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THE

# CANADIAN INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 3.

MARCH, 1889.

**CONTENTS.**

	Page		Page
Editorial Jottings.....	65	Temperance .....	86
Editorial Articles.....	67	Selections .....	87
Correspondence.....	89	Official Notices .....	91
News of the Churches.....	75	Our College Column .....	93
Woman's Board.....	84	Literary Notices .....	93
Miscellanea.....	85	For the Young.....	95

NEWMARKET AND TORONTO, ONT. :

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TORONTO, MARCH, 1889.

Vol. VIII., No. 3.

### Editorial Jottings.



VERY season has its duties and privileges and we do not think we are wrong in seeking to have the winter well employed, in direct revival work in the churches. The spring will soon be here, with blossom and leaf; with work and care:

and, with many classes, less time from labor. But now—make use of all the time that can be had, in direct church work!

THE Rev. Owens Mell is the present chairman of the New South Wales Congregational Union. He is pastor of the Globe St. Church Sydney.

PREACH the Word! Even the most worldly don't want philosophy or criticism on Sunday. They want to hear something that is good for the soul.

PULPIT SUPPLIES.—We shall keep a card in our advertising columns, for the information of churches seeking occasional pulpit supplies. Brethren available for such service will kindly furnish us with their names and addresses.

We direct attention to the letter of Tuen-hsi-teh, ("The amiable one,") otherwise Miss Harriet Turner, of the Hamilton, Ont., church. Miss Turner is now fully embarked in her enterprise as a Missionary. We omit a few messages and enquiries, of a personal and family nature, at the end.

THE "W. C. T. U."—The Liquor-dealers are said to interpret these letters, "Women Continually Troubling Us." The *N. Y. Witness* says the "irrepressible" element now is the women. Forty-one members of the W.C.T.U. delivered addresses in New York, one Sunday lately: most of them in churches.

WE hear much from every quarter of what the Christian Endeavor Societies are doing; but little or nothing of what the churches are doing. Have these societies absorbed the life and activity of the churches, or are the latter giving up all the appropriate work of the churches to them?—*Religious Herald*.

"KEEP your tears for the dead," someone says, in the *Chicago Advance*: referring to the Missionary Pastors, whose quarterly remittances were held back, on account of a *low treasury*—"Keep your tears for the dead; but send to the living something that will pay for groceries and coal, and save the man's business honor and integrity."

THE WISH OF ERASMUS, now being rapidly fulfilled. "I wish that even all women might read the Gospels, and the epistles of St. Paul. I wish they were translated into all languages, so as to be read and understood, not only by the Scotch and the Irish, but even by the Saracens and Turks. I long for the time when the husbandman shall sing parts of them

to himself as he follows the plow ; when the weaver shall hum them to the tune of his shuttle, when the traveler shall while away with their stories the weariness of his journey."

IN REVIEWING, two months ago, Dr. Wild's volume of Sermons, published by Yeigh & Co., Toronto, we announced that we would try to insert one of the sermons in the next issue ; which we did, last month. In immediate connection with the sermon, we omitted to state it was from the volume published by Messrs Yeigh. The book is very cheap at \$1.00, and gives a good outline of the teachings of Bond Street pulpit.

"HOW IS IT," said a young member of one of the Toronto churches to us, last night, "that when a distinguished Congregationalist comes to this city, other religious bodies get hold of him ; and our ministers and churches either seem to ignore him, or fail to secure his presence and aid?" We don't know : we don't live in Toronto. But no such complaints were made during Mr. MARLING'S residence.

THE example of the First Congregational Church in Los Angeles is highly to be commended. It was at first proposed to build a church costing \$65,000. But considering that it would leave them with a debt that would be a burden and cripple their usefulness, it was wisely decided to build a church for \$15,000 that would seat 1,500 people. In so doing they would be free from debt, and be able to carry on beside their own church work an efficient evangelistic work in the city where it is greatly needed.—*Religious Herald.*

WE want in the ministry a few men of high culture and academic attainments ; we need a large number of more liberally educated and fully equal to the educated classes around them ; but there is room also for earnest, able, gifted men of little erudition, thoroughly acquainted with Christian doctrine and experience, who can go forth and minister to the uneducated masses who will not attend the services of cultured men in fashionable churches. God has called all of them, and there is work for all. Let the church prepare and send all forth to that work.—*Pres. Rev.*

WITH the single exception of Western Australia, which is as yet a Crown colony, and therefore follows the motherland, the union between Church and State is completely severed, although some anomalies yet remain. 1862 New South Wales prohibited all grants for the support of public worship. In 1869 Tasmania followed her example. In 1871 Victoria abolished State-aid to religion. South Australia was virtually free from the commencement of her history, and in Queensland religious subordination lasted but a single year.

WITH relation to the business of life there was great danger of lowering the standard of Christianity through the cultivation of the spirit of speculation. They should carry their Christianity into their business, and maintain that high integrity which was in keeping with their professions. When in Egypt he was told by a Mahometan that the strongest oath made use of by his co-religionists was, "By the word of an Englishman," and he sincerely trusted such would long continue to be their conviction.—*Henry Lee in Australia.*

THE Rev. J. Rickard, secretary of the college, gave a verbal report of the institution. He pointed out one important particular wherein the students' education was neglected, namely, the practical administration of church matters, and to obviate this great defect it had been suggested that a student in his last year should not live privately as at present, but the committee should take such steps as should get him appointed to some church under the authority and supervision of some pastor for church work, with a view to give him a fitting practical training.—*Australian Independent.*

EVERYONE of our readers wants to "build up his church." Here is how to do it! Give praise wherever you honestly can! And it doesn't need so much honesty to speak it, as good sense and penetration to see it! Don't look for blemishes, and mistakes, and wrongs! Look for encouragements, right-doing, and right-intending; and believe these are found with your neighbor, perhaps even more than with yourself. Praise your minister: testify for the S. S. Teacher of your children; exalt the benefit of your meetings for worship. The

mind will follow the tongue; and what at first was but the tribute of *duty*, will soon be the full outcome of a heart that will not be repressed.

SIGNOR GAVAZZI is dead. He was an old man, and full of labor as well as years. One of the men who made Italy what it is to-day. The "Free Church" in Italy, of which he was the founder, was on the democratic model of the Congregational Church with us. An evangelical man himself, he sought to lead men clearly and directly to Christ. We once heard him tell of preaching at Garibaldi's suggestion (1860) the first free gospel sermon in Naples that had been preached there for a thousand years! He rests from his labors; but the warm hearts of that sunny land will not forget him!

CHURCH UNION IN JAPAN:—Rev. Dr. Knox of Tokio, Japan, a Presbyterian Missionary, ends a long letter on the subject of union:—

"It is possible so to state the Presbyterian polity that the new Constitution shall appear to be a complete surrender of fundamental principles, and from the extreme Independent view point a strenuous case of surrender can be made out. Judged, however, not by high and dry technical theory, but in accordance with the actual facts of to-day, no fundamentals are surrendered. The modified Presbyterianism of the Constitution differs little from the practice of the Congregational churches in Japan. From this point of view the difference is one between written code and unwritten precedent. The Presbyterians have learned that the desire for a broader creed on the part of the Congregationalists is not in the interest of heresy; that there is nothing to choose between the two communions in point of orthodoxy. And the Congregationalists have learned that the written Constitution is not for the sake of rigid ecclesiasticism and the overthrow of freedom, but in the interest of order and efficient organization. A prominent Congregational minister, one of the few Japanese of influence who had not warmly favored the union, summed up the matter in the remark: 'It is evident that no obstacles to the union now exists save of a personal nature.' It cannot be that personal objections shall stand in the way of practical union for the Christianizing of Japan; and equally it cannot be that the Church in the United States shall so misread the signs of the times that, in the interest of a strict Congregationalism, it shall decree that these two, so united in heart and purpose, must abide asunder."

## Editorial Articles.

### LONDON CONGREGATIONAL CHURCH.

The writer was present at the Anniversary Services of the Sunday School on Sunday, 13th January. In the morning, the pastor, Rev. H. D.

Hunter, M. A., had directed the attention of his people to the great importance of education—physical, intellectual and spiritual—for their children. The children had the evening all to themselves. A platform was erected around and in front of the platform, and all the children, with their teachers there seated, the wee ones in front. Their behaviour and interest in the proceedings were all that their parents and best friends could desire, and their singing and "responsive reading" with the pastor were likewise very pleasing. Mr. J. F. Jeffers, Superintendent of the Methodist Queen's Avenue S. S., engaged their attention for some time, asking them many questions in order to get in touch with their young minds. He was



LONDON CONGREGATIONAL CHURCH.

followed by Mr. S. Woods, Principal of the Collegiate Institute, who gave an excellent address. The church was very crowded.

On Tuesday evening, 15th January, the annual tea was provided for the children. The church was crowded, and an interesting programme followed the bountiful spread. It was one of the best meetings of this kind ever held by the London friends. Mr. H. Ashplant, Secretary, read his Annual S. S. Report, which showed the school to be in a most prosperous condition. The total number of pupils on the roll is 242, with an aver-

age attendance of 188. During the year 39 new pupils had been taken in, while there had been 34 removals. The school comprises 23 classes and 27 officers and teachers. Although the year's expenses amounted to \$190.51, there is still a balance on hand of \$139.54. The sum of \$100 had been expended on the library, which now comprised 600 volumes. The mission-box collections amounted to \$37.19.

The annual meeting of the church was held on Thursday, 31st January, and was well attended. All things passed off harmoniously and pleasantly. Under a new rule adopted a year ago, seven deacons serve the church, one falling out every year, the longest term being seven years, so this year there was only one deacon to elect. This is thought by most to be better than the old plan of having six deacons, two going out every year, making the full term for any to be three years.

Since the annual meeting, the pastor has been pretty closely confined to his house by his old enemy rheumatism.

A hearty invitation has been given by the church to the Western Association, to hold their next meeting in London, and the members look forward to a good and profitable time.

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#### DAVID NASMITH.

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The late John Nasmith of Toronto, used often to speak of his brother, in terms of great affection. To the editor of this Magazine he particularly spoke of him, as the originator of "Ragged Schools." The philanthropic strain in the blood still asserts itself, through Toronto's well-known and rising citizen, John D. Nasmith.

To David Nasmith, founder of the London, (Eng.) City Mission, must be accorded the honor of being the instrument in God's hand of forming the first Young Men's Society in Canada, in 1831.

David Nasmith was born in the City of Glasgow, March 21, 1799. He was converted in early youth, and was soon distinguished by his energy of character and great zeal for the salvation of souls. Soon after his conversion, he, with some school companions, formed the Glasgow Youth's Bible Association, and he became Secretary of the organization. About 1824 he became desirous of forming Young Men's Societies for religious improvement. To conceive with him was to execute and we soon find him busily engaged in enlisting the labors of the first preachers of the age in their behalf. So indefatigable was he in his efforts that he travelled throughout the United Kingdom, France and America, establishing in these places, about seventy Young Men's Societies. But devoutly attached as he was to those societies, he had

another great work pressing upon his heart, that of City Missions, and with these his name will go down to posterity. In 1826 (January 1) he formed the Glasgow City Mission. On the 16th May, 1835, was formed the London City Mission. Similar societies were also formed in Dublin, Leith, and other cities.

On the 27th July, 1830, he set sail from Greenock, Scotland, for New York, reaching there on 3rd September and landing on the following day. On the 28th September he organized the New York City Mission. From that date he travelled throughout the length and breadth of the land, forming City Missions and Young Men's Societies. In thirty days' visit to the South he formed six City Missions and six Young Men's Societies.

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#### THE LATE REV. L. P. ADAMS.



Mr. Adams, whose portrait is given above, was a native of Reading, Vermont, where he was born 15th March, 1812. He was settled as pastor of the Congregational church at Fitch Bay, Que., in 1854; and labored there steadily till 1888. He died on the 8th of September. A further account of this faithful servant of Christ may be found in the October and November issues of this Magazine.

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#### THE C. C. M. S.

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A special meeting of the Executive was held in Montreal, 12th February. A few facts for our readers:

*Encouragements.*—St. John, N.B., Rev. J. R. Saer, B.D., pastor. This church has so far progressed as to voluntarily relinquish the mission grant with the new year. Stratford, Rev. J. P. Gerrie, expects to manage with largely diminished

aid next year. Vancouver, Rev. J. W. Pedley, B.A., still progressing; arranging for building in the spring.

*Discouragement.*—Churches not alive to pressing need. Let figures tell the tale. Round numbers are given:

Expended this mission year to date.	\$ 8,380
Required for April payments. . . . .	1,905
<b>Total . . . . .</b>	<b>10,280</b>
Received to date from all sources. . . \$3,765	
Colonial Society, when due. . . . . 1,250	5,015
<b>To be made up ere June comes. . . . .</b>	<b>\$ 5,265</b>

Or a *deficit*. Which shall it be?

THE JESUIT BILL.

The country is becoming very much aroused on the subject of endowing the Jesuits in Quebec. It was with a little regret, that we parted company with the Protestants of Quebec, at Confederation. When we were all one Province, we would gladly have helped them—in a way we cannot do now, with each province managing its own affairs; but they chose to ally themselves, (by their representatives in parliament), with the reactionary element from their own part of the then "Canada;" and we felt we must just let them go, to manage their own Provincial affairs as best they could. Now the Jesuits are endowed with an immense sum out of the public revenue! Nor is it much consolation that the Protestants have \$60,000 for education, thrown to them to keep them quiet.

Until the Protestants of Quebec make themselves heard, there is little use, we fear, of those elsewhere in the Dominion working for them. That the Federal Government will not veto the Act, seems now settled. That they could do so on the highest and best grounds, is clear. This Act is in the face of the Imperial confiscation of the Jesuits' estates, (and giving the same for education,) more than a century ago. It is against the principle embodied in the Act secularizing the Clergy Reserves, when the Parliament of Canada solemnly voted, that "it was expedient to do away with all semblance of connection between Church and State;" and to give public money to any reli-

gious sect or party, is a principle repudiated by this nation as a whole. The nation then, as represented in Parliament, might insist on its disallowance. A very dark feature is the probability of further raids on the public treasury in the future; and that, if the Government at Ottawa are indifferent, some claim of a like nature may be made on Ontario, or the other provinces, as well as Quebec.

The vigorous protest of the Protestants of Montreal, defeated the project of a colossal statue of the Virgin on the Mountain; have those of the Province no way of making themselves heard in Quebec?

THE INDEPENDENT.

We do want to establish the INDEPENDENT on a solid foundation of success and usefulness. We want 500 more subscribers before the meeting of the Union! *Shall we have them!*

It is surprising how few new subscriptions have been sent us, from (almost) any of the churches. We added a hundred to our list, at the expense of our Brother Currie in Africa; a *dozen or two* have taken advantage of our 25c. six months offer; beyond that, almost nothing! There has been more income, during the past year, than perhaps ever before; and we know there has been more expenditure. The five hundred new names, (with the money!) would make the improvements permanent and successful, and lead to a continual bettering of the magazine. Let the churches act!

Correspondence.

THE BELLEVILLE CHURCH.

DEAR SIR,—Having accepted a unanimous call to the pastorate of the Belleville Congregational Church, I entered upon my labors the beginning of November; and wish to report three months' work. Two or three days after my arrival in Belleville, I received, at a social tea, held in the school-room, one of the kindest receptions any minister could possibly receive from his people. It has been three months of very hard work; but my labor has not been in vain in the Lord. The congregations, on the whole, have been good, and

larger than they were previous to my coming. The announcement of my subjects for the coming Sunday, has awakened interest in the city, and drawn many to hear the word of Life. I have preached a special sermon to young men, the second Sunday evening in every month; and many, attached by this specialty, have come and been deeply impressed by the power of divine truth. My subjects have been: "True Manliness; or, what God desires most to find," "The fear of God, the young man's safeguard," "Young men and the Bible," "The Young People's Society of Christian Endeavor"; which was fully organized last Spring, but had fallen to pieces. This has been re-organized, and is doing splendid work, socially, spiritually and financially.

The "Church Debt Sinking Fund" has been re-organized, and is now a thorough success. In less than two months, we raised over sixty dollars, and have been able to pay seventy dollars off the principal of the church debt. On January 24th, I lectured on "Phrenology, Religion and the Bible"; and, after paying expenses, we had a balance left for the Sinking Fund of \$19.50.

We have had some painful cases of discipline; but the church has had sufficient moral courage to deal with the matter. Two have joined the church, and are a credit and help to us. I have a list of about a dozen persons who are likely for membership in the future. The revision of the roll resulted in the removal of about fifteen useless names. We have a great work before us of paying old debts—some one or two being over four years old; but with the Divine blessing, we hope to be out of debt (as respects floating debts,) by June 30th. To God all the glory.

T. W. BOWEN.

#### FROM THE PACIFIC COAST.

DEAR SIR,—In October, the Rev. Samuel Greene, Superintendent of Congregational Sunday Schools in Western Washington Territory, sought me out, and invited me to enter a new mission field in the south of Pierce County; of which Roy is the centre. The Rev. R. A. Beard, Congregational Superintendent Missionary for Washington Territory, supported this call by letter. After all that has been said and printed about "the right

men," you may be sure that the brotherly interest manifested by these servants of Christ, and their earnest desire that I should begin truly pioneer work in this country was to me very sweet. I accepted the call, as from the head of the Church, the GREAT SUPERINTENDENT MISSIONARY of the world; and entered into labor in my new sphere about the middle of November, preaching at Roy, Yelm and Muck.

Last Sabbath we organized a Congregational Church at Roy; Superintendent Beard, presiding. There is neither *church* nor *parsonage* in connection with this mission; but it is hoped we will be able to build both, this year. In the meantime my family will live in our own new house in Sumner; and I will go back and forth by the N. P. R. The distance is thirty miles.

Superintendent Beard will go east in a short time to look for men to fill openings and vacancies in Washington Territory; and he says he will be very likely to call at Montreal for volunteers. I have given him the names of a few of the good men and true in that city.

During the month of November, Mr. D. L. Moody visited Seattle and Tacoma. I had the great pleasure of being with him at twelve of his meetings. I feel certain that his labors in these places have been blessed of God to many living about Puget Sound.

We are delighted with this Pacific climate; would not go back to Manitoba with its savage winters. I am much pleased with the CANADIAN INDEPENDENT as managed by you. We look for our second son to come here in a few days. Bro. John is still in S. W. Manitoba; is well, happy, and, I believe, useful in the Master's service.

Wishing you and yours every good, I remain your brother in Christ.

ROBERT BROWN,

Sumner, Wash. Ter.,

Jan. 3rd, 1889.

#### THE HARVEST OF THE CHURCH.

DEAR SIR,—I notice in the INDEPENDENT just to hand, a few remarks about the winter months being the harvest of the Church. This, to my mind, is wrong. I do not read that Christ made any more effort in His ministry in winter than any other part of the year. This idea of special

work during winter months, works to the detriment of the summer, which offers golden opportunities of reaching the masses. It pains me when I hear Christian workers speak of the coming "season," and beginning of Spring referring to special services as the "closing ones of the season." Raise your voice, and use your pen against such thoughts and feelings. "Work while it is called to-day"—"in season and out of season." The devil takes no holidays; leaves no stone unturned in his efforts to destroy; yet we find our churches, etc., relaxing their earnest efforts, as the summer comes along—when men die just as fast, and go to destruction just as quick. A reformation is needed in this as well as some other things in regard to Christian work.

If the winter is the harvest of the Church, as regards the saving of souls, then let us pray that it may always be winter.

Excuse these remarks; but when my eye fell upon those lines, I could not refrain from giving expression to my thoughts. J. B. H.

#### MISS TURNER'S LETTER FROM CHINA.

C. I. M. HOME, YANG CHAN,

Dec. 8th, 1888.

DEAR SIR.—I have tried several times to write to others beside those at home, yet have not succeeded very much, though I have a few letters written. Reached Shanghai Oct. 30th, after a rather rough passage across the Pacific. On the whole we have, oh, so much to thank God for; we were so kindly treated all the way, both travelling across the continent and the sea. On the "Batavia" all were so kind, and were unceasing in doing everything they could for our comfort. Arrived at Shanghai at 6.30 p.m. (I believe). As there was Miss Alice Barrett lying very ill in the C. I. M. Home there, a party of sixteen made no little stir. We next day donned the Chinese costume, which we all like *very, very* much, and I have heard some of the sisters say they never want to get into the English clothes again, these are so comfortable. Indeed, I like it, but the sleeves are apt to make you have an occasional accident, they are so large (after our usual tight-fitting ones). On the evening boat which leaves at 12 o'clock, midnight, we started up the river to Chin Kiang;

the boat, which was very like our home boats, a steamer, but so high up out of the water. The men were one side of the boat and the women on the other. We were allowed by the head officer to have the dining room to have our meals in. The sisters sat on one side and the gentlemen on the other. Now we are in China, we have to do as the Chinese do. Women do not speak to men on the street, and *never* shake hands, and do not walk with them; so we, if we want to shake hands, we have to be so careful there are not any of the people around. We arrived at Chin Kiang, Nov. 1st, at 8 p.m. We were to say "good-bye" to the gentlemen of the party, who go up to Gan King to the home for them. Instead of going on the *native* boat, as we expected to remain over night to be ready to start in the morning, it being rough and the boat rocking when tied to the landing, Mr. Alsing gave an invitation for us to make the "*Hulk*" our stopping place, a large boat fitted for a warehouse and his palace-like home. It is stationary, being anchored so well, that when rough it does not rock any. It was so kind of him. Mr. McCarthy and Miss Kentfield met us here to escort us to Yang Chan. The wind being contrary no boats (sail) could go up the canal, so we had to remain there until Nov. 3rd, then Mr. Alsing would have us go in his pretty private yacht; it had a cabin all fitted up, stove, beds, tables, chairs, etc., everything just like a lovely house, he goes off on this for weeks at a time with his sailors. See how good the Lord was to us; if we had gone in the boat that was engaged, and in which our baggage was taken to Yang Chan, we should not have had an opportunity, I guess, of any sleep; oh, we had much to *give thanks for*.

We arrived at Yang Chan, Nov. 4, at 7 a.m., were taken from the boat in Sedan chairs, and reaching the home were welcomed by the sisters. Such a warm reception, and how glad we were to at last reach the end; but, it brought to mind, how glad and happy we will be, and what a welcome, when we reach the end of the journey on earth and go to our heavenly home.

On the second day after arriving, we had our native teachers and began to study. We study in our room three hours, and with the teacher three hours each day, from 9 to 12, and from 2 to 5; after 5 no one is permitted to study. After breakfast we each, at the table, give a verse which has been found in some of the portion read by her in her reading before leaving her room for breakfast, then a hymn is sung, then Bible study for an hour; after dinner C. I. M. prayer meeting to pray for the provinces; after tea, from 7 to 8,

another Bible study. Once a week we go, three each day, for a good walk in the country with one of the women and on Saturday any one may go out; also, from 12 to 12.30, and from 5 to 5.30 we may go to the school or to the refuge for a walk. Chinese women walk very slow, so we have to: we are stared at and called names very often, some sneer at us, make faces, but we go on never minding all this. God knows our hearts and knows we just pity them and long to be able to speak to them. Some of the women who know we belong to "Jesus' Hall" (as some call the Home), pull our sleeves and follow us, wanting us to come in and speak in their house: if Sia-nia, the Christian woman, is with us, we go in and she tells them of God so earnestly.

On Sunday morning the chapel is opened and well filled, the last two Sundays it has been filled to overflowing; there is here a native pastor, a grand, earnest Christian. There are in all here between thirty and forty Christians. I will tell you something about the work here; the city has a population of 365,000 Chinese. There are three houses here with foreigners. The school is about three minutes English walking from here, but about six or eight minutes Chinese walking, which as I mentioned is slow. Here at the school are now Mr. and Mrs. McCarthy (the superintendant for this part of China,) his daughter Gertie, (and their son Frank is visiting them just now, he is a member of C. I. M. but he is just here for a rest). Miss E. Murray is head of the school of some 22 girls. They are supported by outsiders not by the mission funds, any one could have the privilege of supporting one, only \$30 or even five pounds will here keep and support a girl for a year: some of these have been brought from cruel places and raised here. Oh how grand, and here they learn about the true God and his love for them, oh, that more were here and learning. One of these bright, bright Christian, is soon going to marry our boy San-Sa; I am sure, and we all say so, such a union will be a great blessing, they both are so earnest, and are going to preach. Will not many lend of their money to the Lord, and not roll up, but put it out so that when the Lord comes, it will be found doing what He would have it. How different it will be if the Lord comes to have it thus employed, than to have your pound rolled up in a napkin. Second the "Opium Refuge" is about ten minutes walk from here in another direction. Here are two sisters, Allie Ferrieman and Jennie Webb. They have undertaken by His help to tend the opium cases. It is full at present, twelve men, and if we had enough workers we could open four or five more refuges. We do not stand for money, that is all right, these are kept by outside donations, not by the mission funds. As each one enters he promises to remain two months, pays \$3 and is to see no friends in that

time, and to do whatever the sisters wish him, and you have no idea of how these sisters get on. Miss Jessie Gardiner and I took tea with these two Friday last, and all the twelve men came in their dining-room to the prayer-meeting. How they did listen to all that was said by Miss Ferrieman who spoke so fluently, and who has only been out in China one year: so the Lord is using her wonderfully.

One evening two of the men were so ill they could not sleep, they got up and walked the floor singing "Jesus Loves me this I know." We are so pleased with the work, and if we, with our little hearts, are pleased, how much more must our great Heavenly Father be with his great loving heart. Many more want to enter: they come and beg, beg of them to come and let them in, for they have tried to give up the opium and cannot, and so want help; oh, friend, is not that grand! Some say there is no use of women coming to China; well, as far as I have seen, women can do more than men. About the men the people are very suspicious, but the women are taken in very soon; oh! if only more of the young girls would leave "all and follow Jesus" they would receive the four-fold blessing, so also would their homes they leave. Sunday afternoons those who can speak go out, and very soon are invited into some house where the woman of the house soon has her neighbours in, and, in a few minutes, without any effort on your part, you have quite a good meeting and they do listen very attentively, and many accept the invitation to come to the "Pei-chi-ki" to service.

On Saturday last three of us went with Sia-nia (one of our women) to a couple of villages. We took two barrows, two persons on each, went outside the city walls and crossed the canal on a ferry. It seems to me so strange how news travels so quickly. They know foreigners are coming and all want to see them, and many of them think we are a kind of evil spirit and desire to have their eyes and hearts. Some children are terrified when they see us, and I have seen more than one child run behind its mother when they saw us. What would they do if we were in foreign dress, when they take so much notice of us with their dress on? As we go along the country road, so different to our country road, no fences, no road, no houses, no waggons, only a kind of path and dirty water perhaps on one side, and some green vegetables something like spinach, or a man doing something like ploughing with an ox; one thing that struck Miss Gardiner and me especially was the men riding on the asses. How our thoughts were taken to a time when, in an eastern place, very like these surroundings, an ass went along a road very like these roads. What did the ass bear on his back? our blessed Redeemer, our Lord; and, as

the people sometimes laugh at us and say bitter things of us, oh, we can only in the least possible way imagine what must have been his sorrowful feeling when the people would not heed him. One needs to be much in prayer, as we pass along, for God to just allow us to give the tracts to those who can read and will read them. The graves along the country appear at a distance like a very very many piles of hay, but as you ask what those are, and are told graves of those who died without the knowledge of a Christ, oh our hearts ache; there are thousands and thousands near this city. We pass on some two or three miles, and our sister who can speak, talks to the people. We stopped at a few huts together (farmers), and stools were brought for us to sit on, in a very few minutes there were some forty or fifty listening; one old woman, to whom much of the conversation was directed, had a very bad headache, and after listening oh so earnestly, asking very intelligent questions, and being answered satisfactorily she left us and said she was going to her own house to pray to the true God. I have been in several temples; oh! the *hideous* looking gods; one temple, a stone's throw from our house here, has 10,000 gods. We stand in the midst of four temples. Dear friends, is not our God a good keeper.

Dec. 3rd, 1888.—Was delayed in writing that evening, so had to remain up after usual time for retiring to finish my letters. At a few minutes past twelve, as I was about to stop writing for that time, I heard loud knocking on the outside door. Some one appeared to be very anxious to receive immediate attention by the continually loud, loud knocking. I heard some one from the Home speak, then for a moment all seemed quiet, then one of the room doors leading to the hall opened, so I opened my door. Yes, I feared it was an "opium case." Miss Murray was in the hall and asked "Who is that?" the answer came "Hattie." "Oh, I am so glad, will you go with Emmie" (Miss Kentfield). "Yes, Miss Murray," was my reply. Then a few words of prayer together, asking God to bless the means used, and to guide us in everything we would do so His name might be glorified. In a few more minutes we were on our way; San-sa (our boy), to attend and help us. One of the messengers went in front of us with his lantern held low to show the uneven pathway; San-sa and another follow. How strange the dark and narrow streets appeared seen thus after midnight. We met very few people, out those we did were provided as we were with lanterns, without which it is unsafe to walk abroad after night-fall. The messenger walked rapidly, and fully in sympathy with him we too hasten, and, with a speed impossible to real Chinese women, passed along the narrow winding way.

All is dark and silent about us, and we are soon in an unfamiliar part of the city, which adds to the strangeness of the surroundings. Our guide, after a good long walk, stopped at a door, which was immediately opened; after passing through several different sort of court-yards we were shown into the place where the young man was, a young man of twenty-four years. He had been out to some feast and returned home angry and took the opium. He is a mandarin, or a mandarin's son. The house showed signs of wealth, everything grand. I shall not forget the sight that met our eyes, a strong looking stout man, dressed in light blue silk, sitting on a stool, supported by four or five servants; a brother of about twenty, dressed in the palest blue silk quilted gown, looking so anxious, and others who, I think, may have been either relatives or friends. This was the men's quarters to which we were shown and where the sick man was. There was one woman very quiet at one corner of the hall (as it appeared to be). After asking some questions Emmie prepared medicine for him; he refused at first, but his attendants forced it down. Then San-sa prayed. Though I knew very few of the words he uttered, I *knew* he was in earnest, and that earnest prayer was listened to by those present as well as by the prayer-answering God. After a few minutes another dose was given, and they were asked to walk him about, which had the desired effect. If they had allowed him to lie down and drop to sleep all would have been over: they knew enough to keep him up and awake until the medicine came. They did all in their power. We sought for more power than the medicine, even the Divine help. Two doses of another description was given, more walking done, and again the needed effect. Poor fellow, he kept saying in his native tongue "Ah, I am so sick," which he indeed was. All present did what was in their power to help, and were so anxious that he should be saved, they thought only of saving the body, poor creatures; when he almost recovered, San-sa told them of Jesus, of the one *true* God who heard and answered prayer, who was always ready and so willing to hear the cry of penitent sinners. And much more he told. I shall *never* forget how all faces were turned and all eyes fixed on him, and how they drank in eagerly every word. They asked many questions and were so satisfied with the answers they would look at one another, and appeared as if they might be saying "Yes, I believe he says true." The sight is fixed on my memory for ever. I could just watch their features change, and pray to my God to let the light come into their hearts; especially did the face of the brother change and it seemed to light up. Miss Emmie spoke of Jesus to the only woman who remained (two others came in for a few minutes, one took his hand and

stroked it, I thought I saw tears in her eyes, then she walked out), and invited her to bring others and come to Pie-chi-ki to hear more. Great tears rolled down the sick man's face many times, but I do not know whether tears of pain or tears of sorrow. After giving the tracts we had taken, which were received gladly, we moved to go. They were profuse in their thanks for our coming and for what we had done; but they should give God the thanks, not us.

Out again into the solemn night, leaving in God's hands the results of what had been done. We pass out of one of Yang Chan's wealthy homes. A guide is sent with us to show the way with the lantern. San-sa (who is a bright Christian boy, nineteen years old, has been a Christian four years), follows us with one of the friends of the mandarin, and as they were just behind, Emmie and I could hear San-sa telling him oh, so earnestly, about the love of Jesus. Made it so simple. They seemed never to have heard before. I just thought how often we, at home, had let slip by so many many opportunities of telling of the love of God, and this young boy does not let any opportunity go by, he is always on the watch: he goes out in the villages Sunday afternoons, and on the streets. Oh that we were more like him. When he arrived home he prayed so earnestly that God would, in his mercy, save the young man's soul and every one who had heard that night. Oh, may our dear Heavenly Father just save one and all, and may they be bright lights for him in this great great city, for many workers are needed. There is no difficulty in gathering a congregation, and we do believe God will water the seed sown. Very soon we are to have some baptisms in the chapel. If I had a week to talk to you all, I am sure I could not tell all I have seen. The houses are the same as I used to see the pictures of when at home, and one thing so very noticeable is the court. Our lesson this morning was Peter's denial of his Lord, and I picture, in a court like those here, a fire kindled in the centre. This land brings us to think, oh, so dearly, of these things. And as we wait on the Lord more and more, He shows us more our weakness and our utter dependence on Him for *everything*.

The beautiful moonlight nights; just like day. As we look from the veranda and see the roofs of the houses, one close to the other, it would seem as if you could just step out and walk from house to house, all over the city. *Very, very* few houses have a second storey. Our home is considered quite a foreign place. The streets are very narrow: some you cannot walk comfortably, arm in arm, but this is *never* done in China. At nights, the temple gongs, and watchman's gong, and dogs barking very much, well, I cannot describe it, but it does not disturb our sleep. God knows what we

need, and He, in this, gives us necessary rest, and does not allow it to disturb us. Much more I could write, if time would permit. Saturday afternoon seems the only time we have for writing, and then we much desire exercise. I should like to receive letters from all my dear friends, but it would seem very selfish to wish you all to write, and not answer; but if any have time, I should so like to receive them, and will answer them if my work and lessons will permit; so do not expect an answer, and if one comes take it as a *surprise*. I do so often pray for all the dear friends and relatives, and I know you all pray for us here. Pray that we may have "perfect peace," our minds stayed on Jesus and filled to overflowing with the Holy Spirit. When we think of only one place of worship here, and Hamilton is only about one-seventh the population—and all the churches, my heart fairly aches when I think of the few workers to so many. And we have sent two of the sisters into as large a city as this where no other foreigners are. Just fancy two weak women taking a house on one of the Hamilton, or Toronto, or Buffalo streets; they would not be much to a city. So six of the sisters have been sent, two to one city, two to another, and two to another, and the Lord is using them already. No fine education is necessary; a knowledge of the Bible, with a full surrender of our will to God, to be used by Him, is all that is necessary. A blessed work is being done all over China by women; we hear it every day, and we have seen it ourselves, and have only been here a month and four days. I have written you a description, in a poor way, of my first sight of opium cases. Since that night several others have been before us. There are some thousand opium dens here in this one city. In our home there are studying at present eighteen sisters, with Miss Murray and Miss Clark; and Flora McCarthy is housekeeper. Miss Murray is like a dear older sister instead of the Lady Superintendent. The sun is very trying, and you should never go out without a parasol, even in winter. Of course the natives do not. We have such good food, bread, potatoes, rice, beef, mutton, fowl, rabbits, ducks, eggs (such numbers), oranges, lemons, citzas, persimmons, cheese; just most all things same as home, except such things as butter and cow's milk, but these we do not miss.

I am now wondering if you are tired; though it is more than twelve I could write right on, but will consider others before self. As we read in Acts xvi, 9, "Come over into Macedonia and help us;" we all here say "Come over into China and help us." In Matt. ix, 37, 38 and Luke x, 2, "The harvest truly is plenteous, but the labourers are few; Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest." Here the Lord tells his disciples to

pray for more labourers, and we believe they are coming. There are one or two verses which have been in my mind much lately—

Hark the voice of Jesus crying, "Who will go and work to-day?"

Fields are white and harvest waiting, "who will bear the sheaves away?"

Loud and strong the master calleth, rich reward he offers thee;

Who will answer, gladly saying, "*Here am I, send me, send me!*"

We would that many many would soon give this answer! How the faces of Miss Murray and Miss Clark beamed with joy when they hear of this one and that one offering to come and labour in the Lord's work; but how much more pleased do you think, God must be with his full heart of love.

"Let all that look for, hasten the coming joyful day,  
By earnest consecration to walk the narrow way;  
By gathering in the lost ones, for whom our Lord did die,  
For the crowning day that's coming by and by."

## News of the Churches.

SHERBROOKE, QUE.—The annual meeting of the Congregational Church, held, January 11th, was well attended. The pastor, Dr. Barnes, after giving words of welcome, and suggestions for the future, read a short report of the work of the past year, showing a marked improvement in the different branches of work in the church, and also in its contributions. The Treasurer's report was also encouraging, showing a good condition of the finances of the Church. Business being over, coffee and cake were served, and a very happy and social hour was spent. We trust another year will find every member of the Society present at its annual gathering.

A few words about some of the branches of our church work may be of interest. A few months after coming among us, our pastor formed a Young People's Society of Christian Endeavor, which we trust is doing good work for the Master. We have about sixty members. The meetings are held after the church service on Sunday evenings, which is found a good preparation for the week. Our pastor is always with us, but the meetings are led by the young people, with the exception of consecration night, when the pastor leads. The prayer-meeting committee report they have no trouble in procuring leaders, and one night three young ladies came prepared to take the meeting! We think every Church would be the stronger with a society of this kind, for its various committees endeavour to aid the pastor in the different departments of his work; for instance, the "Look Out" and "Calling" Committee are expected to visit all strangers who come to the

church. The "Sunday-school" Committee have the interest of the Sunday-school at heart. Once in two months we have a missionary meeting. We have been interested of late in the Home Mission work of our Dominion, and are indebted to the columns of the INDEPENDENT for the information found there. There are socials in connection with the Society, so that the young people may become better acquainted. We consider this an important part of the work. We think there should be a Society of Christian Endeavour in every Church if possible; for the future of each Church, of course, depends upon the young people, and if they become accustomed to taking part in these meetings, it will prepare the way for their assisting in the meetings of the Church. Our Woman's Board of Missions has, within the past year, become auxiliary to the Canada Congregational Missionary Society. A Young Ladies' Missionary Society has been formed, and there is quite a flourishing Children's Mission Band; so we trust our hearts will be fitted more and more for the cause of Christ, both "at home and abroad."

During the winter our pastor's Sabbath evening discourses have been on the subject of Elijah, and as the character and life of the grand old prophet have been unfolded, the attendance and interest of the congregation have been steadily increased.

ENDEAVOR.

WINNIPEG.—ANNUAL MEETING.—The parlors of the Central Congregational church were well filled Wednesday evening by members of the congregation, to participate in the business of the annual meeting. At the conclusion of the weekly prayer-meeting, Rev. Mr. Pedley resumed the chair and proceeded with business. The deacons reported having visited some fifty persons, who had made applications for membership on confession of faith, since the last monthly meeting. All applications were received, together with several others on presentation of letters of dismission from sister churches, and the parties will be received into fellowship at the monthly communion service on Sunday morning next. The annual reports of the several officers were presented, all showing a very satisfactory condition of affairs. Every department of work in the church exhibited a surplus on hand, with all indebtedness of the year paid. During the year the congregation has raised, in its several departments, a sum aggregating between \$7,000 and \$8,000, which is a very large amount, considering that its membership does not exceed 200, although it has generally very large congregations at the various church services. The Ladies' Aid Society has the largest surplus of cash on hand, followed closely by the Sunday school, with the church general fund third. The several reports were referred to the auditors, who will

prepare a statement for publication and distribution. In fixing the estimates for the present year it was unanimously decided to increase the pastor's salary, granting him \$1,800 a year with parsonage, an addition of \$300. The election of officers was deferred till next week, the pastor, deacons and secretary being appointed a nominating committee, who will present a number of names for the respective offices and committees. Mr. J. McGill, the present treasurer, being about to leave the city for the east, requested that his successor be elected at once, and Mr. Wickson was unanimously selected for that office. The meeting expressed its hearty approval and appreciation of the services rendered by Mr. McGill, and expressed its regret at losing such an efficient officer. The meeting then adjourned to Wednesday evening next.

The teachers and officers of the Sunday school held their annual meeting a few evenings previous.

From the report the following statistics are taken :

Receipts .....	\$334 65
Expenditures .....	206 61

Average attendance, per Sunday: Officers 5½; teachers 19; Bible class 41½; scholars 125½; visitors 2. There are 80 names on the roll-book of the Bible class, and 205 in the other classes of the school.—*Manitoba Paper.*

ST. CATHARINES.—The people of the Congregational Church held a reception last evening, 31st January, to welcome to their midst their new pastor, Rev. G. Trotter Carr, and Mrs. Carr, who has just arrived from England to join her husband in his new field of labor. The little church was draped for the occasion in the royal bunting, and gaily festooned with evergreens, giving it a cheery, homelike appearance, that could not fail to make a favorable impression upon the new comers. The chair was filled by Rev. John Morton, of Hamilton, who gave a short address, thanking the members of other denominations for their presence on this occasion, and expressing to Mr. Carr his pleasure in welcoming to Canada one who would help on the work of truth with zeal and earnest endeavor. After a chorus of welcome sung by the choir of the church, an address of welcome was read to Mr. Carr by Mr. A. M. Smith, on behalf of the gentlemen of the church. It contained words of warm greeting, a welcome to the Garden City of the Saints, and to the church in this city, whose members were ready to do all in their power to help on the cause of right in their midst, and to give their support to the pastor in his labor of love. Rev. Geo. Burson then gave an address, full of the force and beauty of sentiment which are characteristic of his speeches. Mayor McIntyre welcomed, in a cordial and hearty manner, the

new pastor. Addresses from other ministers followed.

An address was also presented to Mrs. Carr on behalf of the ladies of the church by Miss Carrie Tasker, which expressed the kindest welcome and good feeling. It was responded to by Mr. Carr. He also expressed his thankfulness to the ministers of other churches who had so cordially welcomed him to their midst, and hoped there would always exist the kindest friendship among them. Words of welcome followed by Rev. I. Tovell, pastor of St. Paul street church; Rev. J. VanWyck, of Wellington avenue church; Rev. Dr. Murdoch and R. B. Rowe. Refreshments were served during the evening, and, after a programme of great interest, consisting of choruses, solos, duets, etc., the audience were dismissed with the benediction.—*From the Star.*

WINGHAM.—There have been signs of progress in this church within the last three months. The Sunday School which had been allowed to elapse, has been re-organized under the superintendence of Mr. Ritchie. Our attendance commenced with about 30, and has reached as high as 39. Mr. Ritchie and the pastor take the Bible Classes. The church building is a handsome one, bought from the Methodist body, at the time of the "Union", at a cost of \$3,500. The debt of \$1,550, which has hung over it for several years, was felt to be a serious draw-back. The members felt rather discouraged about it. But they recently set to work, and have succeeded in getting the entire amount, with interest coming due, \$1,600 in all, provided for. The subscriptions are in cash, or notes bearing interest till payment of the mortgage in April, 1890. Considering the fewness of our members, and the strain on their resources, their effort is worthy of all praise.

Recently special services have been held for three weeks. Rev. Thos. Hall, Missionary Superintendent, was with us for a fortnight, and Rev. Mr. Franklin, from Listowel, for a couple of days at the close. To both of these brethren, we feel indebted for their services, which helped to increase the interest in the meetings. Especially we are thankful to Mr. Hall for the time he spent with us. From his wide experience he was able to give us many wise counsels, which will, we trust, facilitate the future working of the church. His clear and skilful presentation of Divine truth, under the influence of the Holy Spirit produces an excellent impression. The church as a whole has been stimulated and quickened. Several have had their spiritual experience brightened and deepened, about ten souls have professed to realize the converting grace of God, and others have avouched their intention to seek the great change and lead a new life. Many of other denominations came

to the meetings, and several took part. During the week of prayer also, we had well attended union meetings in the different churches, all the Protestant ministers, Anglican, Methodist, Presbyterian and Congregational taking part.--*Com.*

**TORONTO, BOND ST.**—The Annual Church Meeting of Bond St. Congregational church was held on Wednesday evening, Jan. 21, 1889, the pastor, Rev. Dr. Wild, presiding.

The pastor's report on membership was most encouraging, showing a steady growth and progress. The number of members on the roll, Jan. 1st, 1888, was 702; admitted during the year on profession of faith, males 44, females 53, total 97; by transfer from other churches, males 4, females 4, total 8. In all, 105. Losses during the year: By transfer to other churches, males 4, females 13; by death, males 3, females 2, total 29. Net gain, 76. Total now on the roll, 778.

The financial report was also most gratifying, showing continued and increased prosperity. Total receipts, including \$9,700 loan, \$29,487. Total expenditure, including \$16,900 for new school-room, \$31,000.

The Sabbath School reports exhibit parallel prosperity; the Bond St. school under the superintendence of Mr. McCartney, and the Mission school on Chestnut St. under that of Mr. Potts. At the Bond St. school, the average attendance of the scholars, which in 1887 was 269, had increased in 1888 to 313; the staff of teachers and officers numbering 38; collections for the year amounting to \$330.

At the Mission school, the average attendance had increased from 121 to 136; staff of teachers and officers 20; collections \$160. The Mission school report was especially encouraging, and was a strong evidence of faithful and patient labor on the part of the workers in that department.

The several organizations, *viz.*, the Bible Class, Ladies' Aid Society, Young Ladies' Society, and Young Men's Society were shown to be working well and doing good service; while in each department of the church, and notably in the prayer-meetings, were signs of a spiritual growth much in advance of former years.

The church is experiencing much of God's blessing under the ministration of its beloved pastor, and the new year opens up with very bright and hopeful anticipations of still greater and richer blessings in store.

**TORONTO, WESTERN.**—The annual business meeting of the Western Congregational church, Spadina avenue, was held Wednesday evening, the ladies of the church supplying a sumptuous tea, after which the pastor, Rev. A. F. McGregor, took the chair and opened the meeting with prayer.

The different secretaries read their reports, showing a steady growth in membership of church and Sunday school. The treasurer's report showed that, after building the new church, furnishing it throughout, and putting in a pipe organ at a cost of \$2,400, the floating debt is about \$3,000. When the whole debt is consolidated it will not be over \$20,000, and the property at a low valuation is worth \$40,000; and in appreciation of their pastor's services, they had raised his salary \$250 per annum. The report was received with hearty applause. Mr. Geo. Roper, senior deacon, presented an address to Mr. and Mrs. McGregor, accompanied by a well filled purse. A cordial vote of thanks was given to the ladies for tea served, also for their valuable services during the year, as they had contributed over \$500 towards the fund; to the deacons, trustees and Building Committee. The surprise was general at the amount of work done during the past year. The organ will be opened on Thursday, Jan. 31st, by Dr. Davies, of Ottawa, assisted by Miss Jessie Corlett, of Detroit, and the combined choirs of Bond street and Western Congregational churches.

[The organ was duly opened at a date mentioned, with a very fine musical concert. Now that the brethren of the Western Church are comfortably settled in their new building, we hope to hear of some good spiritual work being done.—*Ed.*]

**TORONTO, NORTHERN.**—On Friday evening, 15th Feb., Rev. John Burton, B.D., delivered a lecture on "The Jesuits", in his own church, to a large and appreciative audience. Very full reports of it were in the city papers the next morning. He spoke of ultramontaniam, and asserted that the Jesuits were the chief promoters and agents. It was the steady foe of the Public School system, and all political freedom. In Quebec it seemed to be all triumphant. The lecturer prophesied the ultimate collapse of the Jesuit conspiracy against liberty. How, and with what other consequences involved, the lecturer did not say—nor have we heard anyone else say. Nevertheless, this question of church-aggression is a very serious one for this Dominion just now. If a solution is not found, it may lead to radical and perhaps undesirable changes in the complexion of our political affairs.

**TORONTO, ZION.**—We understand that this church has invited Rev. G. H. Sandwell, at present a pastor in Portsea, England, but on a visit to Toronto for a month, to become its pastor; at a salary of \$2,400 a year. Mr. Sandwell, who has given great satisfaction both in his preaching and lecturing, is quite free in talking of the matter; but says he must first go home to his family and his church, before he gives his final reply. He is evidently favorably disposed to settle in Toronto.

He is in the very prime of his life; a courteous-mannered, strong-minded, typical Englishman. The call was unanimous, and the field is important. We hope he may come.

TORONTO, YORKVILLE.—Rev. G. H. Sandwell lectured under the patronage of the Young People's Society of Christian Endeavor of this church, on Friday evening, 15th Feb. on "Heroism". His definition of what he meant by heroism was clear-cut and simple—it was "Self-Sacrifice". He illustrated his points exceedingly well; both by argumentative analysis and by examples. A cordial vote of thanks was proposed by Rev. W. W. Smith, and seconded by Mr. George Scott, both members of this church, in a few appropriate remarks; and warmly responded to. Mr. Sandwell in reply, strongly hinted at his probable future residence in Toronto. Rev. George Robertson, the pastor, presided.

ECONOMY, N.S.—Since the coming of Mr. Sykes among us, we are getting more into line, a better feeling is obtaining, and we hope for the time to come when we shall stand shoulder to shoulder, as in days past, and work for the Master as He shall call, and give us the ability. There has been one addition to our church since Mr. Sykes came here; and, from the interest taken in his ministrations, it will be surprising if there are not more to follow soon. From socials held through the summer and autumn, and from our annual Christmas supper, all of which were well attended, we had good results, as will be seen further on. We had a Sabbath school concert on the 2nd Sabbath of January, taken part in by the teachers and a good many of the scholars. Music and recitations occupied an hour, which passed away pleasantly and profitably. Next in order, comes our annual gathering, the anniversary of the settlement of our pastor, the Rev. Edwin Rose, eleven years ago. The treasurer reported there had been raised for the year, \$280, not including stipend money; and that after bills paid for repairs on parsonage, etc., he would be able to reduce the debt on the church \$200. We still keep up the insurance on the property; this year there is on the church \$1,250, and on the parsonage \$750. Treasurer also reported pastor's salary paid till first of January last. We have adopted the monthly system of paying, and find it works well. I had nearly forgotten to say we had a very nice tea provided by the ladies of the church, which was appreciated by all present, and altogether we had a most enjoyable time. ROBERT MORRISON, Church Clerk.

St. JOHN, N.B.—The year 1888 was a successful year in the history of the Congregational

Church, all bills were paid and a balance is in the treasurer's hands.

The annual meeting of the members of the Union street Congregational church, of which Rev. J. B. Saer is pastor, was held on Wednesday evening. E. E. Macmichael occupied the chair. The clerk reported that nine new members had been added to the roll by profession and one by letter during the year. The financial reports showed that the receipts had been about two thousand three hundred dollars; that there was a slight balance in the hands of the treasurer, and that the debt had been reduced nearly two hundred dollars, during the year. The following gentlemen were elected to office: Treasurer, William Kerr; clerk, James Woodrow; financial secretary, Edwin C. Foster; missionary treasurer, C. H. Dearborn; deacons, Messrs. Josiah Fowler, E. L. Foss, Wm. Kerr and James Harrison. At the annual meeting of the congregation, held some days previous, the following were elected trustees: James Woodrow, Samuel Crothers, C. H. Dearborn, Wm. Kerr, S. B. Paterson, E. L. Foss, Gideon Hevenor, G. S. Fisher and Hugh. P. Kerr.—*St. John Sun.*

The outlook is cheering. The church will gladly do without the temporary but timely aid promised by the Canada Congregational Missionary Society.—*Com.*

BOWMANVILLE.—Last evening, Trinity parsonage was visited by a goodly number of Rev. Mr. Warriner's congregation, who agreeably surprised the pastor and his good lady. Messrs. W. S. Russell, N. S. Young, Geo. Buxton and N. M. Gage had manufactured a large and handsome bookcase for Mr. Warriner, as a New Year's gift, and this was presented by the gentlemen named, prefaced by a kindly-worded address from Mr. Russell. The others united in a presentation to Mrs. Warriner, in commemoration of the tenth wedding anniversary of the worthy couple, the gift being in the form of a tin pail made for the occasion and filled with dollar-bill cartridges—Mrs. N. S. Young making the presentation on behalf of contributors. The whole affair was a genuine surprise to both recipients, and called from Mr. Warriner words of earnest and heartfelt thanks for these marks of esteem and sympathy. The ladies had taken with them the necessaries for a choice repast, and this was by no means neglected. A couple of hours were most agreeably spent in social intercourse.—*Bowmanville Sun*, Jan. 10th.

ALTON.—This church has been the recipient of a great kindness, and wants it to be known—hence the following:—We have had a standing offer from the members of the congregation, Georgetown, to give a concert in this church in aid of the building fund. The L. A. Society made arrangements for it to take place the evening of February 8th, and by way of refreshments a "pancake tea" was served in the basement. The programme consisting of solos, duets, quartettes, and choruses; also, some fine readings and reci-

tations, was a decidedly good one, some of the selections being very choice, and especially well rendered, and much appreciated by the audience. We would hope in the near future to have a repetition of the evening's pleasure, only that we be somewhat differently situated than we are at present. However, the Church apparently is progressing in every way. Our Society meets the first Wednesday afternoon in each month, not as a social gathering alone, but its especial object is to promote the spiritual welfare of each one, that we may attain a higher Christian life, that we may be made meet for the Master's service.

SEC'Y. L. A. SOCIETY.

PERSONAL.—At the Toronto Ministerial Association, on 5th Feb., Rev. A. F. McGregor, of the Western Congregational Church, read a paper. We quote from the *Globe* :

The Rev. A. M. McGregor read an interesting and eloquent paper on the subject, "Public sentiment; what is its authority?" He advocated the education of public sentiment in the cause of Prohibition and Temperance reform. He spoke of the formation of political sentiment, and rather attacked what he termed "the party press." He said that "independent journalism was almost an unknown quantity." Here is one of the paragraphs:—"An unfettered press; where in the name of freedom is it to be found? To the party press; their side in politics can do no wrong, never have done wrong, are incapable of doing wrong almost. And all the devilry of subtlety and debate is employed to screen the wrong-doing of the masters of either political hue." Further on he asked what ought to be done by "the people misled by a venal press". There was a very short discussion on the paper; the members appearing averse to following in Mr. McGregor's dauntless footsteps. Member after member, called upon to speak, smilingly shook their heads.

EDGAR, RUGBY AND DALSTON—Ever since we came to this field, the people of the three churches have been showing their good-will in many ways, and have been making our labor here very agreeable. One evening, just before time for the service in the Edgar church, a company of Dalston people gathered at the parsonage, taking us entirely by surprise, and presented us an address accompanied with a substantial token of their good-will. And on the afternoon of the following week, when some of the Edgar friends were filling the wood-shed with wood, it seemed as if all Rugby had come to take us by storm. They brought bags of oats, apples, a bountiful supply for bin and larder, and when the afternoon had been spent pleasantly they took possession of the

dining-room, and the company partook of what is best described when we call it "a Rugby tea;" and the friends returned to their homes in the evening. We have had a series of special services at Edgar, at which, for over a week, Rev. E. D. Silcox, a former pastor of this church, rendered efficient and acceptable service. A few profess to have submitted to God and to have found peace; and there are other tokens also that good has been accomplished.

R. J. STILLWELL.

BELLEVILLE, PRESENTATION—On Monday, Feb. 4th, 1889, a number of the members of the church and a few other friends, met in the school-room for the purpose of doing honor to our beloved brother, Mr. W. J. Wilton. After tea had been served, the following address was read and presented :

TO MR. W. J. WILTON:

Dear Sir and Brother,—A number of the members of the Belleville Congregational Church, being deeply sensible of the valuable services you have rendered to our church, in the capacity of Secretary, and as a private member thereof, desire, in accordance with our ability, to make some tangible manifestation of the esteem in which you are held by us. We therefore respectfully ask your acceptance of a small sum of money; wishing it had been in our power to have contributed, at least, ten times the amount. We admire the moral courage you have displayed in your contention for and adherence to what you believed to be right. Our prayer shall be, that the Divine blessing may continue to be your portion; and that temporal and spiritual prosperity may crown your future days.

T. W. B.

NEWMARKET.—Messrs. Crossley and Canfield have been holding very successful revival meetings in Newmarket, nearly all the month of Jan. The Methodist, Christian and Congregational churches co-operated very cordially in the matter. No attempt at proselytizing was made; and at the last meeting, the converts were asked to indicate on cards the church of their choice—all being urged to join some church at once. The following was the result: Methodist, 76; Christian, 20; Presbyterian, 9; Congregational, 6; Church of England, 3; Friends, 2.

At the communion season, on the first Sabbath of February, eight new members were received into the Congregational Church; Rev. G. A. Love, pastor.

UNIONVILLE.—The anniversary of this church was celebrated on the 10th and 11th February. Rev. George Robertson, B.A., of Toronto, preached two impressive sermons on the Sabbath, to good and attentive audiences, composed principally of young people. On Monday evening the annual social tea was held, which was well patronized, the house being well filled. Addresses were delivered by Revs. D. McIntosh (Presbyterian);

Chapman (Methodist); and by Mr. Robertson. The friends here will not soon forget the cheerful countenance and earnest words of the pastor of "Hazleton Avenue." The proceeds were over \$45.

REV. J. B. SILCOX.—After the conclusion of the programme of the Sunday school entertained at the Congregational tabernacle, Tuesday evening, occurred an extremely pleasing scene. George W. Martson, superintendent of the Sunday School, called upon Rev. J. B. Silcox to step forward and hear him speak a little piece. Mr. Marston then with happy remarks presented to the beloved pastor a purse containing \$100 in gold. The recipient responded feelingly and happily, giving voice to his deep appreciation of the good wishes and tokens of regard displayed by the members of his congregation. Rev. Mr. Silcox and his family were the recipients also of many other New Year's tokens from members of his congregation—*San Diego Union*.

The church received sixteen new members the first Sunday in January, which makes sixty-eight that have united with the church during the year, since Mr. Silcox has been pastor.

MONTREAL, EMMANUEL.—The monthly and annual meeting of Emmanuel Church were both held on January 30, the pastor, the Rev. F. H. Marling, in the chair. At the former a memorial resolution was adopted, expressive of the high estimation by the church of the late Mr. Alfred Savage, who had been one of its deacons from its organization. Annual reports were presented from all the boards and organizations connected with the church, the general tenor of which was encouraging, showing much faithful work done and progress made. The additions to the membership were 22; total number now on the roll, 147. Of the 114 who composed the church at its organization in 1875, 61 still remained. The trustees reported \$6,088 received for current expenses. The benevolent contributions were \$2,997. The Ladies' Aid Society has rendered most valuable service in a great variety of ways,—church improvements, missionary boxes, collecting for various missions and charities, providing for social meetings and the Congregational Union, Dorcas work and so forth. A ladies' prayer meeting is held every week. The officers for 1889 are: President, Mrs. E. S. Sharpe; Vice-President, Mrs. R. C. Jamieson; Secretary-Treasurer, Mrs. R. G. Brown, with six directresses. A very interesting report of the Sunday-school was presented by Mr. J. B. Learmont, Superintendent. There were on the roll twenty-two officers and teachers, and 210 scholars. Amount collected for different purposes, \$353. The scholars' "Helping Hand" had been in vigorous operation, and had done much by gifts and the work of their own

hands to relieve poor children. The pastor's Bible Class was recognized as a valuable feature of the school. The Young Ladies' Missionary Society had contributed \$73.92, held regular meetings, and carried on a Chinese Sunday-school of thirteen scholars, who had given \$12.35 to a Missionary Chinese College in Canton. Miss Wilkes is President, Miss Lighthall, Vice-President, and Miss McDunnough, Secretary. The Young People's Association held fortnightly meetings for social and literary purposes, at which a number of admirable papers had been read. The officers this year are: Honorary President, Rev. F. H. Marling; President, Mr. J. B. Learmont; Vice-President, Miss Wilkes; Secretary, Mr. G. Lyman. Mr. W. B. Blackader, Treasurer, reported \$1,282 collected for the Debt Fund. Mr. C. Gurd, Chairman of the Psalmody Committee, reported concerning the appointment of Mr. H. W. Reyner as organist and choir-master, in succession to Mr. A. C. Lyman, resigned. The choice of a new hymn book with tunes was proposed by the church Board, but action was deferred. The Rev. Dr. Cornish was re-elected Secretary of the church for the fourteenth time, with hearty thanks for his services. The total of contributions for 1888 was \$10,367. The trustees for the current year are Messrs. J. Linton, W. Reid, H. W. Walker, R. C. Jamieson, J. T. Wilson, F. Scholes and Dr. Cornish. A list was read of thirty-five religious and benevolent societies to which Emmanuel Church supplied officers and directors. Appointments were made to all the offices requiring to be filled. A Year Book for 1889 was ordered to be published.—*Witness*.

BARRIE.—The annual entertainment of the Congregational Sunday School was held in the school room on Tuesday evening, the 18th. At 6.30, 135 scholars sat down to supper, provided by their friends. At 7.30, when the programme was begun, the parents had assembled, and the room was well filled. The exercises consisted of recitations, readings, songs and an address by the pastor, and distribution of prizes. This school has grown rapidly under the presidency of Mr. T. W. Gray, and his efficient staff of co-workers, a few of whom have spent many an hour during the past eighteen months in finding out and gathering in boys and girls outside any Sunday school. So that the number on the roll is now over 170.—*Barrie Gazette*.

STOUFFVILLE. We were at Stouffville on Sunday, Feb. 17th, and preached for Rev. Jos. Unsworth in the evening. On Monday evening the juvenile Mission Band, under the direction of Miss Unsworth, held their annual meeting, and had tea together. Afterward, some recitations and two very good papers on Mission Work, by the older

members of the Band. A very nice entertainment; and no *theatricals*. The pastor is going on steadily with his work, though with much weakness of body. An anonymous clipping, which came to us last month, should have been docketed "Stouffville" paper, instead of "Paris" paper; as the paragraph, we learned, referred to the former place, and *not* to the latter.

#### BOWMANVILLE—TRINITY CHURCH RE-OPENING.

The re-opening services of Trinity Congregational church in this town, on Thursday and Sunday last, (Feb. 7th and 10th) were of a successful and gratifying nature, pleasing alike to those connected with the church and to the many friends who manifested kindly interest by their presence and contributions. Although not numerically or financially predominant, the Congregationalists deserve credit for the vigorous and faithful endeavors which have characterised their efforts in rebuilding their place for divine worship so soon after the disastrous fire which swept away all their church buildings in July last. The church is the same size as the former one, with such improvements as experience suggested. The floor rises gradually from the pulpit dais to the opposite end of the church, making each seat a little higher as they recede from the speaker. A handsome reading desk and communion table of new and most appropriate design, have been placed on the dais by Mr. Geo. Piggott. The arched woodwork beneath the ceiling is of approved cathedral style, being lighter and yet more ornamental than the previous arches. The windows are all stained glass, the most striking being the large central window in the south end, which has been placed as a memorial window to perpetuate the memory of the late Rev. W. H. Heu de Bourck, through whose exertions the preceding beautiful structure was erected. The entrance to the choir is from the vestry lobby, and a handsome ornamental iron screen adorns the front of the dais. The walls are artistically colored and ornamented.

The roof is slate-covered, ornamented diagonally, with a small steeple surmounting the front end, suitable to contain a bell, and terminating with gold-covered ornamental work and vane. Due attention has been paid to proper ventilation, and, in this respect, we know of no other building in the district where better results are at command. The handsome chandeliers of former days, with a corresponding new one for the choir alcove, give abundance of light. The same comfortable seats, cushioned, are in use, and the ladies have covered the floor with new Kidderminster carpet of appropriate design, which gives a comfortable and rich appearance to the whole interior.

On the north end of the church, with front entrance projecting eastward, has been erected a

vestry building for Sabbath school and week-meeting purposes. This is of brick, 38x50 feet, two stories high, mansard roof, with sides covered with slate and flat top with asbestos, all the roof being thus fire proof. The entrance is into a spacious lobby, from which entrance is had to the large school room, the Bible class room, the choir, by stairway to a large room on the second flat for infant classes, and to the ladies' kitchen in the basement of this part. The library opens off the main room, being placed underneath the stairway. The pastor's room, nicely furnished, is placed next to the rear entrance to the church from the vestry. A room for Bible class and special purposes is formed by sliding and folding doors across the first flat, twelve feet from each end. This has been furnished by efforts of the class.

Underneath each building is a basement, with concrete floor, thoroughly drained. In each is a furnace capable of properly heating the overhead structures. In the ladies' kitchen is a cook stove, cupboard with full supply of dishes for tea meetings, tables, and dumb waiter connecting with lobby at entrance of room.

The architect, Mr. Wm. Bunney, of the firm of Munson & Bunney, deserves great credit for the architectural ability displayed in this connection.

A good shed has been erected on rear of the church lot, affording ample accommodation for the teams of friends driving in from the country.

*Dedicatory Services.*—On Thursday afternoon last the opening sermon was preached by Rev. Dr. Wild, Chairman of the Congregational Union. The church was filled, and the sermon from 1st Timothy, iv, 9-11, was a discourse bristling with striking truths, well calculated to set hearers thinking. God was presented as the Saviour of all mankind, not willing that any should perish, but whose plan of salvation was by many slighted or rejected when they arrived at the years of responsibility to their own condemnation; that the church was the most feasible plan yet evolved for doing God's work; and that it mattered not by what name the various branches might be called; if they were truly united with Christ as head of the church the earthly forms would matter but little. A strong appeal was made for unity among Christians. The pastor, Rev. W. H. Warriner, B.D., and also Revs. A. F. McGregor and G. Robertson, of Toronto, and R. Aylward, of Cobourg, took part in the exercises. Seldom, if ever, has there been a finer supper spread at a church entertainment than that provided by the ladies of Trinity church at the close of the dedication service. There was abundance in quantity and all that could be desired in quality. From 5 to 8 o'clock about 400 partook of the sumptuous fare.

*Evening Meeting.*—After supper, addresses were

delivered to a full church by Revs. McGregor, Robertson, Aylward, Sanderson, Fraser and Gunn, with kindly remarks by Mr. Harper, of Cobourg, and Mr. Cassell Hopkins, of Toronto, (nephew of the late Rev. W. H. Heu de Bourck). Rev. Dr. Wild also expected to speak at this meeting, but was telegraphed for to return home that evening, and had to leave, to the great disappointment of every one in the church.

Previous to financial aid being solicited from the audience, the Treasurer of Building Committee stated that the cost of the buildings and furnishing as they now stand was \$9,880, of which amount \$8,329 have been paid or provided for, leaving a balance of \$1,641 to raise. Towards the extinction of this debt a little over \$400 was raised by the supper and at the opening meetings.

*Sunday.*—Re-opening services were continued on Sunday last, when Rev. Dr. Barbour, of Montreal, Principal of the Congregational College, delivered three able sermons—in the morning from 1 Cor. xiii, S. charity (or love) never faileth; in the afternoon from Mat. ii, 1-12, Christ and the church; and in the evening from Num. xx, 1-11, the smitten rock. Each discourse was able, argumentative, helpful to followers of the Master, and appealed in winning terms to all who had not yet accepted the loving Jesus and partaken of the water of life which so freely flowed for all. The church was filled morning and afternoon; while at night, although crowded in every part, many had to retire unable to gain admission.

At all the services the choir, with instrumental additions, added greatly to the interest of the meetings.

*Thanks.*—Trinity Ladies' Aid Society warmly thanks the friends who so ably assisted in furnishing the church; and all connected with the cause acknowledge with gratitude the kindness of outside friends who have aided in the work of rebuilding.—Condensed from *Bowmanville Sun*.

**FIRST CHURCH, KINGSTON.**—The annual meeting of the church and congregation was held on February 13th. Lavishly spread tables filled the lecture room and parlor, at which more than a hundred sat at one time; the rich and the poor breaking bread together with fraternal intercourse.

The after proceedings were held in Congregational Hall, and consisted in a review of the work of the church and congregation during the year 1888, addresses and musical selections, together with friendly intercourse.

The pastor, Rev. Dr. Jackson, stated that, despite many losses by removals in the early part of the year, the congregations were never so large as now, every pew in the church being taken. The church roll, revised at the beginning of each year, showed 154 members at the close of the

year. The Ladies' Association had undertaken the internal improvement of the church building. The Christian Endeavor Society and the Mission Band had done good work. Altogether this twelfth year of his present pastorate had been a happy and successful one.

Deacon J. F. McEwan, Church Treasurer, and Miss Phippen, Treasurer of the Ladies' Association, presented their respective reports of which the following is an abstract: received for current Church Expenses, \$1,933.53; Special and Denominational, \$486.02; Fellowship Fund, \$93.20; Sunday School, \$161.83; Ladies' Association, \$249.79; Mission Band, \$75.48.

The Rev. A. L. McFadyen, B.A., Pastor of the Second Congregational Church, was present and gave an interesting, instructive, and fraternal address; Miss Folger, Miss Phippen, Mr. Savage, Dr. Mossey, and Mr. Coombs sang excellent solos.

On Thursday evening, the 14th inst., the annual festival of the Sunday school was held. After tea the hall was filled with the scholars and their friends. The pastor, who is also Superintendent, presided, and stated that the school consisted of ninety-two boys, eighty-seven girls and twenty-four officers and teachers.

Resolutions were moved and seconded by the scholars to the effect that \$20 should be given to the C. C. M. S. to constitute Miss Jack a life member, and that the contents of the mission boxes should be equally appropriated to Home and Foreign Missions.

The evening's programme, consisting of songs, recitations and dialogues, was conducted entirely by the scholars, and reflected great credit on all concerned.

Mr. Savage, the choir leader, Miss Mule, the organist, and those associated with them in preparing the programme, richly deserved the thanks tendered to them.

**ECONOMY, N. S.**—In my last, I omitted to say the object for which our Sabbath school concert was given was Home Missions. We had another concert last Sabbath night for that purpose, and at the two concerts we realized over ten dollars. It is intended to hold these concerts monthly, and take collections for Home Missions at them. J.M.

**STRATFORD.**—On Friday evening, 18th January, the choir over and above providing for a singing practice at the house of the lately married pastor, Rev. John P. Gerrie, carried baskets with them; and in the language of the local papers, "took the residence by storm." An indication of good will between pastor and people.

**NEW DURHAM.**—The church here has just completed a successful year. A net gain has been

made in the membership. A Sunday School has been formed. The congregations have been good; and a debt of \$180 has been removed, leaving the church quite free from debt.

REV. GEORGE WHYTE, late of Manilla, Ont., at present laboring in Huntsburg, Ohio, has received a unanimous call to the pastorate of Fourth Congregational Church, Toledo. He remains however in Huntsburg.

#### "CHRISTIAN ENDEAVOR" SOCIETIES.

DEAR SIR: Some time ago I spoke to you of giving space for a brief exposition of the "Society of Christian Endeavor," which you kindly consented to do. Though in some of our churches societies have been organized, I believe the majority are unacquainted with the movement. It is, as the name implies, a Society for distinctively Christian work. The membership consists of three classes: Active, Associate and Honorary. The first are young persons who believe they are Christians, and desire to have others the same. Associates, are worthy young persons, not yet decided Christians, but desire to be active in the Society. The officers are those usual in young people's societies; always chosen from the Active Members.

A "Look-out Committee," a Prayer Meeting and a Social Committee are elected; sometimes also one on Temperance, Missions, Sunday School, etc. Their special duties are indicated in their titles. The Executive Committee consists of the pastor, the officers, and the heads of the various committees.

The heart of the movement is the prayer meeting, and to make it a place of religious converse with the Lord and with each other. The following is the Active Members pledge:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do: that I will pray to him, and read the Bible every day; and that just so far as I know how, throughout my whole life, I will endeavor to live a Christian life. As an active member, I promise to be true to all my duties; to be present at, and to take part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will, if possible, send an excuse for absence to the Society."

Once each month a consecration meeting is held, at which each active member speaks concerning

his progress in the Christian life. The most important characteristics then are, the weekly prayer meeting; pledged attendance at, and participation in the same; and the monthly consecration meeting.

Dr. Hoyt, of Philadelphia, says:

"A third reason for my glad endorsement of this movement is the specific pledge of service it exacts. . . . The young Christian is assured against the dissuasions of a rainy night, a cold state of the church; the enticement of social engagements, and what not. He has *promised* to be present at his Christian Endeavor meeting and to take part in it. He is taught to steer by *duty*, and not by the aurora flashings of *feeling*. Who cannot see that a Christian character, growing thus amid the inspirations of duty, must get *girded*—pithy—like an oak on the hillside, able to withstand the winds."

Another distinguishing feature is the emphasis the movement puts upon the *local church*. It has no life aside from the local church. Each society does its work for some individual church. It exists for no other purpose. The inspiring motto of the Christian Endeavor is, "For Christ and the Church." The steady song of the movement concerning the local church, is:

"For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end."

"Beyond my highest joys,  
I prize her heavenly ways;  
Her sweet communions, solemn vows,  
Her hymns of love and praise."

"The Society being in the closest relation to the church, the pastors, deacons and Sunday School superintendents, shall be *ex-officio* honorary members. Any difficult question may be laid before them for advice."

As the church works with her children in the Sunday School, so, through the S. C. E. the church works with her young people. It is a training school, getting the young to fill the vacancies caused by the *ageing* of its members, or by their removal to other fields of service, or to their upper glory. It is a medium between the Church and Sunday School, and lays hold of many young people who would otherwise often slip away. And more than all this, it excites an interest in such things as feed their inner spiritual life.

To organize a Society, the pastor will call together the Christian young people of the church and congregation, explain to them the object of the Society, read the constitution, dwell upon the prayer meeting clauses, explain their reasonableness as well as their strictness, appoint a committee to adapt the by-laws to their local needs,

receive signatures of all who are ready to sign understandingly and willingly the constitution, and accept no other—and you have a strong society, whether it numbers ten or one hundred.

To all churches without any such society, or where societies exist which do not give satisfactory results, let me urge the starting of an Endeavor Society. Make no compromise; don't try to have it half literary, half religious. Do not lower the standard by making the way in easy; or by catering to worldly laziness; but hold to the idea of making it distinctively Christian. And if you start with only a few, its growth will be steady and permanent.

Hoping soon to hear of many new societies,  
I remain, yours truly,

Toronto.

V. E. A.

[We have somewhat abridged this letter. The writer will bear with us. Our space is limited—Ed.]

### PILGRIM CHURCH, PORTAGE LA PRAIRIE.

DEAR SIR.—I enclose, for publication in the INDEPENDENT, statements of the financial standing of Pilgrim church here, as to general and building accounts. In the course of our first year, you will note we have raised in hard cash over \$1,700 (besides a gift of a church site, valued at \$350), only \$367.65 of which has come from outside friends; as you will see by published list in these columns. And of the total sum raised here we are indebted to friends in other denominations for only \$120. This, to our minds, is a good showing; and, having helped ourselves, we can, without compunction, ask others to help us. We desire to acknowledge our thankfulness to Rev. Hugh Pedley, of Winnipeg, for the admirable concert his choir gave us, free; which netted somewhere about \$100, toward the new building.

Our first annual church meeting was held last month in Mr. Gerrie's house. Reports were presented from the various officers, showing a healthy state of affairs. The retiring officers were re-elected, and then we enjoyed a social chat and tea.

This church was organized with a membership of nine; to which have been added eight during the year. One has withdrawn to join in with Rev. Jas. Pedley, in Vancouver; leaving on the roll

sixteen; and, though this is not many, there is good Western stuff in them which will tell.

Our services are not largely attended, but show a slight increase since we occupied our small, but cozy church. Still, we have reason to believe that the establishment of a cause here has been profitable, under God, to some, who might not have been reached through others. Sunday School and prayer-meetings are proportionately well attended, and are very interesting and helpful.

#### FINANCIAL STATEMENT.

Received . On General Fund .....	\$349 80
On Organ Fund .....	141 80
Mission Sunday .....	20 00
College Sunday .....	9 00
Total .....	\$520 60

Expended : General Expenses .....	\$ 68 06
Toward Pastor's salary .....	160 00
Use of Hall .....	117 00
Missionary Society .....	20 00
College .....	9 00
Organ .....	140 00
Balance on hand .....	16 54
Total .....	\$520 60

#### BUILDING FUND.

Received : Site donated .....	\$ 350 00
From Eastern Churches and friends .....	367 65
From home friends .....	516 30
From Entertainments .....	232 48
Balance .....	558 14
Total .....	\$2,024 57

Expended : Cost of Building and furnishing .....	\$1,674 57
Value of site donated .....	350 00
Total .....	\$2,024 57

Due on Building .....

\$558 14

#### SUNDAY SCHOOL FUND.

Received : .....	\$60 48
Expended : General Expenses .....	\$28 20
Transferred to Building Account .....	23 43
Balance on hand .....	8 85
Total .....	\$60 40

W. B. UNSWORTH.

### Woman's Board.

#### BELWOOD AND GARAFRAXA.

The auxiliary at Belwood has added no new names since June last. The meetings have been small and irregular, but those who could not attend have been faithful in giving their contributions. Those who met together have felt benefitted.

We look forward with hope to the coming year's work, and trust that much more may be accomplished than during the year that has gone. The receipts have been about \$14. The Little Earners' Mission Band now has about twenty five names on the roll. The meetings have been well attended. Last Fall, after a short and severe illness, one of our most active workers, Jennie Bayne, the Secretary of the Band, was called home to be with Christ. Among her last words, she said: "Tell the Mission Band I die happy. I want them all to meet me; I shall know them when they come." She was deeply interested in the Mission at Cisamba, Africa. Last Spring, five cents was given to each of the children of the Band, to invest. Many of them expended it in seeds, and made gardens, selling the products. The result of investing one dollar was *eight* brought in by the children. The young girl who died had a bed of citrons. These were sold for \$1.25; a memorial fund to go towards buying something useful for the school at Cisamba, Africa. About \$16 has been raised by this Band during the year.

At Garafra, the meetings have been small, but full of interest. The letters sent to us by Miss Currie are read. Papers on mission work in India, Africa, Hudson Taylor's Mission in China, and our work in the North West, have been read and talked over; but the most precious season to me is when, on bended knee, each one petitions our Father for a deeper consecration of purpose, more personal self-sacrifice, and hearts filled with sympathy for the erring and neglected everywhere, for a continual out-pouring of the Spirit upon the work and workers, at home and abroad. We are taking *Life and Light* and *Mission Studies*. Receipts for the year have been about \$18. The Little Light Bearers' Mission Band has about thirty members on the roll, with an average attendance of twenty. We have some very active workers among the boys here, as well as in the Belwood Society. Twenty-five of the children had a dollar divided amongst them last Spring. Some invested their money in potatoes; one boy planted a bed of onions, and sold them for 50 cents; a little girl bought a spool of thread and crocheted lace, which she sold for 25 cents. Two little boys put their money together and bought a dozen eggs, which were set. They took good care of the

chickens till they were fit to sell; this brought them in 60 cents each. Some raised ducks, some picked weeds, and one little boy washed the tea-dishes for a month, earning 30 cents. Little muslin bags were given to each child to put the result of their investment in, with an account of how they had raised the money. A meeting was held in each of the churches. The entertainment consisted in singing hymns from the Missionary Hymnal, a concert exercise on Africa, and one on "Giving," and suitable recitations. Two very pleasant evenings were spent, and when the bags were being opened great interest prevailed amongst the children. The total result was about \$19 in money, and, I think, a deeper interest than ever in mission work. The Light Bearers have raised about \$23 during 1888.

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#### MANCHESTER, N.S.

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We have here an auxiliary beset with difficulties, yet holding on. One of their number writes: "We organized as a Missionary Band of four members the first night, and the membership gradually increased to twenty. Since, five have gone to the United States, and three resigned. It is a country place; the houses are scattered, and we have to walk two miles sometimes to hold our meetings. At times we have felt almost discouraged; but by God's help the work is still continuing, and we have been greatly encouraged by the letters received from the C. C. W. B. M.

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### Missions.

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#### WEST CENTRAL AFRICA.

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THE annual report of the American Board, just published, says this of Mr. Currie's field in Africa, and of the people among whom he labors;—

Evidence accumulates to show that this mission is providentially in possession of exceptional advantages for the building up of Christ's kingdom in Central Africa. The stations already established occupy healthy sites in the midst of a large accessible population, and lying directly on the line of readiest and most frequent communication between the coast and the interior. The language spoken by this people, and made the medium of our missionary work and the basis of a Christian literature, is widely diffused throughout the in-

terior, and must be the language of missionary work over a thickly inhabited territory, stretching far beyond the bounds of present explorations. The people themselves are great travellers and traders, and of quick natural parts, prepared thus, not only to receive the gospel readily, but to diffuse the new faith far and wide. Mr. F. S. Arnot, the young Scotch missionary in the Barotse valley to the south-east of our field, writes to our missionaries thus: "I do not believe you can possibly think too highly of Bihé as a field for missionary work. All these interior countries are travelled over in all directions by Biheans; every little hamlet where a tooth of ivory may be found is sought out. All that a Bihé trader says is believed without a question. I have seen a good deal of the Biheans, and I am persuaded that a more enterprising tribe of men does not exist in all this central and southern Africa."

#### A PROPOSITION FOR JAPAN.

THE second point to which it seems important to call the attention of the Board is whether it is not possible for all the great missionary organizations of the Protestant faith throughout the world to unite in a concentrated effort to evangelize Japan within the briefest practicable time. As has been said in report, and as is known to all intelligent Christians, now is the hour of marvellous opportunity for the winning of Japan to Christ. It may be doubted whether history furnishes any parallel, certainly there is none in these days of modern missionary activity, to the eager readiness of the millions of this empire to come under the power of the gospel. Why would it not be a wise strategy, and in the long run a commendable economy, and a source of new enthusiasm to the churches in all Christian lands, as well as a magnificent triumph for the kingdom of our Lord, for the leading missionary societies in America, and in Great Britain, and on the continent of Europe, to hold consultation through their proper officers, and to map out a programme of co-operation, and then to combine all energies of men and money for the next ten years in an effort to Christianize Japan? Not less would need to be done for our other missionary fields. We would work on, proudly too, with a quickened impulse, and with increased resources in China, and India, and Turkey, and Africa, and elsewhere. But let the grand rally be upon Japan. [Report at American Board annual meeting in Cleveland, Oct., 1888.]

THE Jew responds to kindly treatment and political recognition by giving up his bitter hatred of Christianity, and by opening a less biassed mind to the claims of the Messiah. Christ is often mentioned in Jewish journals in a tone of reverence

and tenderness, which seem to prelude a clear admission of His true character and mission. With a genuine manifestation of Christian feeling towards the Jews, and earnest efforts in the presentation of the living Gospel, there is good foundation for believing that, whether their racial peculiarities are or are not assimilated, they will as a people accept the Messiah they have so long rejected—*Christian Guardian*.

RAPID changes are taking place in New Guinea, under the working of Christianity, which was introduced there only a few years ago. Cannibal feast: have given place to meetings for prayer and praise, and a missionary reports a growing friendliness and receptivity of spirit among the natives. One of the native preachers used this language in a sermon: "The time has come for us to be up and doing. Foreigners have brought us the gospel. Many have died of fever; several have been speared and tomahawked. Now let us carry the gospel to other districts. And if we die 'tis well; for we die in Christ."

"It illustrates," says the *Missionary Herald*, "the marvellous progress of Christianity in Japan, that there should be nearly 20,000 members of churches in the Empire before the whole Bible is given to the people in their native tongue." May the Word of the Lord now have yet freer course and grander triumphs among the millions of Japan!

TWO BAGDAD JEWS have bought the entire site of ancient Babylon. On this *Le Chretien Belge* well remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

THE Old Testament, as well as the New, is now published in the Japanese language; having been completed within a year past.

## Temperance.

### MEAT OR BEER.

On a recent cold morning the very smallest size of a small boy went into a market and asked for five cents worth of salt pork. It was portioned out, and then the child showed two cents more, and said it was for a soup bone. The bone was produced, and as the market-man handed it to the child, who was barefooted, though snow and ice were on the ground, he observed that he held in one hand a large pail, and inquired what he was to get in it. "Beer," said the small boy. To fill

that pail with beer would cost fifteen cents, which was more than double the sum appropriated for the family's food for the day. This happens daily, and, of course, the father doesn't work.—Holyoke, Mass., *Transcript*.

The Lewiston (Me.) *Journal*, in a recent issue, says: "Our Maine savings banks now have nearly forty millions deposits—an increase of over two millions in the past year. There are 5,333 more depositors in these banks than there were a year ago. Of the 124,562 depositors, about four-fifths represent a deposit below \$500. The Maine wage-earners are economical and industrious." We have no doubt that prohibition in Maine does seriously interfere with the business interests of brewers, distillers, and liquor-sellers; but in the light of the savings banks' figures, it is obvious that the working people, and others among their depositors, can endure that sort of "ruin" which it brings to them with great complacency.—*N. Y. Witness*.

The United Kingdom Alliance has recently celebrated its anniversary in a series of meetings, the most brilliant and successful ever held in the history of the Association. At the annual public meeting the Right Hon. Sir William Vernon Harcourt occupied the chair, and, in the course of his speech, declared that "all who are conversant with the matter know that public opinion has grown, not weaker, but stronger in these years, and the temperance party is a powerful party in this country—the most powerful and most moral party, in my opinion, since the great question of slavery was advocated." Speaking of Local Option he said he "proposed to give the absolute control of the liquor traffic, including prohibition, to the people."

In most of the State Legislatures now in session, the liquor question is coming to the front. In Pennsylvania a resolution has been passed, and signed by Governor Beaver, submitting a constitutional prohibitory amendment to the people. Nebraska has voted to give her citizens the alternative of forever prohibiting the manufacture and sale of liquor, or adopting some form of license. A measure is pending in Michigan prohibiting the traffic in all those counties which voted it down under the local-option law. In Illinois a prohibitory amendment resolution was introduced by Senator Sheets.—*Advance*.

Dr. A. G. Miller, son of the late Prof. Miller, of Edinburgh, tells of a lady patient of his own who became a drunkard, but on repentance was restored to membership in the church, her pastor being the late William Arnot. She came straight home from the communion table, broke open the side-board, and was seen by Dr. Miller in the evening

in a state of deep intoxication. She never regained self-control, and died a helpless drunkard. From his experience of such cases, Dr. Miller recommends that they should have unfermented wine, or pass the cup at the communion.—*Scottish Cong.*

Mr. T. R. Allinson, the medical editor of *The Weekly Times and Echo*, is going to live for a month on nothing but whole meal and distilled water.—*Christian World*. A long time ago, some tee-total boys made a like experiment, with excellent hygienic results. See Daniel i.

## Selections.

### JESUS OUR KING.

[The Rev. R. T. Thomas, formerly pastor of the Northern Congregational Church, Toronto, now of Chis-hill, Royston, Cambridge-hire, England, sometimes sings a little. The following, from his pen, is extracted from a little monthly church-local, *The Chis-hill and Barley Congregational Messenger*.—Ed.]



JESUS, Thou art our Lord and King,  
We come before Thee now;  
To Thee we would our tribute bring,  
In sweet allegiance bow.

Oh! may we think how Thou did'st leave  
Thy radiant throne on high;  
To watch and pray, to toil and grieve,  
And for our sakes to die.

Never, through all eternity,  
Can we forget Thy love;  
Now we delight to sing of Thee,  
And shall in realms above.

Jesus, our King, extend Thy sway,  
Thy golden sceptre sweet,  
Till foes subdued, rejoice to lay  
Rich presents at Thy feet.

Restored, oh soon, let Israel be:  
In types and shadows old  
May they their true Messiah see—  
The Lamb of God behold.

May Africa, in Thy blest voice,  
Find healing for her woes;—  
Bid her waste places all rejoice,  
And blossom as the rose!

Those holy fields which Thou hast trod,  
Lord, we would win for Thee;  
In this crusade help us, our God,  
To sing our victory.

O'er all the earth arise and shine,  
Dispel this world's dark night,  
Jesus, our Lord, our King divine,  
Oh let there now be light.

## LESSONS FROM GRAVES.

BY REV. J. B. SILCOX, LATE OF WINNIPEG.

Some one has said that a grave, wherever found, preaches to the soul a short, earnest sermon. I felt the truth of this last summer, as I stood by the graves of some of the world's distinguished dead, across the sea. Surrounded with the rush and war of London's ever busy life is that famous God's acre, "Bunhill fields," the "Campo Santo" of our own non-conformist forefathers, the "Puritan necropolis" of England. Here—

"Within the city's heart of hearts is kept,  
In sacred silence, that no din can break  
The sleeping dead who did most valiant things  
For conscience and for freedom long ago."

In this famous field of graves lie the remains of such worthies as Isaac Watts, the heaven-inspired hymn-writer; John Bunyan, who, from prison-cells, saw the hills of Beulah shining fair; John Owen, "the great dissenter," who preached before the House of Commons the day after the execution of Charles I. The graves of Nasmith, founder of the City Missions; Hughes, founder of the British and Foreign Bible Society; and Buxton of emancipation fame, are here. These are some of the heroes

"Who won our battles for us: not, indeed,  
With clash of bayonets, thunder of the guns  
And trampling down the death of other men;  
But by the force of noble character  
And faithful purpose, by the cutting power  
Of pen and tongue, and subtle influence,  
Before which weapons many a wrong went down."

The grave that held me longest in that sacred enclosure was the grave of Susannah Wesley. The same marble slab that her sons John and Charles erected over mother's grave still marks her last resting-place. The defaced inscription tells us that "here lies the body of Susannah Wesley, widow of Rev. Samuel Wesley, died July 1743, aged 73 years.

"In sure and certain hope to rise  
And claim her mansion in the skies,  
A Christian here her flesh laid down,  
The cross exchanging for a crown"

What an eloquent sermon John Wesley must have preached the day he stood here on his mother's grave and preached to the great multitude from the text, "I saw a great white throne." But what an eloquent sermon on woman's far-reaching influence for good is silently preached to us by the grave of this godly mother. By her holy life and teaching, she trained her sons for God's service, and through them she has helped to fill the world with Christian truth and holy song, and heaven with redeemed souls.

In that great "magazine of mortality," Westminster Abbey, are the tombs of philosophers philanthropists, poets, statesmen, warriors, kings—"the congregated bones of the great men of past times who have filled history with their deeds, and the earth with their renown." The grave that affected me most was the grave of David Livingstone. I came upon it unexpectedly as I was walking down the aisle of the Abbey one Sunday at the close of the afternoon service. I reverently paused, for I felt that here was the grave of one of Christ's most princely men. On the black marble slab I read these significant words—"Brought by faithful hands over land and sea, here rests David Livingstone, Missionary, Traveler, Philanthropist. Born March 19, 1813. Died May 1, 1873, at Chetamba's village, Ulala. For thirty years his life was spent, in an unwearied effort to evangelize the native races, and to explore the undiscovered secrets, to abolish the desolating slave-trade of Central Africa, where, with his last words, he wrote, 'All I can add in my solitude is, May heaven's rich blessing come down on every one—American, English or Turk who will help to heal the open sore of the world.' Other sheep I have which are not of this fold, them, also I must bring, and they shall hear my voice." I forget the sermon I heard that day in the Abbey, but I will never forget this sermon that was silently preached to me, as I reverently lingered at the grave of that devoted missionary of the Cross. At such a grave we cannot help praying that God will, in some way, use us in his high and holy service. Our lives are worth only what they are worth to Christ and his cause. Well might Rutherford say, "If I had ten thousand lives, Christ should have them all."

The first monument I looked on in St. Paul's Cathedral was General Gordon's. The inscription is itself an earnest, inspiring sermon, because it is so true of the man. On one side of the cenotaph is this: "Major-General Charles Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." On the opposite side, "He saved an empire by his warlike genius, he ruled vast provinces with wisdom, justice and power; and lastly, in obedience to his sovereign's command, he laid down his life in the heroic attempt to save men, women and children from imminent and deadly peril. 'Greater love hath no man than this, that a man lay down his life for his friends.' (St. John xv: 13)." It is our privilege to live as great and useful a life as the hero of Taeping and Khartoum. We can give our strength to the weak, our substance to the poor, our sympathy to the suffering, and our heart to God as did he. In all our villages and cities there are scores of boys going to the bad because men of

intelligence and ability will not do for them what Gordon did for ignorant, neglected boys of that part of London which for a time was his home. He gathered them into his house and taught them out of the Bible how to live pure, brave manly lives. He was grander before that class of ignorant boys than he was at the head of his "ever-victorious army" in China, or in his lonely watch on the desert.

Two graves in Paris specially impressed me, though in a different manner. One was the magnificent mausoleum of Napoleon in the Church of the Invalides; the other was the humbler tomb of Victor Hugo in the Pantheon. Napoleon used his colossal powers in schemes for his own glory. Victor Hugo consecrated his superior genius to the advocacy of justice and humanity to the poor and the wronged of France. The one lived for self; the other lived for humanity. No tears are shed over the gorgoeous tomb of Napoleon. Men may admire the splendor of his genius, but they detest the selfishness of his ambition. But at the grave of Victor Hugo I saw the common people and the poor of France reverently gather and pile his tomb high with reaths of genuine affection and gratitude. What sermons against greed and for generosity are preached by these two graves! The man that lives for self lives for the smallest and meanest thing in the universe. He who lives for Christ and humanity lives nobly. It is helpful and inspiring to stand by the graves of those who have consecrated high position and great talents to the service of God and man. They are our lords and leaders—"the sceptered sovereigns who rule our spirits from their urns." Being dead, they yet speak. It is indeed true that every grave preaches a sermon. Therefore—

"While we reverently honor the dead  
Who once were great, as we shall never be,  
Let us go cheerily along our way,  
Thankful for them, yet hopeful for ourselves."

San Diego.

#### DR. DUFF ON INDIA.

We like to follow our Canadian boys, when they get away to Great Britain. They all do us credit, and some of them—as Cunningham Geikie—have achieved world wide fame. Rev. Prof. Duff writes to the Manchester *Northern Advance* concerning Missions to India, and reviews an article in the *Contemporary Review* on the subject. We quote from Prof. Duff's article:

1. He claims that Christianity in India has failed as compared with reasonable expectation. Let us then ask what is the Reviewer's expectation, and we shall learn this from his comparing

first the success of Christianity in India to-day with that of Islam, and then this success of Islam with that of the early Catholic Church in the first three centuries of our era. Christianity to-day is beaten, he holds, by Islam; but "Islam, although often assisted by authority, has taken three times as long to convert one-fifth of India as early Catholic Christianity took, although constantly suffering persecution, to convert the Roman empire." The argument is clear: modern Christianity is a failure as compared with Islam; therefore it is doubly a failure as compared with early Catholic Christianity, which conquered the whole great Roman world in 300 years.

2. Now, let us criticise the critic. People do commonly say and suppose that Christianity did convert the Romans; but it is more true to say that the Roman Government converted Christianity. We are not all of us persuaded that the union of an ecclesiastical organization with a civil government to-day secures devoutness and devotion. But students of the history of long ago are fast agreeing to tell us that such a union 1,500 years ago was, at best, not a *religious* success.

3. The story told in briefest words is this: When our Lord Jesus left this earth, multitudes speedily gathered in fellowship round His name. Many, most of these were poor, and much of the common Christian work was to help each other with daily bread. Ere long a system of help grew elaborate; and a poor man, journeying from town for work, carried his certificate of need and right from the deacons of the brotherhood in one town to the deacons in another. Of course, the deacons soon became the overseers of the poor, of the property, and finally of everything. Within a hundred years after the Lord was crucified, the deacons had developed into bishops of a well-knit organization, while the preacher pastor was simply the elder. Two hundred years after the Cross, this system of mutual help between town and town, province and province, had become a network of control. There were fixed terms of entrance into the organization, fixed forms of observance within fixed law for all life, and all was firmly ruled by the overseer bishops and their conferences. No mere temporal advantage was the motive and bond for all the great fellowship; nay, all was but a way into an eternal city and bliss beyond the grave. The security for these great benefits, present and to come, was the apostolicity of the Episcopal order, of the creed professed at admission to the fellowship, of the rites observed within, and of the works, or canon, or law, on which all was held to be founded. All was of the apostles, therefore all was of God.

4. The extent of this union is well known. It stretched all over the vast Roman Empire, and further. Well might emperors envy it. It covered,

searched, knew, moulded every one of the great provinces from end to end of the Mediterranean; it ruled all the south of Europe, all the north of Africa, and far up the Nile, all Syria, and far up and down and beyond the Euphrates, far away across Russia and Germany, to the isles of the British sea. Such a power the Roman Government feared. They tried to break it, and that was what we call the awful Diocletian persecution about the year 300 A.D. But this poor union, this league that claimed to rule beyond the grave, and that did rule on this side of it, was too strong for a Roman emperor to break.

5. What did he? Believe? Be converted? Nay, verily! Read the story. Constantine converted! *He adopted the system. He converted the organization to his uses.* The tale is too rich and full to be all told here. Would that it were well read for our own guidance to-day. But the sum of all is this. The ease and quiet that came of that union ruined both State and Church so called. Rome fell; and, when she came to her fall, the highest bishop sitting in her central stronghold had neither strength, nor wisdom, nor goodness enough to save her.

6. We do not seek that consummation for India! The so-called conversion of Rome killed life within, and drove life without far away into the wilderness. The seekers after God hastened away from bishops, from creed, from sacraments, from canon and all literature, away from all this new worldliness called godliness, to seek God in the desert. The first great outburst of monasticism was an indictment of the new society and the new church as without God, a form of godliness without its power; and this indictment was a prophecy of sorrow for the empire. The fall of Rome fulfilled it. We may pray God to avert this fate from India. Well may we toil and give to prevent it. God help the missionaries to prevent it, while we help Him, through them, by more generous support than ever. If they were to produce a powerful ecclesiastical organization and a refined system of observances, these would be no sign of the success of Christianity. The day of success of such systems has been again and again the day of failure of Christianity. The absence of such a State church for India, or national system of religion there, may be no failure, but the happiest omen of Christianity's success.

### REVIVAL EFFORTS.

An objection to special revival efforts sometimes raised, is that there must needs be a period of lethargy in order to have a revival, and that the activity of the church is too apt to confine itself to these efforts and accomplish little the remainder

of the year. On the contrary, results will show that those churches which hold the most successful revivals year after year, do the best regular work. The indifference that does not seek revival efforts is very apt to be coupled with a weak spiritual life and feeble growth. The church that is opposed to revivals may be counted upon as opposed to local mission work, unless some one else does it, and in a general way as opposed to everything outside of regular services, because it necessitates a self-denial that is burdensome. Underlying it all may usually be found a lack of interest in the salvation of souls that accounts for the existence of the condition referred to. Special revivals originate in the earnest consecrated determination of Christians to win souls. There may possibly be but a small attendance of the unconverted at the regular meetings of the church. Special services are sure to attract some not accustomed to attend, and an opportunity to reach the unconverted is thus afforded not to be had in any other way. Then, too, the membership of the church is more fully employed than under other circumstances, and talent not at other times available is brought into use, making the church far more effective as an evangelizing force than it otherwise would be. Lastly, there are very few of our churches so alive to the responsibilities of their divine commission as not to need an awakening for their own good as well as for its effect in reclaiming the lost.—*Exchange.*

### HOME TRAINING.

"I pity the man who gets her for a wife," said a mother not long ago, speaking of a beautiful and gifted daughter; and another, "I pity the poor girl my son will marry." In both cases the remark originated in the knowledge that selfishness and irascible temper unfitted the child for a happy home-making.

Is not such a mother culpable for this state of things? Why did she let her son or daughter grow up with such a disposition? Is it not an injustice of the severest sort, for a parent to inflict upon others the sorrow and trouble which must ensue in domestic life, if the husband or wife has not been taught self control, and been trained into the true law of love?

And why is this not oftener done? Why are not sons and daughters trained for the relations that will be theirs in the future? The parent does not look forward. With them children are mere animals to be fed, clad and housed; pets to be caressed, objects of parental convenience or enjoyment. They fail to consider what they are to be by and by and to train them to that end. If a boy is to be a merchant, a doctor or a lawyer, he is educated for his profession. If a girl is to be a

teacher, an artist or a dressmaker, she too must be educated for it. Why should not boys and girls with equal propriety be trained to be husbands, wives and parents? "Oh," says one, "they will come naturally to that. Good common sense will teach them." We beg to differ. The character, the disposition that will conduce to a happy home is not brought about in a moment, with a stroke; it must be a growth, a gradual development. The principle of true kindness is to be implanted early. Children must be taught that they are not made merely to be happy themselves, but to do their share towards imparting happiness.

Let them be trained to do this in the small things of life. Teach them to avoid the look, the word, the gesture that would cause pain in another, and to perform the minutest act that will bring a smile to the face or a pleasure to the heart of a companion. Let the character be based on this law of love, and in the future every outbreathing of the heart will be kindness; and self forgetfulness, simplicity and grace will throw the sweetest charms about the person.

And we must go deeper down even than this. The children must be led to Jesus, must be regenerated, built up into Christ, consecrated in body, soul and spirit, and their every act and word will be so ordered as to please the Lord, and the truest happiness will crown every domestic relation they assume. "In His name" is the true home motto.

"Train up a child in the way he should go, and when he is old he will not depart from it." But the converse is equally true. Fail to train up the child in the way he should go, and when he is old he will never be able to find his way into it.—*Faithful Witness.*

### MISSPENT EVENINGS.

The boy who spends an hour each evening loitering around the street corners, wastes, in the course of a year, three hundred and sixty-five precious hours, which, if applied to study, would familiarize him with science or literature. If, in addition to wasting an hour each evening, he spend two-pence for a cigar, which is often the case, the amount thus more than wasted would pay for ten of the leading periodicals of the country. Boys, think of these things. Think how much precious time and good money you are wasting; and for what? The gratification afforded by the lounge at the corner, or by the cigar, is only temporary, but the harmful effects upon health and character are lasting. You cannot indulge in these practices without seriously injuring yourselves. You acquire idle and wasteful habits, which will cling to you through life, and grow upon you with each succeeding year. You may, in after life, shake them off, but the proba-

bilities are that the idle habits thus formed in early life will remain with you to your dying day. Be warned, then, in time, and resolve that as the hour spent in idleness is gone forever, you will improve each passing one, and thereby fit yourselves for usefulness and happiness.—*Faithful Witness.*

"Avoid discussing sermons—raising a wind to blow away the seed." These are golden words. Would that all Christians would remember them! How often a harsh criticism has destroyed the effect of a sermon that otherwise would have blessed the hearer! "I thought it was a good sermon," said a young girl, "till I heard them talk about it at home."—*Ex.*

SANKEY'S HYMNS.—The meeting is opened in the usual way, Sankey's hymns being used. How comes it that these hymns, some of which are so meaningless, have pushed out all others at such meetings? What is lacking in our usual hymns? That is a question some skilful individual might solve for us.—*Scottish Congregationalist.*

AN OLD ARAB'S PRAYER.—"Oh, God! be Thou kind to the wicked! Thou hast been sufficiently kind to the good in making them good."

Every evangelical church in Worchester, Mass., except the Episcopal, it is reported, now has a Society of Christian Endeavor. The same is true of Springfield and many other cities.—*Chicago Advance.*

There is a wide difference between waiting and delaying. Waiting is remaining inactive before the time for action has arrived. Delaying is remaining inactive after the time for action has arrived.—*S. S. Times.*

## Official Notices.

### C. C. WOMANS BOARD OF MISSIONS.

The Treasurer would acknowledge the following sums received since the annual meeting:—South Caledon, \$26; Fergus, \$4.15; Calvary, (Montreal), \$10; Sherbrooke, \$10; Lanark, \$3; Georgeville, \$5; Mrs. Williams, (Montreal), \$4; Maxville, \$21; Forest, \$5.25; Garafraxa, \$2.30; Martintown, \$8; Lanark, \$5; Cowansville, \$10; Vankleek Hill, \$3; Mount Zion, (Toronto), \$14.90; Hazelton Ave., \$13; Northern, \$28.75; Melbourne \$9; Huumber Summit, \$10; Toronto Branch, \$10; Collection, \$2.40; D. M. L., \$7; Maxville, \$20; Scotland, \$6.55; Garafraxa, \$2; Waterville, \$4; Stanstead, \$20; Martintown, \$10; Ottawa, Col.,

\$7.50; Guelph, \$21.51; Bond St., (Toronto), \$100.

Membership fees from Mesdames Rudell, McCallum, Burtop, Williams, Clyne, Nasmith, Oliver, Rawlins, Robertson, Wood, Unsworth, Richardson, Ker, \$1 each. Wright, Wood, Lamb, Stevens, Love, 50c. each. Love, Kerr, 25c. each.

M. A. BURTON, *Treasurer.*

Toronto, February 15th, 1889.

P.S.—All moneys to be acknowledged at annual meeting must be in Treasurer's hands not later than May 20th.

WATFORD, ONTARIO.

The Congregational Church, Watford, Ont., worshipping in a barn-like structure, in an out of the way corner of the town, desire to build a suitable place of worship in a central part of the town. The church is weak and unable to do so, and therefore makes this appeal to Congregationalists for such assistance as they are disposed and able to give. As the 50th Anniversary of this church is nearly at hand, we desire to celebrate it by the opening of a respectable place of worship, and trust that this appeal will be answered by a small contribution.

D. ECCLES,  
S. HOWDEN,  
E. SAUNDERS, } *Deacons.*

REV. ROBT. HAY, *Pastor.*

CENTRAL ASSOCIATION.

The Central Association will meet at ALTON, on April 9th and 10th. It was incorrectly stated as *Warton* in February INDEPENDENT. See list of exercises etc., in last number.

PORTAGE LA PRAIRIE.

The following is a corrected list of contributions from the *East* to the building fund of Pilgrim church:

Women's Board of Missions	\$100 00
Hamilton church	27 35
Pine Grove	16 30
James Wilkes and other friends, Brantford	21 50
St. Catharines	10 00
Dr. Geo. A. Peters, Toronto	10 00
Mrs. H. W. Spaulding, Sweetsburg, Que.	5 00
Mount Zion, Toronto	4 00
Manilla	3 50
E. E. Braithwaite, Oberlin	2 00
Zion Church, Toronto	30 00
Christian Endeavor Society of Zion Church	10 00
Miss Martin, Garafraxa	5 00
Garafraxa Church	22 00
Bond St. Church, Toronto	50 00
Paris Church	10 00
Speedside S. S.	5 00
"W"	2 00
Georgetown	25 00

Friends, Stouffville	5 00
Four Friends, New Durham	4 00
Total received up to date	\$367 65

Portage la Prairie, Feb. 14.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Received for the Society the following amounts since my last acknowledgment, December 31st, 1888:

Toronto, Northern, \$50; Colonial Missionary Society, \$591.47; Danville, Que., collection, \$38; do., Ladies Missionary Society, \$27.50; do., S.S. Mission Band, \$31; Waterville, Que., Ladies' M. S., \$8; Barrie, Ont., additional, \$8.60; Hamilton, Ont., \$200; G. T., interest on G.R.M.F., \$15; Cowansville, Que., \$98; Liverpool, N.S., Ladies' H.M.S., \$14; Yarmouth, N.S., Ladies' A.S., \$35; Rev. F. H. Marling, special for B.C., \$20; Danville, Que., special for B.C., \$20; Dividend on N.S. Bank stock, \$126; Scotland, Ont., \$23

Total Expenditure to date	\$8,505 31
Total Receipts	3,934 13
Deficit on present year	4,571 18
Deficit from last year	309 95
Total deficit to date	\$4,881 13

SAMUEL N. JACKSON,  
*Treasurer.*

Kingston, Feb. 18th, 1889.

THE COLLEGE.

FINANCIAL STATEMENT TO FEBRUARY 15TH, 1888.

Due Treasurer from last year	\$ 953 30
Payments this year to date	5,684 47
	\$6,637 77
Receipts	4,113 27
Due Treasurer at February 15th, 1889	2,524 50

Early remittances from churches are requested to be addressed to:--

R. C. JAMIESON, Esq.,  
*Treasurer,* Montreal.

ACKNOWLEDGEMENTS.

The following amounts have been received to date on account of current expenses:--

Alton, \$6.50; Barrie, \$11.10; Belwood, \$14.54; Bowmanville, Rev. W. H. Warriner, \$5; do Mrs. McMurry, \$5; Brigham, \$12; Congregat'l Union, N.S. and N.B., \$15; Cowansville) \$52; Dalston, \$3.03; Eaton, \$12.75; Edgar, \$14.09; Embro, \$21.14; do S. School, \$14; Forest, \$12.17; Garafraxa, \$8 54; Georgetown, \$25; do J. Barber, \$50; Granby, \$69; do S. School, \$4 26; Kingston First, \$118.50; Lanark, \$38; London, Rev. H. D. Hunter, \$10; Martintown, \$7; Maxville and St. Elmo, \$29; Middleville, \$16.70; Montreal, Emmanuel, \$220; Ottawa, \$30; Paris, \$40; do S. School, \$12; Pine Grove, \$18.78; Portage la Prairie, \$9; Sarnia, \$23.50; Sherbrooke, \$114.55; Stouffville, \$17; Stratford, \$27.35; St. Catharines, \$10; Toronto, Bond Street, \$50; do Northern, \$50; do Zion, \$60; do Mt. Zion, \$8; do Rev. A. F. McGregor, \$5; Vancouver, \$43; Vankleek Hill, \$18.47.

H. W. WALKER,  
*Fin. Sec. C.C. of B.N.A.*

## Our College Column.

We are sorry to say that Miss Pigott, matron at the College, is delayed in Cleveland by sickness.

Mr. Lee has received his appointment to Cisambu, West Central Africa. He expects to sail next May.

Our students are supplying the church at St. Andrew's Que. Rev. J. McAdie having gone to Scotland on a visit.

Messrs. Solandt, McLeod and Braithwaite, old students of the College, are now studying in Oberlin. We heard from them a day or two ago.

Mr. McCallum represented the young Men's Christian Association of McGill, at the Annual Convention of the Associations of Ontario and Quebec, held recently at Ottawa.

Mr. Mason has declined the call to the pastorate of the Congregational church at Georgetown. He has accepted an appointment by the Missionary Society to go to Brandon, Man., to start a Congregational church in that place.

## Literary Notices.

**OLD TESTAMENT STUDENT.**—This standard help to the critical study of the Old Testament, and indispensable to the Hebrew scholar, has lately added a N. T. supplement; on the same lines as the other. The February number is very interesting and scholarly. \$1.50 a year. "Old Testament Student," New Haven, Ct.

**"THE WITNESS," MONTREAL.**—This sterling paper—daily and weekly—deserves a notice at the hand of everyone who desires pure literature. The weekly is a dollar a year; less in clubs. See advertisement on cover. We don't know any weekly to equal the *Witness*, as a general paper for the fireside.

**CENTURY MAGAZINE.**—The leading magazine of its class in the world. Century Co., Union Square, New York: \$4.00 a year. The February number is quite up to the mark. Kennan still shows up the barbarities of the Russians, in their exile system. "The Life of Lincoln" is really a substantial and authentic History of his Times. Many other articles of high merit, make up a good number. Profusely illustrated.

**ST. NICHOLAS MAGAZINE.**—Century Co., New

York. \$3.00 a year. The February number has a good article on Stanley, "The White Pasha;" "The Bells of Ste. Anne's," a French-Canadian story; A good article about Mikado; Stories about Sea-lions; Naval Drill; and "A Runaway Donkey," capering through several pages. Pure, beautiful and entertaining, for the children.

**THE ENGLISH CONGREGATIONAL YEAR BOOK.**—is on hand. It is a portly pamphlet of 512 pages, exclusive of a 50 page "annex" of advertisements at each end. The two addresses from the chair of the Union, are notable utterances. The Chairman, Rev. Dr. Bruce, takes up "Congregationalism, free, broad, and evangelical," for the annual meeting last May; and "National Education Unsectarian," for the Autumnal meeting. The Year Book contains everything interesting to Congregationalists, as to the British Isles; and much relating to the Colonies. Published by the Congregational Union, Memorial Hall, Farringdon Street, London. Two shillings; postage 4½d.

**LITTELL'S LIVING AGE.**—The numbers of the New Year are quite equal to any former issue. Whenever any notable article appears in any British magazine or review, we are sure to have it in Littell's almost immediately. Weekly issue; \$8.00 a year. Littell & Co., Boston.

**OUR LITTLE ONES AND THE NURSERY** continues to be without a rival in all the world, as a magazine for the youngest readers. Its poems, stories, and sketches are selected with the greatest care, are amusing and instructive, and every one of them is illustrated by an artist of the best reputation. Published monthly by the Russell Publishing Co., Boston, at \$1.50 a year. A trial subscription of 3 months for 25 cents.

## For the Young.

### THE LONDON FIREMAN.

Translated from a German periodical.

BY REV. S. F. SMITH, D.D.



VENING was falling, when the fire-signal sounded at the station house. The firemen were on hand with their apparatus. Arrived at the burning house, they found it on all sides enveloped in flames. Terrified men and women stood at the windows wringing their hands. These were rescued; but later, when the roof already threatened

to fall in, it was discovered that there were some children in the burning building.

Brave and strong men stood in silence, watching the flames as they licked up the house with their fiery tongues. Some were thinking of their wives and children at home. Others shrank from the terrible death, and still others delayed because they thought it impossible for any one who should enter the house to get back again alive. It was a fearful moment. At length a voice was heard from the distance, falling on the ears of the affrighted hearers, "Isn't there one fireman here who fears God? Who will be a hero to-day?" At this call Christopher Benn stepped forward. "I'll go," he said; "I have faith to live, or faith to die. If I come out of the flames alive, my life shall be consecrated to God. Do you hear that, comrades?"

How solemn, under such circumstances, sounded this vow, with which the brave man mounted the ladder, to vanish instantly in the smoke and flames.

A few minutes passed. Men and women stood in breathless expectation before the scene. Will the brave man who has risked his life succeed in saving even one child from the flames? He had been out of sight already three minutes. Every face was pale with fear, when suddenly every one breathed more freely, — Christopher was descending the ladder with a child in each of his arms. Arrived at the foot, he fell fainting to the ground. His face and hands were terribly burned; but soon, reviving, he solemnly consecrated himself to the God who in the moment of greatest peril had saved his life. Many wondered at his earnestness; all were moved by its fitness.

He told afterwards what he experienced in the hour of peril in the burning house. Almost stifled with smoke, he crept along to the chamber where the little ones were in bed. Here he heard a feeble voice which said, "Brother Willie, I can hear the Lord Jesus coming. He will take care of you and me, Willie, he loves us so! But keep under the bed clothes or you will be suffocated."

Christopher seized the children, bed-clothes and all, and with wonderful courage reached the window. Just then the roof fell in. When he had got his precious burden out of the reach of danger, one of the children said to him, "O Jesus, I am so glad you came. Are you the Lord Jesus?"

But Christopher could not speak. The danger escaped, the excitement and the new thoughts now awakened in his heart were too much for him. He descended, dizzy, from the window, and fell as before stated, fainting to the earth.

On returning to consciousness, gazing upon the children and pointing to his burns, he said, "See, dear children, what I got when I saved you from the flames; but I would not be without these wounds for any price. Your childish faith strengthened mine. From this day Christ is my Master."

Christopher's companions said his religion shone like his helmet,—a fit comparison; for the brave fireman's helmet was so bright that one could see his face in it as in a mirror.

From that time Christopher went to his work with a far deeper sense of responsibility whenever the fire-alarm sounded. He has never forgotten that night in the burning house when the children took him for his Lord and Master. Looking back to that scene, he is in the habit of saying, "I am not Christ, but he goes with me. He stands at my side. And it is wonderful how safe I feel myself. I have faith to live and faith to die, because the Lord Jesus is my Saviour."

#### ANECDOTES OF BEASTS AND BIRDS.

HOW TO GAIN THE AFFECTION OF ANIMALS.—The following anecdote seems to show that the way to cause animals to become attached to you is to talk to them. It is related of Mr. Barlett, the superintendent of the Zoological Gardens in London; "Among the employes at the gardens was a watchman, who, being a sober man and very attentive to his duties, was promoted to the office of keeper. Here, too, he behaved as well as anyone could desire; fed his charges regularly, kept them clean, was intelligently observant of their wants and habits, and did everything in his power to promote their comfort. Yet, singular to say, the animals never became attached to him, but, on the contrary, often conceived the most violent dislike to him. It is very essential, as may be imagined, to the health and well-being of beasts in captivity that they should be kept free from all worry or vexation, so Mr. Barlett, knowing that most unaccountable and capricious prejudices against particular individuals sometimes arise among them, moved him to another house—moved him to two or three in succession, in fact; but always with the same result. The man himself freely admitted that such was the case, and tried to remedy it but without avail. 'I don't know how it is, sir!' he said. 'I wish I did. I'm sure I never teased nor hurt that hippopotamus in my life, and I've done all I can for her; but she's always going for me, and if she could get at me she'd kill me!' and, in sooth, the lady in question, in whose boudoir the unhappy keeper was stationed at the time, gave ample demonstration of her willingness to reduce him to a fine state of subdivision at the earliest opportunity. Still, Mr. Barlett argued, there must be a cause, and forthwith set himself to watch, making at length, this grand discovery—*the man never talked to the animals!* That was the secret of the whole trouble."—*Boy's Newspaper.*

## THE POTTER'S "WEE LAD."

In a pottery factory here, there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of his "wee lad," as he called him, a flower, a bit of ribbon, or a fragment of crimson glass—indeed anything that would lie out on the white counterpane and give color to the room. He was a quiet, unsentimental man, but never went home at night without something that would make the wee face light up with joy at his return.

He never said to a living soul that he loved that boy so much. Still he went on patiently loving him, and by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups upon their wheels, and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning time. One brought some fruit in the bulge of his apron and another engravings in a rude scrap-book. Not one of them whispered a word, for this solemn thing was not to be talked about. They put them in the old man's hat, where he found them; he understood all about it, and, believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather coarse fibre by nature, grew quiet as the months drifted, becoming gentle and kind, and some dropped swearing as the weary look on the patient fellow-worker's face told beyond mistake that the great shadow was drawing nearer.

Every day now some one did a piece of work for him and put it on the sanded plank to dry, so that he could come later and go earlier. So when the bell tolled, and the little coffin came out of the lonely door, right around the corner, out of sight, there stood a hundred stalwart working men from the pottery with their clean clothes on, most of whom gave a half-day's time for the privilege of taking part in the simple procession and following to the grave that small burden of a child, which, probably, not one had ever seen.—*Cincinnati Paper.*

## BATTLEMENTS.

"When thou buildest a new house, then thou shalt make a battlement for thy roof; that thou bring not blood upon thine house, if any man fall from thence."

"The battlements surely are not up if we have wine on our tables," said Mary, thoughtfully.

"No; nor if we are like the friend who called last evening, and remarked that his chief amusement was playing cards with his children."

"Yet he thought he was building a battlement with those very cards," said Mary, with an amused smile. "for he said if his children played at home with him, they would have no temptation to play elsewhere."

"Strange fallacy! to build a battlement, by admitting that promiscuous card-playing was wrong, and then train his children so that they could spring over them. That is what his method amounts to. No one believes that a boy accustomed to cards at home, will decline to practise with companions abroad. Just as with the father who indulges in the use of tobacco. He reproves, and perhaps punishes his boy, for smoking a cigarette, when the child justly pleads, 'Father, if it is wrong for me, isn't it just as wrong for you?'"

"Josie P— asked his father that question, and the reply was, 'You are too young, my boy; wait till you are a man before you smoke.' 'Father,' said Josie, 'how old were you when you began?' and his father couldn't say a word."

"We cannot be too careful, Mary, of our influence both in our families, and in the social circle. None of us stand in so isolated a position, that there are none to observe us; and if we have not raised the battlements of strong Christian principle, and a pure, upright life about us, some may be precipitated headlong from our very side into the gulf of ruin. There are many ever on the watch for our inconsistencies, and taking refuge in our example when warned to flee from evil. Our children especially will be endangered by every unguarded spot in our lives. Many, many boys and girls go down to death because parents have forgotten the battlements of the roof."

"Do you remember Mrs G— who sent her little Alice to dancing school 'to make her graceful'? she said she never meant her child to go into gay society; oh no, she only wanted her to be lady-like and easy in her manners. But when Alice grew up she did go into gay society, and her mother couldn't control her. She came to a bad end, too, poor thing! I always feel sorry when I think of her. She was the prettiest and pleasantest girl in our class."

A little boy read from his Testament the words: "The Son of man hath not where to lay his head." He sobbed aloud. His mother asked him what was the matter. At last, as well as his sobs would let him, he said:

"If I had been there, I would have given Him my pillow."

Sir Edmund Currie, the great London distiller, who some time ago declared himself an abstainer, has given up his connection with the distillery business.

## BIBLE QUESTIONS.

9. What connection can there be between the coming of the Lord, (1. Thess. 5:2) and a "thief"?
10. In what city was it Paul desired quarters to be ready for him?
11. A cake of barley in a dream: An ephah of barley beaten out: Five barley loaves upon a mountain. Where?
12. Waters made sweet by a tree: A spring made sweet by salt.

## ANSWERS TO FORMER QUESTIONS.

5. Perfectly easy to believe, because we see just the same kind of thing in our day. In ever city among us, the liquor traffic has its organized opposition to Christ and holiness, just as the makers of silver shrines had in Ephesus.
6. "Currants," a small seedless grape (dried in the sun,) grown near Corinth. Probably first imported into England through Holland and France. And the Dutch and French would pronounce Corinth, "Corint." Hence the name "Currant."
7. At the prayer of Elijah (or "Elias.") James 5: 17, 18; 1 Kings 18: 44, 45.
8. "Hebrewess." Jer. 34: 9.

## FIVE BIBLE NAMES.

Say these names over a good many times, until you can remember them, and the order in which they are given: Adam, Enoch, Abraham, Solomon, Christ. Repeat them again, and then learn the following bit of Bible chronology:—

1. From the time Adam was created until the time Enoch was translated, was a thousand years.
2. From the time Enoch was translated until the time Abraham was born, was a thousand years.
3. From the time Abraham was born until the time Solomon dedicated the temple, was a thousand years.
4. From the time Solomon dedicated the temple until the time Christ was born, was a thousand years.

It is always interesting to know what sort of books were the favorites, in their boyhood, of men who have since become famous. In the story of his life, as told by General Lew Wallace, we find that General Harrison, the Republican candidate for the presidency, was very fond of the Waverley novels, especially *Ivanhoe* and *The Talisman*. He laid away a store of English and Scotch history from tales of this character which did him good service in later years. He also read *Pilgrim's Progress*, at his mother's suggestion, with great eagerness, also the *Vicar of Walkfield*, a copy of which was given him by his uncle. Of course it

may be said that young Harrison had nothing else to read, and therefore was obliged to take these or nothing. While this is true it is equally true that if boys to-day, who have the choice of so many excellent books, select only trashy story papers, they need never expect to become famous men.

Natural history made simple is a delight. The taste may begin with stories of cats and dogs, parrots and ponies, the ingenuity of insects, the instinct and skill of animals. Thus habits of careful observation, of research and interest in the wonders and wisdom of creation, may perhaps develop into scientific study in later years. Sprightly books of travel, the history of inventors, their homes, and what they have done, are enjoyed by any wide-awake child. A taste for real poetry may be inculcated,—not merely sing-song rhyme, but a love for what is beautiful and pure in thought and language, whether in poetic prose or rhythm.—*S. S. Times*.

A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross questioning him severely, said, "Your father has been telling you how to testify, hasn't he?" "Yes," said the boy. "Now," said the lawyer, "just tell us how your father told you to testify." "Well," said the boy, modestly, "father told me the lawyers would try and tangle me in my testimony; but if I would just be careful and tell the truth, I could tell the same thing every time."

It was at breakfast, and little Nellie, who was a regular chatterbox, had scarcely ceased talking. "Nellie, dear," said her grandmother, "you talk too much. You don't find me talking every minute." "No, gran'ma; but you know you've lived a great deal longer than I have, and have had time to get most of the talk out of you," answered Nelly.

**IMPORTANT NOTICE**—New subscribers, in order to a trial of the *INDEPENDENT*, will be put on our list for six months at half price, 25cts. If desired longer it must then be ordered and paid for. Local agents will kindly see to these renewals; for the "trial trip" itself—and then to end—is of no benefit to the magazine.

## THE CANADIAN INDEPENDENT.

REV WILLIAM WYE SMITH, Editor, is published on the first of every month, and sent free to any part of Canada or the United States for one dollar per annum. *Cash in advance* is required of new subscribers. Published solely in the interests 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. As we go to press in advance of the date, news items should be in before the 18th of each month. To subscribers in the United Kingdom, including postage, 5s. per annum. All communications, business or otherwise, to be addressed: REV. W. W. SMITH, Newmarket, Ont.





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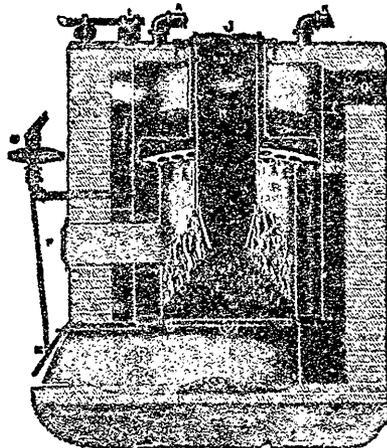
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