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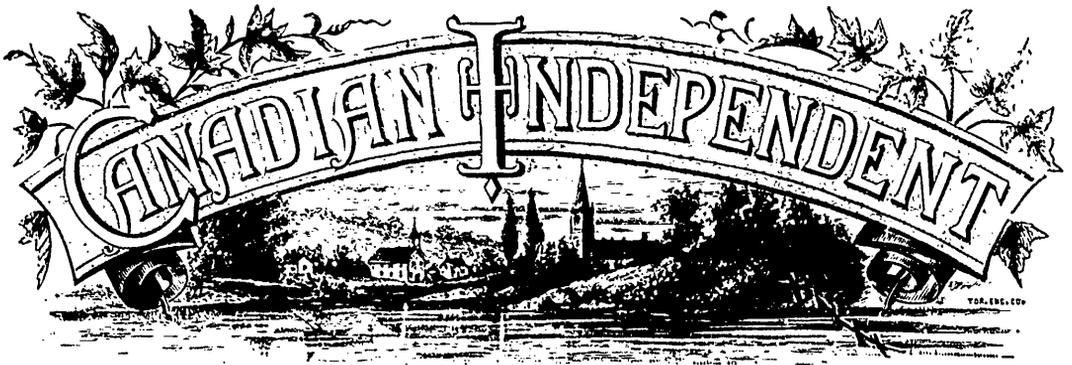
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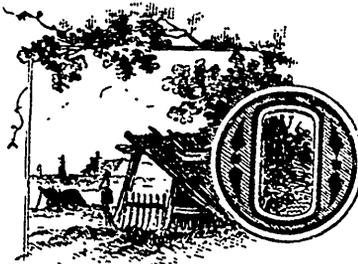


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## Editorial Jottings.



### OUR PIONEERS.

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These sketches, begun with the

New-Year, will, we trust, become increasingly interesting. And we foresee that there will be *appendices* in plenty, for most of them! When once the stream of history is set flowing, it is wonderful how many things come up in the memory! But will our friends who are helping us, just reverse the current a little, and give us the apt anecdotes, and the sharp, clear illustrations of life and habit *first*; instead of giving us essays on the general character? Our readers want the *incidents* of a man's career; they will form their own judgment of his character for themselves. We are grateful for so many communications, helpful toward constructing these sketches; and in addition to any private acknowledgments, we desire in this way to express our thanks.

—  
Miss Tucker, known to the world as "A. L.O.E.," a successful author, and for the past eighteen years missionary in India, died recently in that country.

—  
WE AIM at perfection! No. "94" in the "Union of 1868, is not Mr. W. A. Wallis, but his brother, the late Mr. Alfred Wallis. We have not yet discovered who No. "75" is.

—  
OF Jews in Palestine, there are at the present moment, 43,700: 25,000 in Jerusalem, and 18,000 in other places of the land. A wonderful increase during the last ten years.

—  
The best thing a man can do with the slang habit is to quit it. Let him watch his language and cleanse it. A word which cannot be properly used anywhere ought to be used nowhere.

—  
At the last White House reception all the ladies of the receiving party wore high-necked gowns, at the request of Mrs. Cleveland. Sensible woman, even if she is the wife of a Democratic President.—*Ex.*

—  
Messrs. MOODY and SANKEY will commence their next season's campaign by a series of services at Providence, R. I. The report that they are going to Europe is unauthorized and incorrect. They received an urgent invitation from a large number of English ministers, but decided not to accept it for the present.

—  
THERE was some dislocation of pages in last month's INDEPENDENT. Such things are very annoying; quite as much to the publisher as the reader. All the contents of the number were there—only mixed. Our printers and binders will try hard not to mix up the first course and the dessert too often!

—  
OUR British exchanges have much on the question of extempore preaching. "The slavery to paper" is roundly denounced. A parliamentary candidate reading from a paper would soon have empty seats before him; and people are longing to see the pulpit emancipated. Are our young men aiming at the

ministry, learning to *preach*? We don't mean learning to write and read essays!

REV. W. P. WASTEIL.—Mr. Wasteil was a warm admirer of Abraham Lincoln, and when returning home from service in the Christian commission in the Army of the Potomac he stopped at Washington to call on the President. Greeting Mr. Lincoln, he said; "Mr. President, I pray for you every day; if agreeable, I would like to pray with you to-day." The President consented, and they knelt down together. It was the most impressive prayer Mr. Lincoln ever heard.

M. PAPINEAU, son of the Lower Canada politician who precipitated the Rebellion in 1837, and himself a large landholder, irritated at a demand for money to build a new church, when the old one was in every way sufficient, (only not elegant enough), revolved the whole subject in his mind; and at the age of about 70, has declared himself a Protestant; and was received last month as a member in a Presbyterian Church.

Now that the High Church theology has ceased to be the shibboleth of a party, and has become the almost universally accepted teaching of the Church of England everyone who regards that system with dislike and distrust, is well within his rights as a citizen in protesting against the State, of which he is necessarily a member, being any longer connected, by even the slenderest tie, with a Church whose plainly asserted authority he repudiates, and whose well defined and specific teaching he abhors.—*Augustine Birrell, M.P.*

WE do not meet the requirements of the case, nor discharge the responsibility which rests upon us, when we say to young men: "Here are great universities, richly endowed; if you want education, come to them!" You might just as well stand upon the shore of the Atlantic and proclaim the gospel to the men and women of the Pacific Slope. The small college planted in every neighborhood where the constituency warrants it, is to be the great agency for educating those who are to serve the church in the next generation.—*N. W. Congregationalist.*

THE NEGROES.—One writer makes the reasonable suggestion, that if an educational

qualification had been demanded of the negroes, when they were granted the franchise, a great deal of the recent complications would have been avoided. Of course, Congress must needs have made the same proviso in the case of the whites. But a million of illiterate black men knocking at their door for the franchise, would have been a good reason for making a law, that, thenceforth, "no man could vote, till he could read in the New Testament, and write his own name."

THE PROHIBITION CONVENTION.—"This meeting is calculated to wake up the politicians! As was well remarked, it is of more practical importance to have a Prohibitory law well enforced, than to get it on the statute book. The attitude of any Government in power must be taken into consideration; and if the Government is not right, *make* it right, by putting the proper men in Parliament. And so the Provincial Government seemed to awake to the importance of assuring the convention of their determination to grant Prohibition, as soon as they had power to do so.

At the meeting of the Protestant Episcopal Church Congress, held in this city last November, a few members opposed missionary efforts in Roman Catholic countries on the ground of "the similarity of the Roman Catholic Church to the Episcopal, and the hope that there may ultimately be union of the two churches!" This is Christian union with a vengeance. Think of the apostle Paul *refusing to preach the Gospel to the Jews* because of the similarity or points of contact between the old and the new dispensations and his hope of bringing about a close union between the Sanhedrim and the "church in the house!"—*Converted Catholic.*

SUNDAY NOTICES—In most cities and towns, the local papers are always ready to insert, weekly, notices of church-services on the Sabbath. Moody strongly advises ministers to "advertise their churches and their services." And it is good advice. In Chicago itself, the "notices" appear in the *Sunday* papers. The ministers asked the papers to put them in on Saturday instead; but the proprietors insist on using their Sunday editions. The notices help to sell the paper. And the ministers seem to lack the resolution to do without "advertising," rather than figure in a Sabbath-breaking publication.

THE game of football has in the recent past grown rougher every year in this country and in England, so that a "crack" football eleven requires the constant services of a medical attendant in the regular season. Unless steps are taken to make the game less dangerous to life and limb, college authorities will have to prohibit the brutal play. Already the West Point authorities have given notice that the classes of that institution shall not play another season unless the rules are modified. In three years there resulted in Great Britain 71 deaths from the "sport" of football.—*Ev.*

THE following remarkable paragraph is taken from the *Presbyterian*, published in Philadelphia, U.S. In view of pending discussions, it is well to note what our neighbours think:—"It was acknowledged, at the late meeting of the Congregational Union in London, that Independency, pure and simple, was a failure. At least the fact was conceded that a polity which suited the fathers was not applicable to the present time. A modification of the system, which would lead to what was called 'Organized Independency,' was advocated. As it was delineated rather dimly in the speeches made and the discussions which started up, 'Organized Independency' began to look something like Presbyterianism."

A JAPANESE senator recently got hold of an exposition of part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, Would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Ozaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him, that though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory: and on returning home he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others.—*Missionary Review.*

ABOUT three years ago the Rev. Walter Walsh, of Newcastle, persuaded his church to open the membership to all who professed their desire to live like Christ. In making this change he used some hard words about others' doctrines. After three years he con-

fesses that the broad gate allured no more of the working men than the narrow one. This action was accompanied by another experiment; the Sunday evening service was transformed into an open platform 'with incidents of worship.' This lasted three winters, but is now dead. 'I am greatly disappointed with the results of my attempts to influence them on the side of religion. After all, congregations are more interested in the permanent truths of religion.'

THERE are a good many churches from which we do not hear often. Sometimes we read of them in some paper. We should like to be kept informed. We cannot help it, that being a distance from the printers, we must have items in early. In many cases however, the items are sent *two or three weeks* after the event; and often just "too late!" Our friends can remedy that. We again have to announce that not one church pays for a single copy of the INDEPENDENT from its funds! If our churches expect their young people to grow up Congregationalists, could they use a better means than putting our church-paper into their hands?

ITINERATING is a favorite and fruitful method of mission work in China. Missionaries go on tours of from a week to nine months, preaching from place to place, gathering converts into churches, and sending them out to tell the Gospel story to their neighbors. Humble witnesses for Christ are found willing for a bare support, which costs perhaps \$5 a month, and sometimes without even that help, to go about as simple evangelists. Dr. Corbett and Dr. Nevius were wont thus to go on tours, and gathered on an average about one new convert a day for a period of perhaps ten years. No method of work could be more primitive and apostolic.—*Miss. Review.*

FIG. 1.—Ninety-four per cent. of the population are Methodists, and less than six per cent. Romanists. As regards education, the pamphlet says: "Twelve hundred Methodist teachers give secular education to 31,000 day scholars. These men, though efficiently performing the work of State school teachers, receive no recognition whatever from the Government beyond their being recognised as reliable taxpayers. Probably there is no other country in the world where the education of the people

costs the Government nil. We are not Sir John Thurston's or any other man's protégé, and we say this in no spirit of offence, for we have during his Excellency's term received only what all men have a right to expect from a colonial Governor, viz., impartial justice and gentlemanly courtesy. That Roman Catholics have not received the same consideration is without doubt untrue.—*Christian*.

THE concession of an eight hours' day to the workmen in the Army workshops and factories may be welcomed as a very sensible and beneficent change. But its significance should not be misunderstood. Mr. Campbell-Bannerman, in his sympathetic reply to Mr. John Burns, made it abundantly clear that the step has not been taken without careful experiment for the purpose of ascertaining its probable results. If those results had been a diminution of output, the Government must, in justice to the taxpayers, have cut down wages. But Mr. Campbell-Bannerman expressed a confident hope that no diminution of wages will be necessary. In other words, he has found, so far as the experiment has gone, that as much work is turned out in eight hours as in nine.—*Christian World*.

PROHIBITION. —After the Plebiscite, what? Judging by Manitoba, one would say, "Nothing." For the vote taken there a year ago, has been persistently ignored, by a professedly Reform government. There will be an election in Ontario before this year is out; and there is a great desire on some hands to keep very quiet about Temperance till the elections are well over. Let our friends beware! We have talked Prohibition, in this Province, for fifty years; and now we have voted on it; and next, we want it! Let no Christian man or woman, who reads this journal, and has a vote, support any candidate who has not distinctly pledged himself, to support every straight-forward motion or bill for such prohibition as the Province can enact. The Marter bill will come up again; and it can't again be side-tracked by issues before the Supreme Court, or another Plebiscite!

THE MENNONITES —Works on the religious denominations are misleading, in that they class Mennonites with Baptists. They are not Baptists, only a very small number in a few localities being in favor of immersion. Nearly

all Mennonites adhere to the practice of baptizing by pouring water, more or less liberally, on the head of the candidate for church membership. They agree with Baptists in holding to baptism on confession of faith, and in omitting infant baptism. But in their spirit of tolerance in matters of doctrine without religious indifference, and in their fundamental conception of the church, and the essential features of their polity, they are Congregationalists, pure and simple; and the time is ripe for us to begin cultivating fellowship with these, our brethren, whose history is so like our own.—*Advance*.

BUSINESS MEETINGS. — Congregations, as well as individuals, have their times of temptation, testing, and moral loss or gain. There is nothing in the Christian religion which compels all persons to think alike on all subjects, nor is there anything which forbids the expression of their differences in a decent manner when an occasion of common interest requires it. There are good people who seem to suppose that a church business-meeting ought to exhibit no difference of opinion, simply because the parties to discussion are professing Christians, and the business is the business of a Christian church. An orderly, but earnest, expression of views, free from personalities, is not reprehensible; and it is a good sign when a Christian organization can display its moral strength in an honest agreement of its members to differ and yet live together and pursue their common cause in brotherly kindness and affection.—*S. S. Times*.

THE editor of the *Hebrew Review* has taken Professor Briggs in hand, and replies with some measure of warmth to his attack on the Old Testament. He considers that the professor's "statements" have no "basis in fact," and that they are as "fallacious in logic as they are in sense." The Jewish editor says: "How any man with pretensions to scholarship and scholarly instincts, who has devoted attention to the course of theological discussion, who is presumed to be familiar with biblical literature, can thus confound in his mind the morals of the Bible with the morals of the human beings whose doings and sayings are narrated in the Bible, is something that passes comprehension. On the contrary, it is just this fidelity with which the human fallibility and human weakness of the human

instruments, selected under divine guidance to set in motion the great work of the moral regeneration of human kind are portrayed, without any effort to assign to them divine perfections, is one of the strongest incentives to credit the whole history of the people whose career is there unfolded."

A WOMAN writes to one of the daily papers recommending that Graham bread be given out instead of white bread to those who are in need of relief: first, because the brown bread contains more of the nutritive properties of the wheat and would give more strength to those who need strength so much; and, second, because professional paupers generally despise brown bread and would refuse it, while all who are really hungry would be glad to get it. This is a bright idea from both points of view. A kind hearted woman, who generally kept a barrel of oatmeal for home consumption, tried the experiment of offering some of it, every time a woman came to her door with a pitiful tale of children starving at home, and in nearly every case the meal was refused with contempt. This relieved her from all fear of having refused to help one who was really suffering for want of food, on the one hand, and on the other hand it relieved her from the sense of having encouraged the vice of pauperism by giving to unworthy beggars.—*N. Y. Witness.*

Forty thousand Nauteh girls are maintained for immoral purposes by the priests of the temples of India, and Dr. Geo. F. Pentecost, lately returned from that country, affirms that there are at least six hundred priestesses, not a single one of them a virtuous woman, among the high caste Brahmans. Were these facts brought out by the representatives of Brahmanism and Buddhism, at the Parliament of Religions? Not at all. We believe we are correct in the statement that, on the contrary, they were carefully concealed. The spokesman of corrupt and corrupting heathen faiths, hid the evil, told only what might be of good in their debased religions to Western ears. The courtesies of the Parliament forbade any investigation, which would have brought to light the hideous enormities, the silly puerilities of heathen worship, and ignorant and half informed crowds left the great audience hall, blindly thinking and doubtless saying now in widely scattered homes, "God is the author of all religions."—*Faithful Witness.*

## Editorial Articles.

### OUR PIONEERS.

DR. ADAM LILLIE.



**I**N the beginning of this century, at Blairgowrie, Perthshire, Scotland, was born Adam Lillie. Of his earliest history, and the incidents of his conversion, I am not informed. I am sorry now that I did not ask him about it. In his early days, he was a student in Glasgow, and subsequently a student of good Dr. Bogue, at his Missionary College at Gosport, near Portsmouth; and in due course of time went out to India as a missionary, under the London Missionary Society. I think he told me he was there fourteen years; and only left as he found his constitution beginning to break down. Once, speaking with him of his Indian experiences, I asked him if the Europeans there followed the old superstition we do, in burying their dead with the feet to the East? or whether, as the old superstition seemed to demand, they buried the other way, so as "to rise facing Jerusalem?" His answer was curious: "I don't know," he said, "I never took notice."

After India, we find him teaching classics and mathematics in Glasgow. Dr. Wilkes says of him, in referring to his own college days: "On returning to Glasgow, I immediately placed myself under the tuition of the Rev. Adam Lillie, who was living in that city, after returning from missionary work in India, in ill health. He had studied in the University of Glasgow, and also under the late Dr. Bogue, of Gosport, England, and was now supporting himself by teaching classics and mathematics."

Dr. Lillie, as I knew him, was a small, erect, gray, round headed man, clean-shaved; with his temper under the most admirable control; clear-headed, but not fluent in expressing himself on an

See portrait, in "Union of 1868," Jan. 1894, No. "10.

abstruse point—that is, he needed time to do it—but do it he could! It was well for him that he lived in Queen Victoria's time, and not Charles II. For had he lived then, we should have had, along with James Guthrie, and Renwick and Cameron, "Adam Lillie," and very little said about him; for he would have gone quietly to his death for his principles, careful only that his Master was honored.

He was above all things a theologian, and he turned out theologians of his students. He did not turn them out orators. He was not an orator himself. He was clear and collected, logical, and got to his point at last; always loving and earnest, but not "popular." Had he been less of a theologian he might have been an eminent scientist. He chose what in the interests of eternity was the weightier theme. I know many of us were surprised at the scientific and economic mass of information contained in his book *Canada*. In preparation for the first "World's Fair" in London, 1851, the Canadian Government offered a prize of \$600 for the best essay on Canada and its resources. The prize was taken by John Sheridan Hogan, then editor of the *British Colonist*, Toronto. Dr. Lillie competed, and came nearer being angry than ever in his life, when the adjudicators returned the MS. unread, as "illegible." It stirred him to the core; for no man thinks his own familiar scrawl should puzzle anyone else! Dr. Lillie wrote Greek; did the jerky motion there acquired find its way to the English? He determined to publish his book—both as a protest against its being "illegible," and as a patriotic undertaking. It was especially strong as to the mineral capabilities of the country; its geology and mineralogy were set forth in such a way as only a scientist could do. We have seen the work quoted; and it will always remain of value—not only as revealing the state of society and government as then existing [1850], but the permanent and natural character of this part of the Continent.

Rev. Adam Lillie (his D.D. came afterwards from an American University) came to Canada in 1836, and settled in Brantford, Ontario, as pastor of the Congregational church, which had been founded there two years before. The next year Mr. Ludwick Kribs, who had been making his living as a country framer and carpenter, came to

Dr. Lillie to receive some training for the ministry. Next year, 1838, Dr. Lillie took charge, for a time, of the church in Hamilton, and then removed to Toronto, his "class" being now reinforced by the accession of Mr. Stephen King.

From this time forward, to Dr. Lillie's death in 1869, his history is that of the College. It was then called "The Congregational Theological Institute," and has turned out some good and notable men. Perhaps its most noted student is Dr. Cunningham Geikie, the celebrated Biblical author.

In 1867, the College was removed to Montreal. Dr. Lillie continued to have his home and family in Toronto, but spent the winter in Montreal in the discharge of his duties as Principal of the College. I am under the impression that he was entertained when there by Mr. John Leeming, commission merchant, then in the height of his prosperity; I know I found him there (with several other guests) in June, 1869, during the meetings of the Union, and that there he died, in the autumn of the same year. Dr. Lillie was the meekest and most gentle of men. An incident of 1869 may be mentioned as an illustration. In going to the house, I mentioned to Mrs. Leeming that it might be a convenience to her, and it would be a great pleasure to us, if she could assign Rev. Robert Brown and myself to one sleeping room, as we greatly desired to be together. Dr. Lillie had already been assigned the largest and best sleeping room in the house; but of this we knew nothing. At the first intimation from the hostess of how matters stood, Dr. Lillie at once gave up his room, and accepted one much smaller; saying, "he could not for a moment think of exclusively occupying a large room when two brethren had to take a smaller one!" We were sorry we had made the request; but it was one of those things it was best to let quietly pass.

Here he died, somewhat suddenly, in the autumn of 1869, when the classes were commencing. He died poor. He owed no man anything, but left no property behind him. Even the severe sympathy—what some would call "the pitiful scantiness"—of his wardrobe, was noticed at his death. His remains rest at Toronto, where his former students have placed a substantial marble headstone to his memory.

Just five weeks before his death, he spent a Sabbath with me in my field of labor at Pine Grove. In the afternoon, he sat down with us at the Lord's Table at Humber Summit. There were just *eleven* of us. Just a duplicate of the Last Supper at Jerusalem: eleven disciples and the Master - *twelve!* That was our number there. None of us knew that the good Doctor was already "spoken for to the King," and was so soon expected at Court! But we enjoyed his Christian counsels, and his presence with us for the day.

I relate the following, without attempting any explanation. When, some years after, his widow was on her death bed, she said to her daughter one day, very impressively, "He's calling 'Lizzie!'" "Dear mother," said her daughter, putting a loving force on the adjective, "you know that *Lizzie's* gone!" (A daughter of that name had died.) "No, but," persisted the mother, "you know your father used to call me *Lizzie*, and I hear him calling?" *Is the partition between us and Heaven sometimes so thin?* W. W. S.

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REV. A. J. PARKER.

Rev. Ammi J. Parker was the second son of Rev. James Parker, and was born in Cornwall, Vt., July 24th, 1802. In his boyhood his father removed to Enosburgh, Vt., and became the pastor of the Congregational church in that place. While there, under the auspices of the Connecticut H. M. Society, Rev. James Parker, in company with Rev. Levi Parsons, afterwards missionary to Palestine, made missionary tours in Northern Vermont and the border towns of Canada, and founded several of the churches of that region. At fourteen years of age Ammi James Parker, entered a merchantile house in St. Albans, Vt., and four years later in the same place was deeply convicted of sin, and yielded himself to Jesus. He consecrated himself to God and His service, and entered upon a preparatory course of study with the ministry in view. At the age of twenty-six he was ordained as an evangelist by the Rev. Dr. Hopkins, of New Haven, Rev. Dr. Bates, President of Middlebury College, Rev. Dr. Merrill and Rev. Mr. Lovell. By invitation, the young evangelist went to Stanstead, Canada, and there preached his first sermon

after ordination. He remained there three months, and then went farther into the eastern townships, on a prospecting tour. For a circuit of sixty miles there were only two preaching stations, Richmond and Hartley, and these were supplied by one clergyman connected with the Episcopal church. Danville was the limit of this missionary tour. Mr. Parker remained here one Sabbath, and preached three times to large congregations. Considerable enthusiasm was aroused by these services, and three weeks later he received a letter containing pledges to the amount of \$300, and the signatures of forty names, under an urgent invitation to preach the Gospel for one year, if sufficient aid could be secured for his support elsewhere. This was supplied by the Canadian Missionary Society, composed of American and Scotch Presbyterians and Baptists. Mr. Parker returned and entered upon this Canadian field of labor April 9th, 1829. From the very beginning he was kindly received by the settlers, and soon was earnestly and hopefully at work in the little village and vicinity. Preaching services were well attended. A Sabbath school was begun May 17th, 1829, with 55 scholars, and in two months increased to 101, 100 of whom recited lessons.

In August of this year Mr. Parker returned to Vermont, and married Eveline Squire. Nov. 11th, 1832, a church was organized in Danville of thirty-five members, mostly heads of families, and to this number others were soon added. The installation of the first pastor took place Aug. 21st, 1834, two years after his marriage. In 1836 the first house for the Lord was built in Danville. Mr. Parker collected money towards its erection from friends in Vermont and Canada. For twenty years this church was the only one in Danville, and into its communion were received Christians of many different nationalities and creeds. Often in these early days was the pastor called upon to attend funerals 25 miles away, and this "horseback missionary" used to ride twelve miles to the post office at Richmond for his mail, when it was only brought there once a week. Probably no name connected with any church in Canada, and especially that part of it known as the Province of Quebec, was as widely known as he. His shaping hand has been upon Congregational churches in Melbourne, Durham, Sherbrooke, Eaton and Inverness. He

loved Congregationalism, but not other Christian denominations less for that. The sturdy principles of New England he carried to the grave, and by them he sought to shape church, community and home. Though firm as the rocks of his native Green Mountain State when principles was involved, yet he was generous and charitable to opponents. Many were the instances where the poor Roman Catholic would come to "Priest Parker," as they evidently addressed him, for counsel in trouble, and to-day among his ardent admirers are adherents of that faith. With other good things, he had humor, which often relieved hard and unwelcome experiences of some of their somberness.

Blessed is the home missionary that can summon and produce smiles and laughter, even in the face of want and suffering.

He used to call his field of labor "the north-eastern corner of creation," but as a faithful laborer he tilled it earnestly, though for a long time in worldly obscurity. The church that Mr. Parker toiled to found is now one of the substantial churches of Eastern Canada. From its families several have gone forth to preach "the unsearchable riches of Christ." Among them his son, Rev. J. Homer Parker. Mrs. Edna M. Watkins, a daughter of Mr. Parker, is now a missionary in the City of Mexico. John Allis, once a member of our Sunday school and church, is a hard-working missionary in Santiago, Chili. In an address of Rev. Mr. Parker as retiring chairman of the Congregational Union of Canada, June 11th, 1863, he said, "Within the memory of some who yet have their place among us our cause had little foot-hold in Canada. Brethren were few and far separated upon the wall, and almost every nameable opposing influence appeared in greater or less array. Sometimes the hearts of those early builders were faint and their hands feeble. But 'though faint yet pursuing,' God has given us to see that their labor has not been 'in vain in the Lord.' The fraternity, which a few years back was in its infancy, has acquired strength, and is steadily approaching a goodly manhood. We rejoice that fully fourscore churches have come to bear a testimony for God, and have a name in our association. And we come together to-day to mark the progress, and to erect our Ebenezer, and say, 'Hitherto hath the Lord helped

us.' Progress we can report, though it has not been rapid, neither has it been uncertain progress. The means employed to attain this end have not been spasmodic and fitful. There has been little, if any, resort to questionable measures, as though we would, at any cost, attain a sectarian notoriety. So far as we know, the first aim of our ministry and our churches has been to lead men to the cross of Christ, and then to welcome those who believe to His fold, and there to seek their edification. And to these efforts God has set the seal of His approbation. His shall be the glory, and ours the joy. We only mourn that there had not been on our part more of faith and faithfulness, so that richer blessings might have been enjoyed. But from the stand-point we now occupy, it is fit that we look to the future with faith and hope, for 'He is faithful that hath promised.'"

For forty years Rev. Ammi James Parker remained pastor of this one church, and in that time helped to gather into the fold hundreds of souls. After a severe illness he passed away Oct. 29th, 1877, and many mourned his departure. God crowned him with a hoary head, and a good old age. Fifty years of his seventy-five were devoted to the Master in active service.

Though not without faults in the community where he lived, and served so long, among the many who have known him in earlier or later life, his memory will be lovingly cherished in time, and, we believe, in eternity also. P.

To the above sketch, furnished by an esteemed member of the family, we have unfortunately little to add; the editor's own pastorate in Quebec Province did not begin till after Mr. Parker's death. But he met him in Montreal, 1863, the year Mr. Parker was Chairman of the Union; and he was exceedingly kind to the then lay-delegate who made his acquaintance; and took him home with him to dine, and entertained him with many apt and telling anecdotes. If the present juncture could have been foreseen, how much better these would have been remembered! Mr. Parker was tall and thin, slow-spoken, with the peculiar clear intonation so observable in New Englanders, in which the unaccented syllables of a word are very distinctly heard. In the "Union" picture, Mr. Parker is "No. 8."

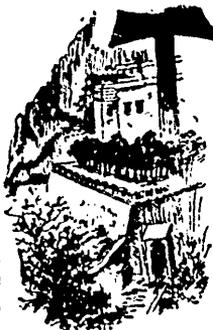
Our correspondents are not all as strong on *dates* as we are; and we are not told when Mr. Parker resigned the charge of the Danville church. But in August, 1875, he then not being in charge, we visited him on his farm, and looked over his fields, and sat with him, Canadian-fashion, "on the fence," and talked matters over. He was especially troubled about matters connected with the pastorate of the church; and not without reason. But he soon got off that, and touched on the early history of the settlements. And he told us the following story of a backwoods' Utopia, where he had sometimes visited and preached. The first Treaty about the international boundary was from the 45th parallel, up the Connecticut River to its source; then N. E. along the "height of land." But there was "Hall's River," and another fork, both claiming to be the "Connecticut"; and a rustic settlement between them. When New Hampshire taxgatherers came, they claimed to be Canadians; and when Canadian officials came, they were "in the United States." A bailiff came down from Sherbrooke to summon a lot of them as jurors for the Court of Queen's Bench. He soon found the predicament he was in, and said little about it, not serving any of his summonses. In the morning an old patriarch took him out, and showed him an immense potash kettle, overturned, cracked, and no longer useful for work, but good for a "lock-up." Said the settler, "We've no magistrates here, and we pay no taxes; and we get along as well as we can without either of them. And if a man comes here, and won't be honest and behave himself—why, we put him under that potash kettle, till he promises to leave the settlement!" And the bailiff made a silent note that if he had said much about "business," he might have been spending the night there himself.

"Well," we said to Mr. Parker, "what became of that settlement at last?"

"Oh," said he, "when the boundary was finally surveyed and settled in 1845, it was decided they belonged to New Hampshire; and they had to learn to pay taxes to Uncle Sam."

"WHAT do you come to Sunday-school for?" said a teacher to his class. There was silence for a moment, and then the clear voice of a boy rang out this telling reply, "To learn how to live, sir."  
—*Sunday-School Chronicle.*

## DR. JACKSON'S HAND-BOOK.



THE volume by Dr. Wardlaw, "Congregational Independency," and Dr. Wilkes' "Polity and Administration of Congregational Churches," at once suggest themselves, as we see the side lettering on the handsome little volume of Dr. Jackson's, so long waited for, and so welcome when it comes. It bears the imprint of the Congregational Publishing Company, and is dated "1894": so it is the newest and freshest compilation of the kind.

Dr. Wardlaw deemed it necessary to expend his main force on the point that Presbyterianism and Prelacy had no solid foundation in the Scriptures, and that Independency was the New Testament polity. Dr. Wilkes devoted himself mainly to the internal affairs of a self-governing church. Dr. Jackson is equally far-reaching and explicit in all these fields, though treating them with admirable brevity. In this exceedingly neat-printed book of 207 pages, clothbound, there are no fewer than over 120 main headings, in five divisions: History, Polity, Fruit and Foliage, Services, Rules and Forms.

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To suggest the scope and inclusiveness of the work, take the division "Fruit and Foliage." Here are 30 headings, claiming about a page each, such as Catholicity, Leaven, Political Freedom, Religious Liberty, Christian Unity, Philanthropy, Slavery, Education, Literature, Missions, etc. These are treated in the most lucid style, with, apparently, the thought ever before the author, to say all he wanted to say on each point, within the compass of a page. We imagine that many of these sections were written a great many times over, so as to make them shorter—*without leaving anything out!* As a fair sample of Dr. Jackson's treatment of these themes, take the section on "Leaven":

Truths, though not held by the largest and most highly organized systems, may, like leaven, permeate those systems by their exemplification. This is illustrated by the manner Congregational principles have taken possession of various other sections of the universal church. The rights of the laity to make their voice heard in the ad-

ministration of church affairs is now conceded by nearly all denominations. Likewise the principle that congregations should have the right to choose their pastors, is almost everywhere asserted. A solution of burning questions in relation to fellowship, discipline, and worship, has been arrived at, after years of bitter controversy, by referring each case to the respective local congregations for final settlement in a Congregational way. This has been done by the Presbyterian church in the United States, in relation to the validity of Roman Catholic baptism, and the use of instrumental music. So also with the Presbyterian Church of Canada, in relation to the marriage of a deceased wife's sister, and the use of musical instruments in worship. The church of the United Brethren in America, after a long and fierce conflict in regard to the exclusion from fellowship of those belonging to secret societies, secured peace by ordering that each local church should decide the question for itself. The cardinal principle of a converted membership is more and more widely recognized, so that some, once indifferent to this matter, are now as scrupulous in regard to it as are Congregationalists. Thus we see the leavening principles have been, and are still, at work.

It is in the historical portion, perhaps, that Dr. Jackson is strongest. History is his *forte*. But (as may be seen in the extract above) history runs through the book, and almost every position is strengthened by examples from the past or present.

Over fifty pages of "forms" are given; of course only as mature suggestions, not as by any implied authority. These will, no doubt, be useful to young pastors; as well as giving information to inquirers after Congregational ways.

As to Doctrines, strictly so-called, there is only the Statement set forth by the National Council of the United States in 1883, and adopted by the Congregational Union of Ontario and Quebec in 1886; and occupying but two pages. Many would have been pleased if Dr. Jackson had taken a dozen pages, to define in as clear language as he has used in other matters, some of the principal doctrines of Christianity, as generally held among us. The "Statement" above noticed, is too stately, too diplomatic, and too non-committal (in some places) to be very useful to any one, or to be understood by many. It is curious too, that while the Union of Ontario and Quebec took the trouble to leave out only one word of the whole Statement when adopting it—and one of the fathers of Congregationalism, in Boston, in writing to the present editor, wanted to know "what they did that for?"—Dr. Jackson in giving this statement, puts in that word! It may, however, be merely a printer's error, who often add to an author's already sufficient griefs. In Art. XI.

are the words, "baptism, to be administered to be lievers and their children." The Union left out the word "their" (see *Year Book*, 1893-4, page 111); Dr. Jackson re-inserts it.

Taking it all in all, from its clear, readable style, its careful summing up and mustering of historical data, its orderly arrangement, its judicious division and inclusion of topics, its weighty conclusions, arrived at more through facts presented, than by arguments, its useful forms, suggested in all modesty, its good paper, pleasant type, its neat form and binding, and its moderate cost, it is the best book we know for our Canadian Congregational churches; and we hope it will have a very general circulation among them. Copies may be had for 50 cts. each, of Rev. Dr. Jackson, Kingston, postpaid through the mail.

## Our Contributors.

### THE WRITING LESSON.

The children bent with anxious looks  
On the first fair page of their writing books,  
And viewed with a feeling of despair  
The perfect form of the letters there.  
Oh! how could they keep the pages clean?  
Oh! how could they copy that faultless line?

But each endeavored with purpose true  
To do their best, for well they knew  
That faulty or fair, it must meet the gaze  
Of the Inspector's eye after many days;  
So with eye and hand they steadily tried  
To follow each turn of their faithful guide.

So thus for a little while they wrote,  
But some grew careless, and some forgot;  
And some well pleased with their own design,  
Ne'er looked again at their copy-line!  
And only the work of a faithful few  
Became more like the pattern true.

The teacher came, and a look of pain  
Passed o'er his face, as he saw so plain  
The reckless flourish and careless scrawl,  
And the self-conceit, that was worse than all;  
But a thrill of joy his heart passed through,  
As he glanced at the lines of the faithful few.

And flushed with shame was many a face,  
As they scanned their work beneath his gaze;  
But his words were kind, though tinged with  
sorrow,  
And he spoke with hope of the lesson to-morrow;  
And many there were resolved to make  
A greater effort for his dear sake.

So day by day the lessons went on,  
'Mid failures many, 'mid victories won;  
Till by patient guiding and kindly cheer

They were won to follow his mandate clear :  
 " Be careful to keep your paper clean,  
 And never forget your copy-line."

But many a blot and many a stain,  
 From inky fingers or faulty pen,  
 Called forth a cry of pain or surprise,  
 Or the meek appeal of two tearful eyes ;  
 But all who came of their own free-will  
 Had those marks removed by the teacher's skill.

It chanced one day by some stray word,  
 That a passionate heart to its depths was stirred,  
 And the angry thoughts did their vengeance pour  
 On the fair white page at the writing hour ;  
 Yet not a word did the teacher say,  
 But kindly smiled as he tore it away.

The little heart soon filled with grief,  
 As love o'ercame the passion brief ;  
 But he dared not look at the ruined sheet  
 Till he sought and found forgiveness sweet ;  
 And when he ventured to glance next day,  
 He found it had been taken away.

We all are children, writing here  
 On the daily pages of this New Year ;  
 And our Teacher watches from above,  
 And guides and trains each child of His love  
 To follow the copy Himself hath given,  
 And the records are kept in the archives of  
 Heaven.

Oh ! may we find when we meet them again,  
 They all have been cleansed from blot and stain !  
 And the pages on which we dread to look  
 Are blotted forever from the book ;  
 Till in His light they grow to shine  
 As perfect as our Pattern Divine.

St. Andrews, Que.

J. S. McADIE.

## CHARACTER AND SUCCESS.

BY REV. ANDREW W. GERRIE.

A stau. n ship, fresh from the shipyard, is casting loose, bound on her first voyage across the seas. How beautiful and graceful she looks as she swings round into the current ! From stem to stern, and from keel to the fluttering pennon at the masthead, she looks shipshape ; jib and boom, and top-sail, and every spar and rope seem to quiver with life, as she turns her prow down the harbor, looking like a living thing impatient to be off. What emotions, what questions crowd upon us, as we see her pass through the narrows and stand out upon the open sea ! What hopes, what fears ! Gain or loss ? A prosperous voyage and a happy return, or a broken and a shattered wreck, which will it be ?

Is there not in this picture a parable of a young man's life ? As he stands upon the deck of his

barque, in the fresh vigor of his opening manhood, his eye clear and keen, his form erect, the pure red blood sending life and color to every part of his frame, and mantling his cheek and brow with a healthful glow,—as the last rope is cast off, may we not question,—what of the voyage, young man ? what of the voyage ? Is your craft staunch and strong ? What of the ballast, the compass and the chart ? Can you weather the tempest and the storm ? Will you bear down on the signal of distress, and for the love of God and man rescue and save the battered and beaten, and sinking mariners, that but for your help must struggle and go down in the cruel dark sea ? Will you come back, riding the wave in safety, or be cast upon the rocks a battered and a broken wreck ?

The temper of mind with which a young man looks upon life, is for the most part courageous and hopeful. He would enter the fray, beat down every opposing force, attain his ideal and accomplish success. An ambition to succeed in life is a healthy and worthy ambition to entertain ; and to be destitute of it is to be already on the downgrade toward collapse and failure. At no time in the history of the world, were chances for triumphant success, or for lamentable failure in life, so great as they are to-day. Never again, we trust, shall we fight with sword or musket ball, and God grant that we may not, but fight we must with heart and voice, and vote, until every force of evil, of injustice, and of vice, is beaten down and subdued. There is the great foe of intemperance to be overthrown, for no people can truly be said to be free, until this hideous monster which gorges itself on human blood, is hunted to its lair. There is bribery and corruption in high places to be faced and crushed. There is gambling with its attendant vices, with brazen effrontery intrenching itself in well-nigh impregnable strongholds, in open defiance of law and decency, and grappling for the throat of the nation's life. This must be fought to the death. There is the iniquitous system of divorce to be wiped out. There is anarchy and lawlessness stalking abroad, seeking to break down order and righteous law. There is mob-rule hurrying criminal wretches to their doom in defiance of the laws of both God and man.

In seeking success let us guard against worshipping it for its own sake. Too much, in our day,

has mere outward and material prosperity been the criterion of success. He has been termed successful who has gained possessions or position irrespective of the methods used. John B. Gough's last words, before he dropped dead upon the platform, were, "Young man, keep your record clean." To do this is to succeed, rather than to attain untold wealth, or reach the pinnacle of fame. George MacDonald, in one of his inimitable volumes, tells of an old Scottish laird, who with his ancestral estates had inherited liabilities and debts that were eating away, acre by acre, and house by house, his entire possession. His sweet young wife had given him a little boy, and then flitted away to the better land. As the boy grew up his father delighted to tell him of his sainted mother, who had led him to Christ, and had then passed on before to wait for his coming. And one day as he was speaking of their trials, and enjoining on his boy transparent honesty in his dealings with his fellow-men, he said, "I'll soon go, I'll soon go to your mother, my boy; and when your work is ended you'll come to us too; but come *clean*, come *clean*!" The old man had grasped the true philosophy of life. To be "clean" in life and character is the highest and truest success.

If a man has won position or affluence at the expense of integrity, and honesty and truth, or by grinding the faces of the poor, the world may count him a great man, but the great God will write across his life the word "*failure*" in letters of fire. The only true success is found in what we *become*, not in what we *acquire*. To develop a true noble manhood is to succeed, for character is success; success is character!

What then should be the purpose of your life, young man? Life is sacred, you were made for God. There is that in you which can have satisfaction only as you come in contact with the living God. Have you linked your life to Him, in an act of absolute self-surrender? Have you taken Jesus Christ into your life, as a Teacher, as a Saviour and Lord, to live in you, and to build you up in character like to His own? It is thus, and thus only, that you can make your life a success.

Hence, I would end as I began: "What of the voyage?" "Whither bound?" Of one thing I can speak with absolute certainty and truth. If Jesus Christ, your Lord and Redeemer, hold the helm, in

storm and in tempest, in sunshine and in calm, you are safe; and when the end shall come you will furl your sails and drop anchor in the peaceful haven above. You shall have attained success, for you shall be like Him, when you "see Him as He is."

W. Torrington, Ct.

## Christian Endeavor.

GUELPH.

E. C. WASMANN, ESQ., St. Catharines:

*Dear Sir,*—As you are the official channel of communication with our denominational paper, I have been asked to send news of our Society. As a C. E. Society we move slowly but steadily, as we have no associate members at present; all having become "active." We were much pleased that the recommendation for Endeavor-Day offerings for missions, given to Canadian Congregational Endeavorers, by the U. S. C. E. should be for African work. As we had already begun to do something along one of the lines chosen, in memory of our missionary, Miss Clarke, who was a member of our Society, we have decided to undertake the education of a boy in Africa, that he may be fitted to carry on the work she had at heart among his own people. The amount necessary for two years' tuition has been pledged, and will be remitted shortly. Since we as a denomination are recommended to this special educational work in Africa, we will look with increased interest to the C. E. Column of the INDEPENDENT, to see what other societies are doing along any of the lines suggested; and pray that the interest in missionary work may be deepened among our young people, because they have been thus giving of their means to carry on the good work.

Yours in C. E.,

L. T. GRAHAM, *Cor. Sec.*

THERE are over 5,000 Junior C. E. Societies.

ACCOMMODATIONS will be made for 30,000 delegates at the convention to be held in Cleveland, July 11-15 next.

A FLOATING Society of C. E. was formed on a Japanese man-of-war that anchored near Tokio. The ship sailed away with thirteen members, and returned six months later with a membership of thirty.

Look out for opportunities of "hand-picking" fruit for Christ. Many an evening a soul is impressed at the Endeavor meeting, and is willing, even longing, to be shown the way. Tarry with such, even all night if need be, and these souls thus won by patient work will bless you forever.—*C. E. Herald.*

BRITISH COLUMBIA ENDEAVORERS.—The four Y. P. C. E. Societies of Vancouver have united in mission work for the Chinese. They have leased a room in which school will be taught five evenings each week. Each society will contribute teachers, and do all it can to further the noble enterprise.

JAMAICA has had its first convention, at which eighteen of the thirty-eight societies of the island were represented, and the Jamaica Union was formed. One delegate walked fifty miles to be present, and others rode as far on horseback. The spirit of fellowship was marked, all the evangelical denominations on the island were represented, and at the public meetings a hall seating twelve hundred was well filled. Jamaica's first society was formed but three years ago.—*Congregationalist.*

THE Christian Endeavorers have just celebrated the thirteenth birthday of the great movement. Dr. Clark says that the past year has been the best in the history of the movement. More societies have been formed than in any previous year; the Junior work has had a very large extension, and special efforts for sailors and soldiers, for life-saving stations, and for travelling men have prospered. There are now in all the world about 30,000 societies, with nearly 1,700,000 members. In England the societies have more than doubled, there being now over 1000. In Australia there are nearly that number, and national organizations for both these countries have been effected. In Japan and China there are also national societies of Christian Endeavor. In India the constitution and other literature has been translated into not less than half a dozen different languages, while in Madagascar, Samoa, and in parts of Persia, Turkey, and South Africa, the work is also flourishing.—*Morning Star.*

CHRISTIAN ENDEAVOR IN MADAGASCAR.—One of the most striking incidents in the remarkable history of the C. E. movement was the discovery, made in 1892, of thirty C. E. Societies in the world's largest island, far away Madagascar, where up to that time not a single society had been known to exist. These were reported to the United Society by the chief mover of their formation, Mr. W. E. Cousins, a prominent missionary of the London Missionary Society. The movement in Madagascar was the result of a revival,

and the need that then presented itself of setting to work the young converts. The first societies were formed in Ambohipotry and Ambohitautely, under the care of the London Missionary Society and the Friends' Mission. The rules of the Endeavor Society have been translated into Malagasy, and some of the societies have the custom of reading these rules at every meeting.—*C. E. Year Book.*

THE enthusiastic endorsement of the Christian Endeavor movement from such men as Dr. Dale, Dr. McLaren, and Dr. Berry, of England, and Dr. Stalker, of Scotland, have already been given to the public, and here is another from an English divine equally eminent, Dr. Clifford, the great Baptist preacher of Westborne Park, London, England. He writes to an English magazine: "Christian Endeavor Societies are growing rapidly amongst the Baptists. No other organization combines so many attractive and necessary features. It gives a primary place to the cultivation of the devout life. Prayer and consecration are first and always first. Personal effort is indispensable. The formation of habits of active sympathy and evangelical usefulness is encouraged. The corporate life of the Christian brotherhood is nourished. Indeed it is felt to be the 'one thing needful' to counteract the dissipating influences that abound on every hand in this pleasure-loving age, to evoke sympathy with the Church and its institutions, and to promote a robust and useful piety."

## Children's Department.

### HOW A ROMAN CATHOLIC SAILOR FOUND THE LORD.

A motherless Scotch laddie of eleven was starting out on his first voyage. While he stood on the dock his rough-faced, warm-hearted, Roman Catholic father gave him this last word:

"Ye'll hae a ouch knockin' roond, Jackie, ma bairn; but ye maun never, no, never forget the religion o' yer faithers! It's a hard time we've had, haudin' oor ain, sin' the auld John Knox days; an' it's a bit stubborn we may be; but we will nae gie up oor religion for ony o' them. Never forget that, ma mitherless laddie. Ye maun na change yer faith, nae matter hoo ye're knockit around?"

"I'll dee first, father," sobbed the boy; and in every quarter of the world, in storm and calm, he held that promise with a death grip. Whenever a priest came aboard he was the first to confess

his sins, and get what little spiritual help he could give to men afloat.

Nine years later he took a drop too much one day, though he was only a moderate drinker. His Scotch independence got the better of him. He was in the United States' service, and the ship's discipline was rigid. He did not strike the officer, but he raised his fist with that intention. A court martial sentenced him to one year of hard labor in any prison in the United States to which he might be consigned by the Secretary of the Navy. He was sent to a penitentiary in New England.

He went through his round of work in a mechanical way, thinking little about his soul, till one day he heard the chaplain, a good, old, Methodist minister, preach from the text in Job—"Man dieth and wasteth away. Man giveth up the ghost; and where is he?" The Spirit of God sent the question of the last three words like an arrow into Jack's soul. He faced the fact that he must die. What then? Where would he go? He had been carefully trained in the Roman Catholic doctrine. He believed in heaven, hell and purgatory. If he died in mortal sin he would be hopelessly damned. He knew that he had committed mortal sins from which he had never been absolved. He might die any day. What could he do? His distress was terrible.

The chaplain came occasionally to see him. He told the poor fellow to pray to God and his sins would be forgiven. He did not talk closely with him, however, for he was under pledge not to interfere with the religion of the Roman Catholic prisoners. Jack could not imagine how God could forgive sins without a priest. He went to all the religious services and listened intently at every word the chaplain said, trying his best to get at the meaning of the strange promise of forgiveness directly from God.

There was a little Bible in the cell but he never thought of looking into it, till one day while he was eating his dinner, he took it up and opened to Psalm xxxvii. 10—"When my father and mother forsake me, the Lord will take me up," A ray of God's love shone into his soul like sunrise glory. He must read the whole of that Book. With every line his peace deepened. His gladness rose till it overflowed its banks.

When the chaplain came again Jack told him of his joy that God could hear prayer without priestly or saintly intercession. The good man asked if, when he had confessed and had been absolved, he had not gone on and done the wrong things over again. He said he had, always, in spite of himself. Then the chaplain told him that God would not only forgive his sins, but He would change his disposition so that he would not keep doing the same bad things right over.

"Now," said the chaplain, "when the lights are

put out to-night, you just get down on your knees and ask God to do this for you, and He will; and He will let you know that it is done."

Poor Jack was so eager to test the truth of this that he could hardly wait to get into his cell and have the lights put out. He fell upon his knees as soon as the corridors were dark, and for the first time in his life prayed to God without book or priest, as a child would ask his father's forgiveness. Almost immediately that parting scene on the dock in Scotland came vividly before him. He felt again his father's strong hand on his head. He heard again that rough but loving voice. "Mitherless laddie, ye maun na change yer faith, no matter hoo ye're knockit aroond." And his own sobbing, childish, "Na, na, faither, I'll dee first." He sprang to his feet. A tide of unutterable agony swept over him. None but the Lord can measure the anguish of a soul that is being wrenched loose from the superstitions of a lifetime.

When a centipede falls upon the flesh it buries its many poisonous feet so deeply that it is impossible to get it loose without tearing or cutting all the tissue that it has touched. Lifelong errors are so imbedded in the soul that it is worse than death to give them up.

During four terrible hours poor Jack seemed tormented by torturing demons. The breaking of the thousand fibres of his old faith filled him with the bitterest anguish. At last he fell on his face and cried out, "Oh, God, save me, or I am lost forever!" Immediately the Friend of sinners came to his help. His little cell was full of noon-day splendor. He could see distinctly every object in it. He did not need the priest's *absolvo te*. It was as clear to him as the sun in the heavens that God had forgiven all his sins and made him a new creature in Christ Jesus. From that day to this he has been preaching salvation full and free through simple trust in our Lord. It is the joy of his heart to help his Roman Catholic brothers and sisters to find like precious faith.

Who can tell how many of them, like this Scotch sailor, are groping eagerly after the truth that will make them free in Christ. God help His people to find them and lead them into the light. They cannot be scolded into a bitter mind. Human nature will not be driven. They cannot be ridiculed out of their error. Ridicule and sarcasm are carnal weapons, not spiritual. They cannot be argued into a purer belief. Argument throws them on the defensive, and so strengthens their fortifications. Only love can do the work. George Macdonald says, "Nothing is unconquerable but love."—*Converted Catholic*.

No matter where the pain is, one is always confident he could be brave and patient if it were only somewhere else.

## Selections.



### THE XXIII PSALM.

The sheep-keepin o' the  
Lord's kind an' canny, wi'  
a braw howff at lang last:  
Dauvid keeps his sheep;  
the Lord keeps Dauvid.

ANE HEIGH-LILT O' DAUVID'S.

1. THE LORD is my herd,  
nae want sal fa' me.
2. He louts me till lie amang green howes\* ;  
He airts me atowre by the lown watirs.
3. He waukens my wa'-gaun saul ; He weises  
me roun, for His ain name's sake, intil right  
roddins.
4. Na! th' I gang thro' the deid-mirk-dail ;  
e'en thar, sal I dread nae skaithin' ; for yersel are  
nar by me ; yer stok an' yer stay haud me baith  
fu' cheerie.
5. My buird ye hae hansell'd in face o' my faes ;  
ye hae drookit my heid wi' oyle ; my bicker is fu'  
an' skailin'.
6. E'en sae, sal gude-guidin' an' gude-gree gang  
wi' me, ilk day o' my livin' ; an' evir mair syne,  
i' the LORD's ain howff, at lang last, sal I mak  
bydan†.

—HATELY WADDELL, D.D.

### REALITY VERSUS ROMANCE IN AFRICA.

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

We have had a visit in Brooklyn from a very remarkable Scotchman who has many of the characteristics of Livingstone. Dr. James Johnston is a resident of the island of Jamaica, a man of marvellous pluck and perseverance, and fearlessly addicted to telling the plain truth. Three years ago, he conceived the idea that black men from Jamaica could be advantageously employed in civilizing and Christianizing Africa, and his interest in the Dark Continent had been kindled by the narratives of his countrymen, Livingstone and Robert Moffat. He wanted to explore Africa for himself, and, for one, I am glad that he did, for he has given me a truer impression of the southern half of it than all previous travellers put together.

\* *Heb.*, soft growthy gerass.

† Ayont the deid-mirk-dail, the Lord hauds a howff o'  
His ain for a' livin'.

Dr. Johnston started on the 29th of May, 1891, from Benguella, on the west coast of Africa, with his six Jamaicans and a retinue of carriers, and he travelled (mostly on foot) nearly five thousand miles, without aid from any society or company, and responsible to no one but himself. He went through the most malarious regions of Southern Central Africa, and among all the many scores of native porters and guides he never lost a man. He encountered savage tribes and barbarous chiefs, but never fired a shot, except to bring down wild ducks or antelopes! He conquered the most ferocious savages, not by bullets, but by the diplomacy of love.

A few evenings ago, the Lincoln Club of Brooklyn entertained this plucky Scotchman, and I had the delightful satisfaction of being among the crowd who assembled in the large club parlors to welcome and to listen for an hour and a half to his thrilling narrative. Dr. Johnston is a slender, wiry man, like most hardy explorers; apparently about forty years old, with a keen eye and a well-controlled tongue. He had on tables beside him, some of the curious trophies which he had collected during his tramp across the African continent. Among them were some remarkable specimens of knives and other implements manufactured by savages who had never seen a white man. He showed us an enormous and gorgeous robe, or "kaross," composed of six hundred and twenty-six tiger-cats' tails, which was presented to him by some white men whom he had cured from fever at Palachwe. He also showed us the quiver of poisoned arrows with which the little Bushman brought down at one shot the tall giraffe, near the River Zambesi. His description of the magnificent Victoria Falls, and the photographic views of them which he presented on a stereoptical canvas, gave me a new conception of the grandeur of the one cataract which rivals Niagara.

Dr. Johnston's fascinating lecture was only a condensation of a very remarkable book which has just been published by the Fleming H. Revell Company, entitled, "Reality vs. Romance in South Central Africa." This brave book is going to make a commotion. It exposes some impositions, corrects some delusions, and punctures some humbugs. Yet it is all done with the most candid and charitable spirit. Where he exposes mistaken methods in missionary operations, it is done in order to prevent a continuance of these pious blunders. For instance, he tells the unvarnished truth about the failures of certain self-supporting missions. He visited some of them for himself, and found the missionaries so absorbed in earning their own scanty subsistence that they had no time or strength for spiritual work. At one station, the missionary had a Gospel service once in four Sundays for a handful of negroes. All

his African observation of these chimerical methods abundantly confirms the sagacious views presented by our Dr. Ellinwood in the *Missionary Review*, whom he quotes at some length.

The most pathetic passages in Dr. Johnston's intensely interesting volume are those which describe the sad fate of some of those misguided enthusiasts who have gone out "on faith alone" to starve or to die of fever. One of these visionaries, named Henchman, attempted a mission near Lake Nyassa on the "faith principle," and soon died, leaving his poor wife and children among the savages. Close beside his grave was laid a young man who had come to Africa to show how the whole system of Foreign Missions could be reformed by every man's living on faith and trusting Providence! His companion, another visionary named Booth, was left with a sweet little girl dying of fever, and yet he, without a penny in his pocket, was boasting of the great achievements which he was about to perform! A fool is none the less a fool for being a missionary.

Dr. Johnston tells us, with fearless fidelity, the exact condition of all the various mission-stations he visited. The mission of the English "Brethren" at Kwanjululu impressed him as a failure. Thirty miles from there he visited a most well-managed station of the American Board at Cisamba, in charge of the Rev. W. T. Currie. Not far from there is another American mission at Cilumi, which Dr. Johnston pronounces an "oasis in the desert," from the successful efforts made there in educating and Christianizing the natives.

The most interesting episode in the volume is the visit of Dr. Johnston to the famous King Lewanik on the Zambesi, who is one of the Great Moguls of Central Africa. Near his capital is Sefula, where the apostolic Monsieur Coillard and his Swiss co-workers have been toiling for thirty years, and yet with small spiritual results thus far. It was a slow process of seed-sowing with strong faith that God will yet give them the joyful songs of harvest. Everything seems to depend on the character of the negro chiefs, who hold the consciences of their ignorant, superstitious subjects under the most despotic tyranny. A Christianized chief opens the way for Christianizing his subjects; but the native kings are generally sensual brutes, who live in terror of their heathen sorcerers and superstitious incantations.

Dr. Johnston spent a month at Palachwe, the capital of Khama, the famous king of the Mangwatos, adjoining the country of the Matabele. Khama himself wears an European dress, and is regarded as a noble example of what civilization and Christianity can do for the African. Recognizing the awful havoc which strong drink has made among the negro population, he has enacted so stringent a prohibitory law, that not a drop of

intoxicants can be bought or sold in all his territory! The king would not take medicine when Dr. Johnston offered it to him in a bottle! Yet no efforts were made to promote chastity among his people; both sexes herded together with most bestial indecency. Large numbers of the Mangwatos were victims of loathsome diseases engendered by their vices. The curse of the African races is their shocking sensuality. Even in America the hardest lesson for our colored people to learn is the lesson of chastity.

If Dr. Johnston gives a truthful picture of the bright and the dark sides of Christian missions, he also un masks the villainous conduct of some of the officials of the British "Chartered Companies," and of the humbugging that is practised in booming new settlements started on speculation. The most shameful tricks are resorted to in order to seduce settlers, who go there either to starve or to die of malarious fevers. Much of Central Africa is a hopeless desert. A small portion is an agricultural paradise. A large part of the Africans who have any property are themselves slaveholders of their own wretched race! We bespeak for Dr. Johnston's fascinating volume, with its vivid and graphic pictures of scenery and society, a wide circulation among all those who want to know just how Southern Central Africa looks to a keen and conscientious and courageous observer. —*New York Evangelist.*

## News of the Churches.

HAMILTON, FIRST CHURCH. — *Annual Meeting.* — The annual meeting of the church and congregation, for the purpose of hearing reports of the various departments of church work, was held on Wednesday, 17th January.

Rev. John Morton, pastor, presided, and there was a large attendance. Mr. Alexander, Church Sec., read his annual statistical report. During 1893, 21 members had been admitted to fellowship: 18 by profession of faith, and 3 by letter; 5 had died. Fifteen had received letters to form the Second church on Canada Street, now under the pastorate of the Rev. W. H. Watson; 25 had received letters to other churches, and had been dropped from the roll, leaving the number now on the roll, 216. Of the 18 received into communion, 9 are from the Sunday school. Ten years ago, the number was 165; and as an evidence of the changing character of our membership, it was stated that 30 of that number had died, and only 88 of the whole 165 were now included in the 216 names standing on the roll. Our pastor will complete the twelfth year of his pastorate in May. During these 12 years, 259 persons have been

admitted to church fellowship. Reference was also made to some who had been for many years steadfast supporters of the church, such as Miss Phillips, who has been in the church for 46 years; and Mrs. Chilman, Miss Gunner and Mr. and Mrs. Edgar, David Aitchison, Thomas Parry, and Jas. Bale, who have seen from 42 to 36 years' service in this Zion.

Mr. F. Maxwell, Chairman of the Finance Committee, read the financial statement, from which it appears that the receipts from various sources amounted to \$3,232, and the disbursements to about the same. From the reports of the other organizations it was found that the following sums had been raised:—

General church purposes, \$3,232; Benevolent Fund, \$78; Missionary Society, \$129; Y. P. S. C. Endeavor, \$36; Ladies' Sewing Society, \$361; Mutual Improvement Society, \$34; Sunday school, \$382. Total, \$4,252.

Five hundred dollars have been paid on the church debt. The Sunday school report was read by Frederick Chadwick. It was of a very encouraging character. There are 254 scholars on the roll, with 27 teachers and officers; being an increase of 26 scholars and one teacher over the previous year. The average attendance for the year was 171 scholars, and 21 teachers. Nine of the scholars had united with the church during the year, and \$500 had been contributed towards the church debt. There is a very efficient orchestra in connection with the school, and 621 vols. in its library.

The Missionary Society, through its Secretary, Mr. Chas. P. Moore, reported a continued, though not an increasing, interest in missionary matters.

The Ladies' Sewing Society, through Miss Edgar, said that this old and very useful institution never had a better year than that just closed; and had, in addition to the happy social influence exerted, been able very materially to help the Finance Committee to meet its liabilities, for it had contributed about \$380 thereto.

The president of the Y. P. S. C. Endeavor, Mr. Robert Robertson, spoke of the work done in this organization as being helpful to the young people, in training them for an active Christian work in the church. The Society comprises 43 active, 14 associate, and 12 honorary members.

The Mutual Improvement Society was represented by Mr. Fred. Bale, Secretary, who spoke of the work done in this long-established and efficient Society as being helpful in the mental training of the young people connected with it.

Last, though by no means the least important agency of this church, the Ladies' Visiting Society, through Mrs. Morton, the pastor's wife, spoke of the character of the work done by them, viz.: that of keeping the members of the church in living touch, through the ministry of helpful love

and sympathy. It is the aim of the committee to visit every family in the church, each quarter, and to report the names of strangers attending the church, and to extend to the aged, infirm and bereaved, sympathy and love, giving the cup of cold water in His name and for His sake.

The pastor then very appropriately closed the long list of reports, by saying that he had given himself to another year of Christian ministry in this church. The work had been with him during the day, and often, he feared, during the night, when he should have been asleep. As to his preaching, he had held up Christ and the things of Christ. He had specially sought, during the past year, to apply the things of Christ to the day-life of men and women—to so apply them as to help to bring about on earth a state of society like the heavenly; realizing that the work of the church is to make society on earth as it is in heaven.

While in his work outside in the city he had tried to remember that he was not only a private Christian, but that he was in a special sense the representative of Hughson Street Congregational church. He spoke of the various reports which had been presented, and said that if any word had to be said in the way of advice, it was that they should remember that they were members of one body, and that every Society should be interested in every other Society. Each could not get time for every kind of work, but each could in some way show an interest in every other agency.

Several friends spoke of the high esteem and love entertained by the church for their pastor; all indicating that, as a man and a minister, he was more appreciated than ever.

The ladies had refreshments provided at the close, and thus ended one of the most pleasing annual meetings ever held in this church.—*Com.*

STOUFFVILLE.—*Sabbath School.*—The annual entertainment of the school was held on Friday evening, December 29th. A beautiful concert exercise, entitled, "Ring the Bells," together with dialogues, recitations, and a musical "hoop and doll" drill was well rendered by the school. Also, drum solos, and a recitation by "wee" Samuel Harris, our pastor's three-year-old son. The last part of the programme was the presentation of a nice prize book to each scholar. On January 4th the annual meeting of the teachers and officers was held, when the following officers were elected for the ensuing year:—Superintendent, J. B. Jerman; Assistant Superintendent, M. H. Flint; Secretary, Frank W. Mertens; Assistant Secretary, Walter Mertens; Treasurer, Miss S. Daley. The reports of the school were encouraging, and we are looking forward to better things this year.

*Church*—The 52nd anniversary services of this church were held on Sunday and Monday, January 28th and 29th. On Sunday the Rev. Isaac Moore, of Toronto, preached earnest sermons, morning and evening. In the afternoon the Rev. J. W. Stewart (Methodist minister here), and Mr. Moore, addressed the Sabbath school. On Monday afternoon the annual business meeting was

held. There was a good attendance of members. Rev. N. Harris, pastor, occupied the chair. After the usual devotional exercises, the officers' reports of the different branches of church work were read and adopted. All the reports were encouraging, and we begin a new year out of debt, with a small balance in the treasury. The following officers were elected for the year:—Recording Secretary, R. J. Daly; Assistant Recording Secretary, Miss S. Daley; Financial Secretary, Mrs. Blackie; Assistant Financial Secretary, Harry Sanders; Treasurer, M. H. Flint. At 6 o'clock the ladies had the tables spread with an abundance of good things, which were enjoyed by the numerous friends present. After tea, Rev. Isaac Moore was called upon to act as chairman for the evening meeting. The resident ministers made short speeches, and the Rev. Dr. Sims, of Bond Street church, Toronto, delivered an excellent address on "Congregationalism." The choir also rendered several choice selections during the evening. Thus another year's work was brought to a close.

During the past year the church has been moving gradually onward, under the able ministry of our pastor, who is untiring in his efforts to do work for the Master. On the last Sunday evening of each month, instead of the usual sermon, we have an evangelistic praise and prayer service, which is pleasant and profitable to all. The ministers of the different churches in the village have arranged to commence union revival services here the last week of this month; and our evangelist, Rev. A. Main, is expected to be here the 1st of March, to assist in those meetings. We hope to be able at the close of the meetings to report great success.

S. D.

COWANSVILLE, QUE., EMMANUEL CHURCH had a pleasant and happy time at their annual gathering on January 25th. The lecture room was well filled, and all sat down to loaded tables, where the good things were served by bright faced maidens. After supper, reports were in order, interspersed with music—vocal and instrumental.

Mr. W. P. Carter reported for the deacons, that the spiritual state of the church was encouraging, especially among the young people. The church Secretary, Mrs. McClure, gave an account of church business and meetings; three members having been added during the year, two having been given letters to other churches.

Mr. D. R. McClure, our church Treasurer, almost startled the members by stating a balance on hand of \$2.50 over expenses, for the financial year of the church.

The C. E. Secretary, Miss Mabel Watson, by her report, showed steady work, and the promise of better in 1894; while the Treasurer, Mr. Geo.

Ford, reported \$14 raised for a boy in Rev. Mr. Lee's care, and a balance on hand.

Miss Hull, as Secretary of the Ladies' Missionary Society, told of many profitable meetings, and \$15 divided between Home and Foreign Missions.

The Sunday school Treasurer reported over \$20 divided between Home and Foreign Missions and the College, also a special Christmas gift to the library of \$9.50 and some new books.

The Ladies' Aid, through their zealous Treasurer, Mrs. D. Shufelt, reported almost \$300 raised by them during the year, for the Ladies' share of church debt and interest.

Special building and repair committees reported: Mr. Purkis, for the "parsonage repairs," over \$90 raised, and the parsonage re-papered, shingled and other repairs. Mr. Rivard, for the "barn" committee, reported that successful "bees" had torn down the old barn, and built better; also repairing sheds, chimney and wall; about \$95 raised, and a balance of \$50 still to be paid. The trustees reported receiving that day the deed of the parsonage and lot, from the executors of the late Mrs. Mair, and a hearty vote of thanks was passed to the executors.

The pastor, Rev. W. T. Gunn, then reviewed the church work, praising the hearty kindly feeling shown by the members, and their enthusiasm in church matters; but pointing out the need of more personal, direct Christian work. To put a climax on the evening's pleasure, an effort was made to raise the amount of the mortgage on the church. A splendid beginning was made, some \$500 out of the \$1,500 needed being pledged in a few moments; and with a long and strong pull altogether, we expect to pay off the mortgage in this year. A happy evening was then brought to a close with the doxology.

Other pleasant features of our church work lately, were the two union meetings with our Methodist brethren in the week of prayer. On Wednesday, Rev. Mr. Hanna led the meeting in our church, and on Thursday, Rev. Mr. Gunn led in the Methodist church. Both meetings were well attended, full meetings, and many were the hearty wishes expressed for more such united gatherings.—*Com.*

HAMILTON.—Since the First Church was last heard from, it has lost three members by death. Mr. David Morton, Sr., the father of our pastor, fell asleep, after a few days' illness, full of years well spent. He was interested in all public and philanthropic movements, and seemed chiefly employed in quietly doing good.

Almost on the same day, Mrs. Downs, mother of ex-deacon Downs of Brantford, laid down the life she had lived so sweetly. And very shortly after this, Deacon Maxwell was called on to bury

his father, a good old man, of the strictest integrity.

Early in January our stock of choice young men was seriously reduced by the removal of Mr. Robt. Hopkin to Listowel, where, as pastor, we believe he will say things to think of, and be a leader in useful work. The good will of two churches was expressed by a nice purse, at leaving. We all hope the Listowel people will take good care of our brother and his family.

Our annual meeting was a large one, and the reports as a whole, satisfactory. The First Church is burdened just now by property which it cannot use nor sell, but was able to begin the year with a small balance. And its membership is 216, notwithstanding we have sent 26 of our number to form part of the new Immanuel Church, in addition to good financial assistance. So we feel like a struggling parent who has made sacrifices to give its child a good start, and will feel well repaid if our little "Immanuel" succeeds.

The Sunday school has given 9 members to the church, has a membership of about 250, and a very good orchestra to lead the singing. It raised during the year \$322, and gave a tenth to missions, being also able to pay off \$500 of the school debt by the aid of some unknown god or goddess, who "came down" with a \$100 donation—a handsome gift much appreciated. Mr. Charles Duff is again our popular Superintendent.

The Sewing Society held a bazaar in December, which netted \$101, augmented by a cheque for \$300—a noble gift from Mr. Morton and his brothers and sisters, in memory of their father, who took a special interest in this society. Their total income of over \$450 was given to the church treasury. Toward the end of last year, the choir was again put upon a voluntary basis, under Mr. Phil. Alexander, who has since resigned; Mr. J. C. Bale accepting the position.

The Christian Endeavor Society gave a social evening to a number of young men, personally invited, who went to no particular church or school. It was well attended, and several have since joined our school and the Endeavor Society.

Like the old process of making a pin, the teaching, training and polishing of our youth would seem to need a series of special agencies in these days, each doing something the other has failed in. Last night, a Boys' Brigade was formed, to hold boys in our school during the *trying period*. An entertainment and supper was the starting-point. And truly a number of the raw recruits demonstrated to everyone's satisfaction the need of a Boys' Brigade, and the discipline thereof. The officers, Messrs. Wheeler, Chadwick and Ellis, have work ahead of them, and we wish them success.

B.

SELMA, N.S.—This is one of our smallest churches. The last issue of the *Year Book* tells us that it had a membership of 33, seven of whom are absentees. The church meets in its own neat and convenient building, which would comfortably seat 150 persons; and which, though used exclusively for worship, is modestly called, not a church but a hall. For some months, this little band of Christians, which has ever shown encouraging signs of Christian life, has manifested and increased spiritual vitality, especially among its young people. The *Christian Endeavor Society* has been a means of bringing out the hitherto restrained sentiments of the youthful hearts, and leading them to confess their love to their Saviour. Eight of these, and one head of a family, not long since were received into Christian fellowship. Student Jackson and Evangelist Main were very helpful in this field during their vacation, when their attentions were particularly attracted to this little company; that of the latter naturally so, for

"His fathers' sepulchres are here,  
And here his kindred dwell."

His mother still worships in this church, and his relations constitute a considerable part of the church and congregation. Our evangelistic "prophet is not without honor *even* in his own country, among his own kin and in his own house."

This church has recently heard of the death of one of its first members, a staunch friend and active Christian, the Rev. Wm. Creelman, who has since been for some years a faithful pastor in the United States. While at Selma he had two promising sons in the Sabbath school, which he superintended; one of these is also a Congregational minister, and holds a college professorship; and the other fills a worthy position. Thus some of our small, obscure and struggling churches, which are to those who look merely on the surface of things, discouraging in their supposed weakness, are nevertheless doing a work for Christ and for man, which, like the little original band, shall endure through faith in Him who has promised, "Because I live, ye shall live also." J. SHIPPERLEY.

TORONTO, DOVERCOURT.—The fourth anniversary services were held on Sunday, January 14th, when Rev. J. A. C. McCuaig preached at 11 a.m. from the words, "Christ, in whom are hid all the treasures of wisdom and knowledge," Col. ii: 2, 3, which proved to be a most delightful discourse. Rev. Dr. Sims, of Bond Street church, was announced to preach at 3 p.m., but could not be present as he was sick with la grippe, but Rev. J. D. Dinnick kindly officiated in an able and pleasing manner. At 7 p.m. Conductor Snider spoke from the words, "Christ is all in all," in a very helpful way, much appreciated by his au-

dience. The attendance was very satisfactory at all the meetings, but the collections indicated the distress prevailing in the neighborhood among the working classes.

On Thursday evening, January 18th, the services were concluded by a platform meeting, H. O'Hara, Esq., being in the chair. Rousing addresses were given by Rev. Sampson Nicholls, Rev. J. D. Dinick, and the pastor, Rev. Thomas Webb. The church choir was greatly assisted by the colored choir from the Chestnut Street church, who rendered several appropriate selections. The Misses Dickson and Harvey, of the Centennial Methodist church choir, gave two solos and a duet, with autoharp accompaniment, which were exceedingly well received. Extra seating accommodation had to be borrowed from the nearest residences to seat late comers. A collection was taken up during the evening, for running expenses. Votes of thanks were tendered those who took part in the programme, and supper provided for them by the ladies of the church, and thus ended one of our most successful anniversary meetings.

W. B. P.

ST. JOHN, N. B.—The annual meetings of the Congregational church were held in January; Mr. C. E. MacMichael presiding. The usual reports were received. The Clerk's report showed—received by letter, 3; deaths, 3; names discontinued on revision of roll, 6. The Treasurer's report showed ordinary income, \$1,850; from Jubilee Debt Fund, \$850; total, \$2,700. Receipts not included in Treasurer's accounts, about \$130. The sum of \$850 was paid on mortgage debt, also \$700 additional after Treasurer's accounts were closed, which had also been paid on mortgage debt. The following officers were elected: Treasurer, Mr. William Kerr; Clerk, James Woodrow; Financial Secretary, E. C. Foster; Missionary Treasurer, C. H. Dearborn; Deacons, Messrs. William Kerr, C. E. MacMichael, Josiah Fowler, John Wade and James Harrison; Jubilee Debt Fund Committee, Messrs. C. H. Dearborn (Treas.), A. J. Heath, John Wade and James Woodrow; Trustees, James Woodrow, C. H. Dearborn, Wm. Kerr, Samuel Crothers, Josiah Fowler, S. B. Paterson, G. S. Fisher, John Wade and Charles Clarke. The Jubilee Debt Fund in two years had realized \$1,957, of which \$1,025 had been given by one member; and the sum of \$50 had been received from a bequest. Of the amount named, \$361 had been paid for sundries and on floating debt, and \$1,550 on mortgage debt. Balance still due on mortgage debt, \$1,850.—*Sec.*

FOREST.—The Y. P. S. C. E. arranged for a sunrise prayer meeting on New Year's morning, to be led by our pastor. There was a good atten-

dance, and the Holy Spirit's influence seemed to be felt in our midst. Meetings were held during the week of prayer; our pastor conducting the meetings on Monday and Wednesday evenings; the Lookout Committee on Tuesday; Missionary Committee on Thursday, and the Prayer Meeting Committee were to have had Friday evening, but Rev. John Salmon, of Toronto, was in town, and kindly came to our help. Rev. Dr. Hindley is endeavoring to keep up week-night services at the country churches, until they secure a pastor, so we have to conduct more meetings without him.

The annual business meeting of the Forest Congregational church was held on the evening of Jan. 17, in the church. Reports were given from pastor, secretary and treasurer, showing that the year had been a prosperous one. The secretary spoke of it being a critical year, owing to the many changes; but also one of blessing. The church membership had an increase of eight. The church property has been improved and the mortgage reduced to \$392. The different departments of work all report progress, with funds on hand.

Treasurer reported total amount raised \$1,632; disbursements for church purposes \$1,527. Reports were received from Sunday school. Raised during the year, \$53; Ladies' Aid, contribution, \$49; Y. P. S. C. E., \$29 for general purposes; Junior C. E., \$3.83; Missionary Auxiliary and Band, \$20. The young men have been organized for mutual improvement for about a month, but are likely now to branch out into a Y. M. C. A. These reports were all accepted; after which followed the election of officers, which resulted as follows: The retiring Deacon, Mr. James Maylor, re-elected; Sec., Miss Mary Gammon; Treas., Mr. R. Prout; Ushers, Messrs. Barnes and Martin; Collectors, Messrs. Jennings and J. Anderson. The meeting then closed with prayer, and adjournment was made to the school room to partake of refreshments, by invitation from the Social Committee of Y. P. S. C. E. This was the best attended meeting that we have ever had, and the reports more satisfactory; which showed, as the pastor remarked, that it was a thoroughly organized, as well as a live and working, church. F. R.

WOODSTOCK.—Our annual Congregational meeting was held on Monday evening, January 29th, when officers were elected for the ensuing year. Reports were received; from the pastor, expressing his gratefulness to God for the many blessings enjoyed throughout the ten months of his pastoral work here, and his joy at the harmony so manifest in the life of our church, and from the officers and various societies in connection with the congregation; showing that since the Rev. A. F. McGregor became our pastor there has been greater interest and marked progress in all branches of the work,

Fourteen have united with the church, and the attendance and finances have increased. The congregation is now well organized, and praising God for the blessings of the past year; we have every reason to look forward to a bright and useful future. On Wednesday evening, February 7th, Rev. Peter Rijnhart, missionary to Tibet, Asia, gave a very interesting address on the work there. Our pastor is assisting Rev. Mr. Main in his revival services at Embro, for a few days, after which we expect Rev. Mr. Main to come to us, and we pray that God may abundantly bless his labors in our midst.

P. J. MACKAY, *Sec.*

MONTREAL, ZION CHURCH, held its annual meeting on Wednesday, 17th January; the pastor, Rev. W. H. Warriner, in the chair. Reports of a most encouraging nature were presented by the several societies connected with the church. The Treasurer's statement was especially favorable, showing a large increase in the receipts for the current year, and a considerable balance on the right side of the account.

The Ladies' Association, one of the church's most active organizations, reported a large amount of work done, both in the home and foreign mission fields. Y. P. S. C. E. prospering; while the Musical Committee report the purchase of a new pipe organ, which adds much to the excellence of the service of song.

After the business meeting, a surprise was sprung on the pastor, when he was presented with a handsome set of furs. The recipient responded very feelingly, speaking of the loving union which exists between pastor and people. Refreshments and a social hour's intercourse, brought a most enjoyable evening to a close.

H. T. G.

SHEFFIELD, N. B.—Rev. James M. Austin, pastor. The annual meeting of the Congregational church was held Dec. 21st. Interesting reports were read by the different officers, showing the finances to be in a satisfactory condition; although a slight decrease in membership. An improvement has been made in the fence around the cemetery—over \$100 having been expended on it and in shingling the parsonage. The Y. P. S. C. E. were able to report \$41 sent towards supporting an evangelist in the Maritime Provinces. After a short address by Rev. A. D. McCully (Methodist), the friends were invited into the vestry, where refreshments were served by members of the Y. P. S. C. E. The choir furnished special music.

The following Thursday a reception was held at the parsonage, on the arrival of pastor and bride from Kingsport, N.S. After a bountiful supper had been partaken of, the happy couple were made

the recipients of a handsome plush lounge, easy chair and small centre table. Mrs. Austin comes to a number not as a stranger, but a friend beloved; and we trust her arrival amongst us may be a blessing.—*Com.*

CHURCHILL.—Special services are being conducted here by the pastor, Rev. T. H. Adams. The attendance is good and much interest is manifested. Rev. W. H. Madill, of Alton, will preach here next Sunday afternoon. The annual tea-meeting held here last Wednesday evening was a complete success. The attendance was good, and the people at "The Hill" appreciated very much the presence of sixty or seventy visitors from Acton. After tea the programme was opened with an anthem by the Acton Quartette, composed of Misses Jessie Nicklin and Bella Hill, Messrs. William Williams and Councillor Jeans. Their numerous selections were much enjoyed. Emma and Joey Adams, the children of the pastor, sang several duets very nicely. Their sweet childish voices rang out in holy song with good effect. Miss Susy Bennett recited with much ability "The Wreck." She is a local elocutionist of promise. Earnest and practical addresses were delivered by Rev. J. K. Unsworth, Georgetown; Mr. Lewis Cann, Erin; Rev. W. H. Madill, of Alton, and the pastor, Rev. Mr. Adams. Mr. H. P. Moore, of the *Free Press*, presided. The proceeds were \$34.20.—*Acton Paper.*

HAMILTON, IMMANUEL CHURCH.—A reception to our new pastor, Rev. W. H. Watson, was held in the church on the evening of Thursday, 25th January; a large number being with us from the First church. The Rev. John Morton occupied the chair, giving also an address to the pastor. The Rev. A. F. McGregor, B. A., Woodstock, gave an address to the people. These addresses were full of interest, and were appreciated.

Rev. T. G. Thomson, pastor Herkimer Street Presbyterian church, welcomed Rev. Mr. Watson on behalf of the denomination to which he belonged. Rev. G. A. Blackstock, Methodist Episcopal (who had several times supplied the church before a pastor was secured), expressed his pleasure at the success of the church, and was glad in the absence of Rev. Mr. Kerby to welcome Mr. Watson on behalf of Methodism. Rev. Mr. Bennett, Baptist, sent a letter of regret, being out of town. Addresses were also made by Messrs. John Black, Jas. Bale, Wm. Edgar, R. Robertson, and A. Alexander, all of the First church. The programme was interspersed with music and singing. The church was full.

ALEX. L. HAY.

EMBRO.—We are greatly enjoying a "season of refreshing from the presence of the Lord." I cannot truly say that we have brought "all the tithes into the storehouse," but I can say we have "proved God," and He has opened the windows of heaven and poured us out an abundant blessing. Evangelist Main has been with us for between two and three weeks. We have held meetings every afternoon and night, with most gratifying results. Many precious souls have been brought to Christ, and many more are anxious.

The meetings have been very quiet, but full of power. The Lord is blessing the word of His grace. We have long been working and praying for this harvest, and it fills our souls with great joy to be able to report that by the good hand of the Lord our God upon us, we are "reaping fruit unto life eternal." Not only have souls been saved, but Christians have been greatly edified, and have received much help and inspiration by coming together every afternoon to study the Bible. Brother Main goes to Woodstock next Sunday, where he expects to be for three weeks. Pray for him!

E. D. S.

BURFORD.—The church has had a successful financial year. Two years since, it was determined to build a parsonage. The Ladies' Aid Society entered into the work, and with their valuable assistance, the parsonage has been built, and our pastor and his family duly ensconced therein, a nice pleasant home, with only a debt of \$600 remaining thereon. Mr. and Mrs. John M. Charles presented the church with the lot. This valuable gift was fully appreciated. A few new members have been added, more to follow; congregation good, our pastor restored to health, all encouraged. We are expecting good work and rich blessings this year.

H. COX.

TORONTO, DOVERCOURT.—On Sunday, February 18th, at 11 p.m., Bishop Hawkins, of the B. M. E. church, Toronto, preached a most interesting sermon from John iv. 13-14, which proved a great source of inspiration to those fortunate enough to be present. On the Wednesday evening following, the same gentleman gave the story of his life in slavery, from his birth, in April, 1809, to his escape to Canada in May, 1839. The building was crowded to the doors, and the speaker won every heart during his address, which was one both grave and gay, and interspersed with samples of plantation melodies and hymns. A fuller report of his wonderful story is reserved for our next issue.—ED.

CHURCHILL AND S. CALEDON.—Mr. T. H. Adams, of Toronto, was ordained pastor of the

united churches in January. A local newspaper gives the following: "The ordination of Rev. T. H. Adams and his induction as pastor of the Congregational churches at Caledon and Churchill took place a week ago. The following ministers were in attendance:—Rev. C. Duff, Toronto; Rev. J. C. Madill, Alton; Rev. A. Margrett, Speedside; Rev. M. S. Gray, Laurel; Rev. J. K. Unsworth, Georgetown. The candidate passed a most creditable examination. He is an unusually eloquent speaker and energetic worker, and comes from a parentage of Old Country preachers. We wish him success in his new fields of labor."

ST. CATHARINES.—Things are going on quietly with us, without much change to note. The pastor, Rev. W. W. Smith, has begun a series of expository lectures on Mark. The Christian Endeavor cheered the inmates of the county poorhouse with a visit and some gifts at New Year's. The Sunday school had a pleasant re-union in January. Later, the C. E. had a "social" at the pastor's house. The S. S. is thriving. The Junior Endeavor is growing. We are looking every week for Mr. Main, to help us in revival work.

HAMILTON, FIRST CHURCH; DIRECTORY.—Pastor, Rev. John Morton, residence, 41 Hannah St. West. Deacons, Andrew Alexander, David Aitchison, Thomas Bale, John Black, F. M. Maxwell, John C. Bale, Robert Robertson; Secretary, A. Alexander; Treasurer, Thomas Bale; Chairman of Pew Committee, John Black; Ushers, Edward Bates, C. P. Moore, James Stott and Chas. E. Moore for Y. P. S. C. E.; Caretaker, R. H. LeFevre, residence, 18 Rebecca St.; Church, corner of Hughson and Cameron Streets.

ST. JOHN'S, NFD.—Our readers will be glad to know that Rev. G. Ward Siddall and his people have re-constructed the basement of their burnt-out church in St. John's, Newfoundland, and propose to light it with electricity, using it for worship (to seat about 500) until they are able to complete the upper storey. They hope to finish the structure, in brick, at a cost of \$25,000.—*Independent*, London, Eng.

WINNIPEG.—The Central church, having entered upon 1893 with a deficit of \$400, is rejoicing over the prospect of beginning this year with a balance to its credit. The Endeavor Society followed the custom of previous years, and made a generous distribution of food, clothing, etc., among the poor at Christmas time. On Wednesday evening the annual meeting for the election of officers was held, and the greatest harmony characterized the proceedings.—*N. W. Cong.*

**HUMBER SUMMIT.**—Prayer-meetings were begun in the above church on Tuesday, February 13th, and were continued each night up to Friday. These were preparatory to a week's special evangelistic meetings to be conducted by the pastor. The interest increased each evening, and the church members are expecting a great blessing. Will the readers of the INDEPENDENT pray that God's rich blessing may be realized, and that many souls be won for Christ as the result of these special efforts?

LIZZIE BENTLEY.

**LISTOWEL.**—Mr. Robert Hopkin, of Hamilton, has gone to Listowel, Ont., to take charge of the Congregational church there. If Mr. Hopkin is as diligent and efficient in the important work fallen into his hands in Listowel, as he was attending to the INDEPENDENT, and other denominational work, in Hamilton, the church will have no reason to regret his coming among them.

**YARMOUTH, N. S.**—We are glad to learn from private letters that the beautiful and comfortable new church built last year, is well filled every Sabbath; and that the remaining debt on it is only \$975, and the friends there hope to pay off the one half of it this year. Rev. Wm. McIntosh is the pastor.

**FOREST.**—All going well here. Seventeen have lately been received into membership. All our congregations are good. I am giving "Warwick" and "Lake Shore" a weekly service now, which, with my own work, gives me seven services per week.

J. I. HINDLEY.

### CHRISTIAN ENDEAVOR.

**ZION C. E., TORONTO.**—During the past year, the Y. P. S. C. E. of Zion, Toronto, raised the sum of about one hundred and twenty-five dollars, which was distributed as follows:—\$13 to the church, towards the renovation of the parlors; \$25 to the Sunday School Improvement Fund, \$10 to the Congregational College, Montreal, \$12 towards the expenses of the late International and Provincial Conventions; \$18 for the education of a native boy in India; and \$15 for one in Turkey.

F. S. K.

**SELMA, N. S.**—The Selma Society held its special meeting on Endeavor Day, and listened to addresses mostly on missions by the pastor, and also by Mrs. Anthony and Mr. Fulton Main. The collection for Foreign Missions was very encouraging.

J. S.

## Correspondence.

### LETTER FROM MR. BURTON.

DEAR EDITOR,—Your February number reached me where I have been trying to free myself from the dregs of *la grippe*; and though some ties have been severed since I last wrote, the one tie which lasts still happily 'inds to those with whom sweet counsel has been taken in days past; you will, I am assured, accept a few thoughts that occurred while the pages were scanned; and since the habit of preaching is a fixed one, let me sermonize.

Firstly: The sentence from Principal Barbour's letter is suggestive: "Mr. Silcox, in Emmanuel, has salvation to preach." Yes, we need positive preaching, not negative; and as some of Mr. Silcox's sayings have appeared in the Montreal papers, I heartily say "Amen" to the kingdom of heaven, which the salvation he preaches brings, first here, in creating a new heaven and a new earth, on to that other country where in glory we shall see our Salvation as He is.

Secondly: Your own article, on "Union of Churches," struck a responsive chord. I am not so sure, however, that "the first occasion for sects—was when Christianity was established by Constantine." Rather did the evil begin when men made it their business to keep other people's consciences, and mount guard over the opinions of their brethren. In truth, at Nice, if history is to be depended upon, the moderation of the unlaptized emperor contrasts favorably with the frantic bitterness of the opposing ecclesiastics and doctrinaires. Intolerance, as you well point out, manifested itself when the Jewish converts would have imposed *their* rites upon the Gentile world. That the "State" church intensified the evil is undoubted, but our present divisions where no State church is, and our justifying of the same, is still perpetuating the spirit which anathematizes and rends asunder not only communities, but homes. May I give my poor emphasis to some of the truths you uttered? Oneness in our faith *on* the Son of God. Mark *on*, not *about*. One in receiving the Scriptures, which they honestly sought to read, not using them as an armory wherewith to furnish themselves with weapons against those who dared to differ. And thus the

unity of the Spirit in the bond of peace was secured. When men esteem-life more than form; love rather than likeness; esteem themselves fools—not popes—for Christ's sake; then will come the "unsectarianizing of our societies," the doing away with usurpation of authority, the end of separation; then will the glad earth rejoice in its jubilee.

There are several other items that were suggestive, but your limits are narrow; let this suffice, with a fervent "God bless you, my brother!"

From an old friend,

Feb. 14, 1894.

JOHN BURTON.

### THE MILLS' MEETINGS IN MONTREAL.

(Correspondence of the CANADIAN INDEPENDENT.)

Montreal is having the most searching work of grace that it has passed through for years. At the call of a large majority of the city churches, Rev. B. Fay Mills began work February 1st. Mr. Mills has been used by the Holy Spirit among the American cities for nearly ten years, as the instrument for wonderful revivals of righteousness. And Montreal is no exception to the phenomenal success that has followed. In the first place, there has been a great unanimity in prayer, private prayer, church prayer, and union prayer-meetings, and probably the most remarkable prayer-meetings were those of the women, continued through the month of January, every afternoon.

Mr. Mills began by urging the Christians to be Christians, and for nearly a week no effort was made to lead unconverted men and women to come over to the Lord's side. But when Christians began to get mellowed and anxious, then began the effort to lead men to a decision. St. James' Methodist church has been crowded every evening, and full every afternoon. Over 3,000 people get into the building, and sometimes an overflow meeting is held.

Numbers are a poor indication of the results, but over a thousand have expressed a desire to lead a Christian life; and the circumstances under which the cards are signed make the act a real decision, and that very night they are handed over to pastors to follow up.

His preaching is a wonderful picturing of the

Kingdom of Heaven on earth. When men are permeated with the Spirit of Christ, righteousness, peace, brotherly love, and generosity are demanded. He believes that if Christ is really born in our hearts, the life of the Sermon on the Mount will be the result. It will be well to watch the career of this man of God; for his influence is revolutionary on anything in the life of the churches that is a parody on Christianity.

### LETTER FROM MR. MAIN.

DEAR MR. SMITH.—I believe the pastors of our churches, and others, from whom you have a right to expect items of church news, need the stimulus of a solemn promise to assist them to put into action their good intentions. Had I not promised, I find it would be very easy to excuse myself from sending anything to the INDEPENDENT this month. What with my writing to a Canadian Independent, whose claims are much more exacting than yours, and the fulfilling of them exceedingly pleasant to my soul, with my other correspondence, with meetings every afternoon and evening, in preparing for these meetings, visiting with the pastors—the temptation is to let the INDEPENDENT go for this month. No, I have promised; and I have news of interest to your readers, and I believe the readers of the INDEPENDENT are always glad to hear of God's work progressing.

After the New Year, I commenced work in Zion church, Warwick. Our meetings were well attended, and with blessed results. The pastor, Rev. R. Hay, was dangerously ill. In fact, for days and nights, it seemed apparent to all that he was soon to hear the summons, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

But, I am glad to write that our brother is better, and the doctor has hopes of his permanent restoration.

I am just now engaged in genuine revival meetings at Embro, with Brother Silcox. There is a gratifying unanimity of good feeling among the people, and between them and the pastor, and his ministrations, after a period of thirteen years, are meeting with the warmest acceptance.

Meetings are held every afternoon, Saturdays included. First, a Bible reading at 3 o'clock; children's meeting at 4 o'clock. In the evening,

we commence at 7.30 with a service of song; then the preaching of the Word. Every true Gospel word tells. It is as if a spell bound the great congregation to watch for the word of salvation. The preaching being over, a season of prayer follows; then an appeal for Christ. Announcement is made that a meeting for conversation will be held, to which all desirous of being spoken with are invited to remain.

This part of the service is most interesting. Souls, serious, awakened, earnestly anxious, or rejoicing in Jesus, are met in every seat. I have never witnessed (with the exception of meetings held in Brooklyn, N.S.) a more interesting, indeed, a more touching, sight, than that of our enquiry meeting last night. Little ones, grown ones, fathers, mothers, some sobbing, some praying, others being conversed with by ministers, laymen, and devout ladies. God is pouring out His Holy Spirit upon the church and congregation. Sinners are being saved. Christians are refreshed and quickened into a closer relationship to the divine life. Not only has the hearing ear been vouchsafed to large congregations, but the broken and contrite heart to not a few. "This is the work of the Lord, and it is marvellous in our eyes." When the Kingdom of God draws thus near to us, the responsibility laid upon Christians to improve the golden opportunity of winning souls is very great.

Some Christians seem to think that it is the exclusive business of ministers to seek for souls, but it is not so. When Andrew sought for his brother Simon, and Philip for Nathaniel, neither of them was an apostle—not so much as a deacon in the church. No sooner had they left their nets to follow Jesus than they became fishers of men, drawing them to Jesus. And so should His disciples do to-day. They should regard this as their principal business. To this high calling all others should be made subordinate, for the duty of thus serving our Lord is superior to all other duties. When this becomes the common conviction of Christians, we shall see "greater things" than we have seen yet in the church, for then will many a little congregation "become a thousand," and many a small church "a strong nation."

The souls of those brought to Christ through our instrumentality become our glory and crown. The stars that bedeck the sky may grow dim with age, but should these stars go out in darkness, "they that are wise and turn many to righteousness shall shine as the stars forever and ever."

Will all who read this earnestly remember me and this glorious work at the throne of grace. I commence at Woodstock on the 18th; Stouffville on the first Sabbath in March.

Very truly,

Embrow, Feb. 10th, 1894. A. W. MAIN.

## Official Notices.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Churches desirous of obtaining the services of one of the students of the Congregational College in Montreal, during the summer vacation, will please communicate with the undersigned as early as possible, stating at the same time the amount they will be able to contribute to his support, in addition to his board, washing, and travelling expenses. The length of the vacation is usually about five months. If in any case other arrangements for supply of the pulpit have been made, I shall be greatly obliged by a postal card being sent me to inform me of the fact. Please reply not later than the first week in March.

On behalf of the Society,

JOHN WOOD,  
Sec.

Truro, N. S., Feb. 5th, 1894.

### WESTERN ASSOCIATION.

Arrangements have been made with both the G. T. R. and C. P. R. for reduced rates. The larger the number present the cheaper the rate will be. *When purchasing ticket, buy a single first-class ticket to Woodstock, asking the agent for a standard certificate, which the Secretary will sign at the meeting, to enable you to get your return fare reduced.* These reduced rates are good for the wives of delegates who also bring standard certificates got from the agent where you buy your ticket. Let everyone buy a single ticket, and get a certificate from the agent with it. Delegates coming over two railroads will get certificates from each road where tickets are bought.

ALEX. L. HAY,  
Sec.

Hamilton, Feb. 17th, 1894.

### THE COLLEGE.

#### A LETTER TO THE CHURCHES.

*Dear Brethren,*—The College Board has appointed the Rev. R. K. Black to visit the churches on its behalf, during the months of April and May; in order not only for the collection of money, but also to spread information as to the College and its work.

We would remind the churches of the fact, that the College no longer receives aid from the Colonial Missionary Society. This means a reduction of twelve hundred dollars in our yearly income;

and unless the churches make up this amount, the work of the college must be materially hampered.

We would like, if possible, to complete the session without incurring any debt; but this cannot be unless the churches bestir themselves to do their utmost. The College belongs to us all, and we all need it; let us then give what we can to its support.

Mr. Black has been long known and highly esteemed among all our churches, and it is, therefore, with great confidence that we commend him and his work to your favorable consideration and hearty co-operation.

He anticipates beginning his work in April, among the churches in and around Toronto.

Yours faithfully,

W. HENRY WARRINER,

7 Shuter St., Montreal,

Sec. C. C. C.

February 12th, 1894.

#### STATEMENT OF THE CANADA CONGREGATIONAL F. M. SOCIETY.

*Dear Friends,*—At our last executive meeting, we decided to place before you a statement of our finances, and also to ask all the churches to keep as a special Foreign Mission Sunday, the third Sunday in March; taking up their annual collection on that day if they have not already done so.

Last financial year closed with a debt due the A. B. C. F. M., who act as our bankers, of \$2500. Our expense for this year will, at the lowest calculation, probably amount to as much more; owing to cost of travelling, and other expenses connected with the Station in Cisamba. This is in spite of careful planning, and the fact that all work done by the officers of our Society is without cost.

The truth is that our churches have not been doing their duty in this matter. Some churches have done nobly, others have kept steadily at the same amount year after year; still others contribute only one in a number of years, and unfortunately for themselves some never contribute at all.

Last year almost one-third of our churches sent nothing; while from some of those counted as remitting we heard from (not the church, but) the Sunday school or Christian Endeavor.

Comparing church membership totals with amount subscribed, we find that the church-members average 20c. a piece. Leaving out personal subscriptions and the heroic work of some of the smaller churches, the record would be much worse.

"Brethren, these things ought not to be." Has your church been doing its duty? Have you been doing your own? Take your *Year Book*, and calculate what your church ought to give. Take

your *Life-Book*, and read "Freely ye have received, freely give." We hear of "financial depression"; but let us have some "manual depression," a putting down of hands to the bottom of our pockets! There is enough there yet among our church members to wipe out the debt, and have a balance over for next year too! Wake up yourself first; your church next, to the needs of this part of the Master's work, and then—double your subscriptions.

The officers will be glad to give you any information or help of any kind, and as an aid to this missionary Sunday collection, we will supply each church with printed envelopes. These will be sent soon, and if we do not send enough let us know at once. Make this a personal matter; pray for it, prepare for it, work for it.

Yours sincerely,

Cowansville, Que.,

W. T. GUNN,

*Treas.*

The amounts received by the Canada Congregational Foreign Missionary Society from July 1st up to Feb. 13th, are as follows:—

London, First church Sunday school, \$7.50; Wingham church collection, \$9.60, Foreign Missionary prayer meetings, \$3.40; Union of Nova Scotia and New Brunswick, collection, \$5.25; Economy, N. S., Ladies' Missionary Society, \$5; Rev. Hugh Bentley, \$5; St. Andrews Congregational church, \$10; "Friend," for boy with Mr. Currie, \$20; Women's Missionary Society, Yarmouth, N. S., for native preacher in India, \$50; Calvary church, special, \$4.47; Emmanuel Sunday school, Montreal, \$50; Beach Meadows, N. S., \$2.20; Humber Summit, Ont., \$12; Emmanuel church, Montreal, \$3; New Durham, Sunday school, \$1.05; Rev. Churchill Moore, \$5; Ayer's Flat, church collection, \$3.30; Friend, Boynton, Que., \$20; Wingham church F. M. prayer meetings, \$3.90; St. Andrews, Ladies' Missionary Society, \$12; Zion church, Montreal, F. M. prayer meeting collection, \$23; First church, Kingston, \$12.36; Zion church, Toronto, F. M. prayer meeting collection, \$32.25; Joseph Rowell, Clinton, Ont., \$5; St. Andrews, Que., Congregational church, \$35; Immanuel church C. E., Hamilton, \$5; Embro, Sunday school, \$5.20; Mrs. Dearborn's Infant Class, St. John, N. B., for boy with Mr. Currie, \$10; St. Andrews, Que., two Sunday school classes, for boy with Rev. F. W. Read, \$15; Hughson St. Sunday school, Hamilton, \$32; Hughson St. C. E., Hamilton, for Mr. Currie, \$20; Liverpool, N. S., \$2.50; Henry Burgess, Tilbury Centre, Ont., for his Life Membership fee, \$40; Economy, N. S., Congregational C. E., \$4; Economy, N. S., Junior C. E., for Mr. Currie's boys, \$2.

#### WESTERN CONGREGATIONAL ASSOCIATION.

The Association meeting will be held in the beautiful church in Woodstock, on Tuesday and Wednesday, April 3rd and 4th. Being very central for our churches, it is hoped there will be an extra large attendance.

In addition to convenience in location, the officers are trying to arrange to have present some

leading men of our denomination, from outside the Association. There will be an interesting programme, and business of importance will be transacted.

Every church in the Association is expected to be represented by its pastor, and one, two, three or four delegates. The Association recommends, to enable the churches to be thus fully represented, that the Y. P. S. C. E. be permitted by each church to nominate one delegate, whom the church will endorse. Also that a collection or donation be taken up in each church, the week previous, to pay the expenses of their pastor and delegates. The Secretary will in time send each church a package of printed envelopes, to assist in carrying out this recommendation. Let no excuse prevent us having a large attendance, if men can not spare time to go, send women. It is expected that arrangements will be made with the G. T. R. for reduced rates; and if so, you will be notified.

ALEX. L. HAY,  
Sec.

19 Canada St., Hamilton.

CANADA CONGREGATIONAL WOMAN'S BOARD  
OF MISSIONS.

Treasurer's acknowledgements from Nov. 30, 1893, to Feb. 15, 1894.

Wuelph Branch—Garafraxa, Aux., \$10; Belwood, Aux., for Foreign Missions, \$9; Belwood, Mission Band "Little Earners," Foreign Missions, \$24.50.

London Branch—Forest, "Sunbeam" Mission Circle, \$5; London, Aux., \$4; London, First, Y. P. S. C. E. \$13. Listowel Branch—Wingham, Aux., \$8.

Paris Branch—Paris, Young Ladies' Aid, for Aux fee, \$10, for Hamilton Mission Ch., \$8; Paris, M. B. "Willing Workers," \$3.06; A friend, per Mrs. Bolton, \$25; Paris, Ladies' Society, for Aux. fee, \$10, for Hamilton Mission Ch., \$5; Paris Branch, \$5.25.

Ottawa Branch—Maxville, Church, "Thank-offering for Rev. F. Macallum, Erzroom, \$29; Maxville Aux., \$25; Ottawa, A friend, for W. C. Africa, \$5; Ottawa, Aux., for Home Miss., \$3.50; for Foreign Miss., \$3.50.

Toronto Branch—Northern, Ladies' Aux., for Aux. fee, \$10, for Miss Melville's salary, \$15, for Miss Johnston's salary, \$15, Miss Foggin, to constitute Mrs. B. W. Day, of Granby, Q., Life Member, \$25; Broadview Ave., Aux., \$8.94; Bond St., Aux., for salaries of Misses Melville and Johnston, \$30; Mrs Roberts, for membership, \$1; Pine Grove, S. S., for Foreign Missions, \$4.81; Zion Aux., for Thank-offering, \$10.90, undesignated \$5.78.

Ontario—(Not connected with Branches) Scotland, Mrs. Horace Foster, \$1, for membership; Delhi, Miss Ida L. Foster, \$1, for membership; Boston, Mrs. Ed. Smith, \$1, for membership; "A. B. C.," West Ontario, for support of Badashan as Bible woman in Turkey, \$7.70; Editor CANADIAN INDEPENDENT, rebate on nine subscriptions, \$2.25; "Sarah L.," \$5, for missionaries' salaries (Africa).

Manitoba—Winnipeg, Central church Aux., "Thank-offering," \$9.30.

Nova Scotia—Queen's Co. Branch, Liverpool, Aux., \$10; Milton, Aux., \$10; Brooklyn, Aux., \$9; Beach Meadows, Aux., \$10; Beach Meadows, Band of Hope Sewing School, for Rev. F. Macallum, \$7; Truro, Mrs. (Rev.) J. Wood, \$2.

Quebec, Provincial Branch—Montreal, Zion, Aux., for International Medical Missions, \$4.75, for Foreign Missions, \$1; Zion, Mission Band, "Happy Workers for Christ's Little Ones," \$5, for Aux. fee; Calgary, Aux., for Africa, \$5, for Foreign Missions, \$6.03; Emmanuel, Mr. C. Alexander, for Foreign Missions, \$3; Emmanuel, Aux., for missionaries' salaries, \$48.46, for Aux. fee, \$10; Granby, Mrs. G. E. McIndoe, membership, \$1; Cowansville, Aux., for Home Missions, \$22.77, for Aux. fee, \$10, for Foreign Missions, \$12.73; Georgeville, Mrs. P. S. Reidell, for Foreign Missions, \$5.

|   |         |
|---|---------|
| Total for Manitoba.....                       | \$ 9 30 |
| " " Nova Scotia.....                          | 48 00   |
| " " Ontario.....                              | 349 79  |
| " " Quebec.....                               | 136 79  |
| Interest on bank account to Jan. 1, 1894..... | 15 53   |

Grand total.....\$559 41

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

55 Drummond St., Montreal, Que.

CONGREGATIONAL COLLEGE OF  
CANADA.

To the Subscribers to the Endowment Fund:

DEAR FRIENDS:—I have written to a number who are in arrears, and have only received two answers. I have still a number to advise; but will all who are in arrears kindly remit the amount without delay, and if not able to do so, kindly write and let me know what you can do. A number have not yet paid anything on account. It is very unsatisfactory not to receive an answer to a letter, and very unbusiness-like not to answer one. Trusting that all who are interested in this, will take the hint.

THOS. MOODIE,

Montreal, 16th Feb., 1894.

Treas.

The following amounts have been received since 19th Dec., 1893.

Lanark, \$50.80; Rugby, \$5; Edgar, \$5; Dalston, \$2.50; Sherbrooke, Y. P. S. C. E., \$10; Embro, add., \$10; Bowmanville, \$16.85; Hamilton, Y. P. S. C. E., \$5; Kingston, Calgary, \$50; Pleasant River, N.S., \$1; Montreal, Point St. Charles, \$12.51; St. Catharines, \$4.05; Toronto, Bond St., \$18.84; Kingston, Bethel, \$12.65; Lanark, S. S., \$10; Brooklyn and Beach Meadows, add., \$13; Rev. B. Musgrave, 1893-'94, \$8; Rev. A. W. Gerrie, \$10; Miss Rachel Horton, Port Perry, \$5; Alumni Assoc., for prize, \$5; total, \$255.20. The total amount received from the churches to date is \$1,116.63, against \$1,477.55 at this date last year; a falling off of \$360.92, with \$271.44 Colonial Missionary Society grant; a total decrease of revenue to date of \$632.26.

Some of the above-mentioned churches are additional subscriptions. Could not the other churches that have sent smaller amounts this year, make a second attempt, as the loss in revenue is very serious?

Hoping the churches will give this suggestion their serious consideration,

THOS. MOODIE,  
Treas.

Montreal, 30 St. John St.,  
16th Feb., 1894.

## Woman's Board.

The missionary conference held in Toronto during the past month (February 13-16), was, in many respects, a marvellous gathering; those who are in the front of religious work asserting that there has never been a gathering in the city at which such a wave of enthusiasm in the cause of Foreign Missions, and of personal consecration to the work, has rolled over the people. For weeks past many have been praying for a blessing on the gathering, and that their prayers have been answered, the results prove. For four days a large proportion of the Christian people of Toronto gave themselves up to the consideration of the claims of Foreign Missions; three sessions a day were held in Association Hall, and each evening meeting was filled to overflowing. Indeed, on the last evening two overflow meetings were held, many coming two hours before the service, to secure a seat.

The principal speakers were: Dr. Gordon, of Boston, well known both in Canada and the States, as an earnest advocate of the cause of Foreign Missions; Dr. Pierson, of Philadelphia, the Editor-in-Chief of the *Missionary Review*, whose life-study has been foreign work, under every condition, and whose burning words carried conviction to many hearts; Dr. MacKay, of Formosa, a rugged pioneer in the work, whose name is a household word in the Presbyterian Church of Canada; Mr. Spencer Walton, and his wife, of the Cape General Mission, South Africa; Rev. J. Saunby, of Japan; Rev. J. H. MacVicar, of Honan; and last, but perhaps first in the interest he excited, was Mr. Hermann Warsazwiak, a converted Jew, whose life-story is a most marvellous testimony to the power of the Gospel.

Born a Jew, and educated in the strictest Jewish fashion, his forefathers having been rabbis for generations, himself destined for a rabbi, when but a boy of thirteen he was burdened with the consciousness of unforgiven sin, and a sense of the "unsatisfiedness" of his faith. After years of unrest, and striving after peace he came to the knowledge of a Messiah, through reading the Prophet Isaiah. At this time he had not seen a New Testament, and knew not of Jesus as the Messiah; but he preached to his brethren in the synagogue as far as he knew, and met with coldness, opposition, and, finally, persecution. He fled for his life; giving up, besides every comfort and luxury, his father and mother, brothers and sister, a beloved wife and two children (his wife subsequently accepted Jesus as the Messiah, and has been restored to him; but the children still remain in the keeping of his father-in-law). He came to New York, where he has been most marvellously used of the Lord among his brethren;

more than three thousand of them having accepted Jesus as their Saviour. He pled with the Christians to take the Gospel to the Jews, to whom they owed so much. He is trying to build a synagogue for the Christian Jews in New York; and was very much encouraged by the gifts of Christian friends in Toronto. The most marked unanimity was noticeable with all the speakers, as to the leading and teaching of the Holy Spirit, and utter dependence on Him for power.

### RECOLLECTIONS OF THE SPEAKERS.

*Dr. Pierson*.—“You call Missions a failure? Why, I have been told that Dr. MacKay sat down at the Lord's Table, on his 12th anniversary of his going to Formosa, with over twelve hundred Christians, who knew nothing of Jesus when he went there! Is that so, Dr. MacKay?” turning to the Dr., who replied with an emphatic nod. “He says it is *true*; city pastors, wouldn't you like a few such failures?”

*Mrs. Spencer Walton*.—“When I was in New York lately, I saw a church, the door of which, I was told, had cost eight thousand dollars! Oh, Christian people can this be right? When in Swazieland they are in urgent need of a building in which to preach the Gospel, and the people are longing to hear it; and one-tenth of the cost of that door would build one.”

*Dr. Gordon*.—“I am delighted to tell you that my church has awakened to a sense of responsibility in this matter, and last year we gave *three times* as much to Foreign Missions as we spent on our own church at home.”

*Hermann Warsazwiak*.—“You Christians! your Saviour is not so precious to you because you have not sacrificed enough for Him. Cannot you sacrifice something for Him, till it hurts? Then how precious would He be to you!”

A DEPUTATION of Toronto ladies paid a visit to the Auxiliary at Bowmanville on Thursday, Feb. 8th. Two meetings had been arranged, afternoon and evening, and it was felt by all to be both a pleasant and profitable gathering. Mrs. Freeland presided at the afternoon meeting, which was informal and consisted largely in the interchange of ideas on missionary subjects, the reading of missionary letters, a talk on the present prospects of the Woman's Board, and greetings from sister societies, finishing with a most interesting address from Mrs. Stevens, of the China Inland Mission, who kindly accompanied the Toronto ladies, on “The home-life of women in China.” Tea was served in the class-room, and the young ladies of the Auxiliary did all in their power to add to the comfort of their guests. The evening

meeting was presided over by the pastor of the church, Rev. W. S. Prichard, who in a few kindly words spoke of the object of the meeting, and introduced those who took part.

The programme consisted of a missionary reading by one of the young ladies, and papers by the following ladies: Mrs. Roberts, on "Fuller consecration in our work." Miss Edith Clark, on "Giving"; and Mrs. Nasmith on "Hindrances in our work, and how they may be overcome." An earnest address by Mrs. Stevens concluded the meeting. Her address was on the subject of "Woman's work for women in China," and was listened to with marked attention by those present.

#### NOTICE.

A convention of the Quebec Province Branch of the C. C. W. B. M. will be held (D. V.), in Calvary church, Montreal, on Tuesday, 13th March, 1894; to which all Auxiliaries of the Branch are to send delegates.

Montreal, 66 Mance St.,  
12th Feb., 1894.

C. GARLICK,  
Sec.

#### Obituary.

##### MR. JONATHAN CROWELL.

Deacon Jonathan Crowell died at his home in Liverpool, N. S., January 18th, aged 77 years. Although confined to the house for several years, yet his death was not looked for quite so soon. He leaves a widow, three married daughters, and one son, the Rev. Zenas Crowell, now pastor of the Congregational church in Kingston, Mass.

Early in life Mr. Crowell became a member of the Congregational church in Liverpool, and was elected deacon of the church; which office he held until his death. During his long life he held the reputation as a man of unblemished integrity, and as one of the truest citizens of the town.

Although of a retiring disposition, he was interested in all questions of public importance, both religious and political; and had the unswerving courage to declare his convictions. His allegiance to Christ brought to him the "blessing that maketh rich and addeth no sorrow."

Let it be said as a deserved tribute to the deceased, and in honor of his surviving partner in life, that the ministers of the Gospel were always most welcome to their home, and shared their hospitality even in their busiest days. And so has passed away a Christian brother, whose place cannot soon be filled in this our earthly Zion.

C. H. W.

##### MR. JOHN MAIR.

Death has taken away from us Mr. John Mair, one of the oldest and most trusty members of our church. Mr. Mair was born and brought up near this village. For about thirty years he was engaged in the farming business, from which he retired some ten years ago. In early life he was the subject of religious impressions. In 1893 he gave himself up to the Lord Jesus, and became a member of the Congregational church at Lanark, of which he remained a member up to the day of his death. From the time of his conversion he was ever a consistent member of the church, and a devoted follower of Christ; and an earnest worker in His cause. He was a great lover of the Sunday school, and ever ready to serve as a teacher. For many years he was a deacon of the church; and two years ago he was elected a life-deacon, in recognition of his many years of faithful service. Two years ago he had a severe sickness; his life was spared, but his old strength was gone. He was a very regular attendant at the means of grace. He scarcely ever missed the prayer-meeting, and it was a joy to hear him pray. A little before Christmas he was taken with a cold but none of us, not even himself, thought it serious, or that he was so near the end; but he was quite ready for his change. Up to the last he was quite conscious and fully trusting in his Saviour. On Sunday morning, Dec. 24th, he quietly passed away to his eternal rest.

We miss him, and shall miss him; but we shall meet him again in our Father's house of many mansions. Of our brother, we can say indeed, "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, they rest from their labors, and their works do follow them."

—Com.

Lanark, Ont., Feb. 12th, 1894

#### Our College Column.

THE revival services now in progress in Montreal under the leadership of Rev. B. Fay Mills, the evangelist, is the uppermost thoughts in the minds of thousands in this city. Rich blessing has attended the efforts of the past two weeks, and the interest is becoming more and more widespread. The key-note of Mr. Mills' preaching is "victory through surrender"; and many Christians are gaining a clear conception of what consecration really means, while hundreds of people of all ages are confessing Christ for the first time. The Directors and Faculty of our College are showing how heartily they endorse the good work, by suspending lectures for one week in order to give the

students an opportunity of attending and assisting in the meetings. We all highly appreciate the action of the Faculty, and we feel certain that the week will be one of great profit to ourselves, and we trust a blessing to others.

On January 30th, the students, assisted by the Emmanuel Church Endeavorers, entertained, at the College, the boys of our Griffintown Mission. After a pleasant time had been spent in games of different sorts, the boys did ample justice to a very tempting supply of delicacies. That they appreciate this part of the programme was seen by the way in which the good things rapidly disappeared; particularly the ice-cream. The repast being finished, a short programme of music (instrumental and vocal), and recitations, was proceeded with; after which the evening's entertainment was brought to a close by all joining in the singing of the Gospel hymn, "God be with you."

The annual International Convention of the Students' Volunteer Missionary Alliance, which is to be held in Detroit, from February 28th to March 4th, will be of special interest this year. Delegates are expected from almost every important college in Canada and the United States; and many noted missionaries from foreign fields will attend. Mr. R. G. Watt has been appointed to represent the Congregational College at this gathering, and no doubt the sending of a delegate, and the enthusiasm which he is sure to bring back with him, will deepen our interest in missionary work.

WE were very pleased to have a visit last week from Rev. B. W. Day, of Granby, who spent a few days in the city, attending the Mills' meetings.

#### NUGGETS FROM THE MILLS' MEETINGS.

"I don't like the Christians who say, 'Look at *Christ*, not us.' He left us here to shine by good works and joyfulness; so that men may ask the secret of our lives."

"WE should be able to identify a Christian, without turning up the church register."

"BE not conformed to this world.' We are here to conform this world to the likeness of Christ, not to be conformed by it."

"THE objects of a Christian should be to fill the world with peace and purity, and spread the Spirit of Jesus Christ."

"THE saddest thing is that some Christians should by their unchristian lives, supply arguments to unbelievers."

"GOD comes into the life of everyone willing to receive Him."

"A BEAUTIFUL unselfish life is a message from God to those around us."

"If you were placed in a darkened chamber, it

was because God wanted to burst with the noon-day of His beautiful light into the darkness of your soul."

"If you are wrong in your experience, it is because you are wrong in your life."

"THE meaning of the parable of the servants who served their master, and then said, 'We are unprofitable servants,' was just this, 'Do your duty in a humble fashion; do the next thing; and do not brag about it.'"

### Literary Notices.

MISSIONARY REVIEW OF THE WORLD.—Christian Sociology is ably discussed, both on its theoretical and its practical side, in the March number. The editor discusses "Christian Co-operation and the Social Mission of the Church," and W. T. Elsing, of the New York City Mission, writes from his practical experience of the condition of the "Christian Toilers of the City." Other subjects are: "Christianity in India;" "The Religions of India;" "Stundism in Russia," etc. In the International Department, Dr. Gracey discusses "Nationalism in Japan;" J. M. Allis, of Chili, tells of "Work Among Romanists," and Dr. Scott, of the "Sunday schools in India." Dr. Gracey also gives an account of the Missions of Mexico, West Indies and Cuba, in the Field of Monthly Survey.

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UNIVERSITY EXTENSION WORLD.—Published at Chicago; University Press; \$1 a year. The February number has a variety of articles bearing on College Extension in its various phases; "A Specimen Correspondence Lesson," "Teachers' Institutes," "University Extension and the Newspaper," "Here and There Among the Workers," "University Extension Literature," etc. This matter is exciting great attention in the U. S. this winter, and is likely to grow to great proportions. It is not the "Schoolmaster," but the "Professor" that is "abroad," this time. We shall keep an eye on this movement.

THE CONVERTED CATHOLIC.—Monthly; New York: James A. Connor, 142 West 121st Street; \$2 a year. This sterling periodical is enlarged and improved with the New Year, and is, in every respect, a good and useful publication. It aims at a loving and friendly presentation of the truth to Romanists, and keeps the truth most prominent, that a man can be saved by the grace of God reaching him, without necessarily a priest coming between.