, (pd.) \$5; Unknown, (pd.) \$5; Mr. Walter Little, Ottawa, \$4; Rev. C. Duff, \$5; Total, \$174. Total churches and personals, \$1,404.

### CANADA CONGREGATIONAL FOREIGN MIS- SIONARY SOCIETY.

The Treasurer acknowledges with thanks the following additional sums: Sherbrooke, Children's Mission Band, \$3; Toronto, Mount Zion Church, \$8.50; Embro, \$27.17; Coldsprings, \$15; Montreal, Emanuel, \$150.74, (less Mr. Pettie's expenses, \$25)—\$125.74; N. S. & N. B. F. M. S., \$20.86; Guelph, Miss Mickle for L. M. S., \$5; Church for L. M. S., \$9.64; Church for A. B. C. F. M., \$9.63; Church for C. C. F. M. S., \$18.84; Toronto, Yorkville Mission Band, \$50; Bowmanville, \$5; Woodstock, \$10; Woodstock Sunday School, \$5; Brantford, Young Ladies' F. M. S., \$157; Eaton, \$11.03; Kingston, Bethel S. S., Miss Nicholson's class, \$1.50; Miss McArthur's class, \$2; Miss Veale's class, \$3; Miss Agnew's class, \$1.85; Miss Sarah Nicholson's class, \$1.29; Mr. John Veale's class, \$2.50; Ulverton S. S., \$13. Total contributions for the year, \$2,078.47.

T. B. MACAULAY,

Montreal, June 5th, 1886.

Treasurer.

### C. C. M. S.

Received since last acknowledgments:—Danville, additional, \$70; Lanark, 112; Kingston, First, \$141.20; Brantford, \$104.05; New Durham, \$24.29; Kelvin, \$9.10; Hatchley, \$1.03; Chebogue, \$4.25; Chebogue, Ladies H. M. Society, \$11; Chebogue, supplementary, \$12, Montreal, Emmanuel, \$292.19; Toronto, Western, \$13.75; Woodstock, First, \$30; Ottawa, \$35; London, \$58.55; Kincardine, \$40; Noel N. S., \$54.50; Lower Selmah, \$21.35; South Maitland, \$23.39; Moose Brook, \$2.51; Maitland, \$17.75; Hamilton, S. School, \$25; Upper Economy, \$60; Unionville, \$18; Yorkville, \$40; Georgetown, additional, \$30; Forest, \$15; Embro, \$23; Melbourne, P. Q., \$12; Sherbrooke, \$79.80; London, additional, \$41.45; Eaton, additional, \$1; Ulverton, additional, \$6.40; Lennoxville, \$15; Tilbury Centre, \$4.40; St. John, N. B., \$56; St. John, Ladies H. M. Society, \$40; Parkdale, \$6.20; Liverpool, N. S., \$7; Kingston Bethel, \$133.35.

B. W. ROBERTSON,

Treasurer.

## The Family Circle.

The following paper, by Blanche Monteith, was read at one of the meetings of the Mount Zion Congregational church in this city, by one of its members.— We publish it for the encouragement of all who are striving to put in form their Christian sentiments, thus bearing testimony for God:—

The Bible says: "If any man among you seem to be religious, and brideth not his tongue, this man's religion is vain." This is strong language; but it is not my language, nor that of any man, but the language of God Himself through His Apostle James. So much evil comes from this "little member," the tongue, and that too, among Christians, that it requires to be "held in with bit and bridle."

In the first place, there is a very large amount of mere silly talk that does no one any good, even if it does no harm. How different it would be if all were to obey the Scriptural commands, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers." "Let foolish talking and jesting not be once named among you as becometh saints—but rather giving of thanks." What a sweeping reformation would implicit obedience to these precepts effect in the Church! Surely we forget our accountability in this matter, since our Saviour said, "for every idle word that men shall speak, they shall give account thereof at the day of judgment."

Then there is the use of such expressions as "goodness," "gracious," "mercy on us," which are some-

thing worse than foolish. Our saviour tells us, "Swear not at all; neither by heaven, for it is God's throne; nor by earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King." So we might add, neither by goodness, gracious, nor mercy, for God is good, gracious and merciful. No doubt, these expressions are but mild substitutes for words that would be regarded as profane or blasphemous, and they are therefore themselves profane according to our Saviour's interpretation.

Again, the tongue uses a large number of so-called slang words. The dictionary tells us that "slang" means "vulgar cant." No one likes to be called vulgar; but what is it, more or less, to use such expressions as "you bet," "hadn't we a daisy time?" "isn't she a terror?" If in reading a book we were to come across such expressions, they would lower the character of the book so much in our estimation that we would despise it and lay it aside. We would not regard its author as a gentleman, but a boor. If such words look so bad in our eyes when in print, should they not sound as badly in our ears.

The tongue is guilty of a great deal of gossip and talking, so-called. Mrs. Smith has no sooner heard something unfavorable about her next door neighbor, than she wonders if Mrs. Jones knows anything of it. She has no rest till she unbosoms herself of the burden. She tidies herself up a little or perhaps cannot wait wait for that, snatches up the baby and sets off for Mrs. Jones. "Good morning! Have you heard the news about the Browns?" "Why no, do tell me." Mrs. Smith is then in her element, retailing not only all she knows, but adding a little more by way of flavor.

How different this use of the tongue from that our blessed Redeemer made of His while He was here among us! His words were always so kind, so pure, so full of instruction

If we cannot equal Him in this respect, we might at least try to imitate Him.

Parents are greatly to blame in this matter. They too often set a very bad example before their children in these matters, and even encourage the little ones in such bad habits. So often we hear them tell their children to "shut up," "hold your tongue or I'll knock your head off," etc. The influence of parents is stronger than that of strangers would be. I once had with me for a few weeks a nice little girl about five years old. I induced her to drop some of the slang words she had picked up. The dear creature seemed quite willing to comply with my wishes in these things while she was with me. When some times she would forget herself and some naughty word would slip out, the moment she would catch my eye watching her, her little hand would clap her mouth as if to bridle the tongue: "oh! I fordot!" I went with her to her home at the close of her visit, and spent a few hours with her mother. In a little while, out comes the question, "Did you ever det left, ma?" I glanced at her as usual by way of reproof, when the cunning little creature retorted, "Oh! I'm at home now; I tan say what I like." On explaining it to her mother, she only laughed at me, and of course that was the end of my effort.

Yes, our tongues need constant bridling, and they will be bridled if we are truly religious. But, strictly

speaking, it is not the tongue's fault. If we were to cut our tongues out, the evil would still be there.

It is the heart that moves the tongue, and there is where the bridling is needed, "keep your heart with all diligence, for out of it are the issues of life," says the wise man, and the Saviour adds, "out of the abundance of the heart, the mouth speaketh."

The Holy Spirit alone can bridle the heart; let us always pray that He would do so. He that neglects this, and gives his tongue a loose rein, his "religion is vain."

So says the Bible.

## RECENT PROGRESS OF ASTRONOMY.

Our knowledge of this most fascinating branch of physical science has increased so much of recent years that, since Professor Grant's invaluable work on "The History of Physical Astronomy" was published in 1852, quite a so-called "New Astronomy" has grown up, the wonders of which the most extravagant rhetoric fails to adequately describe. The results of much of the work accomplished are well presented to the public in Professor Robert Stawell Ball's "Story of the Heavens" and Miss Agnes M. Clerke's "Popular History," recently published, and noticed in the current number of the *Edinburgh Review*.

Miss Clerke seems inclined to take the discovery of the identity of the sun-spot period with magnetic disturbances of the earth, as the era from which the recent progress begins; and no doubt since that time the revelations of astronomers as to the physical condition of the solar orb have been very great. The spectroscope has been of the utmost value in these discoveries, while photography has also lent its aid, and is, at the present time, perhaps the most hopeful of all appliances for the investigation of this branch of physics. In fact, the sun now "sits" for its photograph almost daily, and the earth bristles with observatories. Miss Clerke says that on the 1st of January, 1882, there were not less than 144 officially recognized observatories in the United States alone, but the greatest of these, which will contain the largest of all refractors, (the Lick), is not yet opened.

What, then, are the conclusions to which astronomers have come with regard to our great luminary? Pages would be required to tell the story, which is indeed a "fairy tale of science," and we must be contented with the briefest summary. The sun is now held to be "an orb of fire," but more or less of a gaseous character—a very different conception from that entertained by Herschel. The central mass is of enormously high temperature, and is surrounded by a complex atmosphere of metallic vapours cooler than itself. The "spots" are clouds of such vapours caused by depressions of temperature where antagonistic currents encounter each other. Outwardly setting currents radiate into space the high temperature of the intensely heated interior, and this may be familiarly spoken of as the proper function of the sun. The sun-spots are connected with, if not the immediate results of, violent eruptive action, which also give rise to the bright lines and prominences exhibited from time to time round their darker parts. The immediate cause of these mighty outbursts is as yet entirely unknown; but is thought to be an action marked by periodic increase



and decrease at recurring intervals of a little more than eleven years, and the recurrence of these increases of intensity is accompanied by strange perturbations of the magnetic forces manifested upon the earth. rom. 3.

There appears to be a deep stratum of hydrogen gas, and of some "congenial element" unknown upon the earth, called "helium," completely enveloping the solar orb, while the "red prominences" are eruptions from this stratum shot out at intervals to a distance of 80,000 or 90,000 miles. Heavy metallic vapours appear to lie beneath this outer stratum and sometimes burst forth above it. The speed with which these "prominences" shoot out is past imagining. Professor Young estimates one which he saw to have had a velocity of 250 miles per second, or 15,000 times that of an express train at its highest speed! On another occasion, he saw "prominence-pillars" ascend with a speed of 166 miles per second till they reached a height of 200,000 miles from the solar surface, and then they faded away like a dissolving cloud. These velocities, we say, pass imagination, and it must suffice us puny mortals to know that the sun is the centre of an intensity—a fury—of activity and force of which we have no adequate conception at all.

Concerning the heat of the sun, a considerable amount of scientific labour has been undertaken to arrive at some idea as to its power, and Professor Langley has estimated by his ray-measure—in which calorific vibrations are converted into electric currents—that it is from 1,800 degs. to 2,000 degs. centigrade!

As to the various theories of solar energy, that of Professor Helmholtz is most generally regarded as true—viz., that the sun is gradually shrinking and its heat gradually dispersing; but the orb is so vast that if its diameter contracted 250 feet every year it would take 9,500 years to contract 450 miles—an amount that would still, at the sun's vast distance, be quite inappreciable to the most powerful instruments. But yet the diminution of size, "without the loss of ponderable substance," causes heat; because the outer portion of the sphere is being gradually pressed in upon the inner and more central parts. Consequently, the heat that is dispersed into space every year is restored. Helmholtz regards the entire life of our solar system as being probably comprised within a period of something like thirty millions of years. of the subtle and difficult problem of the distance of the sun from the earth, and the numerous methods adopted to check and recheck the calculations, it may suffice to say it is now universally admitted that the distance is not considered so great as it was thought to be a few years since; but its distance appears to be between 92 and 93 millions of miles.

Not less important are the conclusions arrived at with regard to certain other of the heavenly bodies by which we are surrounded. Mars is now universally accepted as a kind of duplicate earth, with land and water—which appears to be distributed in ocean basins and a series of long parallel canals—clouds and snow; but at present even the keenest-eyed watchers of the heavens cannot distinguish the presence of human life on this planet. Mars has two moons—one of them not more than six or seven miles in diameter.

At the close of last year no less than 253 minor planets were known to be circulating between Mars

Jupiter. A great revolution in astronomical theory has also occurred with regard to this latter planet, and it is now regarded as a sort of miniature sun which has not had time to cool; for telescope-watchers have been able to discover violent surgings and upheavals on its surface strongly suggestive of sun-spots. Saturn is of even lighter consistence still, and is probably, in the main, a mass of highly-heated vapour kept in constant agitation by processes incident to its cooling. The rings of Saturn are pretty surely ascertained to be a dense aggregate of small bodies circling in independent orbits round the primary planet.

One of the most marvellous theories is that concerning the origin of the moon—as a moon. The latest theory is that it is a "split-off" from the earth, and that, in fact, the earth *did fly asunder from over fast spinning* and that such disruption was what Miss Clerke calls the "birth-throes of the moon."

There is much information concerning comets and the fixed stars that could be added, and it is shown that the varying shapes of the tails of comets are due to the substance of which they are composed—thus the straight tails are of hydrogen and the short, brush-like tails are of pulverulent iron. And as to the fixed stars, there seems no limit to their number. Stars that are far beyond the most powerful telescope register their image, ghostlike—as it were from nowhere—yet most distinctly, on the photographic plate; and astronomers are continually reminded that much as has already been done it is scarcely a beginning of what there is to do and what there is to know. For end there seems none to the Universe of God.—*Nonconformist and Independent.*

IS THIS A MYTH?—A correspondent sends us the subjoined. Whether the story be true or not it illuminates the peculiarities—may we not say the absurdities?—of the doctrine of baptismal regenerations.—"A certain poor woman, becoming the happy mother of twins, sent in haste for the curate of the parish to administer the rite of baptism according to the usage of the Church of England, obedience to which she had been taught to regard as essential to salvation. That clergyman expressed his regret that some delay must occur, owing to a previous engagement. The ball at the castle, some few miles distant, to which he had been asked, passed off brilliantly, and the good curate hurried back to his duties, but only to find the mother in an agony of despair. One child had died. The poor woman implored him to baptise the remaining child, and not a moment too soon, for shortly afterwards that one also died. The curate was asked to bury the two little bodies, but imagine the feelings of the bereaved parent when she was told that only the body of the baptised child could be interred in consecrated ground or have the church service read over it. Without avail she pleaded that the delay was not hers. The good curate stood firm, and the mother was left to her own reflections. The day of the funeral came, and the service duly performed by the curate over the body of the child which he thought he had baptised, but imagine his dismay when he found out that the little coffins had been changed by the astute mother. In vain did he storm; all the consolation he could get was that she thought it no sin to cheat the devil."—*Nonconformist and Independent.*

## THE GREEN UMBRELLA THAT DID NOT WANT TO GO TO CHURCH.

Patter, Patter!

What a soft dripping of the rain there was everywhere! And, looking out into the gray mist tangled among the tree tops, was a pair of blue eyes framed in pink cheeks and gold-brown hair. These eyes went on a journey to the umbrella rack in the hall.

"Oh, dear!" cried Abby Warner, their owner, as she came from the hall into the sitting-room. "My green umbrella don't want to go to church."

"Why, what is the matter?"

"Oh, dear! it has got holes in the top of its head, and its leg is broken, so I doubt if it could walk to church."

"Never mind," said her mother cheerfully. "I'm an umbrella-doctor. I can just sew up these holes, and tie some stout black thread around that poor broken leg, so it will hold till you can get it to the umbrella mender. Besides, when umbrellas don't want to go to church, and yet can go, I think they had better be told plainly that they must go to church."

Abby took the hint.

The green umbrella was soon looking like a gruel-bowl turned upside down, and drifting off in the rain. Down the street was another sick umbrella, a brown one.

"I think you had better go to church, Poppy," said Mrs. Smith.

"Oh! I don't want to," whined Poppy. "Sunday-school comes after church, you know, and nobody in my class will be at school."

Looking out of the window, though, she chanced to see the green umbrella, and cried out, "Oh! there's Abby! She is going. Guess I'll go. She's in my class."

Off went the brown umbrella.

A third umbrella was attacked by the don't want to go sickness, a strange disease that in some families is very likely to break out Sunday mornings, and not always among the umbrellas belonging to young people. This third umbrella was a handsome one, of black silk; and it belonged to a Sunday-school teacher, Miss Pippins. She thought the other umbrellas in her class would not go, and that her own black one was too nice and delicate for rough weather.

"But what do I see?" she exclaimed looking out of the window. "There are my girls, Abby and Poppy! I guess I will be going."

Soon there were three umbrellas, green, brown and black, all bobbing along on their way to church. The clergyman officiating that day was the secretary of a missionary society.

"I think there must be something in my sermon," he said, "for the children, if—if—they come out."

He looked around about the church, but oh, how empty it seemed! How the wind sounded! It must have fancied the church was a big organ, and all the doors and windows were keys on which it might play, for it pounced on them, and made such growls and groans, sighs and sobs! Soon the clergyman saw the umbrellas coming in, and with them were Abby and Poppy.

"Ah! I guess I will say something," he concluded; and he told about a juvenile missionary society, and wished the children in that congregation might form one.

In Sunday-school Abby said: "Miss Pippins, couldn't our class have a missionary society?"

"Why—why—yes, girls."

"Call it the Green, Brown, and Black Society," suggested Abby, looking at the umbrellas.

Miss Pippins gave one of her little chuckles, and said it would not matter about the name if they "did the thing." And "the thing" they did; for one day Miss Pippins sent ten dollars to the missionary society.

Away off in China, a missionary, one day, received from the secretary a note in which he said this: "I send you ten dollars. It came from a little society, and they say their name is that of the Three Umbrellas. I was wondering where to put the money, and I said to myself that ought to go to some land of umbrellas, and so here it is. It is only ten dollars, but it may help some young Celestial to get a little instruction in the things that are better and purer than what his land can give him."

"Only ten!" said the missionary. "Why, there is young Chang Yong! It will teach him ever so much about the Bible. Poor fellow! It is hard work for him to get the money for instruction. And there he comes down street now, under that queer umbrella!

Yes, there was Chang Yong, slowly stumping down street in his awkward wooden shoes. Over his head was an umbrella, red as a fire-cracker without, but on the under side was painted a black and yellow dragon.

"Chang Yong, you want to come and get ten dollars worth of schooling, and learn about the Bible?" asked the missionary.

"Me wantee to goee?" replied the grinning Chang Yong. "You givee me chance!"

The missionary took him at his word, and was also good at his own word. How big a blessing was wrapped up in that gift from the Society of the Three Umbrellas!

They would have made an interesting row, the four umbrellas, if they could have been put side by side! The green, the brown, the black and the red with its yellow and black dragon!

The green deserved special commendation for starting the train of good influences reaching to Flowery Land. I think, though, the credit was due the umbrella-doctor.

ALL BY CHRISTIANS.—No Mohan, median mechanic, no Chinese chemist, no Buddhist artizan has made any notable contribution to the labor-saving machinery of the world, or to the means and methods of producing more abundant and cheaper food supplies, or in any great way assisted to make the social and political condition of the toiling millions of mankind happier and better. Whatever has been done in these directions has been, almost without exception or abatement, the outgrowth of Christian civilization.—*Morning Star*.

ONE IS ENOUGH.—Walking in the street together were an elder of the Presbyterian Church and a friend of his. The former said, "Who is yonder lady?" "She is Mrs. L—, a wonderful woman, a very useful woman. I tell you one such woman will be the salvation of any church; but two would be its destruction!" The same remark could be made of some good men, and it shows that "we all need grace and patience." The principle in the Elder's remark is that Mrs. L— would not brook opponents; she must lead or fall back. *Christian Adv.*

## ASHAMED OF SELF.

I remember hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first when an infidel came right along and shouted out; "Young man, you ought to be ashamed of yourself, standing and talking like that." "Well," the young man replied, "I'm ashamed of myself, but I'm not ashamed of Christ." That was a good answer.

Hedley Vicers took a very good way when he laid down his open Bible on the mess-table, and when his brother officers began to laugh and joke at it he began to defend it. That was how he confessed among his ungodly comrades.

I had a conversation some time ago with a man in America, and we talked about confessing Christ. "Well," he said, "I must go home and confess Christ to-night. When he got home he couldn't help feeling a little timid, and his wife said, 'What's the trouble?' He had made up his mind it would be good to begin by erecting a family altar.

Next morning he got up half an hour earlier and called for his family, and, taking his Bible, he read a bit, and when he got down to pray he couldn't make a long prayer, but God blessed him, and his whole family were soon converted.

Now I've noticed that nine-tenths of the men who want to avoid a certain cross get just the cross they don't want. A man says, "I want to be converted, but I don't want to be converted amongst the Baptists, the Presbyterians or the Methodists." I've always noticed that he gets converted just right there where he didn't want to. The fact is, man wants his own way, and God would teach him that he must take his will. When a man gives up his will and says, "Lord, I take thee to be my Priest and Prophet and King," then he learns to confess Christ.—*D. L. Moody.*

## THE DESTRUCTION OF THE BIRDS.

Seven years ago a notorious woman in Paris appeared at a semi-disreputable ball with stuffed birds as ornaments. Since then the feminine beauty, piety, homeliness, vanity, and thoughtlessness of Christendom have servilely followed the fashion thus started by a wanton profligate. Entomologists estimate that the annual loss in food and fibre plants due to insect pests, amounts in this country to fully three hundred million dollars. At the lowest estimate five million of birds are butchered by us every year to satisfy the demands of a barbarous fashion. It is estimated that the death of every insect-eating bird causes an actual and consequential loss equivalent to four bushels of grain. When the enormous fecundity of insect pests, and the numbers daily destroyed by their feather foes are considered, the estimate will not be considered greatly exaggerated. The decrease of birds by ordinary accidents, depredations, and mortality, nearly counterbalances their increase and such special havoc as that made of them for feminine vanity's sake, upsets the balance of nature, and leads to the extinction of whole species. This is an excellent time to change this fashion inaugurated by vice and maintained by recklessness, cruelty, and vanity. Let the flowers that bloom in the spring-time take the place of the birds that die the year round.—*Rural New Yorker.*

## CHOICE THOUGHTS.

God is glorified, not by our groans, but by our thanks-giving.—*E. W. Whipple.*

I pity the man who can travel from Dan to Beersheba and cry "'Tis all Barren."—*Sterne.*

Let no one flatter himself that he is innocent if he loves to meditate upon anything which he would blush to avow before men, or fear to unveil before God.—*F. Wayland.*

An avowal of poverty is a disgrace to no man; to make no effort to escape it is indeed disgraceful.—*Thucydides.*

As sure as ever God puts his children in the furnace he will be in the furnace with them.—*Spurgeon.*

Trials teach us what we are; they dig up the soil and see what we are made of.—*Spurgeon.*

Fame can never make us lie down contentedly on a deathbed.—*Pope.*

Charms always strike the sight; but merit wins the soul.—*Pope.*

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—*Pope.*

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday. *Pope.*

Better die ten thousand deaths than wound my honor.—*Addison.*

Aim to live so well that the world will demand your services while living, and learn of your death with regret.

Cultivate all things in moderation, but one thing in perfection.—*Lady Morgan.*

Speak out in acts; the time for words has passed, and deeds alone suffice. —*Whittier.*

Who would appear clean must be clean all through.—*Allce Cary.*

Character gives splendour to youth, and averts wrinkled skin and gray hairs.—*Emerson.*

The working of the good and brave, seen or unseen, endures literally forever, and cannot die.—*Carlyle.*

A. M. B.

## YOUR PASTOR.

Don't find fault with your pastor! He is only a man with human frailties and infirmities. Of course he errs and probably no person feels it more keenly than he does. Your criticism will only tend to diminish his zeal and to dishearten him in his labors. But if he should never know it, don't do it. You cannot afford it for your own sake; you should listen to him as your teacher and guide in the Christian life, and not for the purpose of seeing how much error you can discover in him. Will it build you up in holiness to dwell upon another's faults? You cannot afford it for the sake of your family. Every such word that you drop in their presence will make it less likely that his ministry will benefit them. It may keep your children from Jesus. Such cases have occurred. Shall they occur in your home? You cannot afford it for the sake of the church and community. Every word spoken derogatory to him for good will diminish the efficiency of all departments of church work, and will hinder the gospel of Christ.—*Zion's Herald.*

## WELL PUT.

BY REV. THEODORE L. CUYLER, D. D.

"My friend, I had hoped that before this you would have taken your stand for Christ." "So, I would," replied the man, frankly, "if I were not a coward." That foolish fear of facing the stare or the laugh of his companions held him back. Mr. Finney once had an awakened sinner kneeling by his side, and as he repeated over the various surrenders to be made, he came to this one, "O God, I will serve thee in my business." The man was silent; and when Mr. Finney asked him why he hesitated at this point, the poor man stammered out, "I'm in the liquor trade." He was not willing to give up the profits of dealing out death by the dram, and rising from his knees he went away, quenching the Holy Spirit. All our congregations contain more or less persons who have at some time set their faces towards a better life, but have struck against some obstacle that has driven them back. Or else they have been held by one or more favorite and darling sins from which they were not willing to cut loose. Like the wife of Lot, they looked back, and soon fell into a more hardened indifference than before. This is a dangerous process; it may be repeated once too often. Every unconverted person who listens to a faithful pulpit appeal goes home the better or the worse. He or she has cast another vote either for or against Christ. Every time you decide against Christ diminishes your chance of salvation.

"No man having put his hand to the plough and looking back is fit for the kingdom of God." The Greek word signifies "well put." It means firmly set; with a determined purpose. "Well put" with the face set like a flint towards the Lord Jesus Christ. Bunyan's pilgrim, when he stopped his ears and ran towards the wicket gate, was well put for the way towards the Celestial City. "I went to my room," said my old friend Malcolm, "and fastened the door, determining to remain till I had obtained the pardon of my sins and reconciliation to God." He made what he calls the "honest effort," and God took him at his word. He found peace, and on the next evening he rose and told his fellow-students (of Brown University) what a rich blessing Jesus had given to his soul. Other students were moved, and they too set their faces Christward. Malcolm was well put for the kingdom of God when he locked that door and determined that he would never retreat until God had given him the victory.

Perhaps some reader of this paragraph may wonder why he or she makes no progress towards a better life. You often think about it, often make good resolutions, and perhaps some earnest prayers. Yet all the time you are holding fast to your sins, unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier; as soon as the rope was "cast off" the steamer started. That vessel was not "well put" for its voyage until it was detached from the wharf, and could use its motive power unhindered. I do not care what be the sin that holds you back, so that it keeps your soul from a full, honest surrender to Jesus Christ, cost what it may, make a clean breast of it in confession to God, and clean work of it in re-

nouncing the sin. You cannot cling to your sins and cling to your Saviour too. Up to this time you have failed, and you will continue to fail as long as you try to "serve two masters." At the very point where the Holy Spirit is pressing your soul up to a duty, there you must yield. When Jesus pressed close on the young ruler with the demand to sell his estate and come and follow him, the young man drew back. "Sorrowful" he may have been, but he would not cut loose from his selfishness. That poor, rich youth was not "well put" for the noble career of discipleship which Jesus held out to him. Compare him with Matthew the publican, who quitted his toll-booth, and found afterwards his place of immortal honor in the fore-front of the New Testament.

Sometimes a single passage of God's Word comes as a heaven-sent message for the emergency. Here is a text for you, "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." As soon as you set your face towards Christ, you are a converted soul; as long as you keep it in that direction, you are climbing heavenward. Let your hand be "well put" into his hand; let every footstep be "well put" in obedience to his commandments.—*New York Evangelist.*

## A MOMENT.

But for a moment! How the thought helps over hard places? No matter how sharp the pain, how keen the trial, how utterly the clouds that enfold us, it is but for a moment and will vanish away. How foolish, then, for us to sit down and mourn over the ills of life, the discomforts and annoyances that fall to our lot, the toils and privations, or even the sharp agony of bereavement, that sometimes take from us the last hopes and comfort of life.

How worse than foolish to lay to heart the cruel wrongs sometimes inflicted upon us, the unmerited blame, the unjust suspicions, even though we be cast out and forsaken by all but our Father, when it is but for a moment, and is to work out for us "a far more exceeding and eternal weight of glory."

"Our light afflictions!" Oh, how light when our eyes are opened to see them as they are to understand God's choicest mercies—angels that draw us closer to the loving heart of our blessed Lord.

If we have fellowship with his sufferings we are to be partakers of his glory! Courage, faint heart, bending and breaking under the gentle stroke of a Father's hand; it is but for a moment. Look up through thy tears, and you will see shining through the darkest cloud this bow of promise; "As thy day, so shall thy strength be."

Only a moment, compared with the vast cycles of eternity; and can we not bear all things, endure all things, when we remember who it is that orders every event of our lives, who it is that says, "Fear not, for I am with thee; be not dismayed, for I am thy God; will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Only a moment of sorrow or anguish cheerfully met, patiently endured, clinging fast to the Mighty One when the billows sweep over us, and the eternal weight of glory will dawn upon our sight.—*Advance.*

## A MEAN ADVANTAGE.

There were a score or more of women gathered together at Mr. Johnson's house. Mr. Johnson is a good hearted man and a respected citizen, though he is rather skeptical in some things. The women had just organized "The Foreign Benevolent Society" when Mr. Johnson entered the room. He was at once appealed to, to donate a few dollars as a foundation to work on, and then Mr. Graham added :

"It would be so pleasant in after years for you to remember that you gave this Society its very first dollar and its first kind word.

He slowly opened his wallet and drew out a \$10 bill, and as the ladies smacked their lips and slapped their hands, he asked :

"Is this Society organized to aid the poor of foreign countries?"

"Yes—yes—yes!" they chorused.

"And it wants money?"

"Yes—yes."

"Well, now," said Johnson, as he folded the bill in a tempting shape, "there are twenty married women here. If there are fifteen of you who can make oath that you have combed the children's hair this morning, washed the dishes, blackened the cook stove, and made the beds, I'll donate ten dollars.

"I have," answered two of the crowd, and the rest said :

"Why now, Mr. Johnson?"

"If fifteen of you can make oath that your husbands are not wearing socks with holes in the heels, the money is yours," continued the wretch.

"Just hear him!" they exclaimed, each one looking at the other.

"If ten of you have boys without holes in the knees of their pants, this X goes to the Society," said Johnson.

"Such a man!" they whispered.

"If there are five pairs of stockings in this room that do not need darning, I'll hand over the money," he went on.

"Mr. Johnson," said Mrs. Graham, with great dignity, "the rules of this Society declare that no money shall be contributed except by members, and, as you are not a member, I beg that you will withdraw and let us proceed with the routine business."

## THE CAUSE OF THE 'SPLOSION.

"I would invite you to my house, Brudder Jackson," said Deacon Johnston, as he emerged from church last Sunday evening, "but I dunno as we'll get any supper dis night, de cock stove am so dreffully out of repair.

"What's de matter wid de stove?"

"Why, you see, cold wedder am comin' on and wood is gettin' skese an' high, an' I've 'structed de folks to be very ekoncomical in de usin' ob it. We'se bin buyin' in small lots, an' last night, bein' out ob fuel, I sent one ob my boys ober to a neighbor's to borrow a few sticks. De man an' his family had gone to bed, owin' to de lateness ob de hour, an' dat boy, who would 'spise to do an unonest transaction, wrote out his note for de value ob de wood, and droppin' it in a prominent place in de wood-shed, shouldered an armful, an' brought it home."

"Jess so."

"Well, a fire was kindled, the tea-kettle put on, de ole woman she is gittin' de supper. All ob a sudden, puff went de stove, zoom; keewish, kushush went something, an' as I tumbled over, I saw de old woman makin' for de roof wid de tea-kettle an' de stove-plates followin' her, while de boys and de gals was as brack wid smut as de ace of spades. De stove's goose was cooked fur a fact."

"What was de cause of de 'splosion?"

"I'm strongly 'clined to believe dat dar was powder in dat wood, an' dat de powder was done put in by dat white man to ketch some thievin' darkies what nebber buys no wood, an' bressed ef I don't think dat man 'spects me, kase he couldn't find dat note, and won't make any 'pologies."

"Dat am an outrage."

"Fur a fact, an' de children's supper was spiled, too."

## "GOING TO BED" ETIQUETTE.

It is always a debatable point of etiquette, whether hostess or guest make the first movement to go to bed, and thus break up the evening gathering. The guest may be overcome with fatigue from a day's journey, the host may be fidgeting under the strain of entertaining, and longing for the guest to show some signs by which he can gracefully and hospitably suggest that it is growing late, yet neither quite like to appear, as they think, impolite. In fact many visitors have suffered agonies in trying to be agreeable, while the host and hostess were doing their best to suppress their yawns and "make conversation," until chance offered a solution of the difficulty. There is, however, but one rule to be followed in this relationship of host and hostess and the hour of retirement. The host or hostess must always take the initiative and say an appropriate word as to the lateness of the hour and the desirability of going to bed.—*Boston B. con.*

THE HEIR APPARENT has the reputation of being able, on an emergency, to sustain the dignity of his exalted position, and a recent incident supports this conclusion. It will be remembered that the Prince of Wales presided at the recent banquet, in connection with the Gordon Boys Home, which was attended by an unusual number of persons of distinction in all ranks of life. After the dinner, most of the company, his Royal Highness included, withdrew to the drawing-room, where tea and coffee were served, and among these was Cardinal Manning. The Prince sent a message to his Eminence that he should like to speak with him, and the Cardinal, apparently thinking it necessary to support his pretensions as a "Prince of the Church," simply replied: "I stand here." The answer was conveyed to his Royal Highness, who took no notice whatever, though Dr. Manning (says our informant) began to show signs of being uncomfortable, and to edge forward nearer to the royal circle. But it was in vain. The Prince of Wales left before long, and having vindicated his dignity, his Royal Highness, as he was passing out of the room, followed by his suite, made a slight detour, and good humouredly wished the somewhat discomfited Cardinal good night.—*Nonconformist and Independent.*

—One of our correspondents tells us of a pleasant opening for a minister of moderate qualifications. The church certainly ought not to have to wait long for a pastor. Writes the correspondent: "We are about to lose our minister here, in ———. We have a large congregation and a beautiful church. From what I hear, the people will be very reasonable if the right candidate appears. We would like a man as eloquent as Rev. Dr. Taylor, as spiritual as Dr. John Hall, a little like Moody and Beecher, and somewhat like Jonathan Edwards. One side aisle of the church believes in the catechism and the other aisle does not. Down the middle aisle they believe in a minister who can fill up the gallery. If you know of any man like this, who has married an unscriptural angel (because feminine), won't you tell the man about our church—particularly if his father-in-law is wealthy."—*Homiletic Monthly*.

**CLEANING LAMP-BURNERS**—Kerosene oil is generally used for lights in the country, and the cleaning of lamp-chimneys is very tiresome, but must be attended to every day. The burners often get out of fix, and it is very vexatious to keep them in running order. When they get clogged, and wont turn up nor down, and are covered with soot and gum, do not throw them away, but take a little iron kettle, put in a pint of wood ashes and a quart of water; put in the burners and let them boil for five or ten minutes; take them out, and with a soft rag wash them clean, and dry them well. They are as good as new, and will do another six months. It is very little trouble to do it and saves much vexation. After one has tried it once she will not be apt to forget. Nice looking, clean lamps are ornamental, while a smoky chimney and bad-smelling burners are not agreeable.

—Do not sweep more than is necessary for cleanliness and health. Pick up all bits and loose threads, and it possible use a carpet-sweeper instead of a broom. With careful dusting and "picking up," a room can be kept clean longer than some folks suppose. If large rugs are used, let the floor around them be wiped with a damp cloth, and the rugs shaken once a month or so. Halls, passages and porches need generally daily sweeping.

—Why are people so impolite? Men, decently dressed, will often spit on the floors of our ferry boats and cars, to the annoyance and disgust of every decent gentleman. They will also smoke on the fronts of cars, where they know the smoke is carried through, almost suffocating to the ladies within. Look at our sidewalks many of which are saturated with tobacco spit, and tell us, are we not a vulgar and heathenish people?

—A letter in the *London Times*, written from Tientsin speaks of missionaries as "the true pioneers of civilization," and adds, "The day has gone by when English missionaries are snubbed by their own authorities." He states that a "new missionary interest is passing over China," and seems to appreciate the young men of the English universities who have recently gone out under the China Island mission.

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character is required to set up in the grumbling business. But those who are moved by a genuine desire to do good and benefit their fellows have little time for murmuring or complaint.

## Poetry.

### THE PASTOR'S REQUEST.

"PRAY FOR ME, AND LET NOTHING FLAG!"

Such was Mr. Spurgeon's closing sentence some time ago in writing to his flock from Mentone. It was read by a Cheshunt friend in the *Sword and the Trowel*, and is developed into the following verses:—

"PRAY FOR ME, AND LET NOTHING FLAG!"

They are the words of a hero, both earnest and brave,  
Who, afraid lest his loved work should drag,  
While his life, health, and strength to the Master he gave,

Said, "Pray for me, and let nothing flag!"

For years he has laboured, from youth to mid age,  
And has never known what 'twas to lag;  
And now to his people, like a bird from his cage,  
Sings, "Pray for me, and let nothing flag!"

He has toiled and proved faithful, report good or ill,  
Unmoved, like a storm-beaten crag!  
Ever true to his Master, and to His work still,  
Saying, "Pray for me, and let nothing flag!"

And now, worn with labour, and weary with pain,  
At bay, like a sore-hunted stag,  
He calls loud to his comrades, and begs them again,  
"Pray for me, and let nothing flag!"

And such are the men who for Christ win the day—  
Heroes whom nothing can gag;  
For when weary in battle, and worn, they still say,  
"Pray for me, and let nothing flag."

Then, God cheer our brother, and brighten his life!  
With blessings—a plentiful bag!  
And bless his brave sons and his dear suffering wife!  
And bless HIM; and let nothing flag!

*Nonconformist and Independent.*

### HE LEADS US ON.

He leads us on  
By paths we do not know.  
Upward he leads us, though our steps be slow,  
Though oft we faint and falter on the way,  
Though storms and darkness oft obscure the day,  
Yet when the clouds are gone  
We know he leads us on.

He leads us on  
Through all the quiet years;  
Past all our dreamland hope, and doubts, and fears  
He guides our steps. Through all the tangled maze  
Of sin, of sorrow, and o'erclouded days  
We know his will is done;  
And still he leads us on.

And He, at last,  
After the weary strife,  
After the restless fever we call life,  
After the dreariness, the aching pain,  
The wayward struggles which have proved in vain,  
After our toils are past,  
Will give us rest at last.

—*Golden Hours.*

## DOE THE NEXTE THYNGE.

From an old English Parsonage,  
Down by the sea,  
There came in the twilight  
A message to me;  
Its quaint Saxon legend,  
Deeply engraven,  
Hath, as it seems to me,  
Teaching for heaven;  
And on through the hours  
The quiet words ring,  
Like a low inspiration:  
"Doe the nexte thyng."

Many a questioning,  
Many a fear,  
Many a doubt,  
Hath its quieting here.  
Moment by moment,  
Let down from heaven.  
Time, opportunity,  
Guidance are given.  
Fear not to-morrows,  
Child of the King;  
Trust them with Jesus:  
"Doe the nexte thyng."

Oh! He would have thee  
Daily more free;  
Knowing the might  
Of thy loyal degree.  
Ever in waiting,  
Glad in His call;  
Tranquil in chastening,  
Trusting through all.  
Comings and goings  
No turmoil need bring;  
His all thy future:  
"Doe the nexte thyng."

Do it immediately;  
Do it with prayer;  
Do it reliantly,  
Casting all care;  
Do it with reverence,  
Tracing his hand  
Who hath placed it before thee  
With earnest command.  
Stayed on Omnipotence,  
Safe 'neath His wing,  
Leave all resultings:  
"Doe the nexte thyng."

Looking to Jesus,  
Ever serener,  
Working or suffering  
Be thy demeanour.  
In the shade of His presence,  
The rest of His calm,  
The light of his countenance,  
Live out thy psalm  
Strong in His faithfulness,  
Praise him and sing.  
Then, as he beckons thee,  
"Doe the nexte thyng."

## THE HIDDEN CHILD.

BY REV. C. H. RICHARDS.

The air was vocal with laughter  
That came like sweet music to me;  
The house, from threshold to rafters,  
Was ringing with innocent glee.

A face peeped out through the gloaming,  
Than a vision of angels more fair,  
With dark eyes that danced at my coming,  
And a glory of golden hair.

But the music was hushed on my entry,  
The beauty had vanished from sight;  
And she who had stood as a sentry  
To await me, had taken her flight.

I called, but no voice came replying;  
I hunted the whole house o'er;  
Till a soft laugh, the silence defying,  
Rippled out through a half-closed door.

Like a chirp telling where the bird hovered,  
Was this tinkle of love's sweet alarms;  
And I found the darling safe cover'd  
In the nest of her mother's arms.

By the side of a crib I linger,  
Where a little form lies so still;  
But brow, and bosom and finger  
Are motionless, white and chill.

No cry of my love can wake her,  
Re-kindling her eye's bright flame;  
No kiss on those lips can make her,  
As yesterday, utter my name.

Oh my murmuring spirit, hush thee!  
Be not with despair oppressed!  
God sends not this sorrow to crush thee,  
But thy love and thy faith to test.

Your darling is only hiding  
In another and brighter room;  
And there in sweet shelter abiding,  
She will wait until you shall come.

Her beauty and gentle behavior  
Shall keep for you all their charms,  
And there at last with her Saviour  
You shall find her at rest in his arms.

—Madison, Wis.

When all is bright and gay,  
I will pray,  
And foil the tempter's art,  
Lest sunshine lure my heart  
From the way.

When darkness follows day,  
I will pray;  
And my tearful eyes shall see  
That love is guiding me  
On the way.

Let life bring what it may,  
I will pray;

If I cannot understand,  
I will hold my Father's hand,  
All the way.—Mrs. M. F. Butts

## OBITUARY.

"Jesus called a little child unto him."

Eva Adelaide, aged 8 years, the beloved adopted daughter of Rev. J. G. and Mrs. Sanderson, was released from pain on April 19th, 1886, after many months of severe suffering, caused by heart disease.

Eva came to her adopted home in the fall of '83, a bright, winsome, loving little child. People praised her looks, her lovely hair, her beautiful eyes, and her transparent complexion; but those who knew her best, loved her for the pure spirit dwelling within, for her cheerful, merry ways, her confiding, sympathetic nature, for the forgiving disposition that made excuses for the offender before her tears were dried, for the purity of soul that shrank from soil or stain, for her quick sympathy with the beautiful and true. She had been taught of God, and of the love of Jesus, but there was still much to be learned, and she was eager to know more of heaven and heavenly things. She was always asking questions about the unseen. Receiving the truth in the love of it, what wonder that she grew in grace daily. During her last illness, which lasted many months, her beautiful and unquestioning faith in the goodness and love of God, was an inspiration, and often a reproof. Speaking one morning of the pain she had suffered through the night, her mother said sympathetically, "it is too bad," she answered gently, "we mustn't say it's too bad, God lets it come." One evening after reading "Little Pillows" to her, the question was asked, "If Jesus were here now what would you ask him for?" the text for that evening was, "Ask what I shall give thee." After a moment's pause, she said, "I would ask that I might love Him more, and that he would help me to love Him more." This from a little one whose breathing was so oppressed that she could not lie down. Six weeks before the end came, she was taken worse, and her sufferings from that time until the close, were almost continuous, but her faith never wavered. She would ask Jesus for things she would not speak of to any one but her mother. Once when the answer did not come, she said sweetly, "God heard our prayer, but did not think it best." At another time when relieved of the necessity of doing something that was very disagreeable to her, "God knew that I was tired and He let me do without it." No one spoke to her of death but she felt in herself that it was drawing near, and began to give little tokens of remembrance to those she loved. Yet for her there was no dark valley or shadow, it was here with mamma, or there with Jesus, though she said she would like to stay a little longer where she could see mamma's face, if it was God's will. Hearing of a departed christian friend, who could never say "I know," in reference to her salvation, she asked afterwards what it meant. When explained to her she was asked, "can you say it?" she replied with cheerful confidence, "Yes I can say I know," then with sweet humility added, "perhaps she had not such a good mother to teach her as I have." Flesh and blood had not revealed the precious truth to her, of her acceptance in the Beloved, none but the holy spirit could do that. Two or three days before she went away she asked, "what is that about confessing and forgiving?" The verse was repeated for her, "If we confess our sins, he is faithful and just to forgive

us our sins." She said, "that is a beautiful promise," then "what is that about God loving the world?" It was repeated, when she said again, "That is a beautiful promise." The last day she was with us she was at one time in great distress and cried, "I'm going, I'm going, good bye, good bye, I wish it wasn't so hard to go," referring to the physical distress. She then said, "Take me to see Louis," (an invalid brother), "I want to say good bye." Fearing to agitate him her mother offered to tell him, but she could not be denied. She was carried in but was unable to speak, so was taken away. As soon as she recovered her breath, the request was renewed, "Take me to see Louis." When carried in again she held out her hand, "Good bye Louis, you'll come too;" returning she met Mr. Sanderson when she said, "Good bye pa, you'll come too, you love Him don't you?" For more than an hour the struggle for breath lasted, whilst she plead with us to "ask Him to make it easier to breathe," then partial relief was obtained, "ask Him to let me lie down." Prayer was heard, and the last four or five hours were comparatively free from distress. The conflict was over, and she passed quietly away in His blessed company who promised, "I will come again and receive you unto myself."

## ASLEEP, YET AWAKE.

"She is not dead, but sleepeth; I go to awaken her out of sleep."

Sadly we watched her through those weary hours,

Trembling upon the border land of death;

Divided only by her soft-drawn breath—

Ere a moment feebler grown, with failing powers—

Till all was still; and we, in awe, held our;

Alone supported by one common faith;

A shining lamp along a lonely path;

A plant which, 'midst the desert winds, still flowers.

Oh, glad uplifting of the solemn veil;

Revealing to the longing eyes of men

Some glimpses of the ransomed soul's entail,

Whose "weight of glory" 'twere impossible to pen;

Transfused with light emerged from death's dark vale,

Asleep to earth alone; alive to heaven!

## Literary Notices.

WORDS AND WEAPONS FOR CHRISTIAN WORKERS comes to us with increased interest since we have grasped its editor's hand, and listened to his earnest voice. The June number has its full quota of pithy sentences and pointed illustrations. Its first note is noteworthy,— "There is no habit that is more profitable in the long run to the Christian than the prayer-meeting habit—not the occasional habit—but the steady going, every day, country or city, at home or abroad habit of going to the weekly prayer meeting."

THE HOMILETIC REVIEW (Frank & Wagnells, New York) for June is also in hand. Its leading review article by D. J. L. Withrow, of Boston, on Probation after Death, is a vigorous plea for the "old paths," and a protest against all speculations where truth is demanded. The discussions on the question are rightly characterized as hypothesis, not doctrine.



OUR LITTLE ONES (Boston) brings its June stores for the little ones at home, filling admirably its own sphere in the Nursery.

ST. NICHOLAS too merits its usual meed of praise with its illustrations of Paris, and the Kelp gatherers, its chapter on fishes and "A boy's camp."

THE PULPIT TREASURY for June (New York) is also on our desk, with a tender sermon on Sources of Comfort in the Death Shade, by Dr. Wayland Hoyt; and with its usual complement of suggestive themes.

THE CENTURY (New York) for June is a most readable number. We enjoyed its literary ramble along the Thames of days past departing, and its exquisite article on the bird-nests of spring. But perhaps its most striking article for us is the one on the Faith cure; reverential, candid and conclusive. It is worth to Christian enquirers the price of the entire number.

THE PILGRIM TEACHER, Congregational S. S. Publishing Society, Boston. This excellent monthly for July is before us with its usual complement of instruction on, and illustration of the Sunday school service for the month. Rev. W. H. Warriner, B. . . , Bowmanville, will be glad to receive orders for this and kindred publications.

THE PULPIT TREASURY for July is at hand, E. B. Treat, publisher, 771 Broadway, New York. Every evangelical denomination is also well represented in its pages. The old truths are taught, defended and illustrated with all the modern light which the best scholarship has thrown upon them. Dr. G. F. Pentecost, of Brooklyn, is given in this number the first place; by portrait, sermon, sketch of life and view of church.

NEW TABERNACLE SERMONS, by T. DeWitt Talmage, D. D. \$1.50; E. B. Treat, Pulpit Treasury, Broadway, New York. Dr. Talmage is one of those men that defy criticism. Apparently extravagant, his extravagance is true and strikes home. Using the language of every day, he avoids coarseness, and his highest flights, that in other men would be theatrical, bombastic, in him are perfectly natural. This volume contains thirty-two of his more recent sermons, is well printed, and is a slightly volume. We have just read the sermon from Isaiah vii. 20, entitled "The Lord's Razor," where God's judgments are the razor in the Lord's hand; but as a razor is a dangerous instrument in unskilled hands, so are God's judgments when men would attempt to use them. The sermon on "Capital and Labour," from Matt. vii. 12, though not philosophical, is eminently practical, and contains some startling truths the world would be the better for practicing. The book is worth the money.

THE WILLARD TRACT DEPOSITORY.—In reading our literary notes of last month, the paragraph on p. 12 beginning "Much more profitable and pleasing," should follow the notice of the Epistle from the President of the Norman church. Standing where it does, a false impression is conveyed regarding the Willard depository, which we very much regret, and hasten to remove. From this house we have also received a copy of "Sacrifice of Praise;" a collection of sheets for the wall, containing appropriate selections, pure, verse, scripture, for each day in the month. Printed in extra large type, and at a cost of forty cents, it commends itself to the patronage of the Christian home. In bed or dining-room it presents, conspicuous to the eye, words suggestive of happy, holy thoughts, needed in the worry of this restless age.

AS OTHERS SEE US.—The Congregational church, always in the forefront of the battle for civil and religious liberty, has, we are glad to see, come out in favor of the abolition of ministerial exemptions. At the meeting of the union at Ottawa, a paragraph in the annual report was adopted with great enthusiasm which defined the historical position of the denomination as in favor of the entire separation of church and state, and protested against the present system of ecclesiastical exemptions. The report went on to say that, while it might be a matter for discussion whether the buildings actually used for public worship should be taxable, they "would hail with delight any measure which would, in the case of the ministers of the gospel personally of all denominations, settle the question on the basis of the equality of all men before the law." The ministers of the Congregational church are worthy of all praise for this manly and unselfish stand against the exemption system. It is greatly to be wished that the clergy of other denominations would show themselves equally enlightened and free from the bias of self-interest. The abolition of exemptions is a simple measure of justice, and the readiness with which the Congregational ministry have announced their willingness to relinquish any personal advantage accruing to them from it, shows that the movement is steadily gaining ground.—*Toronto News*.

THE CANADIAN INDEPENDENT, Rev. J. Burton, B.D., Editor, will be published (D.V.) on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interest of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early, the news column will be kept open till the tenth and twenty-fifth of each month.

All communications concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2848, Toronto, Ont.

All correspondence regarding subscriptions, advertisements and general business to be directed to Mr. W. R. CLIMB, Bowmanville, Ont.