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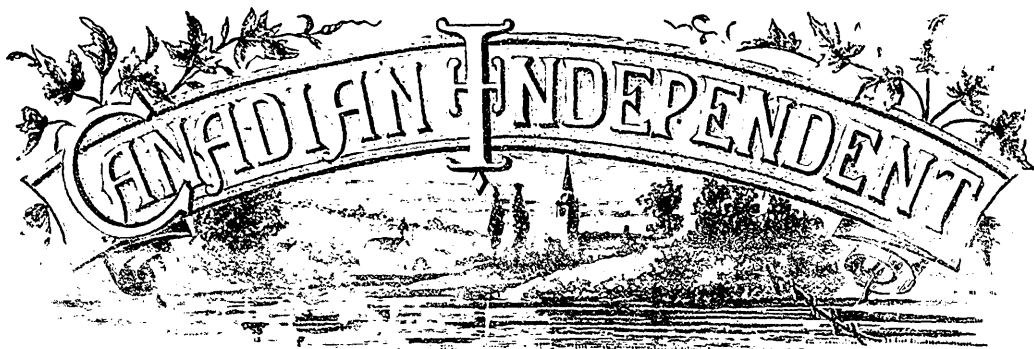
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New Series.

TORONTO, MARCH, 1890.

Vol. IX., No. 3

Editorial Gleanings.

EVERY Pastor of a Congregational church, in Canada and Newfoundland, is an authorized agent for the CANADIAN INDEPENDENT.

WHEN you desire holiness more than anything else in the world, it is near at hand.

MR. LEE's letter from Africa to Mr. Hill, Secretary Foreign Missionary Society, will be read with great interest. How sad, the death of three of Arnot's missionaries!

"JANUARY 1889." We want some copies of the INDEPENDENT of above date—3 or 4 will do. Clean copies. Thank you, kind friends!

"THE BIBLE AND ITS TEACHING."—If the author of this carefully-written manuscript will send us his name and address, we would return it to him, with thanks; but we cannot make room for so long an article in so general a style.

THE CHRISTIAN OUTLOOK is a bright 16-column monthly, by the pastor of the Central Congregational Church, Winnipeg. A paper of this kind makes an admirable organ for a strong church. We wish brother Pedley, and his Church, and his Paper, every success.

WE TRUST Mr. Morton's article about the INDEPENDENT will be read—and acted on. We can't go on forever, improving the magazine and spending more money on it, without a corresponding widening of our subscription list. We have our eye on a number of churches, from which we have not received a new subscriber in two years.

NOVA SCOTIA is remarkable for the number of its old people. It has a larger number of centenarians than any other country, there being one to every 19,000 inhabitants, while England has only one to every 200,000. They are chiefly of the farming class, in comfortable circumstances, accustomed to exercise in the open air, plain food and plenty of it, with good inherited constitutions.

A MISSIONARY in East Africa met a native carrying a mouldy and moth-eaten European coat, who in answer to the question "Where did you get it?" replied, "Ten years ago, a white man gave it to me, who treated black men as his brothers; whose words were always gentle, and his actions always kind; who knew the way to every heart, and whom it was a privilege to serve!" What a tribute to Dr. Livingstone!

A GOOD MAN has passed away, in Senator Macdonald of Toronto. If it were not that we are convinced the Lord is raising up two good men, for each one removed from earth, we might be tempted to ask in our dismay, as the psalmist did, "If the foundations be destroyed, what can the righteous do?"

WE have received the usual annual circular of Mrs. Lay's Establishment for Young Ladies, Montreal. This Seminary is so long and favorably known, that we have the less need of saying much about it. Those who have been educated within its walls are its best references. Let us hear no more of Nunnery Schools; but if those who can afford to give their daughters a finished education, will put them under the care of Mrs. Lay and her able assistants, they will have all that Christian

learning and long experience can give. Mrs. Lay, 2716, 2718 St. Catherine St., Montreal.

It is said that just previous to a battle, Oliver Cromwell's soldiers were accustomed to look at him, and then whisper to each other: "See, he has on his battle-face!" When they saw that stern, iron face, lighted up with martial fire, they felt that victory was certain, and they followed their leader with unquestioning courage. It is sometimes so with the Christian. When the day of battle comes, the battle-spirit comes with it!

THE INDEPENDENT is only responsible for the utterances of its contributors and correspondents, in as far as these may transgress Christian propriety, or inculcate wrong moral principles. Inside these bounds, the writers bear their own responsibilities. We are not moved thus to speak, in consequence of anything in this or recent issues; but only to have the principle understood, once for all. The INDEPENDENT puts the Editor himself, when a personal contributor, in the same position as other writers.

UNREST: Rev. Dr. Chas. S. Robinson, says, in the *S. S. Times*:

"Boswell used to say of Johnson, who, as we all know, was never able to come to the brightness and comfort of a true faith till just before he died, that his intellect resembled a vast amphitheater; in the center of this stood his judgment combatting, like a mighty gladiator, some apprehensions and doubts and conjectures which, like the beasts of the arena, were all around looking at him through the bars of the cells as he entered, ready to be let out upon him. Sometimes they forced themselves through; after a desperate conflict he would drive them back to their dens and chains; but, not being able to kill them, he was almost invariably assailed again by the same animals. Very vivid is the picture thus offered; it is the likeness of many a mind unrestful ever as his was. But is such a state of chronic antagonism necessary?"

THE GOVERNMENT OF CHINA, says *The Indian Witness*, have the option of refusing to receive opium from India in 1890. The petition calling upon that Government to do so, which has been so extensively signed within the last three months, will be taken to China by a deputation from India, and presented at the Chinese Court. It will thus be given the best possible chance of success. If China should exercise her treaty right and prevent further importation, the Indian Government would be forced to raise its revenue from

some other source. A slight import duty on piece goods, and a stiff import duty on all European liquors would make up for the loss, and leave a margin for Burman railway extension.

WHEN we hear something bad about somebody whom we supposed to be good, take out your lead pencil and say, "Let me see: before I accept that baleful story about that man's character, I will take off twenty-five per cent. for the habit of exaggeration which belongs to the man who first told the story; then I will take off twenty-five per cent. for the additions which the spirit of gossip in every community has put upon the original story; then I will take off twenty-five per cent. for the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventy-five per cent. But I have not heard the other side of the story at all, and for that reason I take off the remaining twenty-five per cent. Excuse me, sir, I don't believe a word of it."—*Palmyra*.

PEW RENTS—The plan adopted by several of the Detroit churches, obviates the objection which may be raised against the rental system, and also retains whatever is valuable in the free pew system. A card is sent out to every one desiring a sitting in the church, on which he is requested to signify how much he is willing to pay for the support of the church, weekly, monthly, quarterly, yearly, as the case may be, and also to signify the numbers of three pews which he would prefer to occupy. In case two or more prefer the same pew, the one paying the most has the preference, or it is decided by lot. This gives a sitting to every one who supports the church, without distinction of rich or poor, or of place in the church as high or low.

If now the occupant of the pew during the previous year be given the preference of the same pew another year, every point of difficulty would be guarded. Liberty must be given the trustees to send back the pledges for an increase, if the total does not meet the expenses of the church. The office of trustee has not been enough magnified by the Church as corresponding to that of deacon in the New Testament, and it may be that there should be more prayer for them, for upon their faithfulness depends largely the spiritual welfare of the church.—*New York Evangelist*.

DR. CUYLER has resigned his church in Brooklyn. Everything is succeeding; but he is afraid he may get old and effete soon, and so resigns now. Why don't his members refuse to receive his resignation, but get him a good assistant?

Editorial Articles.

THE REV. JOSEPH SHALLCROSS.

Our Brother Shallcross, of Cold Springs, between Cobourg and Rice Lake, was so short a time among us that we hardly yet had time to be well acquainted with him; and we were only preparing to love him with all our hearts, when suddenly we



heard of his death. Rev. Robert Aylward gives an extended obituary notice of him in a Cobourg paper, and one of the members of his church at Cold Springs writes as follows. We don't wonder that they loved the man:—

The late Mr. Shallcross had been here about fourteen months and he had made more friends in that time than any other man we ever had. Our services were well attended; the church was crowded in the evenings; and there are those of other denominations who tell us that they received more good from Mr. Shallcross than they ever did from any other man. But he is gone. He suffered very much; and he bore it with a patience that none but one possessed with an eternal hope could have done. Again we say, he is gone! But his kind words and actions will ever remain, with those who waited on him in his last hours.

THE ONE-MAN MINISTRY.

The death of Dr. Macfadyen, of Manchester, in middle age, of pure overwork, has set a good many people thinking. What are our city pastors coming to? Is there no way of meeting—or evading—the never-ending and varied calls upon their time, their attention, their brains? We shall have to get down to the foundation of the matter. Whom are they serving? And in what capacity? They are serving Christ, and serving him in his organized Church on earth. What does He call upon them to do? To save souls; to instruct believers; to be an example to the flock.

Nothing about conducting a long service. Nothing about preaching thirty anniversary sermons every year, or else grieving thirty neighboring pastors and churches, who were calculating on a large crowd and a big "collection." Nothing about the five managing boards, and eight other committees of which the pastor is an "honored member." Nothing about the managing of "that choir," that has already "ousted" four ministers in the last ten years.

Take off all these, and the others akin to them, and the minister will be able for his duties, and

perform them well! But who will do these other things? Why, the members. But are they necessary to be done? Ah, friend! You did not ask that, when you put them on the minister's back! But really, we are not sure they are all necessary; we know to a certainty they are not all necessary to be done by the minister.

Somebody is sick. The minister has been driven from pillar to post, and now it is Friday afternoon, and he does hope to have a day and a half to prepare two good sermons for Sabbath. The people where the sickness is, know all that, but have not the thoughtfulness to send for some other one of the Lord's children to visit this sick-bed for once; but the minister must come.

A death is in the house. The time of the funeral is arranged so as to suit some relatives at a distance, and all that; and *then* the minister is informed that his services are required at such and such a time. And if the funeral *can* be squeezed into Sunday, it will! We have officiated at many and many a funeral, but never so much as *once* were we ever consulted beforehand, to know if such and such a day and hour would suit us.

In all large churches there should be more than one man in the eldership. The "bishops" as well as the "deacons" was the style of fact in Philippi. It ought to be the style in every large church. Where one man is naturally a preacher, let preaching be his chief work; another is an organizer, let him spend his time largely on "committees;" another is a son of consolation, his place is among the poor and the sick; so let the work be divided.

"But, perhaps, we could not pay, then, the salary of the organist and the quartette choir, and the interest on our big debt!" Perhaps not—but then it is an axiom in law (because the thing is true), "No one can plead, as a justification, *his own wrong!*"

A WASTED LIFE.

Many of us were astonished that such a Church as Zion, Montreal, should be so captivated with mere glitter and sound, as to take up with A. J. Bray. And astonishment turned to grief when we heard of his giving champagne suppers to young men, whom he might have benefited by a pure

example. His career, whether as pastor or editor, was a short one, and on this side of the sea we soon lost sight of him. We noticed in a line or two in our last, his death in an hospital in London. Mr. J. P. Clark, of London, formerly of Montreal, writes to us about Mr. Bray, and the warning his life and death conveys to all who will live "fast lives."

Mr. Clark refers to a letter he had written the *Montreal Gazette*, making frequent reference to *The Railway Press*, and to a letter in the *Gazette* from "J. M." We can only make some extracts. Mr. Clark says:—

"A friend who had compassionated him and knew how able he had been, got him employment on *The Railway Herald*. He was known to them only a very few weeks, and that only in the way of business. In his passionate way he insisted on being paid in full for his weeks' earnings. The amount, £6, was too much, and the consequences were a night and succeeding day of wild delirium, followed by hopeless mumbling prostration. As a last hope, he was moved from his poor lodging to Charing Cross hospital, where some twenty-four hours after he died. . . . Mr. Bray, poor fellow! I say it with all due respect for J. M.'s opinion—never should have been a minister of the Gospel. Perhaps it may be said he never was, as notwithstanding his eminence as a preacher, it is doubtful if ever he was instrumental in saving a soul. And why? There was an entire lack of that quality which above all others a minister should possess, spirituality of mind. . . . He wrote a fairly clever play, which Mrs. Bray is now trying to sell, the last words of which, (and the moral of which on the lips of the dying heroine) are, "I thank God that for my sake you have told a lie!"

I believe that I was one of the few whom Mr. Bray thoroughly and to the last respected. Perhaps because I cherished a hope that yet one day he might come to himself. "If I had only the means of decent living," he said. Some months ago he sat down, with a livid face showing through the purple-red dye, he said, "You will be glad to know that I have forsworn whiskey. I have had a warning. Never more shall one drop enter my lips. Champagne? Yes, if I can get it. But nevermore whiskey!" It is past now. Never in a longish life have I known anything more sad, more tragic. On the Thursday before his final end, he said to one of his friends, "I cannot live in this way! If hell is anything worse, it is too awful to think of!" . . . I have reason to believe that so far his life was a fraud upon himself, and that even when studying for the ministry, he was at the same time acting for the press as theatrical reporter. It would be well if his sad career should lead to closer scrutiny to see that men qualifying, and also men that are in the ministry, should be endowed with those spiritual fruits which the Scriptures absolutely demand. It is not the clever preacher—rude of speech and rough in conduct, "sudden and quick of quarrel," who will prove a saviour of men. Christ likeness alone will be honored of the Holy Ghost; although the other may be run after and overpaid. . . . It is a dreadful case and one that ought to sink into the heart of every student for the ministry, and of every one that is in it.

Our Contributors.

OUR MISSIONARIES.

That zealous and successful missionary of the early Church, St Paul, in his letter to the Ephesians, urges them to be earnest and persevering in their supplications for all saints, and for him, that utterance might be given unto him, and that he might open his mouth boldly to make known the mystery of the Gospel. And as in St. Paul's heart there was the desire for the prayers of the people of God, so there is in the hearts of the missionaries of to-day. Their constant request is, "Pray for us." It is one of the ways, and not the least important, in which we can aid them, and at the same time receive benefit to our own souls.

But it seems to me that prayer for missionaries will be apt to degenerate into a mere form, an irksome and monotonous duty, unless we have some definite knowledge of them personally, or some idea of their manner of life, and of their surroundings. Does it not seem as if the duty broadened out until it includes the study of missions, so that we can think of, and pray for the workers intelligently? But all who have tried it know, that this study of missions, even though undertaken as a duty, soon resolves itself into a pleasure, which in time becomes really fascinating, so that in this case, "virtue is its own reward."

Of course, in the great missionary family, our missionaries—those who have gone from our own country, town, or even perhaps home, those whom we help to support, naturally occupy the first place in our hearts. Let us speak of some of them to-night, and refresh our memories as to a few facts in regard to them.

About fifteen years ago there went out from this country, to labor in Turkey, the Rev. Chas. H. Brooks and his wife. Many of us will remember seeing him, as he visited the churches before his departure. Mr. Brooks married Miss Wallace, whose brother was for some time pastor of the church in London, Ont. Their work has been in connection with the Constantinople Home, and Mr. Brooks also has charge of a Greek congregation in Pera, which is a suburb of Constantinople.

He has proved himself an indefatigable worker. Indeed he has almost broken himself down, and has more than once been under the necessity of going to England for rest and change. Mr. and Mrs. Brooks are supported by the American Board.

To this same station, Miss Emily McCallum, the daughter of Mr. and Mrs. McCallum, of Maxville, went out in 1883. She is supported by the Canadian Woman's Board of Missions, of Montreal (which perhaps I should explain, is composed of ladies belonging to Emmanuel, American Presbyterian, and St. Andrew's Presbyterian churches of that city), and they also furnished her outfit. Miss McCallum was afterwards transferred to Smyrna—the same city in which was the church that received the message of commendation and cheer from the Lord, as recorded by John in the Revelations, although the city has seen many vicissitudes since then. The girls' school in which Miss McCallum is a teacher, is now conducted in a new and commodious building where the work can be carried on with more comfort and efficiency than formerly. The teaching staff is none too large, and the time of each member of it is fully occupied. Miss McCallum has been ill of fever this year, but is at work again. She is hoping to visit her home next year. Rumor has it that she has out of her own private purse, aided by the Maxville Mission Band, supplied the funds for the education of a Greek boy and his sister—even denying herself many comforts to enable her to do so. These two scholars are both doing well, the girl teaching, the boy still studying, an earnest Christian, and looking forward to the ministry. This is Socrates of whom some of us remember to have heard. The life in Smyrna has not always been peaceful, the missionaries there have had some anxious hours in times of persecution, but just now they are enjoying peace and prosperity.

In Smyrna also, is Mr. McNaughton, a gentleman also from the neighborhood of Maxville, who though a Presbyterian by education, has gone out under the American Board, and is now, therefore, practically a Congregationalist. His work is more among the Turks. He is described as an active and enthusiastic worker—the right man for his position. He has recently married Miss Jillson, a teacher in the Smyrna Girl's school, and they

live in a house adjoining the school. Mr. McNaughton went out in 1887.

Perhaps the name most famous to the ladies of our Society, is that of Miss Lyman, a young lady of Montreal, who, in 1887, took up her residence in Bombay, there to labor as a missionary of the American Board. This lady is peculiarly our own missionary, being supported by the Canada Congregational Woman's Board, to which we belong.

The hand of Providence can be clearly traced in Miss Lyman's going to India, and at just the time she did. The workers there had long been anxious to gain freer access to the homes of the higher castes. An unexpected call came to them to undertake the management of a school for high-caste women and girls, at Parel, a suburb of Bombay. With no extra funds at their disposal, and no workers to spare, they hesitated. However, the call was so urgent, and the open door seemed so clearly to indicate an advance, that they undertook the work, and the same week that the school was opened, they received reinforcements in the shape of two new lady workers, one of whom was our Miss Lyman. All who know her are agreed as to her peculiar fitness for just the very work to which she has gone. The Marathi language is considered a difficult one to acquire, and Miss Lyman's request to her friends, was that they should pray especially that she might be enabled to learn it quickly. She believes that she has been helped in answer to their prayers. It was interesting to hear that the first time she used their language in speaking to the children, they crowned her with a chaplet of flowers. She is now translating a book called "Little Dot" into the Marathi for the use of the children. But this interval in which study was the chief thing, has not been devoid of work of other kinds. From the first she has taught English and sewing in the school at Parel, besides assisting in Sunday school and Bible class work in Bombay. Part of this time has been spent at Satara, where she also taught an English class, with Mrs. Sibley, whose husband has recently died leaving her alone at that station. Now, however, we may think of Miss Lyman as teaching daily in her school at Parel, which is three miles distant from Bombay, and to which she rides in a carriage sent her by some Montreal ladies. The money for the furnishing of her schoolroom was donated by

the young ladies of Mrs. Lay's Seminary in Montreal. She has an average of fifty pupils. Last Christmas, the contents of a box sent by Emmanuel church, Montreal, and also a few things from this church, were distributed among them as prizes. In one of her letters Miss Lyman says that it is customary for each missionary to undertake the support of a scholar, and speaks hopefully of the little girl whom she has adopted.

I can do little more than mention the name of Miss McKillican, of Vankleek Hill (a niece of Rev. John McK.), who about a year ago went as a medical missionary or trained nurse, to labor in a hospital in Pekin, China. Miss McKillican is supported by the Presbyterian Board of the United States. Many of us doubtless read with interest her letters in the *Montreal Witness* describing her voyage and first impressions in that strange country.

About the same time there went from the Congregational Church in Hamilton, Ont., Mr. Geo. Duff, and Miss Hattie Turner, to work in China, under Mr. Hudson Taylor, of the China Inland Mission.

In Osaka, Japan, are working the Rev. Geo. Allchin and his wife. This gentleman is a Canadian, formerly of Guelph, Ont., who went out under the American Board in 1882. At this station, as is the case in so many instances, the workers are far too few for the amount of work which presses upon them, and Mr. Allchin is reported as well-nigh overwhelmed with his numerous duties. There is a large girl's school at Osaka, and mention is made of Mr. Allchin's careful training in singing. Another letter speaks of Mrs. Allchin's conducting cooking and sewing classes, which had been started to reach some who could not be induced to attend church.

The departure of the Rev. Hilton Pedley for Japan, last September, is still fresh in our memories. This gentleman is a graduate of the Canada Congregational College, of Montreal. He goes to labor in Tokio, supported by the American Presbyterian Church, of Montreal. His work will be chiefly among the higher classes, and will have a decided charm for a student. Mr. Pedley is most enthusiastic about his new field, speaking of it as the garden of the world.

Miss Mary Radford, of Montreal, also sailed for

Japan in September last. She goes to take the position of Musical Directress in the Kobi Girls' school. Miss Radford's outfit was furnished by the Canadian Woman's Board, of Montreal, who also gave her a piano. Her support is undertaken by the Shawmut Avenue Congregational Church, Boston. Of the school in Kobi, last year's report says: "The religious influence brought to bear on each student is positive, continuous and kind. Average number of pupils last year, 150; number of Christians, 66; number who entered as Christians, 9. Evidently good missionary work is done here.

I am sure all our hearts warm at a mention of our missionary to West Central Africa, the Rev. W. T. Currie. In the spring of 1886, Mr. Currie who is a graduate of our college, after an extended tour of the churches, sailed from Boston with Mrs. Currie, for their new home in that far-off land. Happy in their trust in God and in their affection for each other their farewell words seem to have had no trace of sadness. They landed at Benguella on the 4th of June, were detained some time at the coast, and reached Bailundu July 27th. Their home-coming was a happy one, though both were ill, for they were full of hope. Mrs. Currie, after examining her new home said, "I see no reason why we should not be comfortable and happy here." Here, as we all know, she died on the 24th September, less than two months after their arrival. How our hearts ached for her bereaved husband when the news reached us! Almost the first work of our Woman's Board was to raise money to build a memorial school house at Bailundu to bear the name of "Clara Wilkes Currie." In a short time a sufficient sum was raised to erect two such buildings, and it was decided to build one in Bailundu, where she died, and another at the Canadian station, Cisamba, where Mr. Currie is now permanently settled. In the mean time, until circumstances render it possible to go on with the work, the money is deposited, at interest, with the American Board, and will be forthcoming when needed, for the object for which it was subscribed. In the face of sorrow, loneliness and sometimes sickness, Mr. Currie has proved himself a pioneer missionary worthy of the name. A portion of his time has been spent in exploring the country, and he has gathered a large amount of valuable

information, which will be of great use in future work. He has been on the lookout for a suitable point at which to establish a new mission station, and has finally located at Cisamba. Letters from him from his new home speak of tree-felling, trench-digging, bridge building, and the erection of suitable dwelling houses, etc. He also has plenty to do in attending the sick, and for some hours of each day, with what skill he can command, must act as physician and surgeon to many poor sufferers. He has asked often and earnestly for a doctor, and for lady teachers to establish a school for girls. For months he has been alone in his station with only his native boys about him, and an occasional visit from the workers at Bihe. But at last he is to have a helper. Mr. Wilberforce Lee, also a graduate of our college, has gone to Mr. Currie's aid, and at last report had landed safely at Benguella.

And there is still another Canadian in preparation for this work; Miss Clark, of Guelph, with whom we in Ottawa have had a short but pleasant acquaintance, has offered herself to the American Board, has been accepted, and appointed to the work in West Central Africa. She expects to sail next May. Our Woman's Board hopes to be able to undertake Miss Clark's support in addition to what it is now doing.

I will mention just one more Canadian—Mrs. Webster, the widow of the late Dr. Webster, of whose death at Benguella, we heard with sorrow a short time ago, left her home in Western Ontario, and went to Africa with her husband in 1887.

May the Lord comfort her and all His servants in their hours of loneliness and sorrow, and may He grant them all joy in His service and to see the fruits of their labor in the conversion of many souls to Him.

THE WORLD AND THE CHURCH.

How comes it that the moral phases of the Church of Christ change so frequently? The questions which come to the front in one age are thrown aside in the next. Controversies once thought to be of the first importance, are forgotten and never alluded to but as the dead issues of a by-gone age. As to forms, rites, questions of modes, and non-essential doctrines, let them lie;

but questions of morals, and of Christian life, and practice, ought to live.

Purity of communion was once considered a vital question with the Congregational churches. The influence of our churches in defending this doctrine extended to other communions, which resulted in the line between them and the world being defined more closely; so that it began to appear invidious for Congregationalists to claim as a peculiarity, what others professed to hold in common with ourselves. All the churches *now* have gradually become less careful to distinguish between themselves and the world; many doctrines are modified to make them more palatable, and practices once considered exclusively worldly, are now brought into the church, and sought to be entertained by Christian men and women, and naturalized. This is *broad* churchism, so called, because it seeks to make the way to heaven broader than Christ did, who distinctly taught that it was a "narrow path." Those who keep up a defined line between the world and the church are now termed narrow. The gate our Lord described as leading to life, was *strait*, to correspond with the narrow path. This gate has been a good deal widened to bring in a good many of the *broad* ladies and gentlemen, who do not wish to break with the fashionable world. Many of them will put down handsomely in support of the church; but they claim the right to all the amusements of the world, such as dancing, card playing, theatre going, and other practices claimed by the world as their own. All know these things belong to the world; and the world can practice them without any compromise, and without incurring the least suspicion of being pious.

The world has no objection to meeting the church at a dance, theatre or pedro party, which latter some call gambling-schools for the young, where they learn to handle and love cards; and pass on from euchre, to pedro, and poker. The world says to the church "I am one with you *here*, any way. You meet me here on my own ground." So church members of the broad sort, are loved by the world, and chosen as companions. Our Lord said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

"Oh!" says the Church, "that is altogether too narrow, we have outgrown all such doctrines, no fashionable family, who aspires to be thought anything of, would submit to such bondage. How are young persons to find amusements?" If the minister of a country church remonstrates, he is told what the city churches do. Dr. A—'s church in New York, Dr. B—'s church in Chicago, and one of the best deacons in Detroit, and religious people in Montreal and Toronto, give card parties at their houses, and they say, "We are bound to make it respectable."

Notwithstanding the world and the spiritually minded do not assimilate, and the respect for these practices is confined to the world, and those who join with the world. Ministers are often grieved with these things, but men of means will not be dictated to, and large salaries cannot be made up if the wealthy are offended; besides, if we drive them from our church, some other church will take them in, for some in nearly all the religious communities do these things. Such are the methods by which worldliness in the Church is tolerated to-day. They keep one another up, by pleading, not what is right and scriptural; but what others do; measuring themselves among themselves. Each shielding himself behind some other.

We have only one perfect standard, that is Christ. One departure must not be pointed at to justify another, nor must we be content to wear a blemish, because some good man has worn it. We have heard of a minister who went clear over to the world, and was continually justifying himself by pleading the weakness, foibles, and blemishes of good or great men. He inclined to sports such as shooting, boating, driving a fast horse, skating, curling, dancing, card-playing, smoking, tipping, going to the theatre, and doing worse. He could plead somebody for every worldly amusement. H. W. Beecher for this. Newman Hall for that, Professor Swing for something else. "Righteous Lot" got drunk and did worse. So he stood before the public, covered with the moral blemishes of professedly good men in this, and other generations, as the champion of worldliness in the Church.

We need no such champion. The current is too strong in that direction. Hear the voice of Christ.

It is not a question of how much harm you can find by analyzing this, or that worldly practice. It is not a question of how many good or great men carried a similar blemish on their Christian character; but *this* is for us to decide. How can a worldly Church win a wicked world? How can we influence those heavenward, whom we permit to draw us the other way? Are we not on the backward swing of the pendulum, so that what Cowper wrote a hundred years ago or more, would be true to-day?

Renounce the world the preacher cries—
We do—a multitude replies;
While one as innocent regards
A saug and friendly game of cards;
And one, whatever you may say,
Can see no evil in a play;
Some love a concert or a race,
And others shooting and the chase:
Reveled and loved, renounced and followed,
Thus bit by bit the world is swallowed;
Each thinks his neighbor makes too free,
Yet likes a slice as well as he.

W. H. ALLWORTH,
Memphis, Mich.

A MANUAL OF DOCTRINE AND CHURCH POLITY.

BY REV. WILLIAM WYE SMITH.

XIII. THE NEW BIRTH.

1. When a sinner turns from sin to God, and gives himself to Christ, trusting wholly in Him, he is so changed that he is called in the Scriptures "a new creature."

2. His feelings, desires, aims and love, are all directed to new objects. He now lives for God.

3. This change, which is the work of the Holy Spirit, is called Regeneration, or the New Birth. And one who is regenerated, or born again, is said to be "converted." "Converted" means changed.

4. Anyone who refuses to believe in Christ, and who remains unconverted, cannot be saved.

5. Conversion is to be sought, in believing what the Bible testifies of Christ, and surrendering the soul to Him; and not by waiting for new feelings or experiences.

6. One evidence of conversion is a desire for the conversion and salvation of others.

7. New converts often dwell too much upon their feelings. The Spirit never directs our chief thoughts toward ourselves, but toward Christ.

XIV. JUSTIFICATION AND ADOPTION.

1. Justification is where the sinner, trusting in Christ, and united to Him by faith, is accounted in God's sight as righteous.

2. Thus God's justice as well as His mercy is seen in justifying him that believeth in Jesus.

3. For it would be unjust to Christ, after sending Him to die for sinners, if God should reject any who trust in Christ.

4. God not only delivers the believer from condemnation, but gives him many blessings and privileges, as a child in his Father's House. This is called Adoption.

5. Those who are thus adopted, feel toward God as toward a loving Father, and seek to obey and please Him.

6. It is a sweet and blessed hope, that God will, one day, gather all His children home to His house above.

XV. SANCTIFICATION AND HOLINESS.

1. The word Sanctification has in it two thoughts: that of being holy, and that of being separated.

2. The believer, being separated from the world, is made holy by God's Spirit. Believers should pray for themselves and others, that they may be made holy.

3. Christ desires our holiness, as well as our pardon. He gives us His powerful example, and the blessed help of His Holy Spirit.

4. Sanctification or holiness, is avoiding sin, in our thoughts, words and actions; doing the will of God, as revealed to us by the Spirit from the Word, and being wholly surrendered to Christ.

5. Sanctification begins the moment the soul is converted to God. One who is sanctified is a saint. Believers should never be afraid or ashamed of being called saints.

6. Sanctification or holiness is the great feature of heaven. Saints on earth should aim after what they expect to be in heaven.

XVI. CHRIST'S SECOND COMING.

1. When Christ ascended to heaven after His resurrection, the angels said He should come again "in like manner."

2. The Scripture says, "The Lord Himself shall descend from heaven with a shout, with the

voice of the Archangel, and with the trump of God."

3. Christ's words are, "They shall see the Son of Man coming in the clouds of heaven, with power and great glory."

4. His Second Coming is as sure as His first coming. As the one was promised and in due time was fulfilled; so his second coming is promised, and shall be fulfilled.

5. We know not when the time is; but we are warned to be always ready.

6. The only way to be ready is to be doing the will of God, at all times.

7. The coming of Christ has been a sweet hope for Christ's people in all ages.

XVII. THE MILLENIUM.

1. The word "millenium" means "The Thousand Years."

2. It is promised in the Scriptures that Christ and His saints shall live and reign on earth a thousand years.

3. Some think it means a much longer time than a thousand of our years. We do not know. The main purpose of prophecy is not to make us wise before the time, but to strengthen our faith when we see the prophecies fulfilled.

4. There will be peace and love on earth. Religion shall extend everywhere. It will be the Sabbath of the earth.

5. Some think that when six thousand years from Adam are past, the seventh thousand will be the millenium: like six days of toil and then the Sabbath rest. God has not told us.

6. Some think that Christ will come in person, and be on earth during the thousand years. Others think He will not come in person till the day of judgment. Let there be no disputings.

7. There never has been such a movement on the earth as now. God's promises seem to be rapidly coming to pass.

"WHAT OF THE NIGHT?"

After reading the last INDEPENDENT, one thinks the above question appropriate. It appears to be "night" for Congregationalism in this Dominion. Nor can it yet be said very confidently, "The morning cometh." The darkness settling upon

our Home Missionary Society can be felt. Twenty-five per cent reduction of all grants! Society one hundred per cent in debt! In other words, a required outlay greater than the income by a sum equal to the whole amount contributed by the churches. What of this? By no means simply "night" that wholly lacks "signs of promise," "Night," nevertheless. The situation, however, is the result of forward movement. Unless we believe our cause deserves soon to be moribund, we cannot criticize the policy of occupying the great field in the North-West. But such occupation brings extra expense. If the blood in financial veins is not becoming stagnant among well-to-do Congregationalists in the Dominion, this depressed condition of things cannot long continue. Bright and shining laymen must let in the light of their counsels, and be willing to make such counsels effective by, if need be, self-sacrificing contributions. They will do so, who can doubt?

But the murkiest night envelops us by the condition of college affairs. Read again the editorial in the February "College Column," of the INDEPENDENT. Darknes in such a region is fundamental; and if continuing, irreversible evil for the denomination. No college—no Congregationalism worthy the name. Ask history if this be not true? Ask the record of Dr. Lillie's and Dr. Wilkes' life and work in an early day, when they toiled and travelled, and preached and prayed, and collected funds, when money was really "scarce." Not as now, only said to be "scarce." Run the eye over the names of the men who have been educated in the college: note the number of these now in the work in Canada, and ask, Where were Congregational churches many, some large and flourishing, but for the college? "Ministers from the States!" But very few can ever be spared from the States. Nor do men, educated there, often find Canadian fields to their desire, or are willing to occupy. Neither from New, nor Old England, can many be found, to do the work needed here.

Canadians for Canada! Young men growing up among the people, for the people's pastors. See Old Zion of Toronto, in her long struggle to get the right man from either New or Old England; from the British Isles or this Continent. Behold Emmanuel of Montreal writhing in the same kind

of a struggle. Perhaps they enjoy it. Perhaps their cause prospers. Ask them.

"The retention of Principal Barbour." The "editorial" speaks out on this. The writer of this article spoke out upon it at the Union meeting last June. Any question raised at this point—and the darkness deepens; the night grows long, for Congregationalism in these regions! Contributions for the college "less than last year!" What are churches and pastors thinking of? Here is last year's record: Of seventy-seven churches in Ontario, thirty-five contributed \$00.00 (nothing) for the college. The other forty-two contributed \$1,444; or for the whole membership of the Province, an average of a little more than twenty-three cents a member. Of nineteen churches in the Province of Quebec, ten contributed—nothing. The other nine contributed \$1,175, or for the whole membership of the nineteen, an average of a little more than seventy-three cents a member. Of twenty churches in Nova Scotia and New Brunswick, fifteen contributed nothing. The other five contributed \$118.00; for the membership of the twenty, an average of ten cents and a fraction per member. A noticeable falling off in aggregates from the year before; though a few churches made large increase—one as much as one hundred and fifty per cent. Manitoba does indeed raise beacon-lights. Two churches contributed \$159, the one at Winnipeg \$150 of it. But night lingers over the rest of the Dominion. Is the population of Canada to increase? Where shall be our cause? It will be found wanting, unless we bestir ourselves. Self-supporting churches, few and far between, will be all that will be left, if this night is permitted to lengthen. Those who continue to lead in the cause will have only to "strengthen the things that remain and are ready to die." When our churches all take hold, and lift financially according to their strength, even if in the majority the "strength is weakness," out of the midst of the darkness we shall soon break forth singing: "The morning cometh." God speed that time!

Sherbrooke.

HENRY E. BARNES.

DR. McFADYEN, OF MANCHESTER.

In your last number, I notice a brief obituary notice of this honored servant of God. None but those who knew the man and his work, can have any correct idea of the loss sustained by the Church of Christ at his translation. We have ministers who may be more scholarly, eloquent, and brilliant, but for an all round man, practical and useful, it is safe to say he has left no superior. His own church was a model church, in all its organizations, but connected with it were six or seven churches and mission stations in which he took a fatherly interest. On the platform whether in the cause of education or temperance, religious equality, or political righteousness, he was always the same ready, and effective, and reliable advocate. In the chair of the Congregational Union, and at the college prayer meeting, he was the same unaffected, unassuming fatherly, brotherly counsellor and friend.

In stature he was about the medium height. Like Spurgeon and Moody, he was inclined to corpulency, which took away somewhat from his apparent height. Like Elisha, he was bald; and like David he was ruddy of countenance; the picture of health, likely to enjoy long life and see many days. Yet he passed away in his fifty-second year.

The first time I saw him was in his own Sunday School. There we sat, side by side, while one of the teachers gave the closing address, and dismissed the school. Every Sunday afternoon he took a class; not always the same, but a different one. The teacher sat by him, an interested spectator and listener. At the close of the school, pastor and teacher retired to the vestry, where tea was provided for both. After tea the teacher retired, leaving the pastor to meditate, preparatory to the evening service. I never knew another man who could follow him on these lines. At the time, and since, (from a health point of view,) I thought he was not wise; and events have proved how seriously he misjudged his strength, and miscalculated his powers. The last time I heard him was on a week-day, at the opening of a new church in one of our overgrown Yorkshire villages. The text was "For the people had a mind to work." He spoke in a homely, practical way, of the ma-

Idols, manufactured in England, are regularly shipped to India and sold to the heathen there!

terial and spiritual; their relation to each other, and the relation of both to success in religious work. I cannot help but wish we had among us, one with his tact and talent, earnestness and persuasiveness, to lift the incubus of debt from our Missionary Society, and to render such a state of things an utter impossibility in all time to come.

In all churches such men are needed; in all countries such men are few. May we hail their appearance; may we rejoice in their success; and pray God evermore to send those into his vineyard, whose hearts He Himself has touched!

D. McCORMICK.

Speedside.

CONSTANTINOPLE.

[One of our subscribers in Sherbrooke, Que., sends us the following regarding the work of Rev. C. H. Brooks, who went out to the Turkish work from the eastern townships of Quebec. We heartily commend the object.—Ed. C. I.]

A year ago the Greek congregation in Pera, Constantinople, were obliged to leave their rented place of worship; since that time they have met in the Swedish chapel, which is a very small building, holding only about 50; not nearly all who would like to be present. Besides being *far too small*, the congregation have to enter from a narrow alley. An appeal has been made to the American Board for funds to build a suitable church, but they do not feel able at present to provide all that is wanted; so we ask the churches of the Dominion, that contribute to foreign missions, if they would not like to assist in this much-needed work. The Greek Church is presided over by Rev. C. H. Brooks, of Lennoxville, who went out fifteen years ago under the American Board. His work is very prosperous, and it seems a pity to have it checked for want of a suitable church building. Any sum, however small, can be sent to the Treasurer, (Langdon S. Ward, Esq.), Congregational House, Boston, stating the object for which it is intended. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

HELP THE "INDEPENDENT."

As the Editor has asked me to write a few sentences on behalf of the INDEPENDENT, I gladly do

so, not merely because being President of the Publishing Company, it is my duty to present its claims, but because I believe in the good it is doing, and in the greater good it is fitted to do.

It has grown in favor of late, if I may judge from words of commendation which I have heard from many. Numbers of my own church, for instance, have, unsolicited, spoken approvingly of it. I have also heard words of hearty approval, and appreciation from ministerial brethren whom I have met at Association meetings, and elsewhere. Am I wrong in supposing that this appreciation is general? I think not. I do not, indeed, imagine that no one has any improvement to suggest. I believe, on the other hand, that most of us, not excepting the Editor, expect greater things for our monthly. We trust that it will grow in power, and that in the Canada that is coming, it will go forth, a giant journal, wielding the sword of truth. All this we hope for, waiting with patience for it, but we are thankful for what we have attained. We rejoice in the signs of growing appreciation.

But remember that the growing attractiveness of our red-covered friend has not been secured without labor. The Editor has been giving a large part of his time to it. He has been pouring into its treasury from the full purse of his experience as a journalist. He has been laying on the varied shelves of its storehouse fruits gathered from many fields. And it will have been noted with satisfaction that most of the fruit presented has been fresh from the trees of Life, and not brought from other shelves. He has been doing his best. His best has been good; and hence the growing value of our magazine.

Now if the present efficiency of our magazine is to be maintained and increased, it must continue to have a large part of the Editor's time and energy. The more time he can give to it the better he will make it. This, I think, must be clear to all of us. But if this is to be, we need your help! We need an *increased circulation*. Let me, then, in a closing sentence to my ministerial brethren, and to every one interested in the magazine, entreat each of you to add to the many good resolutions with which you have begun this year, a determination to secure a few new subscribers, so that we shall unitedly add at least five hundred new names to the list of readers. We can do it! May I trust that we will?

JOHN MORTON.

Hamilton.

Correspondence.

CONGREGATIONAL COLLEGE.

Sir,—I was very much pained in reading the statement in your journal of February, conveying the fact that our *only* college is not receiving from the Churches the support which it deserves, and to which it is entitled.

I wonder whether the Congregational Churches in Canada realize what starving our college means?

If it is worth our while to keep up our denominational work at all, surely the college, an essential feature of it, must be sustained.

There never was a time when College matters with us were more propitious, when the institution was so well housed, the students so numerous, and the training and tuition so effectually carried out; and now is it to be permitted to die of sheer inanition and financial atrophy? Have the churches, who send and recommend students to the faculty, no duty in this matter?

It does not need that *large* sacrifices shall be made by the churches at large for the college, but that all shall make at least a little effort for it, that each minister shall constitute himself a special agent to collect and transmit funds to the college treasury.

Why, if all the churches east and west and down by the sea, were to contribute as much as they would willingly pay to see a Barnum show and circus annually, it would be all that is required!

If I understand the question, the Scripture rule is this, we are not *forced* to vow unto the Lord, but when we vow we are bound to pay.

To apply this principle: in establishing the college have we (the churches), not vowed to support it? If so, our duty is plain, and cannot be neglected without serious injury to the interest of religion, as it is represented by the denomination, and guilt to ourselves.

If we could stir up a spirit of Christ-like devotedness in all the churches, the success of the college would be assured.

In fine, what is required is immediate and concerted action, and a willing mind. Exodus xxxv : 5; Psa. cx : 3. The alternative will be leanness,

not only in college halls, but in our own souls. "There is that withholdeth more than is meet." Prov. xi : 24.

H. LYMAN.

Montreal.

THE "SIX DAYS" IN GENESIS.

Sir,—May I ask the readers of the INDEPENDENT, whether the following curious theory in explanation of the creation story has ever come under their attention? Every plain reader of the Bible would suppose that the story of the Creation was intended to be read and understood as extending over a period of six natural days of 24 hours duration. Scientific research, however, appears to contradict this for a long time generally-received interpretation, requiring that these days be extended into six successive periods of indefinite duration. To meet this difficulty, the Rev. Geo. Henslow, M.A., F.L.S., F.G.S., in a lecture on behalf of the Christian Evidence Society, London, some ten years back, suggests the following novel interpretation :

"Let us now," he says, "enter upon a short enquiry as to the probable meaning of the word 'day.' The first thing I notice is that the writer could not have been present, nor a witness of the progress of creation. No man was alive. How then was a knowledge acquired? On reading the injunctions from the Lord, so frequent during the times of Israel and Judah, there is the frequent expression, 'Thus saith the Lord,' and then follows the actual words as uttered. It is not so here. The expressions used are of a descriptive style, as if from an observer or listener. May not then these descriptions be of views brought before the writer's eye, during six distinct *nightly* visions? It is not out of keeping with God's method of instruction to adopt dreams and visions, while the remarkable expressions that the evening and the morning were a day, seems to lend countenance to the idea; for the views would be, so to say, daylight views, though seen in a dream at night, that is between evening and morning."

This interpretation appeared to me on reading it so ingenious and at the same time so plausible, that it struck me I would like to bring it before the attention of the readers of your paper, asking for a free expression of opinion upon it as to its tenableness as a theory.

Yours truly,

BIBLE STUDENT.

MR. LEE'S NOTE BOOK.

Benguella to Bailundu—200 miles.

A little before sunrise on Thursday, October 10th, Mr. Saunders and I commenced our two hundred mile journey.

Perhaps you would like to have some idea of our appearance. Imagine me then, arrayed in a brown duck-canvas shooting-coat and trousers, the legs of the latter being tucked inside a pair of long riding-boots; on my head a large drab felt hat; around my waist a belt, containing a knife and some bullets for my revolver, which hung at my side, also a long coil of rope, to be used as a halter and to get my mule across rivers. Attached to my saddle were two huge rolls, one before and one behind, containing my rubber coat, travelling-rug and pillow.

We were to accompany the Interior Mail-men, five in number, and we had secured one of them to carry a tin box, containing some dough-nuts, which Mrs Saunders had made for us, some tea, cocoa, sugar, salt, beef-tea, with two cups, plates, knives, forks and spoons. This was all the outfit we could possibly carry for the journey.

Another man carried a tin box, in which we placed a few articles of clothing, and a bag of ground meal.

I should have said that our allowance of dough-nuts was two each per day.

Having said "good-bye" to the friends we were to leave behind, we started out in the chilly darkness for our long ride.

To cheer us, we had been credibly informed that about two miles from Benguella, a merchant (of the Dutch-house) had seen, and fired at three lions, the day before we started. We had no fear however, but felt sure that Daniel's God was our God, and the wild beasts are still subject to His control. We felt that Paul's God was our God, and He could bring us to our desired haven in safety, if such was His will. The fact that I am at this moment seated in Mr. Woodside's little sitting-room at the Bailundu Station, and am enjoying excellent health, and am in good spirits is evidence that God's will was for our safe journey.

I will now give you the jottings from my note book, as they were made from day-to-day.

Thursday, October 10th.—(day we started), 8.45. a.m.—Arrived at Catumbella—15 miles from Benguella. The ride being made in the cool of early morning was pleasant. The road a good macadamized one. We were cordially received by Mr Kaumerman of the Dutch-house, and supplied with meat and drink, for both man and beast.

I find that Mr. Currie's mule is quite weak on account of its sea-voyage. but there is no help for it, it must manage somehow to get inland.

At this place we are on the edge of all civilization. Ten yards from the Dutch-house door the road-way ceases, and the narrow and uneven foot paths, that form the highways of Africa, begin.

As I sit at the window and look up at the immense hills, barren of vegetation, lying scorching in the blazing sun, and see the foot paths winding along, up and up the hills, and along the edges of precipices, I am sorry that we have to start out again to-day. But we must, for we are travelling with the mail-men, and they must not be delayed.

Friday, October 11th—We left Calcutta at 3.30 p.m., yesterday, and commenced to climb the hills. Mr. Kaumerman had had a piece of beef roasted for us, and a large chunk of it with another of bread was deposited in my coat pockets. It was an inconvenience to carry it, but I was repaid for it to-day in making two hearty meals from it.

As we wound our way around the edges of the precipices on our ascent, I trembled not a little at first, lest mule and rider should both be precipitated into the vast chasm below, but the nervous feeling soon passed away, as I found the mule to be very sure-footed. About an hour before sunset we came to a hill that our mules could not possibly carry us down, so we dismounted and led them, and what a weary march it was. The mail men were ahead and we following. I thought they would never stop. On and on, over rocks and mud-holes, prostrate trees, and through bogs. The sun set, but still they were ahead. Several times I shouted back to Mr. Saunders to make sure that he was following. I am not easily wearied, but weighted down with beef, bread, ropes, etc., as I was and leading the mule besides, stumbling along over unseen obstacles, I felt much like lying down beside the road and waiting for daylight. At last the men stopped in a sort of cavern, or under a huge ledge of rock; and there we camped for the night. It was too dark to hunt for food for our mules, and we were too tired to take any ourselves, so we just tethered the mules, spread our rugs, took our saddles for pillows and fell asleep.

After an hour or two's sleep I awoke and found the moon shining dimly through the clouds, affording us enough light to prowl around for grass for our animals. This we set about doing and managed to cut quite a fair feed for them.

Again we lay down and got some more sleep. Before sunrise the men began to stir; so we rolled our rugs, took a slice of bread and beef and a swallow of cold tea, and just got started by the time that "Old Sol" came from below the horizon and revealed to us a beautiful country, grand in

its mountain scenery and sparkling with the dews of night.

We travelled steadily onward until eleven o'clock, when we reached the Usupwa river where we camped for an hour, and refreshed ourselves with beef, bread and native coffee. After the hour's rest we journeyed until two p.m., when we went into camp at the Upper Usupwa. Grass and water are abundant here.

Saturday, Oct. 12.—We broke camp at dawn. I made a great mistake this morning in starting out without a cup of hot tea or coffee for breakfast. Taking only a slice of dry bread and a cup of water, I commenced a long, hot, trying journey, with the result of arriving in camp at between two and three o'clock, with a bad headache and faint feeling. Mr. Saunders can travel all day without discomfort on next to no breakfast. I find I cannot and shall be careful in the future to have at least a cup of hot drink before starting out. We are camped for the night at Cisanje and expect to pass Sunday here.

Sunday, Oct. 13.—The men were anxious to press on, and as food for the mules was difficult to obtain, we decided to travel for a few hours. We moved on to Upper Cisanje, and there, finding provender plentiful, camped for the day and night. The country here looks just like a Canadian garden in Fall, when the fruit, etc., has all been gathered, and things are allowed to run wild.

There is always present a feeling that we shall, in a few minutes, emerge on to the high-road. The roads being mere foot-paths, one feels as if he was travelling through some nursery or garden that has been sadly neglected, and that soon he will come out on to the main road.

Monday, Oct. 14.—Left our camp at 4.30 a.m. and travelled until 3 p.m. with scarcely a stop.

Have had some trouble to get my mule across streams, especially those with high banks, but by placing a slip-noose around its under jaw, and with a judicious use of a rhinoceros-hide-whip, it has been persuaded to either leap across or wade through, or swim over as the case might be, each stream. To-day's journey has been a trying one, but having had a good hot cup of coffee and a large doughnut for breakfast, I have stood it without much discomfort.

Tuesday, 15th Oct.—It rained hard all night and the ground was soaking wet and slippery, the bushes were heavily laden with drops, and as we rode along scraping against trees and shrubs we soon were soaked from knees to toes. The first stream we crossed, (just at sunrise), was wide and deep. When well out into it my mule put its foot into a hole and over went both animal and rider. Such a soaking was not pleasant, but as the sun came out hot and strong I soon dried off.

We were fortunate to-day in being able to pur-

chase some sweet potatoes and young onions, and these made a valuable addition to our evening meal of mush.

Native mush is *not* the most palatable thing in the world, still we *can* eat it and we have to do so each night. Our daily bill of fare being:—Breakfast, (between 4.30 and 5 a.m.), one doughnut with coffee; Luncheon, (from 2 to 3 p.m.), one doughnut with tea or coffee; Supper, (about 6 p.m.), mush made of Mandive meal with tea, coffee, or cocoa.

Had we one more carrier we should have brought a better supply of food. It was impossible for us to do so, but it is seldom that our missionaries are compelled to fare so meagerly.

Wednesday, 16th Oct.—Our journey to-day was a pleasant one. Starting at sun-rise we journeyed until noon, when we arrived at a settlement belonging to a half-breed, (*Portuguese and African*), called Onjo, with whom Mr. Saunders is friendly. Here we were treated to a grand drink of new milk,—a thing I would never drink at home,—and a bottle of it to carry along with us. We also got two dozen oranges, picked fresh from the trees in the door-yard. The oranges were rather burdensome to carry in our pockets under the burning sun, but we were very glad to have them. Leaving Senor Onjo's we travelled two hours longer and found a camp of good, new huts, into which we gladly turned. Water is abundant and good, so is the grass for our mules.

Shortly after we had made all comfortable for the night, a very heavy thunderstorm set in, and we were glad indeed to be so comfortably housed.

Thursday, Oct. 17th; 1889.—To-day's journey has been a long one but very pleasant. We had a short shower, but nothing to interfere with our comfort to any extent. We have passed over Mount Elongo at an altitude of over 6,000 feet above sea level. This is our highest point, Bailundu being less than 5,000 feet high.

Friday, Oct. 18th.—To-day's march has been by far the longest. We were to pass the village in which two of our mail-men lived, and they were anxious to spend the night there and entertain the Ocindele (white men). So here we are, domiciled in a native house, and I must confess we are not as comfortable as we would be in a camp. We are a curiosity, and each movement we make is closely watched. Then the house has no window and is not over clean. We have our fire in the centre of the house, on the floor, and as there is no chimney the smoke is a nuisance. It is only for one night, however, so we can stand it, and the long march we made to reach this place has carried us so far on our journey as to repay us for the inconveniences of our stopping place.

Mr. Saunders nearly lost his mule to-day. While crossing a wide stream with a rocky bot-

tom it fell into a hole and could not move to extricate itself. We got the men to help us, and by all of us standing in the stream and lifting by head, tail and saddle, we got the animal upon its feet and across in safety. It would be a serious matter to lose it, for each mule brought here is worth nearly \$200. I trust I shall get Mr. Currie's mule up to Cisamba in safety. It is now in better condition than when I left Benguella, and proves to be a good animal.

Saturday evening, Oct. 19th—To day has been an eventful one. We have travelled ten hours and reached Bailundu in good health.

We did not succeed in getting away from the village until nearly six a.m. There was so much palavering and fareweling to be done that I thought we should not start until noon. However, by about six we got fairly off and marched at pretty good rate until noon when we came to the river Keve. We were ferried across the river and swam our mules across. When on the Bailundu side we heard that there was a white man's camp about three miles off and that some of the Ocindele (white men) were sick. We decided to go and see if we could be of any assistance. We found the camp in about half-an-hour, and it was as we supposed, Mr. Arnot's camp. They were in sore distrns there. Two of their comrades (who, by toe way, were my fellow-passengers from London to Benguella) were lying at the point of death with the African fever. They have two doctors in their party, so are not lacking for medical treatment. Mr. Saunders promised to press on to Bailundu and arrange for Tepoia-men (hammock-men) to bring the sick over to our station. So off we started for Bailundu. When we had been going an hour we met Messrs. Stover and Woodside with three or four boys from our mission on their way to Mr. Arnot's camp, carrying some fresh cooked provisions and to render any assistance they could. Mr. Stover was riding a huge ox, and Mr. Woodside and the boys were running beside them.

Of course we stopped and I was introduced to them. They produced an olohingoo (native plumpie), and we had a luncheon, of which I felt in much need. Then we parted, Messrs. Stover and Woodside for the camp, Mr. Saunders and I for Bailundu, which place we reached at sun-set, and were most cordially welcomed by Mrs. Stover, Woodside, and Webster. A hot tea was soon on Mrs. Stover's table, and I need scarcely say that we did full justice to it.

Sunday, 20th October.

Mr. Woodside came over from the camp this morning and brought the sad news that both Messrs. Morris and Gall (the sick men) were dead. I at once began, with Mr. W.'s assistance, to make

the two coffins. We used the boards that had formed packing boxes for goods. Just as the material was sawn and planed, ready for putting together, word came that we must send the boards to the camp at once. So we made them up into four loads and sent them off.

This makes three that have died out of the little party of eight (English) missionaries who came with us (Mr. and Mrs. Cotton and myself) from London.

My first day in Benguella I attended the funeral of Mr. Johnston who died on board the ship just as we reached Benguella. The providences of God are often mysterious. But our faith is not weakened by these sad events. Our trust in God is as strong as ever. "His will be done" is our watchword, and we are not in the least discouraged.

Monday, 21st October.

Poor Mrs. Morris came over here, in a tepsia, last evening. We all feel much for her. There are now two newly-bereaved widows in our little station. Mrs. Webster, the widow of the doctor who died last May, and Mrs. Morris. May the God of the widow console them! Mrs. Morris, Miss Davies, and Dr. George Fisher, of the Arnot party have decided to return to England as soon as Mrs. Morris is strong enough to bear the journey to the coast.

In conclusion you would doubtlessly like me to say something about the mission station and missionaries, but I must defer writing about them until next month.

Yours in Christ's service,

WILBERFORCE LEE.

Bailundu, Oct. 21, 1889.

FURTHER FROM MR. LEE.

CISAMBA, 6th Nov., 1889.

I reached Cisamba in safety and in excellent health on the 31st October. Mr. Currie, at the time of my arrival, had been absent for two days, having gone to a neighboring village to obtain carriers, and he was not expected to return until the next day. His boys, however, gave me a hearty reception, and at once began to cook me some mush and tea, and even meditated the extravagance of killing and cooking a fowl for my dinner. They said Nanna Coolie said they might do so.

About two hours after my arrival, I heard a great shouting of "Nanna Coolie! Nanna Coolie!" and on my running out of the hut, I saw Brother Currie coming. I need scarcely say that the greeting he gave me was all my heart could wish. After a few moments silent hand grasp, his first words were, "Thank the Lord that you have come,

Brother Lee!" to which I could only answer, Amen!

I am delighted with Cisamba. Mr. Currie was certainly divinely guided in his selection of this place for our Canadian station. It is of itself a pretty place, and is surrounded with native villages; being in what is by far the most populous section of the country I have yet seen. Mr. Currie estimates that we have 10,000 people within our immediate reach, and 20,000 within our possible reach. My own observation assures me his estimate is moderate. The site which Mr. Currie has selected, and kept in spite of claims from an ex-chief, for my house, is a delightful one; just the spot I should have selected myself.

I hope to commence building operations as soon as the planting season is over, and the people have leisure to help me. At present all are busy with their gardens; the rainy season having just set in.

All I have seen and heard since my arrival here has been of the most encouraging nature, and I am very hopeful for the future. With God's blessing resting upon us, we cannot fail to win souls for Christ in the numerous villages by which we are surrounded.

Pray earnestly for us, Mr. Hill! Ask the young people to pray for us. Ask the middle-aged people to pray for us. Ask the old people to pray for us. Ask the churches and the Sunday schools to pray for us. Their prayers if earnestly offered will be answered and we shall be made faithful and useful instruments in God's service!

Yours in Christian fellowship,

WILBERFORCE LEE.

Our Story.

ALL HE KNEW.*

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

CHAPTER VI.

As the summer lengthened into early autumn, Sam Kimper became more and more troubled by the necessities of his family. He had been working day after day in the shop of his acquaintance the shoemaker, when there was work enough for two, and earned enough to pay for the plainest food. But casual pay was not sufficient to all the necessities of a family as large as that for which

Sam was responsible, particularly as the return of the head of the family had reminded every one, from the mother down to the youngest child except the baby, of a number of needs of which no one seemed to have thought before.

Mrs. Kimper herself, who was a feeble creature at best, shivered at every wind that penetrated the broken windows, and insisted that unless she had some warm clothing very soon she would fall into a decline. Tom, who had not yet got his growth, was protruding physically from the ends of his shirts and trousers, and assured his father that he never again could get into his last winter's jacket without subjecting himself to a series of remarks by the boys in the town which would make him feel very uncomfortable. Billy, who had gone barefooted all summer, as was the custom with the boys in town, came home late one evening and announced triumphantly,—

"Dad, you needn't bother yourself about me any more about shoes. I've got a pair. See here!"

The head of the family took the new shoes into his hand and examined them. Then he dropped them with a sort of shiver, for they were of a well-remembered pattern,—that upon which he had worked for two years in the penitentiary.

"How did you get 'em, Billy?" the father asked, at length.

"Oh, I found 'em," said the boy, with a wink at his elder brother,—a wink which was returned to him in the shape of an evil leer.

"Found 'em! Where? Tell me all about it," said the father, very sharply and sternly, for he remembered a time when he had "found" things himself.

Billy looked appealingly at his brother Tom, but the elder brother put on a hang-dog look and sauntered out of the room and was afterwards seen disappearing rapidly through the back yard.

"Well," said Billy, at last, with the air of one who was entirely unbothered himself, "I'll tell you how it was, dad. Down at Price's store there's a long string of shoes out at the door. They use 'em as a sign, don't you know?"

"Yes," said the father, carelessly; "I've seen such signs. Go on."

"Well, I need shoes awfully, you know, an' I've been tellin' the mother about it for a week or ten days, an' she said she was tellin' you. But my feet gets awful cold late at nights an' early in the mornin's. An' I didn't want to bother you, knowin' that you hadn't any money to spare, 'cause the mother told me 'bout that too, an' cried about it. Well, it blowed like ev'rythin' this afternoon as I was goin' towards Price's, an' that string of shoes just whirled around like a kite-tail, an' at last the bottom pair flew off into the street. An' I picked 'em up."

"Findin's is keepin's," said Mrs. Kimper,

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

"Give me them shoes, my boy," said the ex-convict.

"You're goin' to take 'em away from me? Have I got to have cold feet some more?" said Billy, appealingly.

Sam thrust his hand into his trousers-pocket, took out a very thin wad of green paper, looked at it, and finally said, "No, I s'pose not." Nevertheless he and the shoes disappeared from the house.

In a short time Mr. Price, the owner of one of the village stores, received a call from the ex-convict, who said,—

"Mr. Price, one o' my boys found a pair o' shoes in the street in front o' your store this afternoon durin' the hard blow, an', as they just fitted him, I came around to pay you for them. How much are they?"

Several men were standing about the stove in Price's store, the fire having just started for the autumn and winter season, and, as they heard Sam's remark, one of them uttered a long combination of word and whistle that sounded very much like "Whew-w!" Sam turned quickly, recognized the man as one whom he knew to be not over-honest, and said,—

"When you pay for ev'rythin' you get it'll be time to make fun of somebody else. But, Mr. Price, what I asked you was, what's the price o' them shoes?"

The storekeeper was so astonished at such a question from a member of the Kimper family that, looking at shoes of the same quality which were lying in a box behind the counter, he actually mistook the cost-mark for the selling-price, and replied, "Only a dollar and a quarter, Mr. Kimper."

Sam laid down the money, received some change, and departed, while the men who were lounging about the store began an active conversation as to whether that man was the fool he looked or whether he was not perhaps a regular sharper whose natural abilities and inclinations had been cultivated during the two years he was in State prison. They understood, those evening loafers, that prisons were nominally for the purpose of reforming criminals, but they had known a great many criminals themselves, and their astonishment at seeing one who apparently desired to do better than in his past life, and to make amends for the misdeeds of his family, was so great that the conversation which ensued after the exit of the ex-convict was very fragmentary and not at all to the point.

The next morning Sam appeared bright and early at the shoe-shop of Larry Highgetty. He had made an arrangement with the cobbler to do whatever work might be assigned him and to accept as full payment one-half of the money which would be charged, most of it being for repairs. As

nearly as he could discover by a close questioning of the proprietor of the establishment, the entire receipts did not exceed two dollars per day, and the owner had so few responsibilities and so much surplus that he would be quite glad if he might lounge at one or other of the local places of entertainment while some one else should do the work and keep the establishment open. Consequently Sam went to the work with great energy, and little by little nearly all the work came to be done by him.

He had hammered away for a few minutes on a sole to be placed on the bottom of a well-worn shoe belonging to a working-man, when a new customer entered the shop. Sam looked up at him and saw Reynolds Bartram. He offered a short, spasmodic, disjointed prayer to heaven, for he remembered what the judge's wife had said, and he had known Reynolds Bartram as a young man of keen wit and high standing as a debater before Sam's enforced retirement; now, he knew, Bartram had become a lawyer.

"Well, Sam," said Bartram, as he seated himself in the only chair and proceeded to eye the new cobbler, while the blows of the hammer struck the sole more rapidly and vigorously than before,— "well, Sam, I understand that you have been turning things upside down, and instead of coming out of the penitentiary a great deal worse than when you went in, as other men do, you have been converted."

"That's my understandin' of it, Mr. Bartram," said the ex-convict, continuing his inflections upon the bit of leather.

"Sam," said Bartram, "I am a man of business, and I suppose you are, from what I see you doing. I wish to make you a proposition: I will pay you cash for two or three hours' time if you will tell me—so that I can understand it—what being converted really amounts to."

The new cobbler did not cease an instant his attention to the work in his hand. He merely said,—

"Mr Bartram, you're a very smart man, an' I'm a very stupid one. If there's a stupider man in town the Democratic local committee has never yet been able to find him. You want to know what bein' converted means? You'd better go to Deacon Quickset, or the minister of some one of the churches hereabouts. I can't explain anythin', I don't know anythin' but what I feel myself, an' the more I feel it, the more I don't know how to talk about it. Deacon Quickset says it don't 'mount to much. I 'spose it don't—to him, he bein' so much smarter than me. But as far as it goes, I can't be paid for talkin' about it, for it didn't cost me nothin'."

This was not what the visitor had expected;

nevertheless, it is a lawyer's business to know more than one way of putting a thing.

"See here, Sam; I need a new pair of shoes,—soft leather, thin soles, good cut: do you suppose you know how to measure me for them?"

"Well, I guess I've found out that much, Mr. Bartram."

"Go ahead, then; don't let me interfere with the measurement; but I want to ask you some questions; tell me what you can as you go along. You've been converted, they say, and you say so too."

"Yes, sir," said Sam, dropping the tape-line for a moment: "what other people say I'm not responsible for, but I say it myself that I'm a different man. That's all I can say, Mr. Bartram: an', as I said before, if you want to know more, you'd better ask somebody that's been in that sort o' life longer than I have."

"Nonsense, Sam! you are too modest. As they say in churches, the newest convert has the strongest opinions. Now, you know what my business is. Strong opinions amount to everything in the legal business, and so I have come to you, just as squarely as I could go to any man in the world about anything else that he understood, to ask you plainly what you know about this new life that you are said to be leading now. Tell it to me, out and out. Don't be afraid to keep back anything. Take all the time you like at it. If you can't say just what you want to, try to put it as clearly as you can. I didn't come in to worry you. Remember that I really want some distinct information on the subject."

Sam looked up keenly, and said, "Mr. Bartram, are you in earnest?"

"Sam Kimper," said the young lawyer, "if I were not in earnest do you suppose I'd come into this shop during the business hours of the day and ask questions of this kind, when there are plenty of other people I could go to and get the information I want; and perhaps a good deal more? No, sir; I have come here to ask you because I thought that whatever you said you would say in the fewest possible words and say it right to the point."

"But, Mr. Bartram, I'm not used to talking to lawyers. I never talked to any but once, you know, an' then I don't think they had very much respect for what I said. I wasn't in a fix where anybody could have any respect for me."

"This hasn't anything to do with those times, Sam," said the lawyer. "A friend of yours, who is a friend of mine, has told me that you talked very straightforward and honestly a few nights ago. That's more than I have been able to find anybody do in this town in a long time. I don't mind saying to you that, according to what the people who are most prominent in the church say, I'm a pretty hard characted. Therefore whatever

you have to say you needn't be afraid to put very plainly. I simply want to know about myself; that's all."

"Mr. Bartram," said the cobbler, "as I've already said, you had a good deal better talked to somebody else. But seein' you've come to me, I've only this to say to you, an' I hope you can make something out of it, because I give you my word I've made more out of it than ever I did out of anythin' else on the face of the earth. I went to jail for stealin'. I hadn't ever been an honest man in my life. The only reason I hadn't been in jail all my life was that I hadn't been caught. At last I was caught, an' I was sent up, an' I don't mind sayin' that I think my sentence was mighty light, considerin' all the heavy mischief that I'd done durin' my life. While I was in jail I was talked to by a man that used to come through there to talk to the prisoners on Sundays. An' about all he said to me was to read me a lot o' things that Jesus Christ said when He was alive in this world, an' told me to go ahead an' do all them things just as well as I knowed how to, an' if I did em all well as far as I could I'd find out a good deal more in the course of time."

"Go on," said the lawyer.

"I haven't anything to go on with, Mr. Bartram," said the cobbler, "except that I took his advice, an' ain't ever been sorry for it, an' wish I'd got it a good deal sooner. I'm just the same old two-an'-sixpence that I was before I went away. That is, I'm always tired an' always poor an' always wishin' I didn't have to do any work. But when there comes a time when I get a chance to do somethin' wrong an' make somethin' by it, I don't do it, although there was a time when I would have done it. I don't keep from doin' it for anything that I can make, 'cause I always go home a good deal worse off than I might have been. I hope you get somethin' out of what I'm tellin' you, Mr. Bartram?"

"But, Sam, my dear fellow," said the young man, "all this doesn't mean anything; that is so far as religion goes. You are simply trying to live right, whereas you used to live wrong. Haven't you learned any more than that?"

"Well, Mr. Bartram," said Sam, ceasing to jot down measurements, and looking at his stubby pencil as if he had a question to ask, "that's all I've learned. An' I s'pose you bein' the kind o' man you are,—that is, well born an' well brought up, plenty o' money an' never done nothin' wrong that you know of,—I s'pose that don't seem much to you; but I tell you, Mr. Bartram, it's a complete upset to my old life, an' it's such a big one that I've not been able to go any farther since, an' I don't mind talkin' honestly to any fellow-man that talks about it to me. I don't mind sayin' honestly that it's so much more than I'm equal to livin' up to

yet that I haven't had any time to think about goin' any further along. See here, Mr. Bartram, can you tell me somethin' I can do besides dat?"

"Why, Sam," said the lawyer, "that's an odd question to ask me. I have seen you in church frequently since you were first a young man, ten years older than I. You have been told frequently what else you ought to do; and what I came in particular to ask you was as to how far you've done it, or been able to do it, or were trying to do it."

"You come to the wrong shop, then, Mr. Bartram," said the cobbler. "When a man's been livin' wrong all his life an' has had somethin' put into him to make him feel like turnin' round an' livin' right, the change that's gone on in him is so big that it'll take him about half a lifetime to get to where he can think about anythin' else."

"Pshaw!" said the lawyer.

"You said you wanted these shoes made out of soft leather an' with pretty thin soles, Mr. Bartram?"

"Yes, yes; make them any way you please."

Then the lawyer left the room and closed the door with a crash that caused the new cobbler to look up apprehensively.

CHAPTER VII.

Little by little the Kimper family was made more comfortable and put in better condition for the coming winter. Broken windowpanes were mended, though frequently only with bits of board closely wedged, cracks in the wall were stuffed with dried grass and plastered with mud, and clean straw replaced the dirty substitutes for beds and mattresses. The head of the family worked hard at the cobbler's shop, yet did not cease working when he reached home.

Yet week by week Sam looked better than in old times. Conrad Weitz, the manager of the most popular drinking-place in the town, predicted that there would soon have to be a change for the worse.

"He ain't drinkin' nothin'," said Conrad; "and a feller dat's been drinkin' all his life can't get along midout it afterwards."

The vendor of stimulants said this to Deacon Quickest, for the two men were incessantly arguing over the liquor question, and never lost an opportunity of bring up a new point about it when they met by any chance. Weitz was a public-spirited and intelligent citizen, and the deacon believed that if his opinions about the moral nature of his business could be changed there would be a great gain for the temperance cause in Bruceton. Besides, Weitz was a well-to-do man and saved a great deal of money, some of which the deacon had invested for him, and all of which the deacon

desired to handle, for he was a man of many enterprises, and, like most other men of the kind, always had more ways than money.

"You're all wrong about that, Weitz," said the deacon, sitting upon an empty beer-barrel in front of the liquor-store. The deacon was accustomed to say, with a grim smile, that he was one of the very few men in business whose reputation would allow him to sit upon a beer-barrel without giving rise to any suspicions.

"Deacon," said the liquor-dealer, "you hadn't ought to talk about vat you don't understand. How long since you stopped drinkin'?"

"Now, see here, Weitz, what do you mean, to ask me a question like that? You ought to know well enough that I never drank in my life. If I haven't told you so again and again, I should think other people could have done it."

"Never drank anyting, eh? never in your life? Veil, vell!" said the proprietor, caressing the beer-shop cat for a moment, "dat explains a good many dings about you dat I never understood before. I tell you vat I tink, deacon: if you'd been brought up in my country, mit all de brains you've got in your head, and yoost could 'a' had a lot of German beer put inside of you besides, you'd been about de finest man in the United States now. Den, besides dat, of course, you ought to belong to my shurch too."

"Your church!" sneered the deacon.

"Come, now, deacon," said the shopkeeper, abruptly dropping the cat, "you can turn up your nose at my ideas all you vaunt, but you mustn't turn it up at my shurch. I didn't do dat to you, and don't you forget it, eider."

"That's all right, Conrad; I didn't mean to do it. Of course every man will believe the way he is brought up. But I hope you won't go to telling anybody else in this town that that poor convict ought to be drinking and will have to do it again; because it might get to his ears, you know, and if it did it might break him down, and then he'd go to lying and stealing and loafing and fighting again, and there is no knowing whose chicken-coops and wood-piles would have to suffer. Yours might be one of the first of the lot."

"Vell" said the German, "is dat de vay you look at de question?"

"It's a fact, isn't it?"

"Yes, I s'pose it is. But I didn't tink dat vas de first ding for a man like you to tink about ven you was talkin' about a feller dat has broke off all his bad habits and is tryin' to be yoost right."

The deacon felt awkward for a moment. He did not like to be reminded of any of his faults by a neighbor, much less by one who belonged to a church so widely different from his own.

"Why, of course not," said he; "of course I

am thinking about the man's eternal salvation and about his future; but, to tell you the truth, I haven't got much faith in his professions. A man that don't get any further than he has done, and that don't seem willing to learn from them that's his betters and has gone into such things a good deal deeper than he has, ain't very likely to hold out. And the last condition of that man will be worse than the first."

"Vell," said the shopkeeper, "a good deal depends on dat. You was a member of von shurch and I was a member of anoder, deacon, and we can talk *togeder like brudders*,—a little way, anyhow. Now, I tell you vat it is: dere's a good many men in dis town dat's behavin' very decent dat don't belong to any shurch at all, and you'd yoost as lief discount deir notes as you would any oder man's, and you'd go into business mit dem yoost as quick, and you'd take deir word for anyding yoost as quick. If dat's de way mit dem men, vy isn't it true dat Sam Kimper is a good deal better off mit vat he's got dan he would be midout anyding at all in de way of religion?"

"Oh, Conrad," said the deacon, "you were brought up in darkness and error! You don't understand. I've got that Sam Kimper on my mind so much that I'm just keeping our minister after him all the time."

"Vell," said the shopkeeper, "I tell you vat I'll do, deacon. You let your minister do all he can mit him, and ven he finds he can't do noding yoost you come an' tell me, and den I'll send our priest after him. He's a good man. You can't say noding against him; you know you can't. Neider can anybody else in dis town."

"No," said the deacon, "I don't mind saying, for I've said it a good many times before, that if Father Black belonged to my church, instead of the one he does, I couldn't find a single thing to say or think against him. He is certainly a very good man, and doing a great deal of good among a lot of people that I didn't suppose ever could be kept out of mischief; but—"

"But he didn't keep 'em out of mischief in your way. Dat's de trouble, isn't it? Come, now, own up, like an honest man, and I von't go tell nobody else about vat you say. Own up, now; isn't dat de trouble? Dem people dat you talk about as behavin' demselves is a good deal better dan some dat's smarter and has got more money an' more advantages an' more friends, an' dey don't make nobody any trouble, and yet you ain't satisfied mit 'em, an' mit deir shurch, yoost because dey don't do everyding your way."

"Conrad," said the deacon, putting on a lofty air, "you're a good man to do business with; you're a respectable citizen, except that you sell rum. But there's some things you can't understand, and it's no use for me to waste time talking to you

about them. If your mind was clearer, if it had been enlightened in the true way, you would not be selling rum, for instance."

"Vouldn't I, dough? Vell, I yoost vant you to understand dere's no better business in dis town dan I am a-doin' right in dis shop. But if I didn't tink it vas right I vouldn't be doin' it at all. You talk in dis country as if de rum-sellers vas de very vorst people in de world. I vant you to understand over in my country, dat's a good deal older dan dis, and vere de peoples has had a good deal more experience, a man don't get no right to sell liquor unless he is a first-class citizen in every respect. It's a sign dat a man is honest an' sensible an' knows how to manage oder men, if he gets de right to sell liquor. Dat's more dan you can say about *your* business, Deacon Quickest. Any rascal can go into de business; dat you is doin' now."

"Well" said the deacon, beginning to feel that he was on dangerous ground, "this wasn't what we were talking about, anyhow. We began to talk about Sam Kimper; and I want you to promise me that you won't talk to anybody else about his needing liquor, and about his breaking down in the course of time unless he gets it."

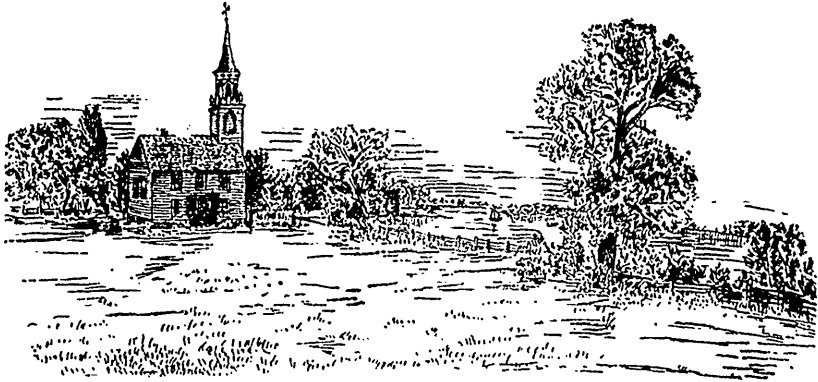
"Of course I von't talk about it, deacon. Do you s'pose I'm a fool? Do you s'pose I want to see people get drunk? No, sir; people that gets drunk don't come to my shop. Dey know dey couldn't get anyding if dey did."

(To be Continued.)

POSTSCRIPT.

Two notable things have attracted much attention during the month: The Roman Catholic riots at Hull, adjoining Ottawa, have shown the futility of expecting that Rome will ever, except under strong power she cannot resist, allow free speech. A lady-evangelist, Miss Wright, is holding up Christ, as the world's only Saviour and Redeemer; and the place is attacked, night after night, by a mob of howling roughs, ready to beat and slay the leaders of the meetings. If the Equal Rights party had a trusted and cool-headed political leader, it ought to sweep the country at the next election.

The destruction of the Toronto University buildings has been felt as a national calamity. The culpable negligence or parsimony of the governing body, in not providing a sufficient water-supply, is now felt as a fatal blunder; but as none of us outsiders saw it, or said anything about it, we are now debarred from saying much on the subject. The Ontario Legislature gives \$160,000 toward rebuilding; the insurance is over \$100,000; others will contribute from far and near; and in a year it is hoped the building will be restored. The worst loss is the Library, which money cannot quite replace.



News of the Churches.

SHEFFIELD, N.B.—Rev. F. Flawith, late of Keswick Ridge, N.B., has taken charge of this historic church, on the banks of the lovely St. John River. The foundation of the church dates from 1764, when a number of Puritan settlers came from Rowley, Massachusetts, bringing their our Minister, Rev. Mr. Wellman, with them. When our good brother, Rev. W. Williams, went there, as pastor, some years ago, he said to us that “he was afraid, at first, of having to preach to the Professors of an Academy there; men much more learned than himself. But he found they were young men, who had so much of mere *learning* through the week, that they wanted the plain Gospel that cheers and saves, when Sunday came!”

The *Montreal Witness* has been offering prizes to children, for the best stories connected with their own localities. It is wonderful what an amount of undiscovered talent this has brought out. One of these historical sketches, from the home of one of our subscribers, by a lad, Francis F. Burpee, gives the whole history of the Sheffield Church; and after telling of the long-continued efforts of the Church of England people to get possession of the property, ends thus:—

“The Congregational body claims this church to be the second church of any denomination founded in the Maritime Provinces, and though the participants in its early struggles have long since gone to their rest, the church still lives and the story is handed down from father to son, being authenticated by the early church records.

For the cut which embellishes Master Burpee’s article, we are indebted to the *Witness*.

REV. ROBERT MACKAY, late of Kingston, Ont.—The Rev. R. Mackay, who has recently been appointed pastor of Zion Chapel, has been in London for upwards of five years. During the first year of

his London ministry he occupied the pulpit of Mansford Street Church, Bethnal Green, under the auspices of the London Congregational Union, and for nearly three years was the popular pastor of the Pownall Road Congregational Church, Dalston. He relinquished that position a little more than a year ago, necessitated to do so by the pressure of work in connection with the Self-Help Emigration Society, of which he is the Secretary. Lately, however, his committee providing him with sufficient clerical assistance, he has been enabled to resume pastoral work. Before coming to London Mr. Mackay occupied positions of responsibility and usefulness in connection with the cause of Christ, both in Scotland and America. In Scotland he was the secretary and superintendent of the North-East Coast Mission for several years, where he was instrumental in doing good service, being associated with many leading Christian workers, who have since passed away. He was chosen by the Northern Association of Congregational Churches in Scotland as their missionary agent, and was sent to Canada by them in 1874, where he remained for 10 years. His home and home work were in Kingston, Ontario, but he was largely employed in pioneer missionary work, and travelled extensively from the Atlantic to the Pacific Ocean. He was the secretary of the Eastern District Ministerial Association (Ontario) for several years, and chairman during the last year of his stay, as well as secretary to the missionary committee of the Canadian missionary society. Mainly through his energy and organizing power, the Self-Help Emigration Society is now regarded as one of the largest and best directed of English emigration societies. As a preacher, Mr. Mackay is certainly a success. His delivery is slow, but every word uttered is full of meaning. He possesses a remarkably fine voice, which appears to have been well trained for the public platform.

On Sunday morning he preached what in these modern times would be called a practical sermon, his text being selected from Philippians, chap. i, v. 21: "For to me to live is Christ, and to die is gain."

There was a large attendance at Sion Chapel on Thursday evening on the occasion of the recognition of the new pastor, Mr. R. Mackay,

Rev. E. Schnadhorst presided in the regretted absence through delicate health of Rev. Dr. Tyler. He was supported by Revs. J. L. Brooks, J. Rolfe Fisher, T. J. R. Temple, B. Sackett, T. C. Udall, C. S. Pedley, B. A., and R. Mackay; Messrs. G. F. Taylor, E. W. Gates, R. Jolly, and others.

Rev. J. L. Forster, LL.B., speaking from twelve years' knowledge of Mr. Mackay, testified to his Christian character and past usefulness. He knew Mr. Mackay in Canada, where he gained the good wishes of all with whom he was brought in contact. During his ten years' stay in Canada Mr. Mackay was eminently successful in bringing sinners to Christ. His entry upon the pastorate at Sion augured well for the future of the church. If the marriage between him and the church was broken, the blame would not be his.

Cordial addresses followed from the Revs. T. C. Udall, C. S. Pedley, B. A., Mr. Geo. Yates, and others.

BRANTFORD.—The annual meeting held in January, was well attended. The ladies provided refreshments, and a programme of music interspersed with the Reports. The latter were encouraging. The membership showed a slight net gain, and the finances were fully equal to expectation. The Y. L. F. M. Socy showed itself to be active and successful in its field. The Y. P. Soc. of Christian Endeavor, formed last October, has 40 active and associate members, and is doing excellent work. The Sabbath School reported an average attendance of 195; the best in its history.

The Treasurer gave an account of the fund for the improvement of the church-building as follows: Total cost, \$2,140. Cash received, \$789; subscriptions yet to be paid, \$450.

Deacon, James Wilkes, resigned the trusteeship, which he has held for some 20 years, and Mr. H. Yeigh was appointed in his stead; with Mr. Fred Baker as assistant. A hearty vote of thanks was accorded Mr. Wilkes, and also the other officers for their services.

Mr. G. H. Malcolm, Superintendent of the Sunday School, is removing from the city and at the prayer-meeting on February 12th, the teachers presented him with a Teacher's Bible, in recognition of his work in the Sunday School. The loss is a serious one, and it will be hard to fill the vacancy.

As has been announced, the Church has given

a unanimous call to the Rev. A. W. Richardson of Georgetown. He has taken a short time for consideration, and we hope will be led to accept. The people are holding well together and with an energetic pastor we should go on and prosper. The trouble of our late respected pastor, Mr. Fuller was very trying; but it knit us closely together, and has increased rather than diminished our interest in spiritual things.

LANARK.—In connection with the ordination of Rev. W. N. Bessey, as pastor of this church, Rev. Robert K. Black, now of Sarnia, has been writing up the history of the cause for a local newspaper, from which we condense the following facts: In 1848 or '49, about sixty people, most of them heads of families, left the Presbyterian church, in consequence of what they considered the arbitrary conduct of their minister. One of their number, Mr. Duncan McKindlay, led their meetings for a time. Rev. Jas. Byrne visiting them from Ottawa, advised them to get a student; and Mr. (now Rev.) James Hay was sent. The next summer Mr. Black labored among them. In May, 1852, he returned again, preaching every Sabbath at Middleville and Rosetta, and every two weeks at Lanark village. The places of worship were rough log buildings, seated with boards laid across cedar blocks. There was something of drinking among them, and some of them neither confessed anything, nor liked to be questioned, on the subject of their own regeneration; and the young preacher's path was a difficult one, with respect to formally organizing a church with a converted membership. Finally, fifteen men and women, all of them heads of families, were so organized at Middleville. The first Deacons were Archibald Rankin, Robert Affleck, Robert Robertson, William Aiken and Robert Peacock. Mr. Black was invited to become pastor, and was ordained in October, 1852. There was much discontent with some who expected to be invited to membership. However, the pastor went on quietly with the Lord's work; and this faithfulness to principle began to be rewarded. The membership doubled within a year; the word was faithfully preached; and in the next autumn, John Climie preached a Sabbath there, moving many of the people to tears. He asked those who wanted to be saved to stand up. Quite a number rose to their feet—and the Great Revival of 1853 had begun! It spread all through these townships. In the next township (Ramsay) was a young Presbyterian minister, who has told the Editor of this magazine how he "pitched in" to help Climie, and what a blessing the work was to his people, and to his own soul—Rev. Dr. J. K. Smith of Galt. While Climie was preaching at Rosetta, Prof. Fenwick was preaching at Lanark village; where a church was formed in December

1853. At least 500 people were converted at these meetings. We have met them everywhere, all over the Province.

The Middleville and Rosetta Church has had several pastors since; the present hard-working "bishop" being Rev. E. C. W. MacColl. In 1854, Rev. Henry Lancashire was ordained the first pastor in the village of Lanark. He was followed by Rev. Philip Shanks. Rev. Richard Lewis served the church four years; and then Rev. John Brown nine years. In 1876, during Mr. Brown's pastorate, a great Revival took place; one result of which was an accession of seventy converts to the church. Rev. B. W. Day was then pastor for over eight years; retiring last year on account of feeble health. After preaching in the church for a summer as a student, a call to the pastorate was extended to Mr. Bessey, which he accepted. Mr. Bessey is a young man, (this being his first charge). Before entering upon his studies for the ministry he had quite an extensive experience in the work of the Y. M. C. A., and already his ability to draw out the young men in the Master's service is being felt in the church, so that in the future history of the church we may hope for much.

The steady progress which the church has made ever since its organization proves that its pastors have all been "workmen that need not to be ashamed, rightly dividing the word of truth."

Rev. William N. Bessey, from the Congregational College, was ordained pastor on the 18th December (1889), Rev. John Wood of Ottawa, asked the usual questions of the candidate, as to his conversion, call to the ministry, and doctrinal views. These having been satisfactorily answered, then followed the "laying on of hands," Rev. Dr. Barbour offering the ordination prayer. Rev. Mr. MacColl then extended the right hand of fellowship to the young minister, and in a few well-chosen words welcomed him to the work of the Christian ministry and a share in its joys and difficulties in the name of the church and ministerial brotherhood. Rev. Dr. Barbour delivered the charge to the minister. The address to the congregation was given by the Rev. John Wood, of Ottawa, who founded his remarks on the 8th verse of the Second Epistle of John, "Look to yourselves that we lose not those things that we have wrought, but that we receive a full reward."

TORONTO, WESTERN.—The following is an extract from the detailed statement of the undersigned on behalf of the church and in reference to "the finding" of an *Ex-parte* Council as reported in last month's CANADIAN INDEPENDENT.

"As to the separation that was thus rendered inevitable, we desire it to be distinctly understood that at the meeting at which final action was taken it was clearly and plainly stated that should any of those who had placed themselves in the position referred to change their mind

and indicate their purpose to work for the present peace and prosperity of the church, they would be cordially welcome to a place in the ranks. Who can suppose for one moment that a Church situated as we were, would elect to lose members, if their remaining with us meant strength and concord?

"Why then, it may be asked, were letters of membership granted to all these? It was, in a number of instances, more in mercy than in strict justice; in view of the circumstance stated above, we have no intention to make it difficult for them to come under direct church influences under new conditions elsewhere.

(2). "And now a word as to the *ex-parte* council. The ground of our refusal to go over ground so often gone over previously, was simply our belief that it would be time and labor lost. We have already lost too much time over the affair.

"The assumption of the *ex-parte* council in presuming to pass judgment on our actions when the evidence on one side only was before it was a matter of astonishment to us. Seeing that one side only consented to submit its case for advice, we consider that 'the more excellent way' would be to decline to give judgment, where a just judgment was in the circumstances, absolutely impossible, 'all the facts' not being in possession of an *ex-parte* council. Some day, however, it will be understood, that it is a good Congregationalism, to say the least, not to meddle, unasked and unauthorized in other people's business. We commend to the attention of the public the position taken by Zion Congregational Church (College-avenue) on the whole question as stated in their letter to the council *ex-parte*, and in the letter of its manly Pastor appended hereto:

'23 ST. MARY-ST., TORONTO, DEC. 9, '89.

The Rev. George Robertson:

"MY DEAR SIR,—I have been asked by my Board of Deacons to acknowledge the receipt of your letter of Saturday last, and to say, that in accordance with the principle we laid down in our reply to Mr. Flint, we should be quite prepared to send delegates to the council when it ceases to be an *ex-parte* council. We have written to the Western Church to ask if they are purposing to take part. Upon their answer will depend the presence or absence of our delegates at the adjourned meeting on Friday next. We are not at all disposed to recede from the position we have taken up, viz., that a one-sided hearing can do nothing to adjust matters, and must be grossly unfair to all concerned.

Believe me, faithfully yours,

(Sgd.)

GEORGE H. SANDWELL.

"As a Church we ask only that we be allowed to manage our own affairs and do our work as the Lord reveals His will to us. We are glad to accord other churches the same privileges. But 'all things do work together for good.' Storms clear the air, and a winnowing discipline is wholesome. As an army marches forward the loyal and true are discovered.

"As a Church we are enjoying the blessings of oneness of aim, mutual respect and esteem, and as officers the consciousness of having striven to do the right. Under these circumstances, and under these only, could we hope for the divine blessing, and from the partial and unjust judgments of men we look forward to the righteous judgment of Him whose insight into human hearts is perfect, and whose sentence on human motives is complete and final

"(On behalf of the board,

E. H. ARMS,
W. D. RIDDELL,
F. W. DONALDSON,
J. W. HEWETSON, Sec.

} Deacons.

"Toronto, Dec. 27, 1889."

N. E. MARGAREE, C. B.—On Friday, 3rd January, 1890, a sacred concert was given by the choir and Sunday school children, at the Congregational church, N. E. Margaree. The subject illustrated by the musical selections and recitations, was "Songs of Joy and Gladness for Christmas and the New Year." The church was well filled, and the music, which was of a bright and tuneful character, was evidently much appreciated by the audience. At the close, the pastor, Rev. Richard B. Mills, enforced the duty of providing healthful and attractive books to supplement the work of the Sunday school teachers. The sum netted by the collection was devoted to the purchase of new books for the Sunday school library.

During the New Year's special week of prayer, united services were held at the Congregational, Baptist and Methodist churches of this place, on the lines of the Evangelical Alliance. The attendance both morning and evening was large and encouraging. In the deep interest in the topics of the carefully-selected programme, and in the strengthening of Christian ties, and in the outpouring of the Spirit, God did indeed visit and enrich His people. In the ensuing week an evangelistic campaign was entered into with spirit. United services were held at the Congregational and Methodist churches, by Revs. Wm. Turner, Methodist, and R. B. Mills, Congregational ministers. Some of these were marked by practical results, in the reclaiming of backsliders, and in the conversion of sinners. It is hoped that these signs of God's working will be followed by a prosperous year of ingathering and spiritual blessing in the churches of this district.—*Com.*

KINGSTON, FIRST.—The following accounts of the annual meeting of the church and congregation, and of the Sunday school festival, appeared in the Kingston *Daily News* on the 13th and 14th February:—

The annual meeting of the church and congregation was held in Congregational Hall last night, and was well attended. Tea was served in the lecture room at half-past six, and every seat of the six long, well-filled tables was occupied. The generous provision reflected great credit on the Ladies' Association, who had these matters in charge.

The after exercises consisted in the presentation of the annual reports, addresses, songs and recitations. The pastor, the Rev. Dr. Jackson, presided, and was supported by the Rev. A. L. McFadyen, of Bethel Congregational Church, and the Rev. S. L. Mitchell, of Charles Street Congregational Church, each of whom gave addresses.

The pastor's statement which gave the church statistics, showed a healthy increase in the membership, activity and progress in the various soci-

eties, and increasing efficiency of Sunday school work. He made gratifying allusion to the success of the work in Charles street, undertaken and carried on by a joint committee of the two churches, where a large congregation is gathered and a Sunday school which numbers more than a hundred scholars.

The treasurer, Mr. J. F. McEwen, presented his printed statement of receipts and expenditures. This showed that the amount of expenditure, including balance in hand by some of the societies, amounted to \$3,984.86, all of which has been met, with the exception of \$132.23 still due for church improvements. This shows an increase on the previous year of \$711.82, a considerable portion of which was for church improvements.

The Ladies' Association reported through Miss Phippen, treasurer, a balance of \$376.53, the "Girls Own" Mission Band was represented by Miss Minnie Savage and Miss Aggie Reid, and reported an income of \$114.59, while the collections in the Sunday school were \$160.49, of which sum \$50.43 were proceeds of the mission boxes.

The pleasure of the evening was greatly augmented by musical selections effectively presented by Miss Phippen, Mrs. Mitchell, Rev. S. L. Mitchell, Mr. Coombs, Mr. Crumley, and recitations by Miss Allen and Mr. Raymond.

The annual festival was held last evening in Congregational Hall. About two hundred children sat down to well filled tables in the lecture room and parlor, after which they assembled in the hall. After devotional exercises and a few words of welcome from the pastor, who presided, the Secretary, Mr. D. Spence, presented the annual report:—Scholars on the roll, 187, officers and teachers, 26, collections for missions, \$159.65 for school purposes, \$102.52; total, including balance from last year, \$266.17. The following resolutions were then proposed and adopted by the school:—

1. That the sum of \$49.79 be given the Canada Congregational Missionary Society for the aid of Charles street mission.

2. That the sum of \$34.53 be sent to the Canada Congregational Foreign Missionary Society for the support of their mission in West Central Africa.

3. That Miss Meek and Mr. James A. Hendry be appointed life members of the Canada Congregational Missionary Society.

An interesting programme was then carried out under direction of Miss Meek, organist, Miss Jane Jack and Mr. Thomas Savage.

TORONTO WESTERN CHURCH.—The annual social meeting of this church was held last evening. The reports of the year were submitted and a very pleasant social time enjoyed. The receipts from

all sources, representing the contributions of the church for the year, amounted to \$3,986.34. The collections in the Sunday school were \$329.31. The Ladies' Aid Association contributed \$495.54 to the furnishing fund. The general fund statement shows an expenditure less than \$10.33 than the receipts. The Christian Endeavor Society have secured the able presidency of Mr. John Orchard, whose experience and success in work for the young afford much hope in the work of the present year. The Sunday school is also now well officered and owes much to the kindly services of its superintendents for a number of years past, Mr. Herbert Langlois and Mr. T. P. Hayes. The scholars last year, contributed \$80.23 to missions. The choir, with Mr. H. McLennan as organist, and Mrs. McLennan as leader, received well-merited praise for their services. The pastor, Rev. A. F. McGregor, in his address expressed his thankfulness to Almighty God for the preservation of the health, both of himself and his people, through all the experiences of the year that is past, also for the present unanimity of feeling and effort in all the departments of church and school work. —*Empire Feb. 5th.*

LONDON.—At a largely-attended meeting of the members of the First Congregational Church, 30th January, the pastor, Rev. H. D. Hunter, formally tendered his resignation, intimation of which had been given the previous Sunday, stating that he had received two calls to churches in the U. S. and one to England, in which he recognized the hand of Providence. During the reading of the resignation many were visibly affected. After Mr. Hunter had withdrawn from the meeting Mr. H. Mathewson assumed the chair. Many expressions of regret that the pastor's resignation was final were uttered, and the hope was expressed that he would be blessed in his new field of labor. A resolution was passed, expressing regret at Mr. Hunter's resignation, admiration of his work and influence among the young, testifying to his advocacy of social reform, and devotion to denominational interests; and to Mrs. Hunter's worth and influence. The best of feeling prevailed during the meeting, which closed with singing "Blest be the Tie that Binds."

It is understood that Mr. Hunter will accept the call to Sycamore, Ill. The resignation takes effect the last Sunday in February.

OTTAWA; SUNDAY "HOCLEY" AT RIDEAU HALL.—Instead of the usual lesson from the Old Testament yesterday morning at the Congregational church, the Rev. Mr. Wood took occasion to refer to the report that hockey playing was indulged in on the Rideau Hall grounds on Sunday afternoons, and gave a Bible reading on the law of God in re-

gard to the Sabbath and the example of the Saviour and His apostles in respect to its observance.

Mr. Wood said he exceedingly regretted to hear the rumor and was very unwilling to believe it, but was compelled to do so by the very stupid letter in the *Free Press* of Thursday last by one who had joined in the game and gloried in his shame. He was sure Her Majesty would not allow such a thing in the grounds of Windsor castle, and was sorry her representative should permit in the grounds of the vice regal residence in Ottawa. He objected to the violation of the Sabbath by the poor; it is, if possible, still less excusable in the rich, for whom there is the same divine laws as for the poor. Mr. Wood's remarks met with decided approval by his congregation. —*Evening Journal, Feb. 10.*

OTTAWA.—From the primed Annual Report of the Ottawa Church, just to hand, we gather the following facts:—The debt on the new church edifice was greater than expected, on account of the failure of a number to meet their subscriptions. But the interest has been regularly paid. The weekly offering had largely increased: 110 contributors now—Total receipts, \$2,077; total expended, \$1,989—Total raised for all purposes, \$3,450; debt, \$12,000—Ten new members received, eight of them on profession—Present membership 153,—Males 54, Females 99—Attendance, both on Sabbaths and on Wednesday evenings, has increased—Messrs. W. A. Lamb and Henry L. Wood were added to the list of Deacons—A Society of Christian Endeavor has been organized—The Sunday School has voted \$25 to Foreign Missions, and \$50 to Home Missions—The Woman's Auxiliary has given \$152 for Home and Foreign Missions—The average attendance at Sunday School has been 105—The Y.P.S. of C.E. has 31 active members—\$1077 raised on debt during the year.

REV. DUNCAN MCGREGOR.—Our good brother, now in Antwerp, N. Y., makes use of his pen; a practice we commend to our brethren everywhere. A minister is not only a citizen, but should consider himself a citizen of influence, and with responsibility accordingly. Mr. McGregor's second letter on "Things in General," come to us in the *Antwerp Gazette*, and deals with objections and excuses for not going to church. We give one paragraph: "Public worship is commanded of God. There are blessings specially promised to those who take part in public worship. Then there again is the power of a good example. Let a man living three miles away from a church regularly attend that church on Sabbath and he is every Sunday preaching a sermon three miles long. By

his church-going habit he is preaching home to the conscience of all the non-church-goers who may be living along that road. If everybody followed the example of the non-church-goer there would be no churches, no Sunday schools, no ministers and no organized benevolences in the land. The loss sustained under these circumstances anyone can imagine."

MR. KAYE.—Some of our friends remember Mr. A. C. Kaye, once pastor of South Caledon, then of Turnberry. It may interest some to know that he is now pastor of an active Presbyterian church in Jefferson, Iowa. Entered with the New Year a new church building, commodious and handsome; was, ere the old year passed, made the recipient of a gold watch and chain from a sympathetic people, and, with Mrs. Kaye, enjoys the blessing of a happy and growing home. Much blessing, brother, to you and yours, though you have crossed the line and entered with the blue.

GRANBY, QUE.—We extract from a private letter:—"Here we keep the flag flying at the masthead, and still claim to be the *Model Church* of the country Congregational churches in Canada. Nice church and parsonage, all paid for; minister gets his salary right on the tick of the clock! could stand a little more spirituality among us. Had a very successful Christmas tree and festival for the S. S. scholars, the day after Christmas. Held our annual church meeting second Monday of January, of which somebody will likely send you a report. Wishing you God's blessing on your work, I am yours very truly."

REV. M. M. GOLDBERG, late pastor at Brooklyn, N. S., and resident for a few months past in Ontario, has accepted service under the Anglican Bishop of Huron, and is at Lucknow, Co. Bruce, Ont. Mr. Goldberg complains that Mr. Hall "closed everywhere the door against him," among the Congregational churches. We know nothing of the cause of want of harmony between these brethren; we only know that the testimonials Mr. Goldberg brought from England were very full and warm, and eminently satisfactory; and we hope he will find good friends, and plenty of work where he has gone.

LONDON.—On Sunday 16th Feb., Rev. H. D. Hunter preached his farewell sermons to large gatherings. He took for the evening's discourse Matt. ix: 21—impressive and deeply earnest. Our new pipe organ is not yet quite completed, but will be in a few days. It is quite an improvement to the church. You will perceive that they have re-elected me as Church Secretary. As for a time we shall be without a pastor, and many who

may wish to correspond may not know the Secretary's name or address, it may be well to state it. J. B. HICKS, 223 Dundas St., London, Ont.

GUELPH.—I notice in your last issue, a statement that the Rev. Robt. Aylward, of Cobourg, had received a call to Guelph Congregational Church; and would likely accept. This is to say the least a surprise to us here. It is totally incorrect, and calculated to place both this church and Mr. Aylward in a false position. Kindly correct. Mr. Aylward is very highly esteemed here, and we feel pained that some brother who has been wrongly informed should have rendered it necessary to ask this favor. Yours truly, S. R. BAILEY, Sec. Cong. Church.

HAMILTON.—The annual entertainment and tea in connection with our Sunday School was held on Friday, Jan. 31st. The scholars to the number of 250, assembled in the school-room at 6.30, where they partook of an excellent tea, after which they repaired to the church (which was already well filled with their parents and friends), and a programme of more than usual excellence was gone through with, each and all of the scholars taking part and acquiting themselves creditably.

On Wednesday evening, Feb. 5th, we had a visit from our Missionary Superintendent, Mr. Hall, who gave us a very encouraging report of the work being done in the various missionary stations throughout our Dominion. Of course, the deficit in the funds, and the necessary reduction of missionaries salaries was deplored by all. Several remedies were suggested; but the one which met with general approval, was that of *systematic giving*. Let each member and adherent give as the Lord has prospered them, to one general fund, to be used for all purposes in connection with our church and denominational work, thus obviating the necessity for special collections, subscriptions, levies, etc. It was urged upon Mr. Hall to earnestly recommend this method to the various congregations with whom he would come in contact.

On Sunday, Feb. 2nd. the Rev. J. P. Gerrie, of Stratford, occupied the pulpit of our church. His efforts were highly appreciated. In the evening he preached especially to young men. His text was: "I speak unto you young men, because ye are strong."

At the last meeting of the Mutual Improvement Society, the subject taken up was electricity. Mr. J. C. Bale had charge of the meeting, and read a well-prepared paper on the subject, illustrating by experiments. There were between 60 and 70 members and friends present.

The Rev. Thos. Bone, Welland Canal Missionary paid us his annual visit on Sunday evening, February 9th, giving us a review of the work done

during the past year. In his address he made the remark, that the Congregational Church was the first one in Hamilton to open its doors to him; now 22 years ago. Mr. Bone's visits are always looked forward to with pleasure by young and old; and we trust that he may long be spared to prosecute his work among our sailor brothers.

On Sunday, Feb. 9th, Mr. Morton preached on the late, and lessons to be learned therefrom, of the late Senator Macdonald.

TORONTO, NORTHERN.—The published Finance Report for 1889, shows, raised for current expenses, \$3,213; on debt, \$1,150. Debt remaining \$2,500. Some particular items are, Missions \$175; Pastor \$2,000; fuel \$151; the poor \$276. If the church got a good offer for their property, they would sell, and build elsewhere. Meanwhile they are very nearly out of debt, have a growing S. S. building fund, and all working harmoniously together.

TORONTO, DOVERCOURT.—The Bond St. Church (Rev. Dr. Wild, pastor) has made a present of a handsome silver communion service to the youngest of the Toronto circle of Congregational churches, that on Dovercourt Road, in the extreme N. W. of the city. Rev. Thomas Hall, Missionary Superintendent, occupied the pulpit, and presided at the communion service, when the church broke bread for the first time on the last Sabbath of January.

EATON, QUE.—Our work in Eaton goes on slowly but steadily. We held three weeks special services about Christmas time with very good success. We had Rev. Mr. Baker, who is an excellent evangelist, to help us. Christians were quickened, and a few persons professed faith in Christ. We have services at Eaton morning and evening, and at Birchton at 2.30 in the afternoon; with fair attendance. We have Sabbath school after morning and afternoon services. Yours truly, GEO. S. SKINNER.

TORONTO, BOND STREET.—The annual meeting of the Bond Street Woman's Missionary Society, for the election of officers, took place on February 12th, in the church parlor. The following officers were elected:—Mrs. C. Hay, *Honorary President*; Mrs. F. Roberts, *President*; Miss H. Northey, *Secretary*; Miss A. Pirie, *Assistant-Secretary*; Mrs. E. J. Lennox, *Treasurer*.

TORONTO, BOND ST.—On Sunday, February 5th, Rev. Dr. Wild, pastor of this church, preached a "farewell" sermon to his people, before leaving for the Pacific Coast, on a well-earned vacation of a few months. Overwork was beginning to tell

on him; and he does wisely in taking this rest, and his people generously in urging it upon him.

ST. ANDREW'S, QUE.—"Our annual meeting has been held, and the past, to some extent, reviewed. The year has been of quiet progress."

Obituary.

MRS. BARBARA GERRIE.

Died on the 12th November, 1889, in Belwood, West Garrafraxa, Barbara Gerrie, who for sixty years has been a member of the Congregational Church. When she married Peter Gerrie, they both united with the church in Culsamond, Aberdeenshire, Scotland. Of said church Mr. Gerrie was chosen deacon; ever assisted by his beloved wife, he filled the office well.

In the year 1855 the family came to Canada, and settled in West Garrafraxa.

In the year 1856, Rev. E. Barker organized the first Congregational church in East Garrafraxa, Mr. and Mrs. Gerrie were two of its first members. From that time to the day of his death he was a deacon.

In those days of backwoods life, when there was no church accommodation, the Gerrie's gladly opened their doors for religious worship. One gentleman, now advanced in life, said to the writer, "I remember well how Mrs. Gerrie would, after morning service, press us boys to have dinner, that we might attend bible class in the afternoon, and her kind words tell on us to this day." For thirty-four years in Canada she has lived in the spirit of her Lord and Master, to work for the church and the world.

In the few days of her last sickness she was often heard to say, "Christ is precious;" and in the eighty-second year of her life with the words, "blessed Jesus!" quivering on her lips, she passed away to the higher life and heavenly home.

M. S. GRAY.

F. H. MOODY.

The death of Mr. F. H. Moody, an active member of the Western Congregational Church, and a valuable member of its choir, last Sunday morning was most sudden and unexpected. He had been in his place in the choir the Sunday morning previous and on Monday was out, although not feeling well. Congestion of the lungs set in and the first thing his friends knew of him was that he was gone. Though a young man he had a large circle of friends, not only in Toronto but also in

Montreal, Ottawa and Kingston, where he lived and labored, who mourn his loss. In Sunday school work, Y. M. C. A. work and in the service of praise in the church he was ever active, genial and enthusiastic. He has left a widow and two young children, to whom we give our sympathy in the very great loss they have sustained. The funeral services at the house were conducted by Rev. A. F. McGregor. The remains were taken to Kingston for burial. The sorrow of those who mourn is lightened by the assurance that the departed has been called to join the Higher Choir and "the Church of the First-born."

IN MEMORIAM.

One who not long ago was prominent in Congregational circles and widely known without has passed away under circumstances which recall Marlowe's lines :

"Cut is the branch that might have grown full straight."

A. J. Bray has gone where human sympathy or human hate alike are powerless. Died in a London hospital, a wreck ! at the early age of forty-five.

"Forbear to judge. For we are sinners all. Let's draw the curtain close, and away to meditation !"

Woman's Board.

THE BOX FOR AFRICA.

All our friends who wish to help in filling the boxes to be sent to Africa, should begin work at once, if they have not already done so, as all articles should be in the hands of the committee by the first week of April.

Mrs. Dr. Richardson, 37 St. Joseph Street, Toronto, will receive all parcels sent by our Western Auxiliaries.

Miss Rhoda James, 5 St. Edward Street, Montreal, will receive the gifts of the Societies in Quebec Province, and Ottawa Branch.

We repeat the list of articles :—*For girls* : saccos, and plain skirts, or "Mother Hubbards." *For boys* : shirts of strong dark material, also combs, cakes of soap, knives and small musical instruments.

If any of the Societies prefer sending money instead of the small articles mentioned, they can be purchased in the cities in which the boxes are packed. Would each Society please help to defray the expense of freight of boxes to Africa?

SECRETARY.

YARMOUTH, N.S.—An auxiliary to "The Canada Congregational Woman's Missionary Society" was organized in The Tabernacle, Dec. 1889. The constitution of the Auxiliaries was adopted. We have not been without a local Missionary Society embracing several objects, one of which is the devoting of one-half of the funds of the society annually to missions.

Names of Officers—*President*, Mrs. Maria Perry, *Vice-Presidents*, Mrs. Andrew Lovitt, Mrs. E. Hiltou; *Secretary*, Mrs. E. F. Clements; *Treasurer*, Mrs. Geo. E. Lavers; *Cor. Secretary*, Mrs. Geo. E. Freeman.

BELWOOD.—Mrs. J. C. Wright having to leave West Garrafraxa to join her husband at Fairhaven, Washington Territory, a month before the time of the annual meeting of the Missionary Band, it was thought best to wind up the year's work. When all accounts were in, forty-three dollars had been raised for the Congregational Missionary Society, of Canada. After opening exercises, the Turkish concert was represented. A class of small children, in rotation, told the meeting who were the first missionaries to Turkey, and located their fields of labor. A second class came up to the platform to describe the difficulties the missionaries had to encounter. Three other classes of larger scholars gave us a large fund of information respecting Turkey, and the Christian missions there. Finally a class of the "Lend a Hand" Society, from fifteen to twenty years of age, gave the number of members connected with the different missions; also the names of the different towns and cities where the missionaries are laboring; and also the names of males and females now at work in that country. The whole interspersed with appropriate hymns and selections; making the meeting interesting in a very high degree.

"Barrels" and "bags" were then called for; they contained a statement how the money had been made. We soon learned that all the boys had been gardeners. Some of them had raised potatoes, others beets, carrots, onions, cucumbers, and cabbage. One poor little fellow had sown a large bed of radishes; but when he commenced pulling them the worms had so injured his crop, he could not sell them. But his mother kindly came to his aid with some cabbage-plants. So he had made thirty-five cents from what he grew.

The girls had also been very busy with their needles; and when the "harvest-home" dinner took place in the fall, many of our friends were delighted to see such a display of fancy work and useful articles: such as dresses, pinnies, socks, work-bags, slipper-holders; spread out on two stalls; Belwood and Garrafraxa each had one. What we have here described of the general proceedings of Garrafraxa may be applied to Belwood;

the two Bands having raised over eighty dollars, in less than eleven months. The Band at Belwood is under the care of Mrs. Bain and Miss Rogers. The Garrafraxa Band was in the hands of Mrs. J. C. Wright, who had organized both Bands two years ago. When Mrs. Wright gave her farewell address to those young people, tears might be seen in almost every eye. We cannot but conclude that a good work has been done for the cause of Christ. We may add the ladies of Belwood sent a barrel of clothing to the Indian Mission.—*Com.*

LEAFLETS.

The Superintendents of the Literature Department wish to call attention to their sample packages of leaflets, which they will send to any address, postpaid, for the small sum of 15 cents. They contain the following:—

1. How to Kill a Missionary Meeting.
2. O. P. J.
3. How the Golden Rule Band Grew.
4. Pennies a-week, and a Prayer.
5. The White Guards.
6. Some Practical Difficulties.
7. A Basket Secretary.
8. Junior Forces.
9. A Talk on Mite-Boxes.
10. The Brown Towel.

In addition to the above they have a few copies of Dialogues for Mission Bands, such as,—

The Reason Why	2c.
The Proposition	4c.
Light and Darkness	5c.
Missionary Ships	2c.
How to make Pennies Grow	2c.

Some of the leaflets advertised in September are already out of print, but others are being added, as,—

Her Son (Home Missions)	5c.
Women of China	2c.
Women of Japan	5c.
A Worker's Outfit	2c.
Why our Society did not disband	3c.

For any of the above, address Miss Ashdown (Sup't for Ontario), 46 Maitland St., Toronto, Ont., or Mrs. Williams (Sup't. for Quebec), 26 Chomedey St., Montreal, P.Q.

Official Notices.

TORONTO—MOUNT ZION CHURCH.

In view of the kind offer of the Ladies' Congregational Missionary Society to devote one-half of the money they shall raise during the current year in assisting Mount Zion Congregational

Church, of this city, it was decided at a recent meeting of the said church to set apart a separate fund, with a view to procuring, when able, a lot of land, and toward the erection of a new church building. On behalf of the said church, I beg to acknowledge, with thanks, the following subscriptions, and shall from time to time hereafter publish in these columns the receipt of any further donations which may be received, and which, it is needless to say, will be very acceptable. A good work is being carried on "over the Don," and a new building will soon be a necessity. The following are the sums received to date:—Rev. John Brown, Manitoba, \$2; F. Upton, Esq., Kobe, Japan, \$14.58; Bond Street Church Ladies' Missionary Society, \$50; Miss Annie U. Armstrong, Brooklyn, New York, \$5; part proceeds Mrs. DeGeer's lecture, \$1.10. Total, \$72.68.

HERBERT W. BARKER,

Treas. Building Fund, M. Z. C. C.
Toronto, February 8th, 1890.

CENTRAL DISTRICT ASSOCIATION.

This Association will (D.V.) meet on Wednesday and Thursday, 26th and 27th March, in the Pine Grove Congregational Church.

The first session will be at 3 o'clock p.m. on Wednesday 26th. Parties proposing to be present will kindly forward their names to the pastor Rev. W. F. Wilmot, Pine Grove. A good meeting is expected.

A. F. MCGREGOR,
Toronto, Feb. 18th, 1890. *Secretary.*

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following are the receipts for January:—Yarmouth, N. S., \$5.53; Warton, Ont., \$28; Belwood, S. S., Ont., \$2.57; A. B. interest G. R. M. F., \$64.35; G. B. T., interest G. R. M. F., \$15; St. Elmo and Maxville, additional, \$11; Ottawa S. S., \$50; Unionville, Ont., \$10.50; Forest, Ont., S. S., \$3.20; Waterville, Que., Ladies' M. S., \$10; Lanark, Ont., S. S., \$37; Eaton, Que., \$14; Calvary, Montreal, additional, \$7; Do., R. McLachlan, for Zion, Montreal, \$10; Shurtliffe estate, \$2,000.

SAMUEL N. JACKSON,
Kingston, Jan. 31st, 1890. *Treasurer.*

CHURCHES REQUIRING STUDENTS to supply their pulpits during the summer vacation, will please forward their applications to the undersigned as early as possible, in order that they may be laid before the Executive Committee at its next meeting in Montreal, on or about the 8th of April. All applications must be accompanied by

a statement of the amount the church applying will raise towards the remuneration guaranteed to the students commissioned by the Society.

JOHN WOOD,

Ottawa, Feb. 13, 1890.

Sec. C.C.M.S.

Literary Notices.

REGENT SQUARE PULPIT.—A London publisher has taken to issuing Rev. John McNeill's sermons weekly. They are supplied in Canada by A. G. Watson, Willard Tract Depository, Toronto, 16pp. 12 mo. Very heavy paper, 5 cents weekly, or \$2 a year. This Scotch prodigy is making his way in London; and if he doesn't allow himself to be killed off by multifarious committee work, and other work outside, his Gospel message will be a mighty power for Christ there. The present sermon is about Bethany and Martha, and the one thing needful. We unhesitatingly recommend these grand sermons. Here is one of his anecdotes:

It was the salvation of a very busy man in a country village. He gave a good deal to the church, and he was very useful in many ways, and his minister had watched him for some time and decided to test him. And one day he chanced to meet this man, and spoke to him. This man spoke about the great things he was doing in the church, and how well the church was getting on, etc. The minister looked at him and said, "One thing is needful, John; and I am afraid you have not got it," and he passed on. That night John came to the minister's door, not sad and anxious, but in a state of assurance and gladness. He almost wrung the minister's hand as he said, "Minister, I thank you for your word at the roadside. It was the very thing I needed. I didn't know the one thing. Now I believe I have got it," and he dropped down into his native Scotch, and said, "Aye, sir, it is hard to put us richt. Speak to them a' like yon, sir; say 'yon' to them a'."

There are many of us who are finding excuses for laziness. It is much nicer and easier to come to meetings and sing, "All hail the power of Jesu's name," etc., than it is to set to work like Sister Martha. It is not so nice to go home and roll up your sleeves and set to work. Who knows but that some of you here might have been better employed than in coming to this place of worship! You might have been keeping the bairns of some poor woman who never more will be able to come to the church unless some one takes the bairns off her hands for the time being.

THE MISSIONARY REVIEW OF THE WORLD for February. The leading paper of the number is by Rev. Jas. Johnston, of London, on "Protestant Missions a Hundred years Ago and Now." The contrast is sharply drawn, and is a bright prophecy for the future. Dr. Pierson's first Letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford, which is instructive reading. Dr. Steel, of New South Wales, has a ringing articles on

"The Jubilee of the New Hebrides Mission." J. Hudson Taylor rings out a clarion appeal "To Every Creature." Secretary Ellinwood sketches with skilful hand "The Credulity of Skepticism." Then follows a graphic picture of Pioneer Missionary life in Alaska, which will thrill the reader. We cannot see how one can read it from month to month and not catch its enthusiasm and be moved by its discussions and array of facts. Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.00 per year, in clubs of ten, \$1.50.

OUR SUFFERING SISTERS.—This is a very small pamphlet of 16 pages, which will be sent free to anybody (and no doubt in numbers to societies), giving revelations "of a condition of things regarding the treatment of heathen women, in different countries, at the time of maternity, that seem scarcely credible or conceivable! The statements are made on the best authority, with the names of the unfortunates whose eyes have seen these things"; so the note accompanying the book says. It is published by the International Medical Missionary Society, New York. It shows, in the most harrowing manner (truth is not always pleasant!) the terrible need of medical missionaries in heathen lands. Address Mrs. G. D. Dowkontt, 459 Lexington avenue, New York City.

THE CENTURY for February has for frontispiece a full-length portrait of Ralph Waldo Emerson; a typical Yankee, with one corner of his mouth weighted a little more than the other with philosophy. It is curious, isn't it, that one half the men in the world have their mouths off the "square," and their noses off the "plumb!" But his "Talks with a College Boy," in this number, are very perpendicular and horizontal. The capture of Davis and the end of the Rebellion, complete the valuable "Life of Lincoln," which will soon be issued in book form; a "Side light on Greek Art," and a number of stories and discussions, one of them on the "New Constitution of Washington and Montana," will interest the general reader. The Century Co. Union Square, New York. \$4 a year.

ST. NICHOLAS for February has two articles that have greatly interested us, "The Story of the Great Storm at Samoa," with a dozen pictures that would charm the heart of any boy; and a "Bluenose Vendetta," giving the history of a family feud on the St. John River and how it ended. A number of other pieces make a good number Century Co., New York. \$3 a year.

THE TREASURY FOR PASTOR AND PEOPLE continues to supply clergymen and others with both timely and indispensable information on a great variety of subjects. The illustrations in the Feb-

ruary number are the view of Holy Trinity Episcopal Church, New York City, and the portrait of Rev. E. Walpole Warren, its rector, for whom as an immigrant the church was taxed \$1,000 under the labor-contract law. In addition to the usual number of sermons and articles, there is the second of the series of articles on "Living Issues" by College Presidents, on "How can Jesuitism be Successfully Met?" by Principal MacVicar of the Presbyterian College, Montreal, an article which should secure the earnest attention of every patriotic citizen. Yearly, \$2.50; clergymen, \$2. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE FEBRUARY HOMILETIC REVIEW has some sterling articles. The first by Prof. A. J. Upson on "Rhetorical training for the Pulpit" is as timely and pertinent as it is able and thorough. Prof. C. A. Briggs' article on "The Middle State in the New Testament," is likely to be read, though very many will dissent from his views. Prof. Hunt, on the "Venerable Bede," gives a very interesting chapter in "Old English Studies." Dr. Peabody's valuable paper on "Preaching," is concluded in this number. Funk & Wagnall, 18 and 20 Astor Place, New York. \$3 per year.

OLD AND NEW TESTAMENT STUDENT.—The contents of the February No. of this learned and excellent magazine are: Editorials, (8 pages,) The Conditional element in Prophecy, The Study of Theology at Cambridge, The Literary Features of the Gospels, (completed,) The Need of Bible Study, The Post-exilic History of Israel, The Life and Times of the Christ, Down the Euphrates Valley, Bible Study *versus* Theology, General Notes and Notices, Synopsis of important Articles, (two) Book Notices, Current Old and New Testament Literature. 336 Asylum St. Hartford, Ct. \$1.50 a year

Our College Column.

Dr. Jackson has completed his course of lectures on Church History.

D. J. Fraser has been elected Valedictorian for the graduating class in Arts.

By a unanimous vote, the students thank Mrs. Carter, of Cowansville, for another barrel of apples.

Dr. Barbour recently delivered a forceful address before the McGill Y.M.C.A., on Proverbs xix. 22: "A poor man is better than a liar."

Our students will henceforth take their share in conducting religious services at the McKay Institute for the Deaf and Dumb,

The members of the graduating class in Theology supplied the following churches during the Christmas vacation: Churchill, Moore, Ayer's Flats: Jas. Daly, Brantford: I. J. Swanson, Bowmanville.

The Rev. Prof. W. H. Warriner, B.D., has been very happily installed in his new charge. All have confidence in his suitability for the work. We wish him success. Already Zion Church shows signs of reviving life.

La Grippe, which usually seizes upon the great and learned in every locality, numbers half our students among its victims. Fortunately its grip has been neither fatal nor lasting, although one of its prominent symptoms, disinclination to work, is still alarmingly prevalent.

The Inter-Collegiate Debate by representative speakers from the Diocesan, Wesleyan, Presbyterian and Congregational Colleges, which was to have been held in the Convocation Hall of the Congregational College on the evening of the 17th inst., has been postponed until the 31st, owing to the prevalence of *la Grippe*.

This year's graduating class in Arts is the largest, as well as one of the most brilliant, that ever passed through McGill. Nine women, and thirty-two men, will be graduated from McGill alone; while there is the usual addition from St. Morin College.

Through the generosity of Mr. Botterell, the students of McGill, as well as those of the affiliated Theological colleges, have been made members of the Athletic Club-house. The monotony of student-life will now be broken by an occasional snow-shoe tramp over the mountain.

Prayer meetings, *oeteris paribus*, are efficient in spiritual work, in proportion to the friendly spirit displayed among their members. Following this principle, Calvary Church, at the close of its Wednesday prayer meetings, indulges in a friendly cup of tea. This church is full of a kindly social spirit, that many other churches might cultivate to their advantage.

THE CANADIAN INDEPENDENT.

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