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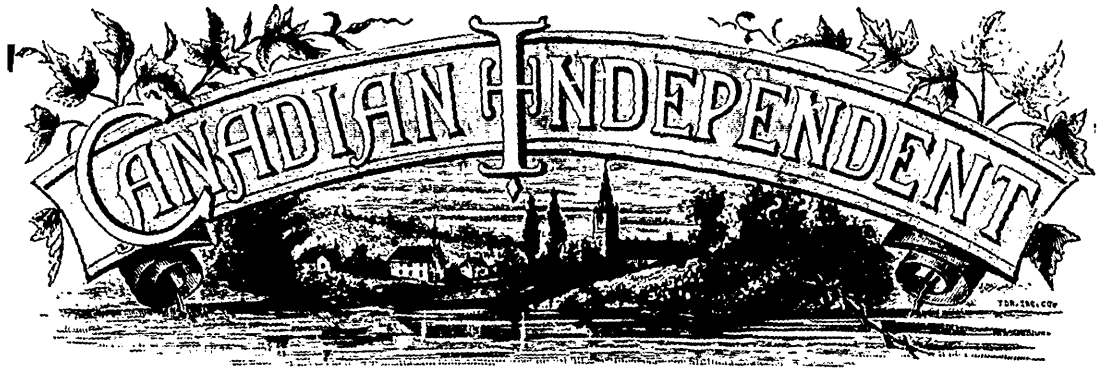
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WINGHAM CONGREGATIONAL CHURCH.



New Series.

TORONTO, MAY, 1894.

Vol. XIII, No. 5.

Editorial Gleanings.

"Ou, God," prayed the Breton fisherman, "preserve me! for my boat is so small, and Thy sea is so great!"

If you wish to appear agreeable in society you must consent to be taught many things which you know already.—*Lavater.*

How long is it since your church has had a special sermon or service or sociable for the old people? Did you remember them at Easter with flowers?—*Congregationalist.*

THE question of union between the "Congregational Union," and the "Evangelical Union," in Scotland, will likely be decided this month. It will probably carry. It should.

"C. E."—Look out for the great Christian Endeavor Convention in Cleveland, beginning 11th July. Great preparations are being made; and there is no reason why it should not be a vast, enthusiastic and profitable gathering. We hope each province of the Dominion will be well represented.

WE are pained to see the announcement of the death of Miss Martha Crawford Hall, eldest daughter of Rev. Thomas Hall, of Point St. Charles Congregational Church, after a long illness, on 7th April. Mr. Hall's many friends, in numberless places throughout the provinces, will sympathize with the family.

REV. CHARLES F. DEEMS, pastor of the "Church of the Strangers," in New York, died universally lamented. As a preacher, an

author, a man of affairs, he will be missed not only in that city, but wherever honest, earnest work for God is done. He was a many-sided man, evangelical in spirit, wise in counsel, charitable and magnanimous in sympathy. His dying words were, "My faith holds out."

SPAIN.—A new Methodist church was, after a good deal of trouble with the authorities, opened in Madrid last year, and all seemed to be going quietly on, till a few days ago the front door was peremptorily closed by the police. The worshippers must come in by some back door! The friends of the church will appeal to the national Cortes or Parliament for their rights.

ERZROOM.—Rev. F. W. Macallum writes to some of the papers of a terrible famine in the part of Asia Minor where he is. The crops have failed for two years, and the distress and destitution is terrible. Mr. Macallum will personally distribute any funds that may be sent in aid of the destitute and starving in his flock and around him. Such remittances may be made through Langdon S. Ward, Esq., Treasurer of the American Board, No. 1 Somerset St., Boston.

BEECHER'S three great principles for interesting and effective preaching, were (1) Freshen and vitalize truth as much as possible. (2) Get into close sympathy with people's hearts, minds and needs. (3) Be bold and outspoken on all questions of moment. It was his opinion that any man of average ability, and in love with his calling, who should adopt these principles and adhere to them through a course of years, would be sure to win a good degree of success in the ministry.

RETURNS.—Let every pastor or church-secretary (generally it needs both) carefully and promptly make statistical returns to the proper Secretary this month. Statistics are very valuable when full, correct and punctual. Of no value at all if not full and general. Immediately after the first Sunday of May—so as to include any additions to membership on that day—let the returns come in.

IN EARNEST.—A man can get very earnest in politics and no criticism is made about it. I know a man who was running for office who was so earnest that he could never see me but he would button-hole me for my vote. He would even stop me when I was with my wife. That was all right, but how about the preacher? Did he button-hole the politician and ask him if he knew Christ? No! I am sorry to say he did not. But I should have done it.—*Ferdinand Schiverea.*

REV. S. F. FITCH.—At the Western Association, at Woodstock, the members felt that the officers had done wisely and thoughtfully, in inviting Rev. Frank S. Fitch, pastor of the First Congregational church, Buffalo, to visit them. Mr. Fitch's readiness to make the visit, his geniality and brotherliness, and his clear and straightforward enunciation of principles, were all refreshing and cheering to the members and friends. We all hope to see more of Mr. Fitch in the future.

THE late Nova Scotia prohibition plebiscite reports are now all in. The total vote cast was nearly 85 per cent. of the entire electorate of the province, which is a large percentage in any election. The total vote for prohibition amounted to 41,459, and against it 11,419, or nearly four to one. The Liberal party majority given on the same day was only one-half as large as that; and yet, in political estimation, "it swept the province."—*Home Guard.*

"MOODY'S CHURCH."—When Rev. T. B. Hyde accepted the invitation of the Northern church, Toronto, it left the society popularly known as "Moody's Church," in Chicago, without a pastor. They had plenty of able workers—it was like Napoleon's army, where "every soldier carried a marshal's baton in his knapsack;" but still they wanted a titular head, and one who could give all his time to

the work. The church has now called Rev. R. A. Torrey, who has been the superintendent of Moody's "Bible Institute." He will probably accept the call.

A SPIRITUAL REVIVING is very apt to appear in any church that really wants it. Some churches actually dread the thought of any downright heart-searching revival. Such a revival seems to them a kind of anticipatory "section of the day of judgment." So in fact it is, only each individual in this case opens his own "book of life," to see if it contain the kind of record he knows and now feels, that he ought to be making. But why should not the spiritual reviving be welcomed, and be eagerly longed for, prayed for, worked for, until it come!—*Advance.*

THE P. P. A. came in for a good deal of attention at the meeting of the Western Association. Mr. Madill answered, in a very kind and conciliatory manner, the criticisms offered. We proscribe no man for his affiliations, if his affiliations are not immoral. This society is, properly speaking, a political organization, and if any brother among us believes he can serve the best interests of his country by thus allying himself, he must have liberty to do so. Only the Association thought it necessary to define its own official position, as a Congregational body, regarding it.

THE following is Joseph Cook's personal creed: 1. That to be happy in heaven we must be free from the love of sin, and that this truth is strictly self-evident; 2. That to be happy in heaven we must be free from the guilt of sin, and that this also is a strictly self-evident truth; 3. That we are not free from the guilt when we are free from the love of sin; 4. That only Christ's atonement provides for our escape from the guilt of sin; 5. That contemplation of this atonement is the most effectual means of freeing us from the love of sin; 6. That the atonement consists, according to the Scriptures, in Christ's sacrificial chastisement substituted for men's punishment.

THE UNION.—We are glad the Northern church, Toronto, has invited and secured the Union. To help any organization along, is the way to increase our interest in it. And we hope that the brethren of the "Northern,"

with their thoroughly active and practical pastor, may find a great blessing out of it. A Parliament with nobody to "disallow" its acts: a conclave with no secrets; a court with no culprits; a council where all are equal; a conference with no "legal hundred"; a symposium where all may put in good advice, and all carry away comfort—the Union may be made year by year a great blessing.

"THE PARLIAMENT OF RELIGIONS."—With many others, the INDEPENDENT fought shy of this "Parliament" And a bad use was sought to be made of it in heathen lands afterwards. But a re-action has set in. The *Congregationalist* says, respecting Japan: "The boastful rantings of returned prelates are already ceasing to echo, and even Buddhist papers, while asserting that the parliament took away from proud Christianity her previous sovereignty, compelling her to share it with other religions, are complaining bitterly that the prestige gained last summer is working no results, priests are no more faithful than before, and the moral tone of Buddhist society is despairingly low."

WHATEVER leads to a better and more general understanding of the Scriptures will have a good effect on the spiritual life of the Church. It is surprising how comparatively little the vast bulk of professing Christians know about many parts of the Bible. Amid the thousands of volumes that annually come from the press, the Book itself is too frequently buried and forgotten. We should endeavor largely to obtain a first-hand knowledge, by going directly to the Book ourselves; and it is because we believe that expository preaching will help to lead us to do so, that we are thankful this method of preaching is becoming increasingly popular.—*Primitive Methodist*.

KOSSUTH.—It may be doubted if any orator of the nineteenth century surpassed Louis Kossuth, who was alike eloquent in five languages—English, French, German, Hungarian and Italian. The first named, he informed me, he mastered while in prison. He obtained a grammar, dictionary and Shakespeare, and without knowing a single word, he began to read "The Tempest." Two weeks were spent in mastering a single page, as he made a rule never to go on reading anything without perfectly understanding every word. "See," he

said, afterward, "what an instrument in the hand of Providence became my little knowledge of the English language, which I learned because I was forbidden as a prisoner to meddle with politics."—*N. Y. Independent*.

SIGN YOUR ARTICLES!—We were reminded of this excellent rule when sending off some extra copies last month. Several friends who had sent us interesting items of church news were passed by in the distribution, just because their contributions to our columns were not "signed," and we could not profess to remember who sent them. "Served them right!" we hear some reader say, and then next month the same reader will send us a nice account of how their church is getting on, and add privately at the bottom, "Don't put my name in!" Our readers know now that everything goes into the waste-basket that is unaccompanied with a name; but we could not make the same rule for articles without a name for publication. The penalty is, in this case, no "free copies."

"WHY ISN'T a minister as interesting as a lawyer? We could sit three hours, and hear a lawyer pleading before a jury; but we tire of a sermon more than half-an-hour long. How is it?" And the assumption is that the "minister does not—as the lawyer does—make his address interesting." It is all wrong: *and the wrong is with the listener!* Seven or eight people out of every ten would rather hear the details of a murder, or the evidence in a suit for slander, than hear of a ransom being found for their souls. It is not the minister and the lawyer to be contrasted; it is the sensationalism and the spiritual truth! As Dr. Grant ("Knoxonian") pointed out in *Canada Presbyterian* lately, Mr. Osler or any other great lawyer, if he were lecturing on Criminal Jurisprudence, would be as little sought after as the poor messenger of the Cross. It is not the lawyer, it is the murder or the scandal! "Itching ears" have the peculiarity of not itching for "the Truth!"

THE KINGDOM OF HEAVEN.—Christ used the word "church" (ecclesia) but twice in His whole ministry; once when He said to Simon, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," and again in His directions for dealing with an offending brother,

"If he shall neglect to hear them, tell it unto the church." He employed "kingdom" (basileia) hundreds of times, using it continually in such phrases as "the kingdom of God," "the kingdom of heaven," "the kingdom of righteousness," etc. We reverse His methods. We are always talking about "the church," but very seldom of "the kingdom."

Would it not be well to talk more of "the kingdom" and less of "the church," as did our Master—to employ His favorite name to represent His cause, until the world shall comprehend its universality and authority, and learn that it consists, not in a form of words, nor in a round of rites, nor in a state of spiritual excitement or enjoyment, but in loyalty, obedience and service to Jesus Christ as Lord and King?—*George H. Wells, D.D.*

ONE AS BAD AS THE OTHER.—I must be allowed to say that, while it is perfectly true that the doctrine of the incarnation of our Lord and Saviour Jesus Christ, true God and true Man, is the foundation of the Christian faith, I cannot for the life of me see the difference between the heresy which denies that doctrine by refusing to accept the Catholic statement of the deity of Jesus Christ, and that other heresy which, though it holds that God was made man, teaches to all intents and purposes that a woman has been made God.—*Bishop Doune of Albany.*

REV. A. J. PARKER.—An incident from the lips of this good servant of the Master, anent his settlement at Danville, may prove interesting, and exhibits the character of the man. After preaching to the little church at Stanstead, a call was extended him to become the pastor of that flock. In reply he told them that it was his desire to penetrate further into the woods before deciding where to locate; and he spent some time in the destitute regions near Danville.

On his return to Stanstead, the church anxiously looked for his acceptance of their "call." His reply was to the effect that he had found a few scattered sheep away back in the dense wilderness, to whom no one was likely to minister, should he settle down on the borders of civilization at Stanstead; but, were he to begin work at Danville, some other laborer might thereby be encouraged to come to the church located between the wilderness and civilization. Stanstead was disappointed, but the

result showed that Mr. Parker was right, and verily he had his reward.—W. R. H.

Editorial Articles.

OUR PIONEERS.

HENRY WILKES, D.D.

Henry Wilkes was born in Birmingham, England, June 31st, 1805, being the eldest of a family of eleven. His father was engaged in manufacture there, and emigrated to Canada with his family in 1820, settling in Brantford, then a small straggling place. He was, however, for a short time in Toronto (then "York") in business, his son Henry being his "right hand man," as an assistant. He spent six months in a lawyer's office, and then engaged as an assistant in a wholesale grocer's in Montreal. He dates his thorough decision for Christ, as in 1826, at the age of 21. He spent six years in Montreal, becoming a junior partner of the house he had served; and meanwhile being useful in Sunday school and other Christian work. In 1828 he went to Glasgow, to study for the ministry. He studied classics under Dr. (then Mr.) Lillie, to fit himself for matriculation in the college. In the end of 1828 he preached his first sermon. In 1831 he preached a sermon which resulted in the conversion of Neil Livingstone, father of Dr. Livingstone, the explorer. Who can trace all the results of that sermon? David Livingstone was thirteen when salvation thus came to his father's house.

In 1832, Dr. Wilkes was ordained as an evangelist, and visited Canada. Returning, he took his degree in April, 1833. In February, 1834, he began work in Edinburgh as a pastor. Nearly 30 years after, I was entertained in a house in Edinburgh, the lady of which spoke of Dr. Wilkes as "her spiritual father." Another minister writes of Dr. Wilkes' sermons: "They were valued, not for their profundity or eloquence, but for their clear, manly style, their instructive character, and their fitness to do good."

On the organization of a Missionary Society for the colonies, Dr. Wilkes was induced to come out to Montreal, to manage matters for the Society.

In 1836 he sailed for Canada, by way of ^{is} N^o and York. After the first of a great many subsequent,

missionary tours through Upper Canada, he began his regular pastoral work in Montreal, October 2nd, 1836. From this date Dr. Wilkes' history is that of Congregationalism in Canada. He was identified with every movement of importance for half a century thereafter. He made several visits to Europe; in one of which, in 1862, I met him in London, and heard him preach. On the sudden death of Dr. Lillie, Principal of the Congregational College, in 1869, Dr. Wilkes took hold of the classes; and the next year was formally appointed Principal, which office he held for eleven years. In the meanwhile, as years increased, he had become an acute sufferer from sciatica, which in the end left him on crutches, and greatly interfered with any movement. For years he could not go up pulpit steps—had to be lifted up; and I remember a stout fellow carrying Dr. Wilkes in his arms—and he was a man of sturdy, short, heavy frame—and setting him carefully down in a chair at the Congregational Union. As he once expressed himself to me, "Once I am on my feet in the pulpit, I am all right! I enjoy preaching as much as ever I did."

In 1886, at the age of 81, he again visited Great Britain. On 11th May he presented himself to the Congregational Union of England and Wales, leaning on his crutch, and with walking-stick in his right hand; and he notes that he was much affected by the outburst of cheering that followed, and by the spontaneous rising up of the whole assembly to greet him.

But it was the last flicker of energy. The activities of the visit, and the fatigues of the voyage home, told heavily upon him; and though he preached a couple of times, and attended to his duties as Professor for a month, yet the end was coming, and he died on 17th November, 1886.

Dr. Wilkes did a special and important work for Congregationalism and for Canada. He was very near the foundation of things, and had a part in rearing the structure of our civil and religious liberties, in a way that no other of our ministers have had the opportunity or necessity of doing. He preached for fifty years, and was doing also the work of an organizer, a statesman, a diplomat, and (in the best sense of the word) a *bishop*, all at time. Dr. Wilkes' portrait is No. 11 in the Union of 1868." After his death, the Rev.

John Wood, now of Truro, N. S., published a very excellent biography, containing much personal memoranda by Dr. Wilkes himself, from which volume most of the dates, and many of the circumstances contained in this short memorial sketch are extracted.

W. W. SMITH.

THE WESTERN ASSOCIATION.

The Congregational Western Association of Ontario met in the Congregational Church, Woodstock, on Tuesday, April 3rd, at 2.30 p.m. An unusually large number of delegates of churches were on hand; the Secretary, Mr. A. L. Hay, of Hamilton, having made special efforts to secure a good representation. Indeed, it reminded many of the brethren of the meetings of the "Union"; especially when "Membership" and "Business" Committees were appointed, and other formalities of a well-organized body. The full number of delegates (including pastors) was 59.

Rev. Chas. E. Bolton, of Paris, the President, occupied the chair. Half an hour of praise and prayer fittingly inaugurated the proceedings. A considerable amount of business was done at the first session; the most important item of which was the appointment of a representative on the Executive of the Home Missionary Society, for the year beginning in June. Rev. Arch. F. McGregor, of Woodstock, was elected; succeeding (in June), Rev. Edwin D. Silcox, who asked the brethren not to re-appoint him.

The last hour of the afternoon session was profitably occupied with a discussion of revival and evangelistic work. The consensus of opinion seemed to be, that professional evangelists were to be authenticated by well-known character or actual acquaintance, before being introduced or employed; and that these rather were to be encouraged, who were in the regular employ of a missionary society or other regularly organized ecclesiastical body, and their salaries fixed by such bodies. The discussion then drifted, as it was natural it should, toward Rev. Arthur Main, the accredited and hard working evangelist of the C.C.M.S., and his work. Mr. Main was not present, and the various speakers who testified from actual experience and co-operation to his efficiency, good sense and skill

WEDNESDAY MORNING.

in his work, did not feel themselves restrained from speaking all their mind. It was certainly very pleasing to find their testimony so unanimous and so favorable.

Nothing is perfect in this world ; and the minor note of discontent was struck, in the matter of the possible reinforcement of Mr. Main with another evangelist ; and a resolution was passed expressing that desire. It does not, however, seem possible, and indeed scarcely reasonable, for the C.C.M.S. to engage another evangelist at present, considering their current resources. If, as was hinted, some large hearted brethren are ready to assume, or largely assist, the salary of such brother, it may put another complexion on the matter. We hope it may.

TUESDAY EVENING.

The delegates, including quite a sprinkling of women, were hospitably and pleasantly billeted on the members and on a few friendly members of other churches ; and after thus making acquaintance with their hosts and hostesses at the tea table, re-assembled at 7.45 in the evening. The afternoon meeting had been in the commodious basement, this was in the church proper. The very excellent choir was in full attendance, both at this and at the concluding evening session, and with the lady organist, who was specially mentioned, carried a warm recognition in the concluding vote of thanks.

Mr. James White, of Woodstock, read an elaborate and carefully prepared paper on the question of "How the Church could Transform and Purify the World?" The question was skilfully and philosophically argued. It needed close attention ; but such attention was amply repaid. Mr. White is no pessimist, but believes that the Church and people of God can do much for the world ; and that we are only now beginning to find out the best ways of doing it.

The president, Mr. Bolton, followed, being down for an address from the chair. As an indication of the trend of Christian thought among practical followers of Christ, Mr. Bolton and Mr. White, not knowing each other's subject, had been thinking out substantially the same problem. It is a many sided problem, and there need be no danger of overlapping ; and there was none. The church was comfortably filled for the evening.

The association met at 9 for devotion, led by Rev. A. Margrett, of Speedside, and at 9.30 for business. Verbal reports from a large number of churches, occupied a most interesting hour. We present one, as a specimen of the whole. There were more just as good ; this one was from Kincardine :—

Rev. John McKillican said he had been preaching at Kincardine, in the County of Bruce, since the first Sabbath in November. It is hard getting about, the roads are horrible, blocked up with snow, and nobody thinks of breaking them. They leave that to the minister going to see the dying, or somebody after a doctor. In Quebec they do better ; every man turns out to "break" the road as soon as the storm is over. They are a peculiar people, and have been a good deal neglected by the other churches. They think in one language, and speak in another. They speak in the grand old original tongue in which Adam addressed Eve. They think a great deal, and they talk very little. Some of them are Western Islesmen, and they live there yet ; have only brought their bodies to Canada. When the roads are blocked the old people don't come out ; the *women* come out. There is a grand array of young people in the settlement ; the young come out. Danger of a gulf widening, in the habits and feelings of the old and the young. The churches ought to spare a pastor once in a while, to spend a Sabbath with these isolated churches. In answer to the brother who has just asked, "If I preach in Gaelic?" I may say there is not much need of giving sermons in Gaelic, it would be well understood only by a few ; but I visit in Gaelic among the old folk. And I have procured some very excellent evangelical tracts in Gaelic ; and I read to them in their houses, and *they shed tears in Gaelic.*

Encouraging accounts were given from Wingham, Sarnia, Hamilton Second and Stratford ; also interesting particulars from Scotland, Fergus, London Southern, Listowel, Watford, Forest, Howick (by a lady delegate), St. Catharines and Frome. The hour closed before the larger churches could be heard from, but it was felt to be important to hear from the smaller fields.

On recommendation of the Membership Committee, the church at Fergus, and the Revs. J. C. Madill, W. W. Smith, George Skinner and George Fuller were admitted to membership.

Mr. C. W. Finlayson, of Paris, presented, in a very lucid and interesting manner, the subject of "Church Bookkeeping." He thought there was a great lack of proper bookkeeping with treasurers of churches ; "and don't put in a wealthy treasurer ; a good-natured man, who will make *advances*, and the people will *let him* ; and don't go on the principle of keeping your expenses down to your income ; that is very good as a private and

family motto, but *raise your church income to meet your liabilities.*"

A committee was appointed to act with Mr. Finlayson in further perfecting, and recommending an improved set of books for church accounts. They will be heard from at our next meeting, or may be asked to give a deliverance at the Union in June.

WEDNESDAY AFTERNOON.

The first business done was the re-arrangement of districts. These had been three; but it was felt that the great distances involved, made it necessary to further sub-divide. The districts were therefore made five:—

Brantford District.—Rev. C. E. Bolton, of Paris Secretary.

Guelph District.—Rev. A. Margrett, of Speedside, Secretary.

Stratford District.—Mr. R. Hopkins, of Listowel, Secretary.

London District.—Mr. Duncan Hargraves, of London, Secretary.

Lambton District.—Mr. D. S. Hamilton, of Forest, Secretary.

One brother expostulated. This arrangement was a kind of an Episcopacy; here were five "Bishops", with Mr. Bolton, the "Archbishop", among them. And two of them were young brethren, not yet ordained. Was it seemly; was it in accordance with our principles, that these should have some kind of authority over brethren far older and more experienced than themselves? "Not a novice," is a good rule.

The chairman explained that these young and active brethren were merely *secretaries*, they had no delegated nor inherent authority; they were centres and channels of communication among the churches; and their most important duty was to *visit* or provide for the visiting of all the churches, once or more during the year.

CIVIL AND RELIGIOUS LIBERTY.

Mr. D. D. Hay, of Stratford, made a stirring address, in introducing a resolution on "Civil and Religious Liberty." We had stood as champions and defenders of these principles for three hundred years. We had admitted this morning a brother to membership, with our perfect goodwill and respect, believing him to be a good man. But

we don't want the impression to go abroad that we, as a Congregational Association, fellowship with a certain society of which he is the presiding officer. He exercises his liberty, and we exercise ours. In his view the "P.P.A." violated Protestant principles in proscribing certain classes of people in the community. Such things were *Popery*, not Protestantism. He moved as follows:—

Resolved, That this association takes this opportunity of re-affirming the principles of civil and religious liberty, for which our forefathers contended and suffered, the absolute and equal rights of all religions in the eyes of the law, with freedom for all, and neither proscription nor favors for any; and, while careful to abstain from all interference with individual liberty, regret the formation of organizations which appear to us to conflict with those principles.

On the programme there were but ten minutes time left when Mr. Hay took the floor; and he had more than occupied it, and some members wished the vote taken at once, "our minds were all made up about it," and proceed to the next item. Others, however, wished to speak, and to claim for Mr. Madill the right of reply, as he had been pointedly referred to, and the discussion on the resolution was extended fifteen minutes. Mr. Madill replied very calmly, asserting that the Protestant Protective Association was on Protestant principles, as against the domination and encroachments of Rome, and was on Christian principles. That he was ready here and now, to lay before the chairman in print, their principles and aims, and that if any brother present wished to know more about it, it would only cost him a dollar to apply to any lodge of the association; and at any step, if he thought any part of the obligation too binding, he was at liberty to withdraw, and his money would be handed back to him. He did not much object to the resolution in itself, but every Roman Catholic paper on the continent would publish it. The *Globe* sent a man to "interview" him, and the man never was in his (Mr. Madill's) house at all, merely saw him in church, and led in prayer, and then went and described a long imaginary interview with him. The debate was very animated for a few minutes. The time being up, a vote was called for, and the resolution was carried, c. a show of hands, by a strong vote.

Rev. E. D. Silcox, of Embro, spoke on "Congregationalism: Is it Worth Preserving?" Spoke

of it in New England and old England, and the memories of Leyden, and John Robinson, and Delft Haven and the Mayflower. But spoke chiefly on the present duty among ourselves of fostering the evangelical work now going on in our churches.

After some good humored rivalry between two or three proposed places, it was decided to hold the next meeting of the Association (in November), in the Village of Scotland.

THE TEA.

Tea was provided in the school-room by the ladies; and all sat down at 6 o'clock. Rev. Mr. McGregor, pastor, presided. The repast was varied and abundant; but like all ideal entertainments, "the best part of the meal was the conversation." Everybody knew everybody, with or without formal introduction. Then half-a-dozen after-dinner speeches, mostly from the more aged members, as called on by the chairman; some of whom rather protested against being "so *very* old." First, Rev. William Hay, full of reminiscences, which proved two things, first, age, from the very fact of having so many of them: and then, youth, from the lively way in which he told them, making him, what he described himself, as a "young old man." Then Rev. W. F. Clarke, and Mr. D. D. Hay, followed by Rev. A. W. Richardson, and Rev. F. S. Fitch, of Buffalo.

CONCLUDING MEETING.

A good audience assembled at 8 p.m., when Rev. Frank S. Fitch, pastor of the First Congregational church, Buffalo, and present as a specially invited guest of the Association, spoke on "The Kingdom of Heaven."

Paul found the Roman empire in all its power, and all its institutions about him; and so he speaks of its armor, spears, helmets, warriors; and painted the Kingdom of Heaven on the dark and sombre background of the Roman empire. John in his vision of the Kingdom of Heaven in the Revelation, takes Jerusalem as the base of his conception; its streets and walls, its gates and dwellings.

It is a growing kingdom. Men are gaining, very notably in our own times, a better knowledge of the powers of nature; and what God intends to teach us in creation around us. All those powers were there; but we are only now finding them out.

A better knowledge of the Holy Scriptures. When he was at Oberlin College, even in so model a place as that, they only had two or three hours in the week on the Scriptures; and the young men seemed to enjoy it more as a kind of a resting time from studies. Now there is a changed relation of the colleges to the Holy Scriptures. It is coming to be at the foundation of all their work.

The application of the Sermon on the Mount, and the principles of religion to the affairs of life. Mr. Fitch illustrated this part of his subject at some length, and with great force and clearness. "The kingdoms of this world were to become the kingdoms of our Lord and of His Christ"; and we, as Christ's friends and followers, have much to do in it. As a denomination, we have been more anxious to be right and to be free, than to be numerically strong.

Rev. W. H. Watson, of Hamilton, in a neat speech, moved a vote of thanks to the Woodstock friends, the choir, the organist, the ladies for the tea, and a warm tribute to the speaker of the evening, which was enthusiastically carried.

WINGHAM CHURCH.

The Congregationalists of Wingham were originally an off-shoot from the Presbyterian church of that place. They worshipped in the hall belonging to the late John Ritchie, Esq., and in 1882 they purchased the present beautiful building. They have suffered from a too frequent change of pastorate, through various causes. On February 19th, 1893, the church took fire and was well burned in the basement, but the main auditorium was saved, and being well insured prompt repairs were put on it, and a new face of paint, etc., made an improvement. The grounds have been tastefully improved around the church; the fence, as shown, being all taken away. The church is without a pastor at present; the Rev. W. H. Watson having resigned at the New Year, when entering upon his fourth year of service, to take up work in Hamilton. There is a good quiet sphere of service, amongst a kind and affectionate people for a true servant of God. The great need of the Wingham church, as of many of our churches, is a parsonage, to assist in giving an element of permanence to settlements; as houses are very scarce and hard to be had in Wingham.

Correspondence.

HAMILTON, IMMANUEL.

[Our Hamilton correspondent tells in a pleasant parable of the moving of their little wooden church from Canada Street to a better corner. - ED.]

DEAR SIR,—We had a novel experience a few days ago. Our church building started on a journey through Canada. Also up a Pearly kingdom and across a Hemptie domain, then climbing up the Hill of Zion rested, at last, on the lofty Cedars (though not of Lebanon). As we journeyed we sweetly sang the songs of Zion. During our first halt in Canada we held a prayer meeting with a goodly number present. We got through the Pearly kingdom without a stop, and up Zion's Hill we held our Sabbath services, having a crowded building in the evening, when we had a Foreign Missionary sermon on "Open Doors."

We crossed the railway track of the C. P. R. with decorous haste, and on the whole made a very successful journey. On the 19th we had a Y. P. S. C. E. meeting, and on the 22nd we held an entertainment, given by the Young Women's Bible Class. On the 25th we held our first Sabbath services on the final resting spot (The Cedars). It being Eastertide, we had a sermon on "Now is Christ risen from the dead, etc." May we indeed all be risen into newness of life and quickened by resurrection joys.

Looking at the "hole from whence we have been dug"—a side street and a narrow way—we have to praise God for the commanding position and greater light accorded us. We trust it shall not prove the "broad way that leadeth, etc." Now we are as "a city that is set upon an hill that cannot be hid." May we have the true hiding in the power of God, "Our life hid with Christ in God." Last Sabbath we received two more members into fellowship, and "more to follow."

Our main difficulty, if we can name it such, is financial. Here is an opportunity among a thousand for a wise use of consecrated money for the glory of God and the salvation of souls.

Our Contributors.

DENOMINATIONAL STEADFASTNESS.

Those glimpses of our Canadian church history which we are getting from the articles in THE CANADIAN INDEPENDENT, are not only interesting, but they also tend to edify and stimulate the reader in the direction of steadfastness to principle. We are encouraged by being reminded of the efforts and struggles of our first churches and ministers, during their noble work and self-denial, while planting amid primeval forests, or by dark streams, the seeds of what have in some instances already become, and of others what may at no distant day grow into, flourishing Christian churches. These pastors and their helpers were, evidently men of strong faith and hope. They left homes of social comfort and cultured surroundings, and, like Abraham, they went forth as at God's command, believing that He would direct them, provide for them and bless their labors; and He did; although as ever, at more or less cost of personal sacrifice. But these good men who manifested so much zeal and tenacity in the past, have left ample opportunities for the exercise of "like precious faith" in our own time. They, like other forerunners in Christian work, did not expect to see the full results of their labors. Even the Master looked forward through the ages to see the effects of His seed-sowing. The Christian's work is still one of faith rather than of sight. Our pioneers were persuaded that a glorious harvest would be the outcome of their self-denying efforts. These "other men have labored, and we have entered into their labors."

Although we do not now experience so many of the same kind of difficulties to try our faith and patience, as our honored denominational predecessors did, yet both pastors and flocks sometimes find that even now, in connection with some of our struggling Canadian churches, which seem almost too small to be dignified by that ecclesiastical name, there are still adverse circumstances to be contended with, and crosses to be borne. But our position and opportunities are better and more encouraging than theirs were. Standing on our present vantage ground, what should be the result of equal zeal and steadfastness on our part to-day?

Even taking a cursory retrospect as to our growth in strength, numbers and influence, during the last sixty years, however unsatisfactory the increase may be in our Dominion, what ought to be our expectations for a nearer future if all of us are as determinately steadfast and unmovable as our pioneers were? We have no reason to underrate the earnestness and perseverance, generally, of the Congregationalists of this generation. I believe there never was so much denominational effort put forth collectively, as there is now. But the main object is not to produce proselytes, but Christians. Congregational principles are left as a sacred legacy in the hearts and minds of worthy successors, who hold them as dearly, and guard them as jealously, as did the men whose brief biographies are recorded in the C. I.

But denominationally we are sometimes reminded that "All men have not faith"; for we now and then see that some in whom we expected a firm adhesiveness existed in regard to the principles in which they were trained, which they have professed so firmly to hold, and have so warmly advocated, have after all in that respect, only "weak hands and feeble knees." We are thankful to believe, for their sakes, that there may be for them a higher and holier bond than that of mere denominationalism. But when persons seem to be animated by no depth of the principles of the Christian freedom by which their church is distinguished, are as ready to exchange one church polity for another, with apparently as little thought as they would exercise in exchanging cars on a railroad journey, we are sometimes apt to fear that the higher bond may not be so sacredly held by them as to render them steadfast in *that* respect. Denominational preferences which are conscientiously held by others, are by no body of men more respected than by Congregationalists. None are more ready to fraternize with all Christians who may differ from them in some shade of doctrine or polity; but it is exceedingly difficult for us to hold in high esteem any, who, like Esau, are ready to sell their birthright for some morsel of meat; or who, in other words, are so hungering and thirsting for what they imagine to be a better worldly status in a higher social society, that they are ready to abandon a locally and comparatively poor denomination or congregation, in order that

their morbid cravings may be satisfied. Was it not of such, that Jesus said:—"Verily I say unto you, they have their reward." Although we sometimes grieve because of the absence of moral force in those in whom we hoped to see, or thought we saw, better and higher aims, we cannot, therefore, regret the loss of such characters to the denomination. Congregationalism may, thereby, lose in numbers but not in strength. A chain may be shortened, but it is not weakened by the removal of its defective links. Gideon's army lacked no strength by the dismissal of the "fearful and afraid." We need in our churches those who prefer piety, self-denial and sanctified effort, rather than fashion or something we may be permitted to call by that contradiction of terms, religious worldliness. Christ's devoted followers were never led to expect the love of the world or the glitter of popularity. We need to implant true, live Christian principles in the tender hearts and budding consciences of our children and young people, as a means of attaching them so firmly to what we believe to be the pure doctrines of the Gospel, that any alluring attractions, even such as are sometimes brought before them under an ecclesiastical name, may only serve to give them fresh opportunities of manifesting both their Christian and denominational steadfastness.

JAMES SHIPPERLEY.

MISSPENT SABBATHS.

BY THE REV. J. WOOD, TRURO, N.S.

"Oh, my Sabbaths, my misspent Sabbaths!" was once the bitter cry of a young man, as he tossed in agony on his dying bed. He had been suddenly called to face the dread realities of death and the judgment, and of all his sins then brought to his remembrance, none seemed to him more wicked and inexcusable than his disregard of the Lord's Day. Long unheeded, conscience had ceased to reproach him for it, and he had come to think he might do as he liked on that day. But conscience will not forever be silent, and, filled with remorse for his sin, he cried with a great and exceeding bitter cry, "Oh, my misspent Sabbaths!"

Misguided and unhappy young man! the tear

starts at his sad ending. But who taught his unwary steps the ways of the Sabbath breaker? Not unlikely it was some professing Christian, to whom he had looked up for an example, but who had got away from what he regarded as the antiquated "Jewish" and "Puritanic" ideas of his forefathers, and had substituted therefor a *quasi* observance of the day, which can only be properly characterized as a kind of Sunday go-as-you-please. That, unhappily, is getting to be only a too common type of Sabbath-keeping among us. The "Holy Day" is becoming a *holiday*, the obligation to observe which rests upon sanctions rather human than Divine. It is, with such, no longer the Lord's Day, but man's—in legal phrase, *a dies non*—and, as a consequence, many think themselves at liberty to see it as best suits their own convenience or inclination. If they "feel like it" they go to church, and if not they stay at home, wasting its precious morning hours in bed, or yawning over the columns of the Sunday newspaper; and after dinner taking a walk or a drive, or visiting and talking politics, or discussing the state of trade or the latest intelligence, while the Divine command, "Ye shall keep my Sabbaths, and reverence my Sanctuary" (Levit. xix. 30), is ignored.

The shameless and almost total disregard of the Sabbath by our great railroad corporations, together with the influx of an immense foreign population from countries where there is practically no Sabbath, are, no doubt, largely responsible for this. But back of these influences, and perhaps the genesis of them all, is the easily embraced conception of the Sabbath as a Jewish institution, which, if not actually abolished under the New Testament, needs to be re-cast to meet the exigencies of our modern civilization. Yet the terms of the commandment, as given at Mount Sinai, "Remember the Sabbath day to keep it holy," imply its previous promulgation and observance, and hence, as it did not originate with the Mosaic economy, it was not done away with at its abrogation. Like the other commandments of the Decalogue, it was written "with the finger of God," on a table of stone, in token of its perpetual obligation. Furthermore, our blessed Lord declared that "the Sabbath was made for man" (Mark ii. 27)—the whole human race—and claim-

ing, as He did, to be "Lord also of the Sabbath," it is eminently significant that, while correcting the erroneous interpretations put upon the law by the Jewish teachers, He said not a word in regard to abrogating, or even modifying it. The change of the day from the seventh to the first of day of the week need not be here discussed, since the purpose of the observance remains the same.

The practical question then arises—and each should put it to himself—what does the Lord require of *me*, touching the observance of the day of rest? How can I best realize the intention of the beneficent Creator in establishing it? No question more vital to the spiritual life of the believer in Christ, or to the progress of the Kingdom of God among men, can be asked. The Sabbath lies at the very foundation of all our religious institutions, and the manner of its observance affects every department of the Church's work. It is the gauge of its activities, the measure of its growth or its decay. Reform is urgently needed in regard to it, and especially among professing Christians. How shall we begin?

Two or three general principles, with a hint or two for their application, are all that can here be given.

First,—Let us think and pray over the subject, and ask the Lord to show us where we have been grieving His Spirit by our sins, and confess and forsake them.

Secondly,—We must consult our Bibles, and not the customs of our neighbors, or our own conscience, as to the manner of keeping the Sabbath. The Lord requires us on that day to "honour Him, not doing our own ways, nor finding our own pleasure, nor speaking our own words" (Isa. lviii. 13)—that is, that there shall be not only rest from our ordinary avocations, but a total change in the current of our thoughts. The bearing of these specific injunctions upon Sunday travelling, pleasure excursions, secular reading and conversation, and a score of other things indulged in by many professing Christians, is too plain to be misunderstood.

Thirdly,—We must interpret the Divine law in the light of our Saviour's example. Wherever the day found Him, He went, "as His custom was" (Luke iv. 16), to the temple or the synagogue, to worship, to heal the sick and to teach.

And so, in like manner, we should devote the day to public worship, spiritual self-culture and family instruction, and to usefulness in any way in which we may promote the Kingdom of God among our fellow-men. Thus observing it we may expect God's blessing, and realize that

"A Sabbath well spent brings a week of content,
And strength for the toils of to-morrow;
But a Sabbath profaned, whatsoever be gained,
Is a certain forerunner of sorrow."

COLLEGE CLOSING EXERCISES.

The assembly hall of the College was crowded to the doors on Wednesday, 11th April, by the friends who had gathered, some from a considerable distance, to witness and take part in the closing exercises.

The chair was taken by the Principal, Dr. Barbour. Among those from outside the city we noticed the Revs. S. N. Jackson, E. D. Silcox, J. G. Sanderson, D. Macallum, and W. J. Watt.

Diplomas were given to the members of the graduating class, namely, D. S. Hamilton, B.A.; John L. Brown, and George W. Ball, all of them good men who have done most excellent work in the College, and who now carry with them into the work of the ministry the utmost affection and respect of their professors and fellow-students.

They are to settle, the first in Ontario, the second in Quebec, and the third in Nova Scotia. The College is not partial, and scatters its favors over the whole Dominion; our only regret is, that our students are not more numerous, so that we can satisfy the demands of the churches.

The following is the prize list:—

The Chas. R. Black prize of \$60, divided equally between D. S. Hamilton, G. W. Ball, and John L. Brown. The Barbour gold medal, by an anonymous donor, D. S. Hamilton. The Calvary medal, D. S. Hamilton. The J. B. Silcox prize of books, for higher studying in Homiletics, G. W. Ball. The Students' silver medal, second year, George Extence. The Junior silver medal, first year, N. J. Horsey. The Charles Cushing prize, for systematic theology in the second year, \$10, H. C. Mason. The Chas. Gurd prize, for the same subject, \$10, W. P. Jackson, who was equal to Mr. Mason. The Chas. Cushing prize for systematic theology in the first year, \$10, J. C. Watt. The

Robert Anderson Exhibitions, \$30, W. P. Jackson; \$20 to J. C. Watts.

The Alumni prize for elocution was not awarded, as arrangements to secure instruction in elocution had failed. It is hoped that another session will witness the establishment of elocution as one of the regular courses of the College.

The Robert Stanley Weir prize for best essay on church music, was not awarded.

The Chas. Gurd prizes for proficiency in McGill studies of the first three years, await the result of examinations now in progress.

A pleasing feature of our closing exercises for some years past has been the presentation to each member of the graduating class of a valuable book, sent by the Rev. A. P. Solandt, now of East Berkshire, Vt. This year it was the "History of Preaching." Mr. Solandt, though at present laboring beyond the bounds of Canada, evidently does not forget his *alma mater*.

After the distribution of the prizes, Mr. D. S. Hamilton delivered a very bright and thoughtful valedictory.

The Rev. J. B. Silcox followed with an address to the members of the graduating class, full of passionate earnestness and tenderest affection, holding up before them a manly and noble ideal, and calling upon them to consecrate all their powers to save both themselves and the people.

In commencing his address, Mr. Silcox called to mind his own departure from Montreal, eighteen years ago. He had gone west, and still further west, until he had come to the Pacific shore, but now he had been pulled back to Montreal, and all who know him and his work in this city thank God that he *was* pulled back. We hope he will long continue to champion every cause of truth and righteousness among us, and show of what stuff our graduates are made.

In closing this already somewhat lengthy communication, I would add that the College has been made the recipient of one thousand dollars, to establish the Maria Sawtell Bursary, or Exhibition.

During the life of the donor this amount is subject to the payment of interest; but afterwards the revenue accruing from it goes to the College.

Some time ago two similar donations came to

us through the kind offices of the Rev. E. D. Silcox.

The thanks of the College Board are given to these generous-hearted friends. If others of our wealthy friends would do likewise, it would greatly help us. We want to see our Endowment Fund greatly increased. Gifts during the lifetime of the giver are better than legacies. They increase the joy of those who give, and they save a legacy-duty, which is so great in this Province as to be quite extortionate.

W. HENRY WARRINER,
Sec. C. C. C.

7 Shuter Street, Montreal,
April 12, 1894.

THE CHURCH IN RELATION TO THE YOUNG.

BY REV. J. W. COX.

Shall the church in the coming days be a power for good in the earth? Shall it march to victory?

It lies with the children to answer these questions satisfactorily. The church's hope is bound up with the young life of our world—with the little children of our families. I have faith in the church of the coming days. I believe that it will surpass the church of to day in excellent attainment, in right living, in missionary zeal, in self-denying activity, in purity of heart and life, in works of charity and philanthropy, in power for good in the world. Humanity's young life is nearest to the Divine life.

The Son of God has redeemed the little children. They are His own peculiar possession; and He commands the church to receive such little ones in His name.

(1) *The church should set as high value upon the young as the great Head of the church does.* Jesus says, "Of such is the kingdom." Take heed that ye despise not one of these little ones—their angels do always behold the Father's face; that is specially directed to the Church. The Church has too long been guilty of disregarding this command.

The children are all born within the embrace of the kingdom of God. They are not in Satan's kingdom. They are not sons and daughters of the devil, as too long, it seems to me, the church has

regarded them. It is high time that the teachers in our Sabbath schools, parents, and all Christian men and women, were waking up to look upon the little ones as the God of heaven looks upon them. God's great love is with these radiant souls. Let Christians love them for God's sake, and for their own sake, and for the world's sake; which is to be blessed through the church of the future. Let the eyes of the church be fixed upon them steadily, and let the heart of the church beat in tender sympathy with them.

(2) *Christ has laid upon His Church a sacred and important duty toward the children.* The church is to initiate each child into the full life of God, and into the exalted privileges of workers in His kingdom. Every one who comes in contact with a little child should be able to faithfully and successfully perform this sacred work. For this purpose Jesus said to His disciples, "Receive ye the Holy Ghost," as He breathed upon them—or, as it were, breathed His own life into their lives. Those who breathe in the Holy Ghost (Christ's life) are to breathe it out upon others! Creating around them a Christly atmosphere. Such will, even by their unconscious influence, lead the young especially into the first principles of *the Life*.

The church, therefore, living in uninterrupted communion with the Lord, the Spirit, can and will initiate the children into the full life of God, and the privileges of true workers in His kingdom.

To bring this about it is necessary to have *family religion*. Parents should be living in God—both father and mother, for there is a distinct and separate work to each. God's service should be the chief concern of the father and mother.

God's service and pleasure should be the first concern of the every day life. The most important matter, "The church in the house," is the oldest church, and it is the most important church. It lies at the base of the great temple of God. "The church in the house," therefore, must have Christianity unadulterated—religion without formalism; characterized by absence of all unnaturalness and insincerity, and want of joyfulness. While the church has had power over the young in the past through its family religion, it would have had a thousand-fold more if there had been

always manifested more realness, sincerity and joyfulness. The exercises have been excessively gloomy and sombre, and have, in many cases, turned the children in their minds and sensitive, imaginative souls away from God instead of toward Him. Christians worshipping God at home have grossly misrepresented the God of love.

The prayers of the home should be *communings with the Father*. They who lead in prayer should at once and forever get rid of giving others the impression of a far-distant God: a harsh and revengeful God: a hard, law-adoring God; a God of unfeeling and unyielding mightiness.

"Pray to thy Father," and let all the children be so trained to pray. Have special seasons of earnest prayer, when each member of the family—yes, even the lisping baby, should be instructed to claim it as their joyous privilege to open their lips to God in prayer.

GIVING TO THE CHURCH.

"Give to the Church *while you live!*" This was impressed on my mind some years ago. An old friend of mine was very rich in this world's goods, but was always reluctant to give to the church "as the Lord had prospered him." He had no children to leave his property to; and his wife had died before him. After his wife's death his sister and brother-in-law kept house for him, and they had no family.

After he had made his "will," he told one of the friends he had named as executor, that "He had got his 'will' made; and he was glad it was off his mind." His friend asked him "if he had remembered the church?" "Yes," he said, "I have done all I intend to." So we expected he had left something in his "will" to the church; but not a single dollar was left! All was left to his nephews and nieces, most of them of a worldly class, and it did them more harm than good.

When my friend was on his sick-bed, a few hours before he passed away, I stood beside his bed. He knew me, but could only speak in a whisper. He said something to his sister I could not catch. She said, "Oh, Jim, what do you want with your purse?" Then it struck me, that as I was treasurer, he might have had a wish to give it to me for the church.

I afterwards read of an old Scotchman, who, on his death-bed, said to his minister, "I have never gien muckle to the kirk. D'ye think if I leave a few hunner i' my 'will' will it help me when I come to dee?" The minister was struck with the proposal, and very diplomatically replied, "I dinna ken, John, but I think it wad be weel to mak the experiment." C.

Christian Endeavor.

TORONTO, HOPE CHURCH.—An "At Home" was held on Thursday evening, April 5th, at the residence of Mr. Tooley, 65 Clinton St., in connection with the Y.P.S.C.E., which was very successful; the object of which was to create more interest in the Society. The evening was taken up with recitations, vocal and instrumental music, which was enjoyed by all. We hope and pray that God may bless our Society. E. J. W.

CHRISTIAN ENDEAVOR WORK.

Much interest is centered in the Christian Endeavor work in life-saving stations, and at the International Convention in Montreal, an advanced movement was made by adding the Light-houses and Light-ships to the work; also including the United Kingdom in the field of operation. Men were chosen to represent England, Ireland, Scotland, and Wales on the International Committee, which consists of representatives from every State and Province where life-saving stations, light-houses and light-ships are located. Rev. S. Edward Young, Asbury Park, N.J., is Chairman; Rev. J. Lester Well, 188 Grand St., Jersey City, N.J., is Secretary. They delivered addresses at the Montreal Convention, the former speaking of the spiritual wants, and the latter of the intellectual and physical needs of the crews. The life-savers of the world are the bravest men, and continually hazard their lives for others; they guard twenty thousand miles or more of dangerous coasts, and have rescued more than a million people from shipwreck. As the most of them are isolated from home and friends, it is highly fitting that world-wide sympathy should be extended to them, also to the men connected with the light-houses and light-ships, upon whom vessels freighted with precious lives depend for safety. Christian Endeavor Societies located near stations or light-houses are recommended to conduct appropriate services for the crews, and also furnish comfort bags, hooks, magazines, papers, mits, mufflers,

wristlets, socks, yarn caps, and the like, for the comfort of the surfmen. Those who desire further information with reference to this noble movement may address the secretary.

CLEVELAND CONVENTION.

Among other things, a mammoth restaurant is being planned that will accommodate 10,000 people at a time.

The State and denominational rallies are to be an innovation this year that will be heartily appreciated.

The denominational rallies will be more important this year than ever before. They will be held Thursday afternoon, July 12th, and more will be made of them than formerly. Definite announcements regarding them will be made later.

Cleveland is a city of churches of modern architectural beauty. Ample accommodations are afforded all for headquarters. The assignment of delegates, States, Provinces, and countries is being made with great care, and it is the earnest desire and constant aim of the Committee of '94 to see that every delegate is made comfortable.

Delegates are to be supplied with a fine two-color map of Cleveland, designating the Convention meeting places, the State headquarters, the hotels and points of interest. It will be furnished for a two-cent stamp by applying to any member of the Committee of '94, or to Mr. A. J. Smith, General Passenger Agent of the Lake Shore and Michigan Southern Railway, who has kindly donated 40,000 for the use of intending visiting Endeavorers.

May 1st, a special edition of 100,000 copies of the *Cleveland Endeavor* will be issued. It will be printed on the finest paper, and be profusely illustrated with elegant half-tone engravings of views about the city, the Convention hall, the Committee of '94, etc. It will contain all the latest Convention news, with the perfected plans of each of the committees. It will be the finest thing of the kind ever issued, and will be sent free to any one who will take the trouble to send his name and address, plainly written, to R. B. Hamillon, 245 Superior Street, Cleveland, Ohio. 100,000 names are wanted. Write quick.

One fare for the round trip; tickets to be sold July 9, 10 and 11, and good to return to July 31. Visitors who desire a longer limit than this will be allowed an extension until September 15, by depositing their tickets with the joint agent, to be appointed by the Cleveland lines. To know what route you will take, and to ask any question about railroad matters, address your State or county transportation agent,

The *New York Observer*, in speaking of the Christian Endeavor Convention to be held in Cleveland next July, says: "Every house where delegates are quartered will display in the window a large C. E. monogram, the name of the State from which the person comes being hung below it. This almost makes us think of the time when 'Holiness to the Lord' will be inscribed on the horses' trappings." We congratulate the editors of our staid Eastern contemporary upon the fact that even now something "almost makes them think" of the good time coming. But what a happy day will it be when something really does "make them think of the time!"

BARRIE.—The Christian Endeavor Society of the Congregational church held their annual entertainment on Good Friday evening. It was of a literary character, Miss Wetherald, of Toronto, being engaged to give a selection of reading and recitations. Rev. D. D. McLeod, a Presbyterian pastor of the town, kindly presided on the occasion. A correspondent says: "Those who had already heard Miss Wetherald, came expecting something good. They, as well as the rest, were not disappointed. All expressed themselves highly delighted; and if any sister churches or societies would like to give an evening of instruction and entertainment, we recommend to them Miss Wetherald, 29 Park Road, Toronto. The proceeds amounted to over \$25.

TORONTO, BROADVIEW AVE. Y. P. S. C. E.—President, Miss Bessie Wilkie; Cor. Sec., Frank Gilbert; Rec. Sec., Edna M. Joselin; Treasurer, H. Butterworth.

Lookout Committee.—H. W. Barker (Con.), F. Gilbert, Maggie Brown, Jennie Maxwell, E. E. Gray and Dollie Gibbons.

Prayer-meeting Committee.—John Gregory (Con.), Edna M. Joselin, E. J. Mountstephen, Mrs. Gray, Messrs. Freeling and Hunt, and Katie Haynes.

Social Committee.—S. H. Price (Con.), D. Hilton, Katie Bourne, Ada Sullens, George Domelle and Susie Maxwell.

Sunday School Committee.—Z. Hilton (Con.), Harry Campbell, Bessie Wilkie, Katie Maxwell, Louie Tomlin and Mrs. Patrick.

Flower Committee.—E. J. Mountstephen (Con.), Lillie Johnson, Annie Johnson, Edith Care and Sarah Attridge.

Visiting Committee.—Mrs. Gray (Con.), Louie Tomlin, Marion Clarke and Jennie Maxwell.

News of the Churches.

WOODSTOCK.—The services at the Congregational church last evening were anniversary in their character. Before announcing the text the pastor, Rev. A. F. McGregor, spoke of the meetings of the Western Association during the week, and voiced the thanks of the congregation to friends outside for their hospitality in entertaining delegates, who had expressed themselves as delighted with their visit to Woodstock.

The text chosen was Psalms cxv. 12, "The Lord hath been mindful of us; He will bless us." He said it was eminently right to bless God for His goodness, and positive sin to refuse so to do. The chief charge against His ancient people was that they forgot Him. As the writer of this Psalm in looking back, saw many beams of shining light upon his path, so we had received many proofs of God's goodness and care throughout the year. Friends and loved ones had us in their loving remembrance, but the constant care and unchanging thoughtfulness of our loving Father had been more to us than this. Material losses had come, but with them had also come to many spiritual gain, and by the God-given triumph of faith we have been able to say, "we suffer but we see Him." It was just one year since he had preached his first sermon in this church as pastor, and he thought no pastor had ever entered upon his work with a slighter knowledge of his congregation. But by God's blessing acquaintanceship had deepened and grown into a broad and strong feeling of friendship and love.

The year had been one of *pleasant memories*. Good actions done and kind words spoken have resulted in knitting all together in bonds of affectionate esteem. They had prayed for each other and tried to carry each other's burdens and share each other's joys. In this connection he referred feelingly to his visit, through the kindness of the church, to the Columbian Exhibition as a lasting cause of great thankfulness to himself. The year had also been one of *tender memories* to all, but coming in special form to some. He had with others gathered around the open grave, and grief through death had come throughout the year to more than one home.

The year had been one of *humbling memories*. Vows unfulfilled, intentions not carried out, deeds not done. He knew of no firm standing ground but the grace of God. No word of comfort spoken to a dying, sinful man can be other than of the free love of God in Christ Jesus.

The year had also been one of joyful *harvest memories*. Souls had been seen coming home; and if the forty-one who had been welcomed into fellowship, should prove to be true and faithful

witnesses of the Lord Jesus Christ, what a strength and blessing they will be! He referred to human influence in the light of a flower, a lamp and a magnet, giving fragrance, light and attractiveness. He closed by expressing as the deepest desire of his heart that the tears and songs of the people might be his own, that the spirit of officialism might entirely lose control of his life, and that the Christly spirit of service might take full possession of his soul so that one day it might with some truth be said of him "A good minister of Jesus Christ."—*Sentinel Review*.

CHURCHILL AND CALEDON.—Have been having a most blessed experience of God's holy presence. The Rev. W. H. Madill conducted service at Churchill, and a time of real repenting was had. Our brother spoke with power and great earnestness; and as a result of these efforts, some fifty souls, boldly and voluntarily, accepted Jesus Christ as their Saviour. Already this year we have added twenty-five to our roll, and "still there's more to follow." The members are alive, and going forward to try and bring the neighborhood to the Blood. The church itself is passing through a thorough renovating. The young converts take an active part in all matters relative to church-work. A weekly prayer meeting has been instituted, and already this means of grace has been effectual in helping and assisting many to light and encouragement.

At Caledon the crowds attending the services were splendid, considering the condition of the roads; the beautiful weather we have had, bringing out the frost and making the roads almost impassable. Our dear brother, Rev. Thos. Webb, of Toronto, will remember the difficulties he had to encounter in this direction—he having conducted the final week of the meetings. His pointed addresses, so full of "Holiness to the Lord," and stirring appeals, made a wonderful impression on the hearts of many; and during the week several souls openly accepted Christ.

Rev. A. Margrett, of Speedside came over for the second week. The crowds increased from the first night. The addresses of our brother made havoc in the ranks of the enemy. The illustrations from his own life, and the Truth handled in such a way, smote heavily on the hearts of sinners, who realized the force of his earnest appeals, and many of them falling in with the offer of salvation; family after family accepting Christ—young men and young women coming home to God. He speaks with great power, and handles God's Word carefully and with knowledge; and as a result God owns his effort, and souls are saved.

This church, through these services, has had a time of awakening; and the members are more

than ever desirous of seeking and finding the lost. A prayer meeting will be held weekly from this out, and I hope to be able to report sinners being saved and God glorified. We hope soon to have a Y.P.S.C.E. going at both churches.

May I ask the readers of the CANADIAN INDEPENDENT to pray for us?

T. H. ADAMS.

TORONTO, DOVERCOURT.—Our special services, which commenced on March 18th, closed on Sunday, April 15th. The first week's services were in charge of our pastor, Rev. T. Webb, the illness of Rev. T. H. Adams preventing his presence with us, as announced, but during the remaining three weeks we had a change of programme each night, several of the speakers repeating their visit more than once, particularly the Rev. T. T. Wilson, who kindly favored us with his services on six different occasions, and by his earnest and in-spiring addresses won the love and good wishes so those privileged to hear him. The other speakers were as follows:—Elder Washington, of the B. M. E. church, Evangelist W. A. Pink, Messrs. J. B. Hill, Johnson, Desson, Miss McIntyre, of the "Women's night shelter," and Miss F. Davis, colored evangelist. The meetings were fairly well attended; several persons were led to accept Christ as their Saviour, and many believers of our own and other churches, were quickened and led into the experience of sanctification by the Spirit of God. The Spirit of the Lord was manifest in mighty power, and while the *visible* results did not equal the special meetings of other years, yet good seed has been sown which will yet be reaped as fruit for the Master's kingdom. Very profitable meetings were held from 3 to 5 p.m. every day, (for those able to be present), to pray for the success of the evening meetings. We are greatly encouraged to "go forward"; all the various lines of church and C. E. effort are being pushed onward with renewed energy, especially by personally visiting and inviting the churchless unsaved ones to come, and "seek the Lord while He may be found."

On Sunday, April 22nd, Rev. J. R. Black preached at 11 p.m. on "The Christian ministry," taking his text from 1s. xxx: 20-21. He closed his very profitable discourse by a short talk on matters relating to our College, which proved very instructive and encouraging to those present.

W. B. P.

NEWMARKET.—*To the Editor*:—I was very much pleased in reading your editorial in a late number, under the head of "Aided Churches," and as the Union meets in June, I thought I would write you a few lines, with the hope of stirring some of the brethren up on the same subject. It is quite

evident that if the country churches are not assisted, they will soon die an ignominious death by starvation, and I quite agree with you that "something must be done." Our own church in this place has been closed since 1890, and we have put in three years of expectation with no results; yet we have had our regular church monthly meetings, and are still living in hopes. Our church is beautifully situated, presents a good appearance, is thoroughly modern in every respect, heated by hot air, very comfortably furnished, including a good organ, and yet the one thing needful is a pastor.

Is it not possible that in our eagerness to extend the work in cities and larger towns, we have unduly neglected the struggling country churches, some of which have been established many years?

Brethren, think the matter over carefully, prayerfully, and let us meet at the Union, determined to find some solution to the problem; for if we are totally neglected, the sooner we know the inevitable the better, as it is discouraging to have a fine building closed, and pointed out as a standing monument of a society that *has been*, but is now a thing of the past.—JOSEPH MILLARD.

FITCH BAY, QUE.—The yearly report, up to 15th April, 1894, read at the annual meeting of the church, was very interesting. It recounted the call and settlement of Bro. G. E. Read, who was ordained at Fitch Bay on the 18th of May last. Five new members on profession, and two by letter, have been since received; the present membership being 33. The church had been without a settled pastor for five years. Mr. Read conducts a young man's Bible class every Sunday afternoon, and a service of song once a fortnight. A new organ was bought last winter, with cornet and violin to accompany it. A new chandelier was also put in, from the proceeds of a "home talent" concert. The Thanksgiving service, the Christmas service, and the New Year's sermon, are noted. Mr. Read preaches three Sundays in the month at Brown's Hill, and once a month in Lichurot school house. A Christian Endeavor Society was organized in November, and more lately a Junior Endeavor. The members believe it will lead to a more systematic study of the Bible. The pastor's marriage last summer, and the welcome home to the young couple, are spoken of. Special services were held every night for four weeks, ending March 11th, conducted by Mr. Read, with occasional assistance from neighboring clergymen. They resulted in three adults, and eighteen members of the Sunday school, professing conversion; and a thorough awakening of the church. The meetings were largely attended; and none who attended them doubt that permanent spiritual good will be the result. We are

indebted to Mrs. Lizzie S. Brown, church secretary, from whose report we have culled the above interesting particulars.—[En.]

ST. CATHARINES.—Rev. Mr. Main, evangelist, has been here for a week, conducting a Bible-reading in the afternoon, and an evangelistic service in the evening. It is perhaps too soon yet to talk of results; but the members have been cheered and instructed, and we hope for conversions among some of our young people. The pastor, Rev. W. W. Smith, is greatly gratified to think that *somebody* has come to visit us; for this little isolated church has been greatly neglected by all the others.

MONTREAL, ZION, had the joy of welcoming twenty-five new members into its fellowship last month. The first fruits of the great revival. Others are to follow. A special service of welcome was held at the last communion. Printed programmes of the service had been provided, and an unprecedented number sat down to the Lord's Table. The pastor reports that the new members are as hopeful a band of converts as he ever received.—*Com.*

ECONOMY, N. S.—The church has resolved to put a new building on the ground to replace the one recently destroyed by fire. In the meantime service is held in the Temperance Hall; and a brother writes, "God is with us; and souls are being awakened and are turning to Him who is mighty to save."

THE SHURTLIFF BEQUEST.—The C.C.M. Society has been engaged in litigation with a former inmate of the late Mr. Shurtliff's household, defending a claim made to a large sum now controlled by the Society. The end is not yet reached; but the officers of the Society are sanguine of retaining what they feel they are justly entitled to.

MONTREAL, EMMANUEL—*Church Directory.*—Pastor, John B. Silcox; Secretary, George Cornish, LL.D.; Assistant Secretary, W. H. Black; Supt. S. S., J. B. Learmont; Pres. Christian Endeavor, Alex. M. Murphy; Treasurer, Charles Gurd.

LONDON, FIRST.—Rev. Dr. Wild, of Toronto, has been supplying the pulpit most of the winter; preaching to good congregations. They have not yet settled a pastor.

STRATFORD.—Rev. George Fuller, formerly of Brantford, has ministered to the church since the beginning of November. The attendance is reported as encouraging.

WINGHAM.—Evangelist Gribble has been preaching since Easter to good congregations.

MR. MAIN'S LETTER.

Friday, March 30th, saw the close of a series of meetings held in Stouffville, Ont. My last letter was from that place. The meetings were continued for four weeks, with most satisfactory results. Evening after evening large audiences gathered, and listened with respect and profound attention to the Gospel of Christ.

From first to last the meetings were characterized by a deep, earnest spirit, and anxiety for the glory of God in the salvation of souls. The petty jealousies and distinctions among Christians, which have so hindered and impeded the work of conversion, all disappeared here, the pastors and their people vying with each other, and "continuing daily with one accord in the temple, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." It cheered my heart to see God going before the workers, and making a way for His servants to do personal work.

The pastors told me that never in their experience was it so easy for them to speak personally with the unsaved, and lead them to Jesus. It was delightful to see the workers going about among the penitents, as those who comfort mourners. Among the children a great work was accomplished. The prayers of Christian parents were answered, as with joy and gratitude they saw their children turning to God; and others of Christ's little ones, not blessed with praying fathers and mothers, were enabled to trust in the blessed Saviour; and they would come and whisper their requests, "Mr. Main, would you please pray for my father?" God bless and help those precious lambs! and save father and mother, for His Name's sake.

I would remark here, that it is very shortsighted of older members to speak discouragingly and unkindly of *children*. Unfortunately, it is often done. "Many of them are but children." "If they only hold out," etc. One evening in Stouffville, I gave an object lesson, voicing my audience. The Rev. Mr. Stewart told me he saw the same thing done in Oshawa, by Hunter and Crossley. He gave me the result, and I will give you the result of both meetings. Lists of the age

at conversion made by Hunter and Crossley, in Oshawa, and by myself in Stouffville: -

	Oshawa.	Stouffville.
Converted when past 50 ..	0	0
" " 45 ..	1	1
" " 30 ..	6	10
" " 20 ..	45	60
" Under 20, <i>three-fourths</i> of the audiences including in both cases, <i>all the ministers.</i>		

Dr. Cuyler states that in the experience of a long ministry, he has observed that of those who pass the age of 20 without conversion, only a small proportion are brought to Christ. More are converted between the ages of five and fifteen than during any other ten years of life! In his own ministry he says he has admitted to church membership on profession of faith, more than a thousand persons; and of that number less than *twelve* men were over fifty years of age.

"Forbid them not" said the Master. May we in addition, not only stand aside and let them come, but reach out loving hands of welcome and encourage the children to come forward and declare themselves for Christ.

This gracious work in Stouffville cannot but be of the most salutary character to the whole community. Its influences have reached all classes, and all the churches of the town have been benefited.

On Saturday, 31st March, I went to Embro, to assist Brother Silcox for another week. Sabbath, 1st April, will be a day long remembered by all who were privileged to attend the services. Thirty-eight were admitted to church-membership; over twenty were baptized. This blessed work was promoted, and has been carried on by the mighty power of the divine Spirit, persevering prayer, and preaching Christ, to whom we owe all; and would with gratitude exclaim, "Bring forth the royal diadem, and crown Him Lord of all!" I am assisting Mr. Smith now in St. Catharines, and go from here to Cold Springs.

Very truly,

A. W. MAIN.

St. Catharines, April 16th, 1894.

Official Notices.

DR. BARBOUR'S VISITATION AMONG THE CHURCHES.

The College Board is very desirous that the churches shall have an opportunity of seeing and hearing the Principal during the coming summer, and he has kindly consented to visit wherever there is an opening, and as the time at his disposal may allow.

This visitation, it is hoped, will not interfere at

all with the work of the Rev. R. K. Black, on behalf of the College. We are glad to hear that Mr. Black has been so kindly received, and we hope that his efforts will result not only in increased subscriptions to the College, but also in a more intelligent appreciation of its work.

It is believed, however, that the presence of Dr. Barbour in the churches, would render an additional service to the College. It is of the greatest importance that the young men of our churches should meet with the College Principal, and that all who help to sustain this institution, should be brought into close and more vital relations with its honored head.

Dr. Barbour will, therefore, be glad to preach during the summer as time may permit, the College paying expenses of travel, etc. Churches desiring to hear Dr. Barbour, will please communicate at once with the undersigned, so that a scheme of visitation may be arranged.

It is to be understood that this is not a collecting tour which is contemplated, though, of course, should any churches or individuals desire to express their appreciation of the College, by rendering to it financial aid, such aid will be gladly received.

W. H. WARRINER,

7 Shuter Street, Montreal.

Sec. C.C.C.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual public meeting of the Congregational Provident Fund Society will be held in the Northern Congregational church, Toronto, on Friday, 8th June, at 4 p.m.

THOMAS MOODIE,

Sec.-Treas.

DEAR SIR,—I would like to say a word to the ministers of our denomination on behalf of the Congregational Provident Fund Society, urging them to consider the desirability of joining it. As a proof of the benefit to be derived from it, I may mention Mrs. McGregor, one of the annuitants, whose death was announced in the last INDEPENDENT. She was on the society for thirty years, and drew in that time three thousand dollars, her husband at his death having only paid fifty-seven dollars in premiums. There are the two branches, the W. & O. Branch and the Retiring Ministers' Branch.

Anyone wishing information can have it by addressing me.

I am yours,

THOMAS MOODIE,

Sec.-Treas.

30 St. John Street, Montreal.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of the Congregational Union of Ontario and Quebec will be held in the Northern church, Church street, near Alexander street, Toronto, on June 6th to 11th inclusive. The first session will be opened on June 6th at 9 a.m. by the chairman, Rev. Prof. Warriner, B.D.

The usual travelling arrangements are being made. Delegates coming by rail will buy a single ticket at point of starting, and get from the agent a standard certificate receipt, which, when signed by me at the Union, will entitle the holder to a return ticket at one-third the regular fare. Delegates coming by boat must get certificates from me before starting, in order to claim reduced rates.

The churches are asked to make a liberal collection on behalf of the funds of the Union, and to appoint delegates, and forward the names in good time to Mr. Henry O'Hara, 24 Toronto street, Toronto.

J. P. GERRIE,
Sec.

90 Langley Avenue, Toronto,
April 16th, 1894.

CONGREGATIONAL COLLEGE OF CANADA.

The following amounts have been received since the 16th February:—Cowansville Sunday school, \$5.00; Kingston, First, add. \$10.00; Montreal, Zion, add. \$5.00; Belwood, \$6.00; Toronto, Zion, \$113.00; Scotland, \$14.00; total \$1,323.10, a decrease of \$239.45 at same date last year, and with the missionary grant, a total loss to date of \$601.

A further sum of fourteen hundred dollars will be required from the churches to close the year without a deficit.

I would also remind the churches that have not yet remitted, that the year closes end of May.

THOMAS MOODIE,
Treasurer.

Montreal, 13th April, 1894.

THE CANADA CONGREGATIONAL MIS- SIONARY SOCIETY.

The annual meeting of the Canada Congregational Missionary Society will be held (D.V.) in the Northern Congregational church, Toronto, Ont., on Wednesday, June 6th, 1894, at 11 a.m., when a report of the past year will be submitted, and its general business transacted. The annual

platform meeting for the advocacy of Home Missions, will be held on the evening of Thursday, June 7th, in the same church, at 8 o'clock. The Executive Committee of the society will meet in the vestry of the church named, on Tuesday, June 5th, at 2 p.m., and the General Committee at 5 p.m. on the same day.

JOHN WOOD,
Sec'y C.C.M.S.

Truro, N.S., April 4th, 1894.

WOMAN'S BOARD OF MISSIONS.

The eighth annual meeting of the Canada Congregational Woman's Board of Missions will be held (D.V.) in Emmanuel church, Montreal, on Wednesday and Thursday, June 13th and 14th. Intending delegates are advised to purchase return tickets to Montreal, and will please notify Mrs. Chas. Gurd, 65 McGill College Avenue, Montreal, of their purpose to be present.

C. C. NASHMITH,
Sec. C. C. W. B. M.

207 Bloor Street East.
Toronto, April 17th.

UNION STATISTICS.

The blanks for statistical reports have been sent to all the churches in the Union of Ontario and Quebec. Let me urge the pastors and secretaries to have these filled and returned as soon as possible after May 8th. To be considered in the report at the Union meetings, they should reach me not later than June 1st.

JAMES T. DALEY,
Stat. Sec'y.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Congregational Union of Nova Scotia and New Brunswick will meet on Friday, July 27th, 1894, at Yarmouth, N.S.

J. W. Cox,
Sec.
Economy, April 14th, 1894.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's acknowledgments from Feb. 15th, 1894, to April 15th, 1894.

Guelph Branch.—Acton Aux., \$3; Garafraxa Aux., for Rev. F. W. Macallum, Turkey, \$15; Speedside Aux., \$19.40, to be equally divided between Home and Foreign

Woman's Board.

Missions; Guelph Aux., \$6.53; for Home Missions, \$5.50; Foreign, \$4.97; Members' fees of Mrs. Bault, Mrs. Jas. Goldie and Mrs. J. W. Lyon, \$3; Brooklyn S. School, for work of late Miss Clarke, \$10.

Ottawa Branch.—Martintown Aux., \$7.

Toronto Branch Bond St. Aux., for missionary salaries, \$32; Mrs. Currie's membership, \$1; Maple Grove M.B., for foreign work, \$8; Humber Summit Aux., for Home Missions, \$6; Pine Grove Aux., \$10; Branch contributions to constitute Mrs. E. Barker a life member, \$25.

Ontario (not connected with Branches).—Vankleek Hill, Miss Annie McKillican, \$2; "Sarah L.", for missionary salaries, \$8; Hawkesbury, Mrs. G. H. Higginson, \$2; Hamilton, Emmanuel church Aux., \$3; Rugby Aux., for Mr. Currie's work, \$13; Frome Y.P.S.C.E., for Rev. S. S. Sevier, \$15; Boston, Mr. and Mrs. Ed. Smith, for support of Bible Woman in Turkey, \$3.52

Quebec Provincial Branch.—Montreal, Emmanuel Ch., Mrs. (Dr.) Wilkes, for Home Missions, \$10; Mr. C. Alexander, for Foreign Missions, \$5; Montreal, Calvary Aux., to constitute Miss Dougall a life member, \$25; Melbourne Y.P.S.C.E., for Foreign Missions, \$4; Waterville Ladies' Missionary Society, \$5; Rebate on bill at *Witness* office, 37c.

Total for Ontario.....	\$ 202 92
" " Quebec.....	49 37
	<hr/>
	\$ 252 29
Previously acknowledged.....	\$70 52

Total receipts to April 15th\$1122 81

Please note that the accounts will close for auditing on May 30th, and all money must be received before that date, in order to be included in the Annual Report.

ELLA F. M. WILLIAMS,
Treasurer, C.C.W.B.M.

55 Drummond St. Montreal, Que.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Society during the month of March. The books must be closed at the end of May for audit, therefore will churches which have not sent their annual subscription, kindly do so at once.

Garafraxa West, Ont., \$3.70; Cowansville, Que., S.S., \$5; Embro, Ont., for Evangelistic Fund, \$86; Waterville, Que., Ladies' Missionary Society, \$8; Vankleek Hill, Ont., \$2; Woodstock, Ont., for Evangelistic Fund, \$41.50; Keswick Ridge, N.S., \$10; Melbourne, Que., S.S., \$3.50; St. Andrews, Que., \$8.75.

SAMUEL N. JACKSON, *Treasurer.*

Kingston, March, 1894.

In a Chinese Christian family, a little boy on asking his father to allow him to be baptized was told that he was too young, that he might fall back if he made a profession when only a child. "But Jesus has promised to carry the lambs," was his touching reply; "I am only a little boy, so it will be easy for Jesus to carry me." Ere long this little fellow was baptized; and the whole family are all now members of the Mission Church at Amoy.

WE are looking forward, with much anticipation to the 8th annual meeting of our Board; which, as intimated in another column, will be held (D.V.) in Emmanuel church, Montreal, on Wednesday and Thursday, June 13th and 14th. A large attendance of delegates and friends is expected, and it is earnestly desired that each Branch will send at least one delegate, so that the meeting may be a representative one.

Arrangements have been made for having as our missionary speaker, Dr. Pauline Root, who has labored as a medical missionary in Madura, India. It is expected that she will address both the evening meetings of the Convention. Intending delegates will please send their names at an early date to Mrs. Chas. Gurd, 65 McGill College Avenue, Montreal.

Will our friends in the meetings that remain before this annual gathering, and in their own homes, ask for a special blessing on the meetings, and on all who take part in them?

IN a letter recently received from Africa, from Miss Amy Johnston, after speaking of the interest manifested by both boys and girls, in the classes taught by herself and Miss Melville, she goes on to say, "Will you remember us in your prayers, that we may deal wisely with these young people, that soon many of them may be fitted to go forth to tell the wondrous story of the Saviour's love for them, to their fellow-countrymen and countrywomen? It makes our hearts ache to think of the hundreds of villages where the truth is not yet known.

Mr. Currie is preparing four young fellows to go among the villages, and devote all their time to evangelistic work. Their support will cost about \$25 each a year. One of them, Lumbo, helped me in school; he promises to make a capital teacher.

The Paris Branch of the C. C. W. B. M. met at Paris, Thursday, April 5th, and held afternoon and evening sessions. The afternoon session was opened at 3.30 by devotional exercises and a Bible-reading, entitled "Commands and Promises." Letters of greeting were then read, and reports received from the Auxiliaries; after which visitors from sister churches were introduced to the meeting. The Treasurer's report showed that during this, the first year of its organization, the funds of the Branch had amounted to \$110; of which \$107.90 had been sent to the Woman's Board.

Mrs. Bolton read a paper from the *Missionary Herald*, on "The Reflex Influence of Missions,"

which showed that of all modern movements which have been educating and elevating woman to her rightful sphere, that of mission work, has done more than any other to develop unselfishness and true nobility of character.

Miss McGibbon, of Hamilton, read a paper entitled, "The Model Auxiliary," which was followed by a discussion on "Mission Literature," led by Mrs. McGregor, Woodstock.

Rev. C. E. Bolton presided at the evening meeting, and the programme was as follows: An address of welcome, given by Miss Patton, and responded to by Mrs. White, of Woodstock; followed by greetings from local sister societies. Next followed a sketch of the life and work of Miss Clarke, prepared by Mrs. Boulton, of Guelph, and read in her absence by Mrs. Buckley; also a sketch of the life of Miss Amy Johnston, previous to her leaving for Africa, which was written by Mrs. Sanderson, of Danville, read by Miss Campbell. "The Work in Africa," was taken up by the members of the Paris Y. L. M. A. After some brief statements concerning mission work, both startling and encouraging, Mrs. Roberts, of Toronto, read an excellent paper. Two recitations were given, after which Mrs. McGregor answered the questions found in the "Question Drawer."

The programme was interspersed with music by the quartette of the Paris Congregational church, some choice selections being rendered. Although the attendance was not large, owing to the inclemency of the weather, those present felt that they had received good, and were leaving with a deeper interest in missions, and a greater desire to share in the Master's work.

A SPECIAL MEETING of the Toronto Branch was held in the Northern church parlor, on Tuesday afternoon, April 17th, the occasion being to bid farewell to Miss Anna M. Barker, who is leaving the city shortly, with a view to work on the foreign field. Mrs. McDunnough occupied the chair; and after opening the meeting with devotional exercises, called upon Mrs. Nasmith, who explained the object of the meeting. Miss Barker then spoke to the ladies with much earnestness, telling in a simple and touching manner of her first drawings to foreign mission work, her gradual conviction that this was for her the path of duty, and her final decision to obey the Master's call. She was affectionately commended to God in prayer. At the close of the meeting and hour was spent in social intercourse, and those present who had not previously met Miss Barker, had the opportunity of becoming acquainted with her. Miss Barker leaves Toronto very shortly for her home in Sheffield, N.B., where she will spend

a few weeks with her parents, before leaving America. She goes to Constantinople as a missionary of the American Board, and is to work as teacher and Bible-woman.

Our College Column.

Another session has come to its close, and the closing exercises and examinations have passed off very satisfactorily. As the McGill lists are not quite published, we shall not give results in detail, but refer our friends to the College Secretary's report, in this issue, for the prize lists so far as announced. The closing exercises were extremely interesting, and the reduction in the number of addresses on the programme appears to have given general satisfaction.

Rev. Mr. Silcox's charge to the graduates was a powerful and inspiring appeal, and could not but impress those most interested with a deeper sense of the importance of the work to which they were called, and the need of faithfulness in the Master's service. We would be delighted to see the address in print, as there is so much in it that would be helpful to all who are beginning the work of the ministry.

Many of the college rooms have already become deserted; some of the students having gone to their summer stations, and others to their homes to study during vacation. A few, however, have remained to hear Dr. Herron's lectures on Sociology, which are being delivered in Emmanuel Church, under the auspices of the Congregational Club. In another week the fellows, with the exception of Mr. Day, who remains for Convocation at McGill, will be located for the summer; and when all are out their addresses will be as follows:—W. P. Jackson, Brigham, Que.; Geo. Extence, Wingham, Ont.; H. E. Mason (Zion Church), Toronto; J. C. Watt (Turnberry and Howick), Wroxeter P. O., Ont.; H. Horsey, Ottawa, Ont.; F. J. Day, Granby, Que.; M. Kelly, Melbourne, Que.; those being the appointments made and confirmed by the Missionary Society.

Mr. Geo. Squires will spend the summer at Fortune Bay, Nfld., assisting his father. Mr. Nair will be in Lanark, Ont. Mr. R. G. Watt will also be at his home in Lanark, and Mr. A. F. Pollock at Forest, Ont. Messrs. Watt and Pollock intend devoting their time to study.

The members of the Graduating Class have all accepted calls, and will shortly assume pastoral duty as follows: Mr. G. W. Ball, at Liverpool, N. S.; Mr. J. L. Brown, at Franklin Centre, Que.; D. S. Hamilton, at Lake Shore and Ebenezer churches, and his address will be Forest, Ont.

The class will not be forgotten by the remaining students, as a photo of class and professors has been left to adorn the wall of the Common room.

NOTES.

Mr. J. C. Watt has been appointed editor of the College Column, and director of the Circular Letter for the summer months. We trust the gentlemen will be prompt in sending in items, and in forwarding the Circular Letter.

Mr. R. O. Ross, B.A., who graduated from our College last year, and who is now preparing for the "Foreign Field," captured the senior anatomy prize in the recent McGill medical examinations.

The beautiful rosebuds worn by each of the graduates at the closing exercises of the college were the gift of Mrs. (Prof.) Warriner, and the recipients very highly appreciated Mrs. Warriner's thoughtfulness in sending them the bouquets.

A number of the students, before separating, commissioned Mr. F. J. Day to convey their united thanks to his mother; and to present to Mrs. Day in their name, a set of silver fruit knives and nut-crackers, as a slight token of their appreciation of her many acts of kindness towards, and her marked interest in, the students throughout the session.

The following letter has been received from Rev. Hilton Pedley, Japan:

NIIGATA, March 12, 1894.

DEAR FELLOW-WORKERS.—A few days ago I returned from quite a long tour, made in company with Mrs. Pedley. The distance covered was eighty-five miles, the number of places visited five, and the number of addresses made was six. The gatherings at each place were very encouraging, and I had the pleasure of baptizing a promising young official, who lives about seven miles from Shibata. By following the maps set out some time ago, you will see in a moment the direction of our tour. The first night was spent in Shibata, the next two days between Nakajo and Kurskawa; then across the country we rode to Niitsu, a distance of thirty miles, and finally we finished up at Issem. We were glad to see that in Nakajo and Issem especially, there seemed to be the signs of a revival of interest in Christian work; while at the little village of Kurskawa the Christians meet regularly in the house of one of their number every Sunday to pray, sing, and study the Bible together. Most of them are young Christians, and have little experience; but they are evidently in earnest, and deserve all encouragement. At present there is such a dearth of workers in our field, that we missionaries are being called on a good deal, but we gladly give

what of strength we have to help in the work, which grows in importance every day. Each fresh experience in speaking and consultation brings us so much nearer the people. Speaking more particularly of the "dearth" just referred to, I have to report the loss of three evangelists within a month, thus leaving four only in connection with our work. Mr. Yoshida, of Gosen, received a call last December from the manager of an orphan asylum near Tokyo, and in January finally decided to cast in his lot with the poor and needy of that place. In February, Mr. Hada, who has had charge of the two preaching-places in Niigata, received a call from the pastor of a Tokyo church, to assist him in work not strictly connected with the church—writing for a religious paper; a magazine, and some other forms of work. This call was also accepted. Again, towards the end of February a split occurred in our church, caused by the withdrawal of three somewhat influential members, because of their belief that the church under its present methods could make no progress. Before withdrawing, the pastor, Mr. Fujurara, urged these men to reconsider their intention; but in vain. After withdrawing, they proceeded at once to organize themselves—without consultation—into a self-supporting church; and inside of ten days the opening ceremonies were held. In the meantime, Mr. F. came to the conclusion that without these three members he could do nothing for the old church, and accordingly resigned; at the same time announcing that he had no intention of joining the rank of the seceders. By some unaccountable influence, however, his mental activities took a sudden somersault in the next few days; and now he is the pastor of the new church. These changes have been a severe tax upon us in many ways, but we hope that the future has brighter days in store.

Yours in the good work,

HILTON PEDLEY.

Literary Notices.

"CITIZEN AND HOME GUARD," London, Ont.: \$1 a year. This is a consolidation of the *Canada Citizen*, of Toronto, and of the *Canadian Home Guard*, and *Wives and Daughters*, both of London. John Cameron, of the *Advertiser*, is editor and manager. It strikes us as a very good paper. Eight pages, of six columns each. It appeals to a good many interests. It has a page for the W. C. T. U., one for "Wives and Daughters," managed by Mrs. Cameron; a page for Young People, and one for Farming and Gardening. In this prohibition year, every friend of the great reform should have some prohibition paper coming into his home.

RATIONAL MEMORY TRAINING. A series of articles on the subject of memory training from the pen of Principal Austin, M.A., of Alma College, has been issued in book form. They make an interesting book of 12 chapters, 124 pages, and will be invaluable to students and all who desire to improve their memories. The volume costs only 25c., and may be had of The Journal Co., St. Thomas, Ont.

THE April number of *The Pulpit* contains quite a number of complete sermons by master minds of all denominations, including such topics as "Abraham and Isaac," by Rev. S. Wesley Johnston, D.D., of Brooklyn; "The Present Craze for Non-Continuance," by Rev. S. S. Mitchell, D.D., of Buffalo; "Our Conversation," by Rev. F. A. Noble, D.D., of Chicago; "The Old Faith," by Rev. M. C. Lockwood, D.D., of Cincinnati; "Seeking and Finding God," by Rev. C. Scadding, of Toledo; "The New Communion," by Rev. Dr. Lang, of Glasgow; and others of equal interest. One dollar a year, 10c. a copy. Edwin Rose, Publisher, Buffalo, N. Y.

SKETCHES AND RECOLLECTIONS of George T. Angei.—This book (8 vo., pp. 255) may be had of the author, who is President of the American Humane Education Society, 19 Milk St., Boston, for 10c. in paper, or 25c. in cloth, by mail. It tells, in an interesting manner, of the labors and successes of this enthusiast in humane work, for the last thirty years, in America and Europe. Almost all the humane legislation of the United States and many other countries, is due to him. In ages to come his name will be remembered as one of the world's great benefactors. His monthly (illustrated) periodical, *Our Dumb Animals*, is one of the finest things that reaches our table. No Young People's Society, or organization among the children, should be without a few copies of *Our Dumb Animals*. Send a dollar to 19 Milk St., and see how much good literature you can get for it for the children.

THE METHODIST MAGAZINE for April: price, \$2 a year, William Briggs, Toronto. The April number is a special memorial of the late lamented Dr. Douglas. It contains a fine portrait, and eloquent tributes by the Revs. Dr. Carman, Dr. Potts, Dr. W. I. Saw, and Hugh Johnston. Other articles are: "Through Samaria," illustrating the current Sunday school lessons. It also describes the remarkable sect of the Samaritans, the smallest and the oldest in the world, now reduced to one hundred and fifty persons. They were celebrating their passover on Mount Gerizim when visited by the Editor. Many engravings illustrate the subject. "The White City" is also

splendidly illustrated. A sketch showing how Mr. Gladstone works, by his daughter, Mrs. M. Drew, also a sketch of Sir Samuel Baker, "The White Pasha." The *Magazine*, with its well-selected matter, should commend itself to all lovers of good reading.

THE May number of the *Missionary Review of the World* is marked by able articles and first class illustrations. There is an interesting variety in subjects treated and in the mode of presentation. The Editor-in-Chief, Dr. Pierson, opens the number with a paper in which he unfolds "The True Charm and Power of Missions"—unselfishness. Dr. John Robson, of Scotland, discusses "Jainism," the only form of Buddhism in India, where he has studied it in principle and practice. The much-neglected fields of Malaysia are described by Rev. W. F. Oldham. The information in this article is especially valuable, as comparatively little is known of the needs and work in this portion of the Island World. Rev. J. J. Fuller narrates some remarkable "Experiences in Jamaica and Old Calebar," in connection with the abolition of slavery, and work among his own people on the west coast of Africa. An illustrated article on the late Dr. John L. Nevius, by Rev. Gilbert Reid; a paper on the work of the Church Missionary Society, of England, for the last twenty years, and a full report of the Student Volunteer Convention in Detroit also appear in this issue. Published monthly by the Funk & Wagnalls Company, 30 Lafayette Place, New York. Price \$2.

Children's Department.

A SLUM DAY-NURSERY.

A little Dutch baby about fifteen months old, was among the happy little ones who find a refuge there during the hard and trying day, which must be long and weary for the slum babies in their homes. Taken at night by her mother to the wretched home, amid Godless surroundings, darkness and squalor, she carried away with her in her little mind and heart the influence which had been round her during the day. She could not talk, but her mother noticed with wonder that before eating her breakfast in the morning she put up her little hands, bowed her head, and sat silent for a minute or two. On bringing her to the Slum Nursery that day, the mother said, "Do you people pray here, before you eat?"

"Yes," they replied.

"Oh, then, that's what the little one means," she said.

So even the babies who cannot talk, are carry-

ing out into their darkened homes the messages which, we believe, shall surely tell upon the hardened hearts of their parents.—*Mrs. Ballington Booth.*

THE RIGHT KIND.

The merchant had arrived at his office as early as 7 o'clock, and five minutes after he got down to his desk a foxy-looking, bright-faced boy came in. The merchant was reading, and the boy, with his hat off, stood there expectantly, but saying nothing. At the end of two minutes he coughed slightly, and spoke.

"Excuse me, sir," he said, "but I'm in a hurry."

The merchant looked up.

"What do you want?" he asked.

"I want a job, if you've got one for me."

"Oh, do you?" snorted the merchant. "Well, what are you in such a hurry about?"

"I've got to be, that's why," was the sharp response. "I left school yesterday evening to go to work, and I haven't got a place yet, and I can't afford to be wasting time. If you can't do anything for me, say so, and I'll skip. The only place where I can stop long is in the place where they pay me for it."

The merchant looked up at the clock.

"When can you come?" he asked.

"I don't have to come," replied the youngster.

"I'm here now, and I'd been at work before this if you'd said so."

Half an hour later he was at it, and he's likely to have a job as long as he wants it.

INTERESTING WOMEN.

If I were a girl, anywhere along in the bright years which lie between fourteen and twenty, I would set it before myself as a goal worth striving for—to become an interesting woman. The interesting woman is always sought for, always welcome, always gives pleasure, and finds chances to be useful. It does not make much difference whether she is pretty or plain, she possesses a secret of more value than beauty, and a charm which always makes homeliness peculiarly attractive.

If some girl asks how she is to set about attaining this advantage, I can assure her that the receipt is quite within her reach.

1. She must quit letting her life centre around herself. Think little of yourself, dear girl, and dwell on the needs of others. Try, as Ruskin says so well, "to please people and to serve them in dainty ways." Live an altruistic life, but live it right in your own home, in your own street, in your own church.

2. The interesting girl, by which I mean, as you have of course gathered by this time, the girl who interests, goes through the world with her eyes open. A wide-awake lassie, no bit of knowledge escapes her; she garners from her reading, from her social opportunities, from her walks and her daily work a store of incident and information, which she has on hand when it is needed.

3. The interesting girl, who will be an interesting woman by and-by, does not have false standards of value. She will not judge, as some silly girls do, of a man's merit by his clothes only. Neither a cutaway coat nor pointed shoes, nor an elegant distinction of evening dress with manners to suit, will prove passports to her favor, unless there be a true man behind the apparel. The girl who has mind enough to be interesting, has mind enough to go under the surface when choosing her companions and friends.—*Margaret E. Sangster.*

TEMPERANCE QUESTIONS.—A society in Springfield, Mass., recently offered three gold prizes for the best answers, from residents of Springfield under nineteen years of age, to fifty questions on Temperance. We give a dozen of them for our young people. Please answer them in your own family circles, and the exercise will do you good.—ED.

What amount of money is spent per annum for liquor, by people in this country?

What is the so-called "Gothenburg System" of temperance legislation? State briefly.

Is a man responsible for crime committed during intoxication, and why?

Can the law of heredity be urged as a sufficient excuse for drunkenness? Give reasons.

Can a person's unfortunate "environment" be justly offered as an excuse for drunkenness? Give reasons.

Give the historical incident connected with the expression, "I appeal from Philip drunk, to Philip sober."

Can wine or beer be properly called food?

About what per cent. of crime in this country may be traced to the influence of liquor?

When, and by what American clergyman was the pamphlet called Deacon Giles' Distillery, written? And what was the result?

What woman has been appropriately called the "Uncrowned Queen of America"?

What woman in England stands foremost today in temperance reform?

How do habits of drinking affect the healing of wounds and of surgical operations?

POSTSCRIPT.

ST. JOHN, N.B.—This church has given a call to Mr. Norman McKinnon, at present taking a post-graduate course at Bowdoin College, Brunswick, Maine. Mr. McKinnon, graduated from Bangor Theological Seminary in 1892. He is a native of Scotland.

REV. GEORGE PURKIS., formerly pastor at Waterville, Que., died in Bowmanville, Ont., on 19th April. Mr. Purkis was widely known and universally esteemed among the brethren for his many sterling qualities. We hope to give a more extended notice of our deceased brother next month.

WE have to congratulate several brethren this week, as the following items will indicate: *Birth*—the wife of Rev. Wilberforce Lee, African Mission, on 17th January, of a daughter. *Birth*—The wife of Rev. W. H. Warriner, Zion church, Montreal, on the 15th April, of a son. *Birth*—wife of Rev. Galen H. Craik, Waterville, Que., on 7th April, of a son.

TORONTO DISTRICT ASSOCIATION.—The April meeting of this association was held last Monday in Stouffville. There was a good gathering of ministers and friends from Toronto, and the fervent, religious interest manifested in the thriving village and vicinity in which the association met added interest to the gathering. The Rev. Dr. Sims preached a very able discourse at 10.30 a.m. from the text John xiii. 34, "A new commandment," etc. The lessons emphasized, that indicate the specific direction our love should take under the command of Christ, were chiefly: (1) The exercise of patience, meekness and humility in our relations to our brethren; (2) the wise use of power, influence or talent, and (3) self-sacrifice. This we cannot fully measure in Christ. Fellowship with Him in His sufferings and conformability to Him in His death are among the attainments that tell most for the Redeemer's kingdom in the world. The afternoon was devoted to business, and to the reading and discussion of papers, one read by the Rev. C. Duff on "Substantial Ethics," and the other by the Rev. J. P. Gerrie on "Hard Times." Both papers were discussed, and a good degree of interest manifested in the subjects, which seemed to follow well the morning discourse. All the meetings were well attended, but that of the evening was large. The church was well filled and the music of the choir was good. The Chairman, Mr. H. O'Hara, made a brief opening speech, followed by Revs. Grisbrook, of Barrie; Duff and Unsworth, of Toronto, and Mr. J. C.

Copp. Votes of thanks were tendered to the ladies of the church and congregation for their excellent tea provided in the basement of the building, and to the choir for its inspiring services of song at the three services. The association then adjourned to meet in Parkdale on May 15th. The ministers of other denominations and the people generally, spoke in the highest terms of Brother Main and his work. This was perhaps not surprising, as all the churches share so largely in the blessing.

WOMAN'S BOARD.

COWANSVILLE.—The regular fortnightly meeting of the Ladies' Missionary Society of the Congregational church, Cowansville, was held on Friday, April 13th. The field chosen for study was Turkey, and in answer to the appeal made by Rev. F. W. Macallum, through the columns of the *Daily Witness*, a special offering was made for the famine-stricken natives in Erzroum, Turkey. The offering amounted to twenty-three dollars and seventy-five cents.

OFFICIAL.

PUBLISHING COMPANY.

The annual meeting of the shareholders of the Congregational Publishing Company, of Toronto, will be held in the Northern Congregational church, Toronto, on Friday, June 8, 1894, at 4.30 p.m.

W. W. SMITH,
St. Catharines, April 24, 1894. Sec.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Receipts from March 13th to April 13th.

Liverpool, N.S., Congregational C.E., per Charlotte E. Wharton, \$5; Melbourne, Que., S. S., per A. McDonald, \$3.60; Paris Congregational church, per C. W. Finlayson, \$61.05; B. W. Robertson, Kingston, \$50; Ottawa Congregational church, per A. J. Stephens, \$16.91; Immanuel Congregational church, Hamilton, per L. Sachs, \$10, do. C. E., \$1.94, do. S. S., \$3.36; Calvary church, Montreal, Bible Class, per A. Andrews, \$9.73, do. S. S., expenses of remittance, 60 cts.; Middleville, Ont., Congregational church, per Miss Crofts, \$33.40; St. Andrew's Congregational C. E., for Mrs. Read, \$2.65; Pleasant River, N.S., per Rev. Jas. Blesedell, \$3; Lanark, Ont., church collection, per R. W. Robertson, \$13.72; Belwood, Ont., S. S., per Nana Blyth, \$15; Frome Congregational S.S., per W. F. Silcox, \$11; Northern church, Toronto, J. D. Nasmith, \$10; Danville S. S., per Rev. J. G. Sanderson, \$10; Forest, Lake Shore, C.E., per Jessie A. Johnson, \$10.

W. F. GUNS, *Treasurer.*