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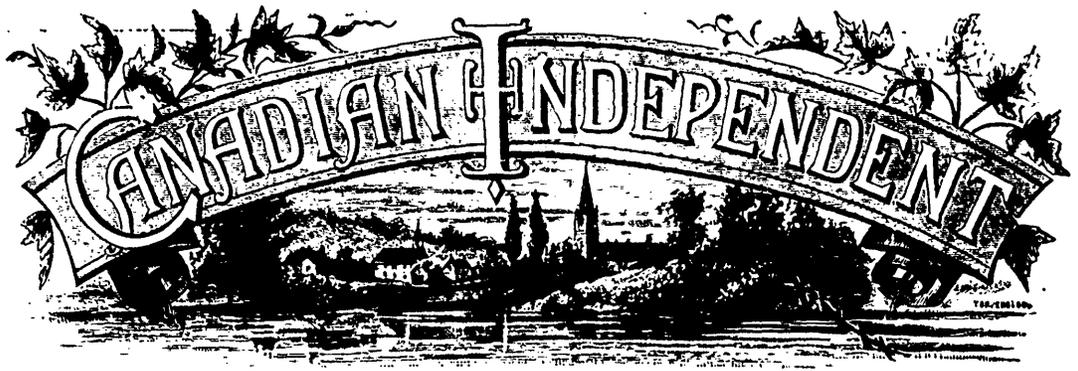
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New Series.

TORONTO, FEBRUARY, 1894.

Vol. XIII, No. 2.

### Editorial Gleanings.

"RICHES are like salt water," says Sam Jones: "the more you drink the thirstier you become."

If you would be remembered, seek grace to do something worth remembering.—*Wesleyan Methodist.*

If we like a man's dream we call him a reformer. If we don't like his dream we call him a crank.—*W. D. Howells.*

"THE most important thought that ever occupied my mind," said Mr. Webster, "was that of my individual responsibility to God."

THERE are a thousand places that a Christian mother can do the cause of God more good than at a swell party in a low-necked dress.—*Ram's Horn.*

Be what thou seemest, live thy creed,  
Hold up to earth the torch divine;  
Be what thou prayest to be made,  
Let the great Master's steps be thine.

IN 1892 there were distributed, at home and abroad, by the British and American Bible Societies 6,000,000 copies of the Bible in whole or in part—*more than there were in existence one hundred years ago.*

PRINCIPAL BARBOUR, Congregational College, Montreal.—"Enclosed is my annual dollar, for a good dollar's worth. . . . The greetings of the year to you. Mr. Silcox is doing admirably in *Emmanuel*; he has salvation to preach!"

If you except the infallibility of the Pope, there is not a single dogma of the Church of Rome that is not held more or less fully by the Ritualists, and there is not a single practice of the Church of Rome that is not aimed at by the Ritualists.—*Protestant Churchman.*

YOU may strip the whole liquor business of the revenue feature, and place the traffic under control of the church, open the saloon with prayer in the morning, and close it with the benediction at night; and still the devil will be in it just the same, and the work of debauchery will go on forever.—*John P. St. John.*

THIS is a good season for revival meetings. Let rural churches put in two good solid months of soul-saving, among their young people and their neighbors! Christians feel timid at first, about talking to people about their souls; but in the meetings from night to night, this timidity soon wears off. It does not need any special planning: just get to work! "Plans" will suggest themselves.

WE can supply the issues from the beginning of the year, for new subscribers. But the stock is limited; and those who want the fine picture, "Union of 1868," to begin on, would need to send in their orders, with the money, very soon. We hope many of our young friends are exerting themselves to get up clubs, at the reduced club rate. See our announcement for clubs.

MUCH LESS than the usual amount from subscribers, for the last few months, has reached the treasury of the CANADIAN INDEPENDENT. Our friends should remit. We have sent out "reminders" to all who are not

paid up for 1894. We trust they will receive this little business hint courteously, and respond by sending their "dollar." And why not get a friend to subscribe, and get one of our premium books? Or why not get up a club, and take advantage of the club rate?

"HARD TIMES" test relative values. Church contributions and religious newspapers feel the pressure of a financial stress. Whisky and tobacco keep well up to the normal level. Only the luxuries of life suffer; the necessities must be had. In connection with the notice of the failure of a prominent tobacconist and cigarette maker, it was mentioned that he was involved in outside enterprises, and therefore broke down, there being no falling off in his regular business. Men cling to that which they love best.—*S. S. Times*.

"THE Lord will not suffer the soul of the righteous to famish; but He thrusteth away the desire of the wicked." (Prov. x: 3). The desire to maintain and extend slavery was opposed to the principles of Christ's kingdom. God thrust it away. The nation has been prospered thereby, and new enterprise marks the "New South." Slaves were emancipated, and so were the inventive and industrial forces of the South. The recent invention of the "cotton harvester," which does the work of thirty men, is destined to help to revolutionize its labor problem. The Lord will not permit a nation to suffer for its righteousness.—*Ex.*

THE New York *Christian Advocate* tells of a Christian Chinaman who faithfully served a family that professed religion. His mistress gave a "progressive euchre" party, and had wines on the table. John was called upon to serve the party and did so with great acceptability. The next morning however, he waited upon the lady and said he wished to quit work. Astonished, she asked the reason. John answered: "I Christian man. Tole you so before; no heathen. No workee for Melican heathen." He insisted on leaving, and sought a place where Jesus was not thus stabbed in the house of his professed friends.

BEHIND all the clamor for pulpit oratory there lies the notion that somehow the preacher is to do it all. There is a Protestant sacerdotalism only less injurious than the Roman

Catholic type. The preacher is not to do it all. If Christianity is to prevail in any community, it must be by each Christian's exercising his gifts for the cause of Christ. The people who long for an "eloquent" preacher could probably make their minister, if he is a good man, adapted to his place, eloquent enough for all practical purposes, by rallying about his ministry, and not depending on him to "draw" them as well as those who care nothing for religion.—*The Watchman*.

THE AULD KIRK BELL.—Appropos of the recent purchase by St. Andrew's Church, Galt, of the old bell—which had passed into private hands, but which was first hung in the old "Kirk" in 1835, and which we have often heard when a boy—Dr. Jackson, in a sermon, concluded thus:

A bell once was cracked, and the clapper made a great clamor about his fate—that he should be forever joined to a cracked bell—a crowd had gathered to hear the complaint of the clapper, when the matter was referred to Diogenes, the Cynic. He heard the clapper's complaint, and then gave his judgment: "The clapper is wholly to blame. First, you cracked the bell, and then it would never be known that it was cracked if the clapper did not tell it." The Doctor left the application to everyone's own conscience. Well, we thought of some people who air the family troubles in public; of some Canadians who expose their country to shame; and even of some Christians who do not cover up the sins of their own people.

THE GIGGLING HABIT.—A serious aspect of the giggling habit is that it is so nearly incorrigible. Mannerisms of all kinds strike their roots deep, but "He! he!" and "Ha! ha" become part and parcel of the offenders against reason and taste. That which makes the listener nervous to irritability, fretting the amiable into a desire to smother the meaningless cackle in the throat which gives it birth, if he cannot escape beyond hearing of it, is practiced involuntarily by the habitual laugher. Like the famous button on the learned advocate's coat, with which he fumbled incessantly while pleading, the giggle would, if suddenly taken away, deprive its slave of the power of speech. To command gravely temperate articulation would be to strike dumb.—*Harper's Bazar*.

THE PLEBISCITE.—Ontario has spoken in thunder tones, on the subject of the Liquor-business. If Governments are "The People Governing Themselves," then we must have the dangerous and nefarious traffic put an end to. No more will statesmen feel free to license

what the people condemn. The suspicious device of having a separate ballot-paper for women, has after all come out right. Satan is oft defeated by his own tricks. Had the ballots been alike, the *Rummies* would now say, "The Women carried it!" In point of fact the men's majority for Prohibition was a great one; and only one-third of the women-voters went to the polls. They will value the franchise more and more as they get accustomed to it. Another gain is, that the "Plebiscite," thus brought into practical use, will be called for in every very important political crisis in the future.

**TITLE-PAGE AND INDEX.**—Our readers who preserve their *INDEPENDENTS*, will be gratified at having a Title-page and Index furnished them for the year's numbers. We would advise all our friends to preserve their numbers: and to this end nothing we know of is so good as a "Binder." We have used one for four or five years; and it promises to last a generation. These for temporary binding, till the end of the year. For ourselves, we get two years' numbers bound in one substantial volume, in cloth with morocco back, it costs about 90 cents. We do not however, undertake the binding of volumes. Our readers can get them done more conveniently by some local book-binder. The "Binders," for holding the numbers (and handy for ready reference,) to the end of the year, we furnish, gold lettered on side, at 50 cents.

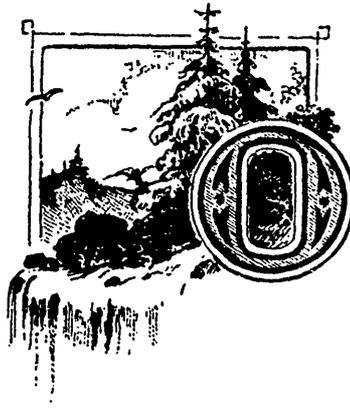
### WM. H. HOWLAND.

Honored and courted, flattered and caressed,  
He sat in Pleasure's perfumed banquet-hall,  
Some touch of sanity divinely given  
Illum'd his eyes, and he beheld the Truth—  
Not that his spirit instant shrank and soured,  
Or that the smile died sadly on his lips—  
A new and higher happiness indeed  
Beamed in his face, for now he truly saw  
And truly measured unreal things of time  
'Gainst the eternal verities beyond.  
Then sprang the Man within his soul to life—  
Immediately conferring not with flesh and blood,  
He cried, "My life from this day forth for Christ,  
My hand, my heart, my labor for his poor!"  
And so he lived and died—and so to-day  
While church and city, trade and public guild,  
Whose several cause he served right earnestly,  
In sad procession bear him to the tomb,  
The anguished sob of Poverty and Want  
Moves all our hearts—his dearest requiem!

—J. W. BENGOUGH.

## Editorial Articles.

### "COLLEGE EXTENSION."



THE idea, among other good ideas, is spreading; very notably in many cities of the United States; that University graduates

ought to make a good use of any leisure time they have, in teaching "classes" during the winter evenings. Nothing keeps up a man's learning like trying to impart some of it to others! And we read that "in Ottawa, on a late evening, the inaugural lecture of a course in political sciences and English literature was given, and was very largely attended, and the course throughout promises to be successful." Many a young man might get such an impulse from a class of this kind, as to be the "making" of him, in an intellectual sense; meanwhile keeping him out of many temptations.

And one thing leads to another. It always does! If College extension is good for political science, literature and natural philosophy, it is equally good and profitable for theological science. What good might not be done by a number of our pastors, in different places—themselves College men, and not too long "off the stocks"—by giving lectures twice a week on Biblical interpretation, New Testament Greek and systematic theology! One man might take each of these subjects, and lecture once a week for the winter. No doubt the Y. M. C. A. rooms of every city would be available for such purposes. If not, no better use could be made of the school room of a church.

Now, why should not this be done? The men are to be had. The young men and women would turn out. Bible-study would receive a great impetus. The pastor would have a larger number

of intelligent "workers" in his mission work. The church would forget "fairs" and "socials," and go back to where it began, under a college man named Paul, at *Berea*; mission rooms in the suburbs would be supplied with speakers. Church visitors would not be afraid of chance agnostics—whose strength is in carping and objecting, but are defeated by a firm *attack*. The church, as a whole, would be strengthened and stimulated. If a church does not move in the matter, so to make use of the next two or three months, let the "Christian Endeavor" take it up, enlist the proper instructors, and carry it through. The church will get the benefit, and—probably claim the credit! Never mind, so that the good is done!

### OUR PIONEERS.

REV. W. P. WASTELL.

We are but slightly acquainted with Mr. Wastell's early history. He was one of several Congregational ministers who came out from England (Nall, Clarke, Dunkerly, etc.) in 1837 or '38. In some of the published statistics, he is stated to have been ordained to the ministry in 1832. He was trained in Hackney College; and sometimes, when a student, went round with the celebrated Rowland Hill in his visits to the churches. On such occasions, "Rowland" went in his own carriage, and often extended his journeys into Scotland, occupying a couple of months. Rev. William Clarke was another of these young men thus favored, and has told us what a privilege the young men esteemed it to be. On such journeys, Mr. Wastell had to be instantly ready to take the sermon, or such part of the service as the old veteran assigned him! His first charge was in the town where he was educated; and he had the arduous task of interesting those who had been his fellow-students and teachers.

He came to Canada in 1837 or '38, in connection with the Colonial Missionary Society. Rev. John Roaf, of Toronto, was the Society's agent or superintendent. Whether the missionaries were not aware at starting of the nature of Mr. Roaf's supervision, or whether the supervision itself was infelicitous, it is not easy to tell now; however, the bond became somewhat strained. Mr. Roaf's powers seemed too much like those of a diocesan

bishop. So Mr. Wastell settled in Hamilton; but things did not look promising, and he soon went to Guelph. Whether the Congregational cause was in existence before, or whether he started it, we cannot at this moment say. In 1842 or '43 he removed to Port Stanley—which was not then the "deserted village" the railways have since made it, but a port of considerable shipping, the port-dues and customs ranking next to Kingston—preaching also at St. Thomas.

The Congregationalists at Paris wishing to organize, invited Mr. Wastell to oversee the formation of a church, and become their pastor. He referred the matter to the Colonial Missionary Society; and they did not concur in his removal. This was in 1847. He resigned Port Stanley forthwith, and removed to the United States, preaching first at St. Clair; his last charge being at Clinton, where he contracted a second marriage, and continued to reside to the last, though out of the active duties of the pastorate for many years.

In connection with his Canadian experiences, he is remembered as having given an address at the College opening (then "Institute"), in Toronto, 1839; Dr. Lillie also giving an address. His portrait is seen in "The Union of 1868," he being a guest at the meetings in Hamilton that year (the year we held the "Synod of Dort"), and is No. "41," coming between Rev. Robert Wilson and George Robertson, senior, of Kingston. The Michigan papers, in chronicling his death in December, 1893, spoke of him as being in his hundredth year. His picture in 1868 scarcely seems to carry out that statement; yet none of his old friends seriously dispute it. The "Year Book" of our brethren in the U. S., so full and painstaking in its "Necrology," will no doubt settle the question in a few months.\* He preached the Sabbath evening sermon before the Union in 1868. Our recollections of that sermon exactly tally with the statement of two valued correspondents, as to the general character of his preaching. One writes:

He was a man of scholarly habits, and prepared himself very thoroughly for the pulpit—perhaps with over-particularity, fettering freedom.

The other says:—

Mr. Wastell was orderly in sermonizing. His "plans" or "sketches" were regularly entered in a book, and

\*Later authorities say ninety.—Ed.

preserved for future reference. The "paper" used in the pulpit he destroyed. His style was ornate—his action at times *redundant*—but what he said was *easily remembered*. He frequently resorted to the "accommodational" method of treating a text.

At the opening of Frome church, in 1842, he preached from Acts vii : 38, "The Church in the Wilderness." His divisions were: I, The Material; II, The Faith or Creed; III, The Officers; IV, The Objects; V, The Rules—of the Church in the Wilderness; beautifully setting forth what that Congregational church at Frome was privileged and expected to be. He was considered especially good as an expositor.

Less than two years ago, he was very bright and cheerful when visited by a brother who writes to us of it. Was a little discomposed at what he thought a general "dropping out of the cross," in the preaching of the day. But in this he judged by the United States as he knew it, rather than Canada to which he had become a stranger. Mr. Wastell has a son and a daughter at Port Huron, Michigan, and other children elsewhere.

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REV. JOSEPH WHEELER.

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We first saw Mr. Wheeler at Meaford, sitting under an apple tree, at Mr. Hamilton's, full of genial love and good-will—with a blue cloud of tobacco smoke around his head! We thought we were *richer* that day (it was about 1858), in making such an acquaintance! He was one of the most lovable of men. He was then, and had been, for a more or less number of years, pastor at Bolton Village—known on the post office list as "Albion," which is also the name of the township. The Rev. John Roaf, of Toronto, found him "blacksmithing and preaching," about Rice Lake, and got him to take charge of the cause in Bolton. There he lived and died.

The disciples at Jerusalem—probably only temporarily—"had all things in common"—and (with a little friction) managed to make it work—but we have not the glow of that early day, and don't find socialistic schemes work very well; and when Mr. Wheeler (for it was probably his proposal), and the church at Bolton, agreed that they *wouldn't* have any agreement, but just give what ever they could on the one hand—and he receive whatever he got on the other—they each made a

great mistake. People who don't "keep track" of what they give, always think they give a great deal more than they really do; and so with a church. Mr. Wheeler was very poor all his life; and suffered at times. He managed, in those more primitive days, to get a village "lot" and erect a small frame house, otherwise he would have been starved out. We spoke of his "blacksmithing," but in reality he had originally been a "whitesmith" rather, a worker in other metals than iron. He was very skilful in many mechanical arts; could "doctor" a clock, or a musical instrument; or construct almost any article of domestic need. He once told us he "would give us a song." So he sat down to a little "melodeon," and sang to his own accompaniment, "A Song of Joy;" and then remarked, "I made the song; and I composed the music; and the little organ is of my own making." It was all of home growth! Once he had no money to pay his taxes. He told the Lord that "Cæsar must have what belonged to Cæsar!" and asked Him to provide: and a letter came from New York with five dollars in it, from whom he never found out! Once he went to bed, without a pound of flour in the house, (and his wife had set her yeast), and a man brought in a bag of flour before they got to sleep!

We spoke to him about his tobacco. It had brought mishaps upon him sometimes, once in Toronto. He was lodging with Mr. Roaf, and in the morning, being allowed to smoke in the rose-garden (Mrs. Roaf made a specialty of roses and thought tobacco-smoke "was good for the aphides"), he, striking a match in Canadian fashion, made a longitudinal rent a foot-and-a-half long in his "new kerseymeres!" He enjoyed telling this story as much as we did in hearing it. But he thought in those days that tobacco was entirely necessary and innocent in his case. "The Lord knows," he said, "that I went for eight years with my tonsils and palate entirely *raw*, and nothing would cure it till I began smoking. And the Lord sends me tobacco, as He sends me other things!" Nevertheless, two or three years after this conversation, we met him unexpectedly at Woodbridge Railway Station. He said, "I have been over the line into the States for four weeks. I *ran away* from the ague! am quite better now, and—I haven't touched tobacco for two months!"

"Well, you are just as well without it, are you not?"

"Just as well!"

But this sketch would be very incomplete, did we not say something about the more spiritual aspects of his life and ministry. His personality suggested his Master, wherever he was. Turn to *JANUARY INDEPENDENT*, and find No. 113, in the picture of the Union. There is the honest face of Joseph Wheeler! He was a short, somewhat thick-set man, soft in speech, with an English midland-county intonation; always looking on the cheerful and loving side of things: and if he had an enemy in the world, he kept himself unknown—else Mr. Wheeler would have gone to him and conquered him! and his preaching and religious addresses were of the same character. His Father's eye was on him everywhere—this he *knew*; and he held his Divine Brother by the hand; this he *felt*; and wanted his hearers to know and feel it too! In its moral tone, "Bolton village" was very much what he made it. We trust it has not deteriorated. And many a young couple "going up into the bush," northward, as many of them did, carried with them the sweet blossom of character that came from love to God and love to man—to give their impress to newer townships. We have not the opportunities they had a generation ago, of building up communities from the foundation; we have to take them as we find them—and help them as we may!

We got him once or twice to Pine Grove, to speak to our young people. He delighted in such work; and the Lord gave him converts from time to time, all through his ministry. He affected no scholarship; not from disinclination, but that he "lacked opportunity." He knew the Bible well. He knew what the blessings of salvation were, and tried to make the matter plain to others.

Mr. Wheeler had no children. His wife survives him, still resident in Bolton. An amiable adopted daughter cheered their home for some years, till her marriage, and never ceased her care and attention to them. His name is fragrant all through that "country-side."

THE Ontario majority for Prohibition is 81,000 sure, with several returns to come in.

## KEY TO THE "CONGREGATIONAL UNION OF CANADA, 1868."

We give the following "key" to the "Union of 1868," published in the January No. If any of our friends desire copies of the number containing this successful reproduction, they can have them at ten cents each, or one dollar a dozen—sent *unfolded* through the post. In such cases, we will send the "key" also. This *key* would have been inserted in the January No. if we had been certain of having the engraving ready. The following is the *key*. Will somebody, even at this late date, give us the name of "No. 75?"

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| 58—Rev. G. P. Watson.         | 122—Mr. W. Edgar.               |
| 59—Mr. E. Becket.             | 123—Rev. G. Strassenburg.       |
| 60—Mr. W. Claris.             | 124—Rev. D. Macallum.           |
| 61—Rev. J. Colwell.           | 125—Mr. J. I. Hindley, Student. |
| 62—Rev. G. Purkis.            | 126—Rev. E. Barker.             |
| 63—Mr. F. R. Randall.         | 127—Mr. E. Caswell.             |
| 64—Rev. J. McKillican.        | 128—Mr. A. Rankin.              |

## Our Contributors.

### UNION OF CHURCHES.

There were, in the days of the apostles, two great divisions or sections of the church: the Jewish and the Gentile. There was, in some aspects, as distinct and wide a divergence between these two great divisions of the church then, as between the two great divisions now—the Protestant and the Roman Catholic. The "Catholic" says, "Oh, it is all right to believe in Jesus, but then you must believe in the Virgin and the Saints, and in the unbloody Sacrifice of the Mass." Just so the Jewish Christians said to the Gentile believers, "You are right in believing in Jesus Christ; you must also be circumcised, and keep the laws of Moses."

Now, what did the apostles? Did they recognize the two divisions, and formulate a constitution for each? Nothing of the kind! They did not recognize them as being two, but *one*. In so far as they held Christ as the head, they pronounced them right; in so far as they divided themselves from one another, they pronounced them wrong!

What about doctrine? Difficulties on this point were referred to the apostles. The Corinthian church wrote to Paul, respecting difficulties that had occurred to them, as to doctrine and church administration. And all the churches had the privilege of being instructed by the inspired apostles. They had the Old Testament Scriptures—more or less of the words of our Saviour in some of the gospels—and, as I have said, the living apostles; and they needed no more. The only attempt at "council" or "conference" was at Jerusalem. (1) That was a gathering of inspired men. They said, "It seemed good to the Holy Ghost and to us." No gathering of Christian men has, ever since, had a right to announce their decisions as being the decision of the Holy Ghost. (2) It was an appeal—mainly on a matter of fact—from Gentile Christians to the apostles and brethren at Jerusalem. Paul had taught at Antioch that the Gentile believers were not bound to obey the ceremonial law of Moses. Brethren from Judea said they were; and no doubt asserted that the apostles and elders at Jerusalem were of the same

mind—and the meeting at Jerusalem was convened to make a deliverance on this point.

So completely did councils, to settle faith and practice, drop out of sight, that there were no more of them for a hundred years. Mosheim says, "There are no vestiges of ecclesiastical councils, till the middle of the second century." Gibbon says substantially the same: "The useful institution of provincial synods took their rise in Greece, in the second century."

Then, what were the bonds, all this time, of unity of faith and oneness of being, among the large and increasing number of local churches holding Christ? This: First, the living apostles to instruct them; next, after the apostles' death (and they left no successors), the *inspired writings of the Apostles*, which are to us in lieu of (and in succession to), the living apostles.

What about mutual consultation and sympathy? Well, see how they did for the poor saints at Jerusalem—how the whole Gentile world (as far as that world was Christian), gathered money, and sent sympathy to them. How Antioch laid its ordaining hands on its two best and most cherished preachers—Saul and Barnabas—and sent them off as missionaries. How the Christians at Ephesus sent letters with the apostles to introduce them to the church at Corinth. How travelling or missionary Christians, everywhere, found welcome and sympathy from other Christians.

The first occasion for sects—not as respects doctrines differing from the majority, but as bodies of Christians separate from the majority, and disowned by them—was when Christianity was "established" by Constantine. From that time forward, the Catholic church, so called, became intolerant, and those divisions began, which have since so rent the mantle of Christ. For it naturally followed, that if no divergence of opinion on points of doctrine or practice were "allowed," then those holding such divergent views, must be "dissenters."

Unfortunately, the example of the State superintending and guiding the religious life of the nation, was copied and followed in the times of the Reformation; and the occasion, and the necessity for "dissent," or for diverse religious bodies, continued to exist, as before.

What is to be done? We must do as they did,

in apostolic times, and in the generations more immediately following the lives of the apostles. They were *one*—in faith on the Son of God! They were *one* in receiving and walking according to the holy Scriptures. But they were probably not “one” in many details of church-life or belief. They had learned to bear and forbear, and to rejoice when souls were converted—even if they did not adhere to the particular set of opinions on non-essential matters, which they themselves held.

It needs very little “machinery” for a few dozens, or a few hundreds of Christians, to carry on a “Church of Christ,” so as to make it “a light in a dark place.” But it needs much of Grace! and this being present, all will be well!

I see no way of getting right, but by going back and *beginning* right. What would become of our denominational missionary societies and denominational colleges, I don’t know, except as they are turned into undenominational ones—a feat much easier done than many people imagine! I see, this year, that the London Missionary Society, which though considered Congregational, has always had an unsectarian constitution—is emphasizing that feature of its corporate life.

I would suggest what *must*, I think, be the beginning of this great reform—a reform, which, when accomplished, will shake Satan’s kingdom to its centre! and that is, a scheme whereby a minister may be freely invited to supply a pulpit, or “exchange” pulpits, or become a pastor, from one present denomination to another; or a professor from one denominational college to another. People will never come together, till they get somewhat *acquainted* with one another; and I know of no other possible “first step,” so feasible as this for a first step—and a step so invitingly within reach. I have a very low opinion of either the wisdom or the sincerity of the deliverance of the Lambeth Conference of the Church of England, respecting Church Union, while their pulpits—(as with the Episcopal Church in America), are still obstinately closed to all other ministers than their own; and where in undenominational conferences of ministers for fellowship and devotion, their clergymen are seldom or never seen.

Our difficulties are neither unique nor unprecedented. In the apostles’ days the Jewish Church

clung to circumcision, quite as strongly as the Baptists now do to immersion. Some of them disputed Paul’s call to apostleship, quite as vigorously as a “Churchman” disputes the ordination of “Dissenters.” Many Judean Christians were just as eager to have the Church modelled after the hierarchy of the temple, as any prelatist of the present day. While many Greeks and Grecian Jews, were as enthusiastic to have the Church formed on the model of their popular civic assemblies, or on the democratic model of the independent synagogues, as any “Latter Day” man of Cromwell’s time, or any modern Puritan among ourselves!

Let me recount the probable steps in the preliminary processes of this great reform: (1) A conviction of its being a right thing. (2) A friendly discussion of it, in all its bearings. (3) An oft sitting by each other’s ecclesiastical “firesides”—in other words, often and friendly inter-communion, in pew, and in pulpit—what the German Lutherans have a name for: “*kanzelgemeinschaft*.” (4) A gradual un-sectarianizing of our missionary societies; a readiness to send out the right man, even if he has been brought up on the other side of some ecclesiastical *fence*. It would not have hurt the Methodists to have sent out William Carey, nor the Church of England to have sent out Robert Moffat! (5) A dis-establishment of State Churches. (6) A necessary and gradual dwindling away of the authority of Councils, of whatever name—Congress, Convocation, Conference, Assembly, Convention, Association—as the rights and powers of the local Church begin to be asserted and *used*. I call attention to the word “used”; for it is not so much, in any case, that the local church is tyrannized over, as that the local church has leaned on outside authority, to guide it in its own proper affairs, and to do for it its own proper work!

W. W. SMITH.

#### FROM THE AFRICAN MISSION.

The following are extracts from a letter to Toronto, dated Cisamba, West Africa, Oct. 19th, 1893, from Rev. W. T. Currie:

We have almost finished another and a very pleasant month at our station. Words would

fail to tell how much I appreciate the work being done by the two young ladies here; they are practical Christians, having a large measure of common sense, with a hearty readiness to do all that they can to help forward the cause of Christ among the people of this country. Five hundred and fifty received attention at our dispensary last month, the majority of whom were troubled with goitres and ulcers, and not more than a dozen with fever.

Last Sunday, I was amazed to find the people flocking from every direction to the village, because at this time almost all the able-bodied young men in the district are away trading, and the women are busy hoeing their fields and "sioning" their seed—Sunday to them being as any other day. Fully an hour before the usual time of service the new school house was filled to its utmost capacity, and a crowd had gathered about every door and window, and still the people were coming, until the numbers without were greater than those within. We began the exercises for that day much sooner than is our custom. One remarkable feature of the gathering was that 95 per cent. of it was women; and 3 per cent. of the men chiefs from the surrounding villages. At our Wednesday afternoon prayer-meetings we have an attendance of from sixty to seventy-five, and I can assure you that we spend a profitable hour together, there being no lost time, waiting for someone to take part. More are always ready than we have time to allow.

My garden is ready for the seed, which has just come to hand. Two fields that I purchased from natives since my return, are nearly dry, and planted. The work on the houses about the villages goes on, and we are fast getting into more comfortable shape. We are expecting the arrival of forty lads from the coast to-morrow with loads, that will help to make us more comfortable; for the ladies, although they never complain, are greatly in need of furniture, etc., in their houses.

WALTER T. CURRIE.

MR. SPURGEON'S ADVICE TO BOYS.—When I was just fifteen, I believed in the Lord Jesus, and joined the Church of Christ. I tell you, boys, the day I gave myself up to the Lord Jesus, to be His servant, was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living, and had a worthy object for my life's exertions, and an unfailing comfort for life's troubles. Because I wish every boy to have a bright eye, a light head, a joyful heart, and overflowing spirits, I plead with him to consider whether he will not follow my example, for I speak from experience.

## Christian Endeavor.

TORONTO.—Hope Congregational Y. P. S. C. E. The semi-annual business meeting took place on 28th Dec. After some routine business, the officers for the ensuing half-year were elected, viz.: *President*, Mr. A. Davidge; *Vice-President*, Mr. J. Berry; *Recording Secretary*, Mr. Sissons; *Corresponding Secretary*, Mr. E. Roper, 332 Manning Ave. (in place of Mr. Reeve, who retires after some years of devoted service in that capacity); *Treasurer*, Miss Steer; *Organist*, Mr. W. Roper; *Delegate to Local Union*, Mr. J. Russell.—C. S.

THE Cleveland Union lately held a "potato rally," which resulted in the contribution of a large quantity of vegetables of all kinds and a good amount of clothing, to be distributed among the poor of the city.

"THERE is no objection," says *The Westminster Endeavorer* wisely, "to a social or literary club, but the converting of a society of Christian Endeavor into a social or literary club is a betrayal of a sacred trust."

THE Quebec convention won the distinction of being the first Christian Endeavor convention attended by the ruler of the country in which it was held. Lord Aberdeen, the Governor General of Canada, addressed the Juniors at their rally.

HOWICK, NINTH LINE.—The Y. P. S. C. E. met last Sunday evening, January 14th. It being consecration meeting a large number were present, nearly all taking part. The subject being "Temptation, and how to avoid it," it could not help but benefit all.—*Com.*

JUNIOR superintendents are liable to make the mistake of firing all their ammunition in the first few meetings. Use your bright plans and shrewd ideas very cautiously and always keep some good schemes on hand to introduce when a meeting shows symptoms of becoming dull.

MEETINGS for Bible-reading, conducted by a wise and well-instructed leader, are an indispensable means of grace. They are always well attended, for babes desire the sincere milk of the Word, and young men in Christ hunger for the solid food. The only antidote for the shallow scepticism of this time is the good seed, the Word of the Kingdom.—*Christian.*

CONVENTIONS.—"Those who make the programmes, therefore, and carry them out, should know how to pack an afternoon or evening full of

vital, helpful things, to the exclusion of mere ruffles and flounces and furbelows, such as solos and anthems and recitations, sung and recited chiefly to show off the soloists, or the choir, or the elocutionist, or to 'fill to.'

"Another thing, a convention is not a session of Congress. Intermittent roll-calls, reading of minutes long spun out, and parliamentary discussions are, probably, not the things He would like to have us do when we meet to learn how to work for His kingdom.

"Pack your programmes with vital things; pack it full of speakers with ideas that bristle and glow!"—*Ex.*

The mistaken meanings which are often attached to familiar and, one would suppose, easy passages of Scripture, are a marvel. Prince Bismarck, *e.g.*, when speaking to a visitor, of "Germany and the evils of the day," remarked:—"Fortunately for me, when I was very young I learned to repeat the Lord's Prayer, and truly to mean it when I said, 'Thy will be done.' And this I still say, and so nothing ever really troubles me." This passive sense of the prayer, which is the sense of the prayer in Gethsemane, seems to be more generally taken as the correct sense than one would suppose. A minister who had been preaching on the Lord's prayer, and expounding this clause to mean the doing of God's will, not the bearing it, was surprised to receive the grateful thanks of several of his friends for helping them to see the passage in quite a new light! Very likely many more passages are in a similar fog.—*Christian.*

## Children's Department.

### THE TIME TO BE PLEASANT.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie.

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if any one spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were too much for the mother, and her voice trembled as she answered:

"Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words:

"The very time to be helpful and pleasant is when everybody is tired and cross."—*The Young Reaper.*

### ONE MOTHER'S WAY.

BY ANNIE L. MILLER.

The story of the anxious mother, told by Sophie May in the *Congregationalist* of Nov. 9th, calls to mind an incident in the family of a friend, where a different treatment was brought to bear on a similar case.

Little Four-year-old had been at play in the yard and became interested in watching some workmen who were temporarily employed there. Soon after, coming in, he assumed swaggering airs and a deep voice and gave gruff orders, as of one workman to another, and before long the mother was startled to hear the best imitation of an oath that the baby lips could frame.

"He was evidently trying it on," said she, relating the incident to a friend, "and I felt his eyes turn to my face to see the effect of his new accomplishment."

Convinced that he was entirely ignorant of the meaning of the words which had caught his ear, from the fact that they had never been heard before, the little woman schooled her face to express nothing of the shock which had come to her heart and, with a swift prayer for help, met the child's eyes with an indifferent and wholly unsurprised look as she said, "Humph! I know something ever so much funnier than that."

"What is it? Tell me!" said the little fellow, pressing close to her side with eager curiosity,

while Two-year-old looked up from his blocks to listen.

Keenty, meenty, cutey corn,  
Apple seed and apple thorn,  
Wire, brier, limber lock,  
Three geese in a flock,  
Sit and sing in the spring,  
O, U, T. Out.

Merrily and rapidly came the words of the little jingle, greeted with peals of laughter from both the babies.

"Say it again, mamma," and so she repeated it as fast as her lips could frame the words, adding this time another precious bit :

Onery nery, icary an,  
Fillisy, follisy, Nicolas Jan,  
Queceley, qualey, Irish Mary,  
Stringlum, stranglum, buck. Out!

Emphasizing the last word by a sudden tickle and vigorous poke in the ribs of the little fellow, which sent him rolling off on the floor out of reach.

"Shall I teach it to you?" asked mamma, as he returned to her side, quite out of breath. And so the next few minutes were spent in impressing the nonsense upon his childish memory, with much fun and laughter as he miscalled the funny words, and the wondering reflection, "How much more readily this sticks in the mind than Bible verses or multiplication tables."

A little later the child went off to his play repeating his new verse, while Two-year-old echoed, "Fillisy, follisy, Iwis Mawy," as he piled up a new house in place of the one demolished, and mamma resumed her sewing saying to herself: "Well, I hope that has driven the other out of his memory, but he must not play around those workmen again."

"And you said nothing at all about the bad words?" asked "riend.

"Nothing at all, my dear. I wanted to let them fade from his mind, not to fix them there."

The children are big boys now, full of promise of good, useful manhood. Mamma is their confident in all things, and they are noticeably pure in word and thought.

"The nurture of the Lord," dear, anxious mothers of little children—it means lots of fun, wisely used, as well as "Line upon line, and precept upon precept."—*Congregationalist*.

MOLLIE had been to church for the first time, and on her return her grandmother asked her what she thought of it. "I like it very much," she replied, "but there was one thing I didn't think was fair. One man did all the work, and then another man came around and got all the money."

## NO DIFFERENCE.

A little black girl, eight years old, was setting the table, when a boy in the room said to her, "Mollie, do you pray?"

The suddenness of the question confused her a little, but she answered, "Yes, every night."

"Do you think God hears you?" the boy asked.

She answered promptly, "I know He does."

"But do you think," said he, trying to puzzle her, "that He hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not His eyes. My voice is just like any other little girl's, and, if I say what I ought to say, God does not stop to look at my skin."

## EFFECTS OF DISOBEDIENCE.

"Let the sickles alone," said a farmer to his son, who was left in the field while the reapers went to dinner. James obeyed his father for a time; but at length he grew lonesome, and took up a sickle "just to look at it." He then felt its edge, and then thought he would cut "one handful." In so doing, he cut his little finger, inflicting a wound which rendered the middle joint useless for the rest of his life. When it was healed, an ugly scar and stiff finger were lasting mementos of his disobedience. Disobedience to God leaves a scar on the sinner's soul, and lessens his capacity for virtue. Every sin thus effects a change for the worse in the condition of the soul. It is not merely registered in the book of God's remembrance; it is registered in the very condition of the soul.

It was said once by the Superintendent of the House of Refuge, who for thirty years had tried to make good boys out of bad, that it was essential to have the play of the children more carefully watched than their work. It is the utter impossibility of doing that which makes the street so dangerous.—*Advance*.

THOSE parents who permit the introduction of cards to their premises, may soon learn that their sons visit gambling houses for the most dangerous sort of "amusement." Total abstinence from card-playing, as well as drinking, is the safest rule everywhere. Christian parents particularly, should not allow cards to enter their dwellings; and, if found there, they should go into the fire with no special ceremony.—*N. Y. Independent*

## GOOD ADVICE.

"Don't be laughed out of your money or your prayers." A great and distinguished English admiral who rose to a very high station as the effect of his meritorious exertions, used to be very fond of relating that, on first leaving an humble lodging to join his ship as a midshipman, his kind-hearted landlady presented him with a Bible and a guinea, saying, "My God bless you and prosper you, my dear lad; and as long as you live never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed the landlady's advice through life; and he had reason to rejoice that he did follow it.

It was about Christmas time that a Sunday school scholar who, like Christmas, comes but once a year, promptly answered the question, "Who was it who said, 'Suffer the little children to come unto Me'?" by shouting, "Santa Claus!" And that is about all the religious teaching which many children retain from the holiday season.—*Congregationalist.*

THE NEW YEAR.—"But I," cried the fresh-hearted New Year, "I shall try to leave men wiser than I find them. I will offer them freely whatever good gifts Providence permits me to distribute, and will tell them to be thankful for what they have, and humbly hopeful for more."—N. HAWTHORNE.

THAT was a good story I heard the other day, well worth repeating, of the mother who tried, when her daughter did anything wrong, to get on the side of the child over against the wrong, and help her to defeat it. Thus, when the child was showing temper, or selfishness, or disobedience, the mother would say, "Ah! I see that wicked old spirit is coming around again and we must try to drive him off. Now, you help me and I'll help you, and we will get the best of him yet!" In this way she sided with her child against the evil, instead of punishing her so that the child would associate the mother and the evil spirit together as both against her. If this had been done more with us when we were young, perhaps some of our early notions of the Heavenly Father as cruel and our enemy might have been avoided. For He is always for us and never against us, as this illustration helps us to see. One can hardly think how a child brought up in this way could ever come to distrust her mother, or ever look upon sin except as something to be opposed and gotten rid of. And this is the Gospel.—*Advance.*

## Selections.

## IN PALESTINE.

BY REV. C. L. GOODELL.

Our Sunday in Damascus is a pleasant recollection. The ninth chapter of the Acts is a fitting morning tonic. The hospitable doors of the British Syrian Mission are open, and there you will go next. A sweet-faced lady in middle life will meet you. She will show you one hundred and forty-five children in the Sunday school, and when the school is over you may join a little congregation of fifty or less in the reading of the Episcopal service, and hear a sermon by the missionary in charge.

Our lady guide is an "honorary" worker, so-called—that is, she is possessed of sufficient private income to give her services to the mission gratuitously. We found many such English ladies throughout Syria. This fact speaks well for the missionary spirit among the rich and titled in England. This lady is very happy in her work, which is largely medical. She goes without fear where it would not be safe for a Christian man to go. As she passes, the Moslems greet her with great respect, and say, "It is the wise woman." And is she not entitled to the name? For they say she knows how to heal babies and make sick mothers well; to make useless eyes whole, to take the sting out of a camel's bite, and even to charm the pain from under the vest of the sheik himself. It may be the Moslem will be conquered some day by the loving help the Christian had given to the sick, the lame, and the blind.

## IS IT "OPHIR"?

Ruins of dwellings and smelting-works are found in Eastern South Africa. These discoveries remind one forcibly of the statement made by Herodotus, referred to by Canon Rawlinson in his "Phœnicia," that Necho, King of Egypt, engaged some expert Phœnician sailors, and sent them on a voyage of discovery along the coast of Africa:

"They were ordered to start from the Arabian Gulf, and come round the Pillars of Hercules into the North Sea, and so return to Egypt. Sailing, therefore, down the gulf, they passed into the Southern Ocean, and when autumn arrived, they laid up their ships and sowed the land. Here they remained till harvest time, when, having reaped the corn, they continued their voyage. In this manner they occupied two years, and the third having brought them by the Pillars of Hercules to Egypt, they related what to me

appears incredible, that they had the sun on their right hand; and by this means was the form of Africa first known."

This Necho was the king by whom King Josiah was defeated and slain at Carchemish, the same place where his own power was broken a few years later. The report of the Phœnician sailors, that the sun rose on their right hand, which made Herodotus doubt their story, is now known to be conclusive evidence of its veracity. Mr. Grote accepts the story, and so does Canon Rawlinson. These new discoveries seem to show that the great colonisers and traders of the ancient world did not content themselves with tarrying on the African coast only long enough to sow and reap corn to victual their boats for the remainder of their voyage, but that some of them came to dwell. Perhaps the contemporaries of King Josiah built the ruins which Englishmen are now finding.—*The Christian*.

### THE MINISTER'S RESPONSIBILITY.

He is to guard the pulpit, and hence in a measure the language of his people, from coarseness and slang, on the one hand, and from puerility and affectation on the other.

Of slang it is needless to speak. To mention it is to condemn it. Affectation in the pulpit is not so uncommon as might be supposed. There was a time not many generations ago, when people liked to hear a man display his learning by the use of sentences that at least sounded learned. But the people to-day demand that a man shall not speak "in an unknown tongue." The singing is so often "in the unknown tongue" that they want to understand the sermon. There was a time when preachers were accustomed to interlard their sermons with Greek and Latin quotations and phrases. It is not a great while since the moderator of a Presbyterian General Assembly opened one of the sessions with a prayer beginning: "Oh Lord, thou *ne plus ultra* of all perfections and *sine qua non* of all moral energy." Such affectation would be considered intolerable to-day.—*Homiletic Review*.

### EVOLUTION.

Rev. H. A. Stimpson, D.D., says: "Some years ago a prominent man of science, then residing in Brooklyn, long an attendant, and, if I mistake not, a member of the church of which Dr. Abbott is now pastor, read a paper on evolution before a ministerial association. Silence followed, one and another declining to speak.

At last a prominent minister, very earnest and successful in winning souls, was urgently called upon to reply. He arose and said he would like answers from the essayist to three simple questions: 'According to his scheme of the universe, was there any place for the incarnation, as a Divine life coming into earthly life from without? Was there any place for the new birth as a supernatural change? Was there any place for the doctrine of the Holy Ghost?' He sat down. The essayist arose and said: 'Such questions show the folly of a scientific man attempting to discuss truth before ministers.' That was all, and the meeting broke up. I may be exposing myself to a like rebuke, but I beg to remark that these questions will continue to be put in the face of 'unity' and 'dualism' and 'evolution' alike, and I have a strong conviction that our Congregational churches will decline to accept any scheme of philosophy or of faith which proposes to answer them in the fashion above described."—*Homiletic Review*.

### FAITH AND WORKS.

When Hudson Taylor first went out to China it was in a sailing-vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling sails in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails," and it was done. While engaged in prayer there was a knock at the door of his stateroom. "Who is there?" The captain voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop praying, for we have now more wind than we can well manage." And, sure enough, when but a hundred yards from shore a strong wind had struck the sails and changed the course of the boat, so that the cannibals were cheated of their human prey.

A YOUNG man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord; "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by sient and sullen, and when they had

finished he walked up to the landlord and thus addressed him :

"Six years ago, at their age, I stood where those two young men now are. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down the decanter, he exclaimed, "God help me, it is the last drop I will sell to anyone!" And he kept his word.

**INFANTICIDE**—Until the British Government, compelled by the pressure of Christian sentiment, abolished it, infanticide was the common practice throughout India, and especially the infanticide of girl babies. Even now, though contrary to the law of the British Empire, it is largely practised in secret. A prominent judge of the High Court told me that there was little doubt that innumerable deaths reported as the result of snake-bite were nothing less than death by strangulation; but that it was impolitic to make a too close investigation of these cases, as the practice would, being scotched by law, die away in time under the further influence of Christian enlightenment and civilization. Hinduism has stained every house in India with the blood of its slaughtered infants. And this, as in the case of burning widows, under the sanction of religion.—*Dr. Pentecost.*

## News of the Churches.

**TORONTO, NORTHERN CHURCH.**—The annual meeting was held on 10th January. There was a good attendance. The newly-installed pastor, Rev. T. B. Hyde, occupied the chair, and the schoolroom was well filled. After the usual devotional exercises, the business of the congregation for the year 1893 was taken up. Mr. E. J. Joselin reported for Mr. J. McDunnough, the church Secretary. The year, the report stated, had been to the church a critical and remarkable one. In May last, Rev. Mr. Burton resigned, the church voting him an honorarium of three months' salary. The church membership was unavoidably reduced, and the revision of the roll, with the attendant erasing of the names of absentees, still further brought down the membership. However, in the last month, nineteen new members have been received, while the average attendance has gone up from 60 to 400. In December, the new

pastor was received, and his work has been most gratifying. The report closed with expressions of hope for the coming year.

Mr. S. C. Kanady, the Chairman of the Finance Committee, presented the report of that committee. The receipts for ordinary purposes of the year have been \$3,462.89, and the disbursements less than this by \$31.35. The fellowship fund showed receipts of \$112.71, payments of \$77.70, and a balance on hand of \$35.01. The accounts of the Ladies' Association showed receipts amounting to \$234.30, payments of \$111.10, and a balance of \$123.20. The auxiliary to the Women's Board have received \$116.59, and spent \$114.99, leaving a balance of \$160. The Y. P. S. C. E. have received \$28.85, and spent \$27.95, leaving a balance of 90 cents. The Sunday school's receipts have been \$206.95; the disbursements have been \$198.39, and the balance on hand is \$8.56. The Sunday school's missionary account shows receipts of \$168.34, disbursements of \$94.25, and a balance of \$74.09. The Sunday school reports showed a slight decrease in attendance through the year, though the last few weeks have shown a perceptible improvement. The Ladies' Association reported a good year's work. The Auxiliary to the Woman's Board of Foreign Missions reported the inauguration of this society and the Young Ladies' Missionary Society, with good results. Sums have been given to the Home and Foreign Missionary Societies, and a good and profitable year's work done. The Y. P. S. C. E. reported a quiet year's work, with bright prospects for the future. The Auxiliary Committee reported the fact that it has been given the allocation of seats, and so can attend to its duties with more effect.

On motion of Mr. E. J. Joselin, the Finance Committee is to consist of Messrs. S. C. Kanady, H. O'Hara, J. C. Copp, E. J. Joselin, the Chairman of the Auxiliary Committee, and Fred. J. Smith and the church Treasurer. Mr. A. N. Thomas was appointed Treasurer, and Messrs. Alex. H. Rodgers and T. J. Wilkie were appointed auditors. The meeting then concluded, and the members adjourned for the refreshments which had been furnished by the ladies, and a pleasant social evening was spent.

**TORONTO, BOND ST.**—The pastor, Rev. Dr. Sims, gave a sermon at the beginning of the year, on "The Pilgrimage of Congregationalism." We give an extract from the beginning of his sermon. It was historical, convincing and rousing. Dr. Sims is not afraid to speak out.

Dr. John Owen, a profound scholar and saintly divine of the 17th century, gave himself to the special study of church history in order that he might refute the claims of the Congregationalists and put them to silence, and the result was that

he was himself converted to Congregationalism. He says: "In no approved writers for 200 years after Christ is there any mention made of any other organical visible professing church but that only which is parochial or Congregational." That finding is in harmony, I believe, with the best scholarship of to-day.

But little by little changes crept into the church. Associations of sister churches were occasionally held, presided over by a moderator, who would naturally be selected from among the older or more influential ministers. These moderators became influential advisers. By and by the term Bishop came to be worn by them alone. Ambitious men coveted these moderatorships and labored to enlarge their powers. So Episcopacy grew and Congregational liberty declined. The right of private judgment in matters of faith and order slowly faded out, until at last the laity were silenced by the proverb: "Hear the church," which, being interpreted, meant, of course, "Hear the clergy."

So radical a change would not have been possible if the State had not interfered. But the State did interfere. When Constantine came to the throne, Christianity became the national religion. Vast numbers pressed forward for baptism, and the membership of the church was enormously increased. This sudden prosperity was a great trial of the church's purity, and she did not bear it half so well as she had borne persecution. Pride lifted up its head. The clergy were organized into ranks. At the head of all were the Bishops of the great cities, Alexandria, Antioch, Constantinople and Rome, and in later centuries Rome climbed to the Primacy and demanded homage from all. And thus the simple brotherhood of believers, meeting together in self governing congregations, taught and led by a humble pastor, became the great Roman Hierarchy, whose power and pomp and pride overtopped everything which this poor earth of God's has ever seen elsewhere; a Hierarchy whose chief officer was served by mighty kings, and at whose frown kings bared their knees and crawled on the earth; a Hierarchy, to gain whose favor whole nations begged as for the mercy of the living God.

**MONTREAL, POINT ST. CHARLES.**—Another great success was scored at the O'Brien Hall, Point St. Charles, in the New Year's gathering of children.

Early in the morning the city Congregational Sunday schools mustered in force in their several churches, and with banners and songs made their way in large sleighs to the Point, where they were met in the hall by the local school. They filled to overflowing the floor of the hall, the gallery being occupied by parents and friends. The Rev. Thos. Hall, pastor of the Point St. Charles church, as

chairman, welcomed the Sunday schools in his happiest vein, after a selection of music by the Point orchestra, under the leadership of Mr. R. Donaldson, Jr. The opening hymn was followed by a prayer, led by the Rev. Mr. Silcox, of Emmanuel church, and the twenty-third Psalm, in which the children heartily joined. Elder James Rodger, of Erskine church, brought the greetings of the great Presbyterian gathering in Crescent Street church, and in a few choice words struck the keynote of the day, rejoicing in the unity of spirit and of aim, and the mutual sympathy and gladness of all the children of all denominations in the march onward and upward.

On motion of Mr. Cushing, delegates were sent to bear New Year's greetings: Mr. S. P. Leet to Crescent Street church, and Mr. C. T. Williams to the great Methodist gathering in St. James' church. Before leaving, Mr. Williams gave one of his short characteristic speeches, full of wit and sound sense. Rounds of applause welcomed the Rev. Mr. McCann, the bearer of the greetings of the Methodist children, who in their thousands were gathered in St. James' Church. Then the Rev. Mr. Warriner, pastor of old Zion, expressed his delight with the beautiful O'Brien Hall and its complete apparatus for concerts, gymnastics, etc., also the pretty decorations and Christmas trees, and rejoiced in the success of Sunday-school work at the Point; Mr. Warriner was warmly cheered and so was the Rev. E. M. Hill, of Calvary, who specially warned the young against little sins; and to show their danger he called a little boy to the platform, and wound two or three threads round his arm which the boy snapped with ease, but when a dozen or more threads were then wound about him he could not break them; so after many sins are committed, the habit of sin becomes dangerously strong.

The Rev. Mr. Silcox spoke last, and very earnestly urged the children to give themselves to the Lord at once, and led them in a few words of consecration. The addresses were most interesting and were interspersed with hearty singing. The distribution of bags of sweets as the children dispersed, terminated the largest and best gathering yet held of the Congregational Sunday-schools in Montreal.—*Witness.*

**TORONTO, BOND ST.**—The church has begun a little monthly, called *The Bond Street Gazette*; from which we extract a few items:

The series of sermons on "Joseph's Life" is completed, and has proven very beneficial in more than one way. As the pastor has been so successful in this his first of the kind in Bond Street, we hope he will choose as a subject for another such series some shining light as brilliant, that his flock may take with them as a noble example to assist in guiding them through the rough and thorny road of life.

The special collection toward the Trust Fund which was taken up on Christmas Sunday amounted with a few subsequent dollars to three hundred dollars. This was in addition to the regular offerings and has cheered the Finance Board greatly. There are but few among us who are not suffering more or less from the prevalent hard times.

Miss Lillie Smith has been elected president of the Y. P. S. C. E., for the coming year. The society is taking on an improved tone, and we expect it to make a good report before the winter is over. Mr. Taylor, whom Miss Smith succeeds, has been a faithful and efficient president.

Owing to the inclemency of the weather on the first Sunday of December, the audience at the morning service was very small, which led to the postponement of administering the sacrament until the evening. It was administered in the evening and the meeting was very well attended, and therefrom originated an idea to the effect that if it could be arranged so that the communion service be held in the evening occasionally (say once every three months), it would prove very profitable to a number of members who are unavoidably detained from the morning service. The Board should consider the matter.

**PINE GROVE.**—On Tuesday, December 19th, the members of the church and Y.P.S.C.E. spent a pleasant evening at the parsonage, so as to become better acquainted with the pastor and his family. The time was taken up with singing and cheerful conversation, etc. During the evening refreshments were handed round, which had been liberally supplied by the friends.

**Sabbath School**—The usual service in connection with the anniversary, was held on the evening of January 1. The first part of the programme was a service of song, entitled "A child of Jesus," with connective readings, which were given by Mr. Frank Bentley. The service of song was rendered by the choir and some of the scholars, under the leadership of Miss Bennetts, organist. This was followed by a short address from the Rev. Mr. Brown of Woodbridge. Also recitations and singing by the scholars. The most interesting part of the programme was the presentation of prizes, each scholar receiving a nice book. Then the Christmas tree was relieved of its burden which had been placed on it by friends who wished to present each other with a New Year's gift.

**Church**—On Thursday, January 4, the annual business meeting was held, when the following officers were elected. *Deacons*, Messrs. W. A. Wallis, J. Bennetts, W. J. Hutchison, T. Hutchison. *Secretary*, Mr. J. Bennetts. *Treasurer*, Mr. W. J. Hutchison. *Auditor*, Miss L. Bentley. *Finance Committee*, Mr. E. Hutchison and Miss McMullen. *Supply Committee*, Messrs. W. J. Hutchison and W. Jeffery. *Organist*, Miss Bennetts. *Assistant*, Miss Laura Bentley. *Caretaker*, Mr. T. Hutchison. *Correspondent*, Miss Lizzie Bentley.

**Y.P.S.C.E.**—Tuesday, Jan. 9, the semi-annual

election of officers took place, when the following members were elected: *President*, Mr. J. Bennetts. *Vice-President*, Miss L. Bentley. *Recording and Corresponding Secretary*, Miss Annie McMullen. *Treasurer*, Miss McMullen. *Prayer Meeting Committee*, Miss L. Bentley, Miss Simmons, and Miss Forrester. *Lookout*, Miss Laura Bentley, Miss A. McMullen, and Miss F. Stevenson. *Organist*, Miss Bennetts. This society hopes to do good work for the Master this coming session.

**Missionary Auxiliary**—At the monthly meeting of the Women's Auxiliary, held at the parsonage Jan. 11, the following were elected officers for the ensuing year: *President*, Mrs. Wm. Jeffery. *Vice-President*, Mrs. Wm. Hutchison. *Secretary*, Mrs. Jarrett. *Treasurer*, Miss Forrester.

**Mission Band**—This Band met on Saturday afternoon, Jan. 13, and elected their officers for the year. *President*, Miss McMullen. *Vice President*, Miss L. Bentley. *Secretary*, Miss Carrie Stevenson. *Treasurer*, Miss Bennetts.

LIZZIE BENTLEY.

**TORONTO, BROADVIEW AVE.**—*Change of Home.*—Last spring the church began plans for the erection of a much needed new building. The old lot and church property were sold, and a more eligible site on the corner of Mountstephen's Street and Broadview Ave., one of the best in the neighborhood, was purchased. Unforeseen difficulties prevented the carrying out of the building operations until too late in the season; and, in consequence, the church has been obliged to seek a new home. The farewell services were held in the old building on Sunday, December 31st. The Rev. E. Barker, former pastor, preached in the morning, taking for his text, Joshua i: 7. The Sunday school held an open session in the afternoon, when addresses were given by some of the teachers and elder scholars. In the evening, the pastor, Rev. J. P. Gerrie, preached the last sermon, taking for his subject Eccl. vii: 8. "The end is better than the beginning;" from which he preached an able and eloquent sermon. After the address in the evening, the pastor called upon Mr. Charles Green, through whose efforts the Sunday school started some seventeen years ago, and who still holds the office of superintendent, to dismiss the meeting. Large congregations were present at each service; especially in the afternoons, when the church was filled to its utmost. Arrangements have been made for the present, whereby all the church services will be held in Dingman's Hall, which is situated a few hundred yards south of the old church, on the same avenue. The church and congregation met in this hall on Sunday, January 7. Very large congregations were present at each service, particularly so in the morning, when there were present about three

times as many as the old building could comfortably seat. The pastor took for his subject in the evening, "The living of 1893." Special music was rendered by the choir, assisted by an efficient orchestra. While worshipping here the church looks forward to greater usefulness, having better facilities for efficient work, and a wider field in which to labor. The treasurer, Mr. H. Butterworth, 181 First Ave., Toronto, will be pleased to receive and acknowledge contributions toward the erection of the new church building. H. B.

FITCH BAY, QUE.—The church here is accomplishing good, steady work, and giving many indications of healthy, vigorous life. We are having frequent additions to our membership, and in many ways are seeing evidences of spiritual growth. Our services are well attended by young people, who manifest an evident interest in them. Every second week, on Sunday evening, there is a praise service, at which a short gospel address is given by the pastor, Rev. G. Ellery Read. A very encouraging feature of these services is the manifest enjoyment of all who attend them.

On Dec. 24, at the afternoon service, a special service of song, entitled "Our Saviour King," was given by an efficient choir and orchestra. Miss Mabel Gage very efficiently recited a selection graphically describing the birth of Christ; and the pastor gave a short, practical address from the words, "There was no room for them in the inn." Despite the bad weather, there was a large attendance, the church being well filled by a congregation whose close attention manifested a decided appreciation of the whole service.

We have recently purchased a fine "Dominion" organ and a new chandelier. A furnace has also been secured, replacing the old-fashioned stoves. Encouraged by the success of the past, we look forward to the future with hope.—*Com.*

FOREST.—The annual meeting of the teachers and officers of the Forest Congregational Church Sunday school was held on Jan. 3, 1894. The following officers were elected. *Superintendent*, Mr. Jas. Maylor. *Assistant Superintendent*, Mr. R. Prout. *Secretary and Treasurer*, Mr. Jas. L. Barnes. *Librarians*, Miss F. M. Scott, and Miss M. F. McPherson. The three latter were re-elected. *Organist*, Miss M. M. Hindley. We are glad to be able to state that our Sunday school is in a prosperous condition, both in numbers and finances. At the beginning of 1893, there were 55 scholars on the roll. Now there are 87; which shows an increase of 32. There is also a Bible-class of some 26 members. This year's collections come up to \$63.95. There is a balance in the treasury of \$23.97. During the last year we have subscribed to the following institutions: Canada

Congregational College \$1.15; Foreign Missions \$2; Local Convention \$1. Scholars average attendance each Sunday 65. Teachers and officers average attendance 12. Visitors average one, and total average attendance 78. Scholars average attendance morning church service 31 Verses repeated by the scholars each Sunday 108. Collections average 58 cents. During the last year most of the officers and teachers have attended well, and we can look upon our past Superintendent Mr. D. Livingstone, with honor.

JAS. L. BARNES, *Sec.*

HAMILTON, IMMANUEL CHURCH.—Our pastor, Rev. W. H. Watson, and family, are among us, and every branch of our work has taken a fresh start. Prayer-meeting Wednesday, and Y. P. S. C. E. on Monday, are well attended. We have had as many as 100 at our weekly prayer-meeting. On Sunday morning our congregation fills the church building, and in the evening we are uncomfortably crowded. Sunday school yearly report shows an average attendance for last year of 98; while for the last two Sundays it has been 111 and 115 respectively. We have to form 13 classes and have only a building 20x40 to accommodate them all in, not one class room; and in this same room we have pulpit, organ, library and stove as well. We are working at a great disadvantage; and steps must be taken to enlarge. The church has instructed the trustees to find a suitable site and report at once.

Last Sunday was communion with us, and we had the pleasure of extending fellowship to three new members on profession of faith. We expect to add eight or ten more at our next church meeting. God is blessing our work in this neighborhood, and we expect much from Him in the near future.—*Com.*

LONDON, SOUTHERN CHURCH.—[The following admirable digest of three months' history of this church we commend as a good example of the condensed items we desire from the churches. But why should some of it be so long in coming?—*Ed.*]

We held our third anniversary (which occurred Nov. 22nd), on the following day, it being Thanksgiving. The gentlemen met in the afternoon to build a wood-shed. In the evening refreshments were served in the little church. The tables looked pretty, and were well supplied. A good programme finished the evening's recreation, and all went home well satisfied. The next evening the Sunday school was entertained, and spent a very enjoyable time.

The Thursday before Christmas, the children had their usual Christmas tree and entertainment, furnishing the programme themselves. We were fortunate in securing an old friend and former

Congregationalist, Mr. John Cameron, of the *London Advertiser*, as chairman. His humorous, though kind remarks, in reference to old times, were much appreciated by the older members. He complimented the school, and made us all happy.

The week of prayer was observed by union prayer-meetings held alternately in the churches, our pastor, Rev. W. H. A. Claris, conducting the services here. Sickness in the neighborhood has had its effect on our congregations; still we are steadily increasing. Our Sunday school roll now numbers one hundred and forty-five scholars.

We have started a building fund. Sunday afternoon, five o'clock, is the time set apart for united prayer for this object. Friends, will you join us?—C. C.

TORONTO, OLIVET.—The Ladies' Aid Society of Olivet church, Toronto, held their annual meeting in the lecture room, Thursday afternoon, Jan. 4, when the officers for the year were elected, namely: Mrs. E. A. Beers, Hon. Pres.; Mrs. H. Wickson, Pres.; Mrs. Nicholls, 1st Vice-Pres.; Mrs. Drury, 2nd Vice Pres; Mrs. D. Scott, Sec.; Mrs. E. J. Atkinson, Treas.; Social Committee, Mrs. G. N. Scott, Mrs. Tod, Mrs. C. Smith, Jr.; Visiting Committee, Mrs. Smith, Mrs. Thomas, Mrs. Nicholls; Charitable Committee Mrs. Geo. Scott, Mrs. Wightman, Mrs. Dunkerly; Board of Directresses, Mrs. Graham, Mrs. Varnel, Mrs. Macey; Collectors for Repair Fund, Misses Inabel Morrison, Helen Graham; Auditor, Chas. Matthews.

The society secretary's report for the year showed forty members on the roll; number of meetings held during the year, thirty-three, with an average attendance of seventeen. The meetings are held on Thursday afternoon of each week, and are the means of bringing the members more in contact with each other, as they gathered together with one object in view, in which they are all interested, to promote our growth spiritually, and to enlarge and develop all work in connection with this church, coming under the head of Woman's Work. The treasurer reported having received during the year the sum of \$471.47. M. A. SCOTT, Sec.

KINGSTON, BETHEL.—One of the largest and most interesting annual meetings which ever took place in connection with Bethel Congregational church, was held in its lecture room last Wednesday evening. After a substantial repast had been served by the Ladies' Aid Society, the regular business of the evening was taken up, and some one hundred members of the congregation listened attentively to the reading of the reports of the year's work, as presented by the officers of the

church and of the various societies in connection with it. The treasurer's statement was especially encouraging, showing, as it did, that notwithstanding the fact that the past year had been one of unusual stringency in money matters, affecting more or less all classes of the community, the finances of the church were in a most flourishing condition, and there was a balance in the treasury, after meeting all liabilities, of \$93.90. The offerings and collections for the year from all sources amounted to \$1,914.44, or nearly \$500 more than those of any previous year in the history of Bethel church. By the secretary's report it was seen that 47 had been received into fellowship during the year, all but three on profession. The trustees' report showed that an excavation had been made beneath church building, and a furnace placed in it, which improvements amounted to over \$500, on which about \$300 had been paid. On the vacant lot adjoining, the ground in front of the church, improvements had been made. The pastor in his review, referred to the harmony which had prevailed, and to the co-operation of the people in the work, and to the improved spiritual condition of the membership. By statistics of the Sunday school and Christian Endeavor it was seen that there was marked progress. In the course of the evening a purse of money, accompanied by an address, was presented to the pastor, Rev. J. R. Black. Mr. Black was greatly surprised, but made a fitting reply. The election of officers then proceeded, and the meeting closed with the singing of "Praise God, from Whom all blessings flow."

TORONTO, WESTERN.—Rev. William Johnson presided at the annual meeting on Friday evening of the Western Congregational Church. There was a good attendance. The pastor presented a short report showing that 26 persons had been admitted to membership, and there had been seven removals during the year. The membership now stood at 164, and there had not been a single removal by death during the year. The pastor alluded to the fact that he had now for sixteen months ministered to the spiritual wants of the church, and the happiest relations existed between the congregation and himself. The congregation was increasing gradually, its organization was as perfect as could be, and the utmost harmony prevailed on all sides. Treasurer J. W. Hewetson presented a financial statement, showing that the receipts amounted to \$2,701, and the expenditure to \$2,175, showing a balance in hand of \$526. During the year \$800 was raised by open collections, \$972 by weekly offerings, and \$119 by special subscriptions. The Ladies' Aid Society had subscribed \$385 in aid of the church funds, and donations to the amount of \$373 had been contributed. Mr. J.

W. Hewetson was re-elected Treasurer and Mr. R. P. Fairbairn, Secretary.—*Globe*, 22 Jan.

**BARRIE.**—Your readers have not heard from us up north here for some time; but we hope to report more regularly this year.

Let me go back to December, last year, tell and you of our free-will offering. Instead of usual the tea at our anniversary, the ladies thought they would ask for a free-will offering. For two Sabbath's previous our pastor spoke at some length, as to our duty in the matter, and faithfully urged us to give as the Lord had prospered us. Special envelopes, upon which was written "Free will offering," were distributed, and the handsome sum of \$43 was the result.

Those of your readers who know us will agree with us that it was very good; as apart from the dollars and cents, it showed a good spirit.

Will tell you next month of our Junior Endeavor Society.—*Sec.*

**ALTON.**—Rev. W. H. Madill, pastor, writes us, and pulls to pieces the figures in the last tables referring to Alton Church and *Christian Endeavor*. He says the membership instead of 3 or 4 decrease, should have shown 20 increase! We are glad (to quote Bro. Madill) that they have "gotten waked up out of a long sleep," and to hear that they "are looking for a grand revival in the near future." Now, let the "returns" be *very carefully* made next May, by the Church Secretary, and all shall be well!

**TORONTO, BROADVIEW AVENUE.**—On Sunday, Dec. 31st, this church met for the last time in the old building on Broadview Avenue, and with the new year will make Dingman's Hall, corner of Broadview Avenue and Queen Street, a temporary home. The sale of the church property, and the inability to get building operations started last summer, have made these steps necessary. The congregations of recent weeks have shown a marked increase, and the large hall will give better accommodation for the needs of a growing church. At some of the evening services the old building has been filled to the doors, while the Sunday school has been taxed to its utmost capacity.

**HAMILTON.**—Rev. W. H. Watson, M. D., formerly of Wingham, is now busily engaged in his new duties as pastor of the second church in Hamilton. Mr. Watson says he and his family had a kindly welcome; and he has had good congregations at Immanuel church, and had the pleasure of receiving five new members in January; with "more to follow" at the next communion. Dr. Watson's address is 231 Herkimer Street.

**WATFORD.**—Rev. Robert Hay, pastor of this church, was, a few days ago, very low with sickness. He has been prostrated for a considerable time, and the greatest fears are felt by his family and flock for the result. When, as in this case, strength of body and mind are both gone, how sweet to rest on the arm Divine, and know that all is well!

**REV. ARTHUR MAIN**, Evangelist, was at last accounts laboring in Watford and Warwick churches, and many were deciding to be on the Lord's side. Especially pleasing is it to hear of a number of heads of families professing conversion, and taking hold of the duties of a Christian life. Mr. Main will, hereafter, give our readers a monthly letter on his work.

**ECONOMY, N. S.**—Things are hopeful with us in Economy. Our Christmas festival was a success; The ladies realizing \$86, as a result of it. The church will doubtless be able to have a balance on the right side at the anniversary, which occurs on the 27th January. We intend to put forth extra efforts to reach the unconverted during the next few weeks.—*Com.*

**WOODSTOCK.**—Rev. A. F. McGregor's Bible-class presented him with a very beautiful and comfortable easy chair, last month; accompanying it with some kind words, expressive of their appreciation of what he had been doing for them. Incidents like this, make a pastor feel like doing more and more hard work in the church.

**EMBRO.**—"We have a large collection of S. S. books, in good condition, but have no further use for them. Any school, not able to purchase a new library, may have them by applying to the undersigned, writing your address very distinctly.—**E. D. SILCOX.**"

**ALTON, ONT.**—The death is reported of Mr. Isaac Waltenbury, a devoted and active member of the Congregational church there, in the prime of his life, aged thirty-one. He died happy in the Lord. The church checks its sorrow with the thought of his felicity. Mr. Waltenbury died 14th December.

**A FEW MANUALS**, by the Western Association, yet on hand; and a few churches yet that have not ordered. Price \$2.50 per 100. **ALEX. L. HAY**, 19 Canada St., Hamilton.

**BELWOOD.**—"We are all well, and doing well. We commence our revival work next week."  
Jan. 6. **J. C. MADILL.**

## ST. ANDREWS.

(SECOND PAPER.)

When Mr. Mackay's ministry was completed at the close of 1847, the church had to look for another leader. About this time Daniel Macallum, the present respected pastor of Maxville church (whose name and that of his respected partner in life, are amongst the most honored in our churches), left the St. Andrews church, to attend college. In little over a year, the Rev. Thomas Bayne came from the Hawkesbury and Vankleek churches, and remained for two or three years. His ministry was cast in troublous times; and when he left the church's ranks were diminished. It was during this period that the old meeting-house was handed over to the Baptists, and a site had to be chosen for a new house for worship. This time a position was chosen on the west bank of the North River, and it would be hard to find a better. The building erected would take its place as one of the best-appointed in the Ottawa Valley, with a seating capacity for 350, besides Sunday school room, etc. The meeting-house was completed in 1852.

During the vacation that followed Mr. Bayne's withdrawal, the Rev. Mr. Chase, and the late Mr. Hibbard preached for a time, while some other brethren supplied the pulpit occasionally. At length, in 1857, the Rev. Alexander Sim, M.A., became pastor of the church, which office he held for eleven years, the longest pastorate the church has known. Mr. Sim was a graduate of the University of Aberdeen, and the Congregational Theological Academy, Glasgow, having been ordained to the Gospel ministry at Aberdeen, July 12, 1853. He came to Canada to accept a position in Gorham College, Nova Scotia, but shortly after his arrival the college was burnt, and has never been re-built. Coming to St. John, N. B., he was introduced to the St. Andrews church by their former pastor, Mr. Mackay. In addition to his ministerial and pastoral duties, Mr. Sim added that of teacher; first, of a private, and afterwards of the public school.

In 1862 the church lost one of her most honored members in the death of Mrs. William Lamb, of Point Fortune. Under the supervision of Mr. Sim, the Sunday school was a spiritual power, several revivals taking origin there, and many of the scholars finding their way into the membership of the church. The elder Mrs. Sim died literally in the service of the church, having gone to Mon-

treau on a collecting tour, to pay what remained of the indebtedness of the church. She passed upward from that city to her celestial home, where there are no church debts! On leaving St. Andrews, Mr. Sim went to Franklin Centre, where he remained a short time, and finally took up a section of land in Western Ontario, where his family still reside, and from which he passed away a few years ago to his final rest.

When Mr. Sim's ministry closed, there came a long period during which it is hard to trace, definitely, the course of the church's life. No records remain save those that are treasured up in the memories of a few of the older members, who remained faithful to the cause, and hoped on for brighter days. The Sunday school and prayer-meeting was continued for a while, but on the death of Mrs. D. Dewar, the former lost one of its most devoted spirits. Occasionally there was a student in charge during the summer. Amongst those who thus served the church were the late Mr. Nighswander and Mr. Cossar. But these occasional ministers were not sufficient to hold the church together. The children, and many of the elder members, found their way into sister denominations, where most of them still remain, and many have done loyal service to Christ. The influence of the church waned rapidly. Each decade showed a large decrease in the number of those who owned her name, until, in 1881, only ten persons had the courage to call themselves Congregationalists. At length, in the summer of 1885, prospects brightened. The little company were encouraged, by the Rev. Thomas Hall, to make another effort. During the winters of 1885-6 and 1886-7, the students of the Congregational College, amid many difficulties, preached regularly in St. Andrews. Nor was this preaching vain. Souls were born into the kingdom of God, and some of their names will be held in everlasting remembrance. In 1887, the present writer, just leaving College, was settled as pastor of the church. Soon the community was visited by a gracious revival, and others have been experienced. But it is too soon to write the story of these years. The church was re-built and renovated at a cost of about sixteen hundred dollars, of which there is scarcely a hundred now due. At the close of 1890, the Sunday school was re-commenced, not without a good deal of opposition from some in the church. But we have the privilege of seeing those most strongly opposed, all among the regular teachers to-day. Many members have been added to the church, of whom some have gone home; others have left for other lands, while not a few still remain. But we must leave the record of these later years to some future period, and some other pen.

NOTE.—At the end of the first paper (p. 18), it is incorrectly stated that Rev. Mr. Mackay died at St. Andrews. He died at his western home.

J. McADIE.

## Official Notices.

### CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received from September 1st to December 31st.

A. J. R. interest, \$27; Yarmouth N.S., Woman's M. S., \$20; Proceeds sale, Springfield Ch., \$98; Eastern Assoc., N. S., \$9.40; Nool, N.S., Evangelistic Fund, \$4.50; South Maitland, N.S., Evangelistic Fund, \$2.66; Selma, N.S., Evang. Fund, \$2.40; Wingham, Ontario, Woman's M. S., \$10; Tilbury East, for 1893-4, \$2; H. J. C., interest, \$62.50; Paris, Ont., \$71.73; Montreal, Calvary, Junior C. E., \$1.65; V. C. C., interest, \$149.62; Kingsport, N. S., Evang. Fund, \$35.50; G. M. interest, \$20.60; F. M. interest, \$40; F. M., paid on principal, \$100; Economy, N. S., C. E., \$9; Wingham, Ontario, Woman's M. S., \$20; Embro, Ont., Evang. Fund, \$14; Brooklyn, N.S., Evangelistic Fund, \$23; S. A., interest, \$73.50; A. W. Main, supply at Truro, \$8; H. T., interest, \$76.05; T. J. Wilkie, Toronto, \$10; Winnipeg, Central Ch., \$126.80; do S. S., \$40; Winnipeg, Maple St. Ch., \$14.05; Keswick Ridge, N. S., Woman's H. M. S. \$5.

SAMUEL N. JACKSON,

Kingston, Dec. 30th, 1893.

Treasurer.

## Woman's Board.

Extract from a letter of Miss Amy Johnston, dated Cisamba, Oct. 20th, 1893:

"The week after we arrived, I commenced hearing the boys read in the evenings, so as to get the correct pronunciation of the language, and on the 6th Sept., we started school, Miss Melville taking some of the younger lads—those reading in the primer, etc.—and I the older ones; 26 of them. Some are over 20 years old. Ngulu and some others are reading the Psalms now, some are in Mark's Gospel, others in John. Their school starts at 2 p.m. At 4, I have the girls' school, and Miss Melville helps in dispensary work at that hour. As the girls live—some of them, at least—a good distance off, their attendance is not so regular as that of the boys. (There are 43 boys, all living on the station.)

"To-day there were 30 women and girls at school, while perhaps to-morrow there may be only 18 or 20. Every morning at a quarter to six, the boys meet by themselves for morning prayer. At six they start to work, some in the gardens, some hoeing the fields, some at building or thatching, some look after the cattle (Mr. Currie has a good herd), others take charge of the sheep, goats and pigs; two or three work at the mills, and so on. Their work is changed every week, except that of the house-boys.

"Sunday is always a busy day for the boys, as well as for us; though as little manual labor as possible is done, it being one of the rules of the

mission that no water is carried from the brook on that day. (There is no school on Saturday and they stop working an hour earlier in the morning, so as to have everything ready for Sunday.) At eight o'clock they have a prayer-meeting, led by Ngulu, to ask blessing on the services of the day. At half-past ten we have morning service, many of the people being here an hour beforehand. It lasts an hour; then after fifteen minutes rest, Sabbath school begins. At four o'clock the boys start off to preach in some villages a few miles distant. The evening service at seven o'clock takes the form of a prayer-meeting. All the services, of course, are in Umbundu. Every Wednesday, after the boys' school, and instead of the girls' school, both girls and boys meet together for prayer-meeting, led by Mr. Currie.

"Fancy a village in Canada where every man, woman and child, even every baby, goes to prayer-meeting! And *such* a prayer-meeting! The boys are fluent of speech; their prayers are simple, but they pray for every one and every thing that they think needs prayer. If any of their number are away, they plead earnestly that they may be kept from evil. They always remember us, and when we first came there was always a petition offered that we might 'soon learn Umbundu,' and so be able to teach the 'words of truth.'

"Last Sunday we had the largest attendance yet—about five hundred. The school-house could not hold them all. It appears that the chiefs and old men of the villages had given orders that the women were not to go to their fields, but to come 'to hear the words.' But none of the old men, though friendly, dare to avow themselves on the Lord's side.

"The medical work here is quite successful; last month there was an attendance at the dispensary (open every afternoon except Sunday) of 554, mostly cases of goitre, rheumatism, pneumonia and ulcers."

EXTRACTS from the report of London Branch meeting, held in the Central Congregational church, Forest:

(This report reached us just a little too late for the January number.)

"The afternoon session was opened at 3 o'clock, with devotional exercises, led by the President, Miss Rawlings. After routine business, two papers were read, one on 'Giving and Praying,' by Miss Hindley, and one on 'The Reflex Benefit of Missionary Effort,' by the Secretary, Miss Gammon; after which the President called on Rev. W. H. Watson, who gave a short account of the African Mission, its growth and influence.

"The 'Rainbow' Mission Band then gave very successfully a Mission-geography exercise, finish

by singing, 'We are little travellers.' The afternoon session was closed by reports from the Auxiliaries and greetings from the Presbyterian and Baptist Societies of Forest.

"The evening meeting was very well attended. Mr. Maylor occupied the chair; the two principal addresses of the evening were those by Dr. Hindley on 'Home Missions,' and Rev. W. H. Watson on 'Foreign Missions.'

"Dr. Hindley urged his hearers to sustain the work of Home Missions, and pointed out that work done for God at home was as truly mission work as work in the foreign field. He also presented the claims of the work on our purse, and asked his audience to make their giving part of their worship and a test for their love.

"Rev. W. H. Watson's address was an appeal for interest and sympathy in the Foreign work. His words were full of encouragement to those who are not able to do much; one of his expressions being, 'It is the obscure woman who does the best work.' He, too, urged his hearers to give, freely, generously, ungrudgingly, to this work, in which each one of us may bear a part."

OUR AUXILIARIES may obtain the *American Board Almanac* for 1893, full of interesting missionary information, of Mrs. J. D. Nasmith, 207 Bloor St. E., Toronto. The price of the *Almanac* is 10c. per copy.

## Obituary.

### CAPT. WM. McDUGAL.

All of our ministers and many others who have visited our work at Maitland, N.S., must have pleasant memories of the friendly greetings and the hospitable entertainment ever awaiting them at the cheerful home of the late Capt. McDougal. He was called to his rest on the 23rd of December last, aged 75, after about three weeks' illness. Capt. McDougal was one of the first members of the Maitland church, and has ever been one of its chief supporters. He also took an interest in our missionary and college work, contributing from year to year, when called upon, to those institutions. He was a constant subscriber to the CANADIAN INDEPENDENT; which was anxiously looked for, and carefully read, by him for many years. His forced retirement from a sea-faring occupation, on account of lameness, left Mr. McDougal time to exercise his mind in the interests of his family, as well as in denominational and general Christian work. The church at Maitland is much weakened by his removal to the great assembly above.—J.S.

## Our College Column.

WE are once more hard at work after an enjoyable vacation, which proved to us all too short by half. It was like a gleam of sunshine on a rainy day, yet, notwithstanding the brevity of our holiday, we have returned to our studies feeling, because of it, refreshed and better prepared for the long stretch of difficult work which now confronts us.

It might be of interest to many of our readers to know where each student spent the holiday season. Of course, we can state but indefinitely the changing scenes through which each passed. Messrs. Hamilton, Mason and Squires remained in the city. Mr. Brown was at Franklin Centre, where he very successfully labored in the Master's vineyard during the summer of 1893. Mr. Ball accepted an invitation from friends at Melbourne. Mr. Jackson ate his Christmas and New Year's dinner under the parental roof in Kingston. Messrs. J. C. and R. G. Watt rusticated at their homes in Lanark. Mr. Extence visited Toronto. Mr. Mair went to his home in Lanark; whilst the remaining students, Messrs. Day, Kelly and Pollock, spent many pleasant days at the home of Mr. Day's father, Granby, Quebec.

GORDON MISSION.—The work in the Gordon Mission is progressing favorably. The attendance is increasing, and a growing interest is being manifested. On Tuesday evening, Dec. 26th, a Christmas-tree entertainment was held, and from the following account, which appeared in one of our city papers, the success of the meeting may be judged:

"Few stately pine trees that aspired to lofty ceiling of hall or drawing-room, laden with rich presents, were more appreciated than a little tree bedecked with brilliant ornaments and graceful festoons of threaded pop-corn, and dainty flowers of many colored tissue papers, as it stood in the light of its own candles, direct and reflected from the bright eyes and faces of Sunday school children, boys and young men, that crowded a lower tenement on Ann Street, near the gas-works in Griffintown. And the heart of Santa Claus was seldom more joyful than on the occasion of this tree. It was the music of Christmas carols that beckoned him, and as the last notes were sung, bells, announcing the approach of his prancing reindeers, and the hearty shout of welcome from the boys made known his arrival to all the neighborhood. And he found presents for everybody, from rattles and alphabet-books and trumpets and dolls for the children, to nice, warm mufflers and mitts, which came in very appropriately that night; and books for some of the older boys and girls, and all were happy. Refreshments followed; and as the happy gathering dispersed, bags of candy and oranges were presented. The young people of the Christian Endeavor Society of Stanley Street Presbyterian church united with those of Calvary Congregational church, and the students of the Congregational College, in supplying the presents and getting up the entertainment, under the auspices of the Gordon Rooms Mission, which was started about three years ago."

## NOTES.

We are very pleased to have with us this term Mr. Harold Horsey, who has resumed College work, after laboring very successfully for several months in the Sarnia church.

The students have been entertained during the past month at the homes of Messrs. Weir and Granger, of Zion church; Mr. Dougall, of Calvary church, and Mr. Harries, of Emmanuel church, and a very enjoyable time was spent on each occasion.

A similar kindness has been enjoyed at the hands of some of the Granby friends, since the return of Messrs. Day, Pollock and Kelly; which would indicate that these gentlemen, during their visit, must have ingratiated themselves with the ladies.

The Christian Endeavor Society of the First Congregational church, Kingston, gladdened the hearts of the students who remained in College during the holidays by sending a box of delicious cakes, pies, etc., along with their New Year's greetings. Their kind act was thoroughly appreciated by all who shared the contents of the box.

The annual meeting of the McGill University Y. M. C. A. was held Saturday evening, Dec. 13, and a very satisfactory year's work was reported. A lively interest has been manifested in all departments of the Association. One of the most interesting features of the work for the past year is the marked increase in the subscriptions to the Building Fund, which now amounts to nearly \$8,500. The increase is largely due to a recent generous donation of \$5,000 from Mr. George Hague.

We deeply regret the sad affliction which has fallen upon our fellow-student, Mr. J. A. Mair, of Lanark. Mr. Mair went home on Friday, Dec. 22nd, and the following Sunday morning his father died. The severity of the stroke was all the greater owing to the absence of Mr. Mair's mother, who was in Manitoba at the time of her husband's death, visiting a recently-widowed daughter. Mr. Mair and his family have our heartfelt sympathy in their bereavement. Mr. R. G. Watt and D. S. Hamilton were appointed a committee to forward a letter of condolence.

Y. P. S. C. E.—State Sec., A. E. Dewhurst, of N. Y., reports an increase of 13,200 members for the last year. The record of societies is 2,600 Young Peoples, 456 Junior, and a total membership of 168,200. Nine thousand conversions have been reported for the 12 months.

## Review.

## THE CHURCH HYMNARY.

It is hard, in these days, to get a new title for a hymn book. And as there is no special need for a strictly denominational hymn book, the difficulty of getting a general and appropriate title is increased. "Hymnals" and "Psalters" we have in plenty, but this is a "Hymnary."

Like most American hymn books, it is large, well-printed, and somewhat costly. The copy we have before us is 8½ x 6 inches size of page, on very white paper, with exceeding good and clear type—a pleasure to read. Red edges, cloth, Morocco back: \$1.35. The edition with hymns only, is 90 cents. Both editions in gilt, or better bindings, more. The publishers, Maynard, Merrill, & Co., 43 East Tenth St., New York, offer to send a "returnable" copy, free to any minister or church-committee, wishing to examine it. It is a good book, and we don't mind giving them this little advertisement.

The book is not perfect. We never saw one yet: and we shall take good care never to compile a hymn-book ourselves; so as to escape criticism! We have looked through it to see if there are many alterations in the words and lines. Not many: though some could have been spared. It would be vain to lay down a rule that no alterations or omissions must be made; it would simply debar us from the use of some of our best hymns. Seldom does the compiler give us more than four stanzas of a hymn. Indeed the United States use is to seldom sing more than four "verses"; in England the general custom is to sing all the hymn, as found in the book. We think the American custom the better one. It gives a larger variety of hymns in the book, and relieves the pastor or leader of the responsibility of indicating omissions at the instant, or finding that the tune chosen, or the "time" to which it is sung, is making the hymn wearisome.

The compiler, Mr. Edwin A. Bedell, of Albany, has managed to give about 1,000 hymns, and 800 tunes in this handsome book; and he says 200 of these tunes have never appeared in any hymn-book. Indeed, it is obvious that much of the best and newest sacred music must be here put under contribution, when we find credited to recent composers 29 tunes to Sullivan; 13 to Stainer, 9 to Kettle, 49 to Dykes, 11 to Calkin, 17 to Burnap, and 42 to Barnby; while the older composers, Beethoven, Bradbury, Mason, Gauntlett, Hastings, Webbe, etc. are lavishly represented.

The indexes are full and good. The author makes the curious distinction between "American" and "English," though both write in the

same language; and puts Dr. G. W. Bethune as *American*, and Dr. Bonar, James Montgomery, Miss Clephane, Mrs. Cousin, Henry Francis Lyte, Robert McCheyne and Thomas Moore, as *English*!

We had marked a number of alterations in hymns, which we deemed unavoidable—for there *must* be liberty. All of us thank Charles Wesley for taking in hand Dr. Watt's hymn, and giving it a better "first verse"—"Before Jehovah's awful throne." We only specify one: In "Jesus, lover of my soul," instead of Wesley's "While the nearer waters roll," it is "While the billows near me roll; and instead of "More than all in Thee I find," it is "Boundless love in Thee I find;" and again, instead of "Grace to cover all my sin," we find it, "Grace to pardon all my sin." Perhaps we have stumbled on the worst alterations in the book; but these three alterations are needless; and they *don't improve* the hymn—that is always the true test.

The publishers assert that a 10th edition of 20,000 copies is almost exhausted; showing that the book, which has only been out three years, is getting into favor. The compiler has made a lavish use of British hymns and tunes—no fear of British copyrights being before him; and for the same reason there is a notable lack of United States recent hymns; not one (for instance) of Fanny Crosby's being in the book.

We would recommend any of our churches that need books, to send for a "returnable" specimen, and examine this new and excellent aspirant to public favor.

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## Literary Notices.

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REVIEW OF REVIEWS.—The January No. of the American edition contains a most elaborate sketch and family history of Lord Aberdeen, Governor-General of Canada; with a large number of other interesting articles; and all well illustrated. A capital magazine, perhaps the best in the world, for general information on matters of daily interest and occurrence. It can be ordered through any bookseller. Price \$2.50 per annum.

THE TREASURY, New York, E. B. Treat, 5 Cooper Union: \$2.50, to clergymen \$2.00. The January issue keeps up its good character. In ten or twelve leading departments, it gives a wide survey of religious thought in many lands, and in respect to many issues. In every issue is a portrait, accompanied by a sermon from the same person, and a picture and description of his church. We have not yet seen any Canadian pastors and churches thus brought forward. But we suggest it.

OUR DUMB ANIMALS, January, is a good number; having on the first page, a large half-tone picture of three boys and a little girl binding up the fractured fore-leg of a dog. We would recommend, with all the vigor we have, the Superintendent of each "Junior Endeavor" among our churches, to get a copy for himself or herself, so as to get thoughts and facts to teach the children, bearing on humanity to all living creatures. It is the best thing extant, in its special field. 50c. a year. Geo. T. Angell, 19 Milk St., Boston.

THE HEADLIGHT.—This is the organ of the Point St. Charles Institute, under the care of Rev. Thomas Hall and the Congregational church there. The work includes a church, Rev. T. Hall, *pastor*; the Institute, Mr. Chas. Cushing, *President*; the gymnasium, Mr. J. Richardson, *instructor*; the Cromwell Cadets, Mr. M. O'Brien, *leader*; a penny savings bank; with six standing committees connected with the Institute. For all these interests in general, "The Headlight" (first No. issued in December), "flashes on the dark days of the closing and opening years." The first No. is largely taken up with the "Constitution" of the enterprise. We hope to quote often from its pages in the future; and hope it may live longer than most of these local efforts. If enterprise on the part of the editor and president will avail, it should thus live, and prosper.

AUSTRALASIAN INDEPENDENT.—Our readers will remember that while "Australia" means the great mainland (the "New Holland" of former days), "Australasia" includes all the colonies, Tasmania and New Zealand included; and when the federation is all complete, it will no doubt include many others of the Islands. So our friends of the Congregational organ recently enlarged their name to "Australasian." It is a large and carefully-edited monthly (our friends there have not yet attained to a weekly, any more than ourselves). The Dec. No. has a portrait, and 17 three-column pages of reading, with many pages of business announcements. There is seldom anything about Canada—as indeed among ourselves there is as yet but little interest in Australian affairs. We hope for closer connection. E. Lee & Co., 53 Market St., Sydney: 6s. 6d. per annum.

A CHICAGO saloon keeper has committed suicide because conscience-stricken over the business in which he was engaged. This is the first instance we know of where the uneasy sense of the injury he is doing his fellow men has driven a saloon keeper to such a deed, though the suicides have been plentiful enough on the other side of the bar.—*Advance*.