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"One is Your Master, even Christ, and all Ye are Brethren."

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THE
CANADIAN 
INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 6.

JUNE, 1889.

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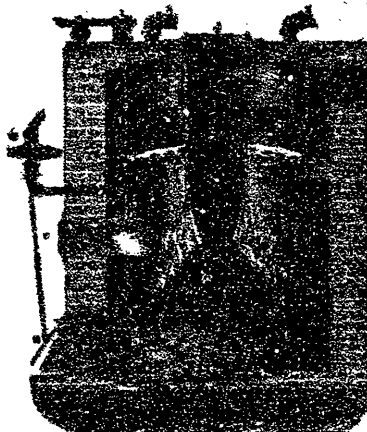
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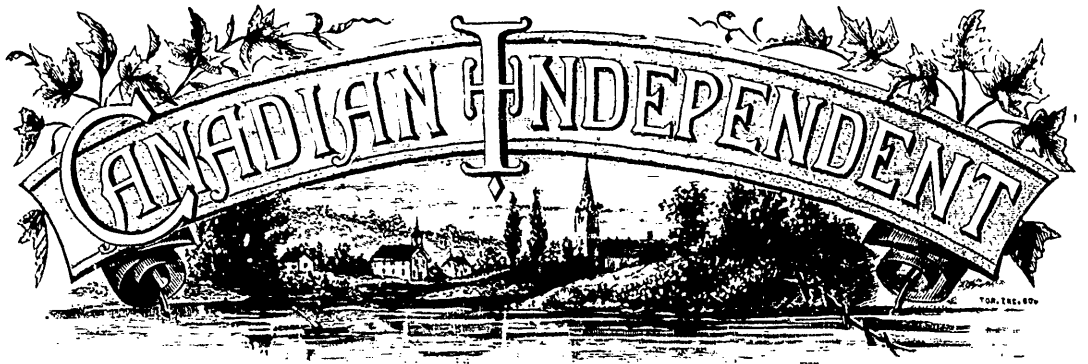
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TORONTO, JUNE, 1889.

Vol. VIII., No. 6.

Editorial Gleanings.

REV. WILBERFORCE LEE has been visiting his home in Toronto, for a few days, saying "Good-bye," to his many friends, before sailing to Africa. He was to sail from Boston on June 1st. Our prayers and good wishes follow him.

WASHINGTON.—Especially encouraging is the spread of Congregationalism in the Capital City itself. The *Fifth* Congregational church of Washington was admitted, it being in reality the sixth on the list.—*Congregationalist*.

THE seventh triennial session of the National Council of the Congregational Churches of the United States will be held with the Plymouth church, Worcester, beginning Wednesday, Oct. 9, and continuing until Tuesday, Oct. 15.

SOME of our novelists will not be able to write such a sentence as that which Sir Walter Scott penned in reviewing his life-work: "I have been perhaps the most voluminous author of the day, and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principle."

SENATOR BLAIR says, that "the rapidly growing feeling among the people of the United States in favor of the expulsion of the Jesuits from the country cannot much longer be restrained from public expression, and I think that it is time that the discussion be conducted openly and dispassionately, before the general indignation, now so deep and de-

termined, breaks out into an unmanageable, irresistible popular fury."

DR. PENTECOST'S week-day addresses to the merchants of Glasgow are proving so successful that it is proposed to continue the meetings as a permanent institution. And just so it was, many years ago, after Mr. Hammond had been there. The "after-meetings" were kept up on Sunday nights, in some of the churches, and with blessed results. "Sow beside all waters" is the principle.

A WISE WORD ABOUT PEWS.—The fact is, pew arrangements are only one thing, an important thing certainly, but only one thing. The only sure way to bring people to church is to have reasonably good preaching and singing, and a live membership that will go out into the highways and hedges and ask them to come. That is the New Testament plan, and no pew arrangement can improve on it—though good pews may help more than a little.—*Canada Presbyterian*.

"THE KNOWLEDGE of the Lord shall cover the earth, as the waters cover the sea." The British and Foreign Bible Society reports that the sacred Scriptures were last year translated into six fresh languages. The number of tongues in which this Society now publishes the Bible is thus increased to 300. During the past year, the Society has issued 4,206,000 copies and portions of the Scriptures; more than ever before.

THE men who have been asserting so freely of late that many clergymen secretly hold liberal theological opinions, which they dare

not avow, have this advantage, that it is necessarily difficult to prove by figures that they are wrong. It is noticeable that the charge alluded to is made principally by those exceptions who prove the rule—the few ministers who, having been carried away by admiration of the “liberalism” of which they speak, try to justify their own lapses by declaring that they are no more lax, but only more honest and outspoken, thinkers than other men are.—*Congregationalist*.

THE KEY-NOTE.—Many a time it is felt, and often it is expressed—the benefit of a “key-note” in a prayer-meeting. One felicitous thought or expression that seemed to express the inmost feelings of the others present, roused them all to the same mental activity, and led them along the same path of expression and feeling. Now, why not have a good “key-note” to a meeting every time? Let the pastor think of it; let the prayer-meeting leaders think of it. Call to mind God’s mercies; and call to mind the special needs of the hour and the church, and spread these out before the Lord. Others will follow, and get a blessing.

IT WAS ONCE a much-debated question whether “a man’s occupation,” when he was a drink-seller, should stand in the way of his becoming a church member. The question is nearly settled now. A traffic that ruins body and soul cannot be a part of a life that is found in Christ. Mr. Mackay, the elect of the McCrie-Roxburgh church, at a temperance demonstration in Glasgow, said he never had admitted, and he never would admit, a drink-seller to church membership. He would say to the drink-sellers, “Make your choice; stand inside the Church with Christ and His people, or go outside with the devil and drink.”

THE recent wiping out of a troublesome debt by the Rochester (Mich.) church was effected by means of the blackboard, or map plan, the pastor, Rev. William Hollinshed, making a diagram with as many small squares as there were dollars of debt. Then when any one made a subscription a number of squares was marked off equal to the number of dollars subscribed; twenty-five dollars, for example, canceling twenty-five squares. This appeal to the eye was kept for inspection at

the church, where many came during the week asking for sections, until at length all were taken. The condition that none of the subscriptions would be held unless the whole amount was pledged, was felt to be a most important help in carrying the matter through.—*Cong.*

ABOUT the time this number of the magazine reaches the homes of its readers, the brethren of the churches, ministers and delegates, will be getting ready for the annual meeting of the Congregational Union, at the pleasant little City of Brantford. Four times before, the Union has held its meetings there; and every time they were good and successful meetings; refreshing to the members of the Union, stimulating to the Church, and strengthening to the denomination. Let the ministers and delegates come, prepared to do wisely and liberally; one in spirit and aim, and full of enthusiasm and hope concerning the Lord’s work put in their hands to do. And let the members be the bearers of large contributions, both to the Union fund proper, and to our Missionary College, and benevolent enterprises.

THERE is much to be said for Archdeacon Farrar’s view in this month’s *Expositor*, that there was a previous relationship between most of the Apostles and our Lord. If so, the fact is full of valuable suggestion. As Galilean youths, they would hear of the years of Christ’s life before His ministry commenced. They may have been so impressed as to desire that He should manifest Himself to the world, and, when called to follow Him, have instantaneously complied. Such a probable state of things—and only thus do we refer to it—would be in harmony with the effect we may be sure the life of Jesus produced during those thirty years of which it has pleased God that so little should be recorded. The obedience to His call of those who knew Him earlier would thus go to confirm the Gospel history.—*Christian*.

A GOOD EXAMPLE.—In the Montreal Presbytery, the following action was taken:

After there had been read the reply of the Privy Council to the Presbytery’s petition of January last, for the disallowance of the Jesuits’ Estates Bill, the Presbytery adopted the following resolution on motion of Rev. Principal MacVicar, seconded by Rev. Dr. Campbell, the Moderator dissenting:

Whereas, the prayer of petitions to the Governor-General-in-Council, asking the disallowance of the Quebec Jesuits' Estates Act of 1888, has not been granted. His Excellency's advisers alleging that "the subject matter of the Act is one of Provincial concern, only having relation to a fiscal matter, entirely within the control of the Legislature of Quebec,"—Resolved, that the Presbytery is constrained to regard these reasons as ill-founded and insufficient.

Whereas, further, the British North American Act of 1867 provides in section 56, that "When the Governor-General assents to a bill in the Queen's name, he shall, by the first convenient opportunity, send an authentic copy of the Act to one of Her Majesty's principal secretaries of State, and if the Queen in Council, within two years after receipt thereof by the Secretary of State, thinks fit to disallow the Act, such disallowance (with a certificate of the Secretary of State of the day on which the Act was received by him) being signified by the Governor-General, by speech or message, to each of the Houses of the Parliament, or by proclamation, shall annul the Act from and after the day of such signification.

Resolved—That the Presbytery humbly approach the Queen in terms of the foregoing provisions, and pray that Her Majesty may be pleased to disallow the said Jesuits' Estates Act of 1888.

Editorial Articles.

SLANG.

Every sin that men commit, is forbidden under one or other of the Ten Commandments—else were the code imperfect. Under which comes the using of idle words? Undoubtedly under the Third. The "nation" of sins whose king is Blasphemy, is Idle Words; and the capital of the kingdom is "Profanity." You may not live in the capital, and may never (to your knowledge) have seen the king; yet it is very possible you may be living in some of his border towns. And one of these border towns is "Slang."

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." And he who uses *slang*, cannot escape "idle words." There is a perfect safety in avoiding it; there is no safety, nor security from sin, in its use. It is one of those things of which it may be said emphatically, that it is evil. It is seldom even witty.

And we have an objection on the mental, as well as on the moral side. *It weakens the intellect.* Thus: a man is full of slang expressions; quips, rejoinders, inuendoes, witticisms and "smart sayings." His side of every short conversation is in these, instead of compelling his mind to frame fit expressions for his own thoughts. This dis-

use of the higher qualities of the mind, becomes, after twenty or thirty years, something like a paralysis of thought; his mind has *rusted*; it has lost its acuteness; the man still uses slang, because he has *no power to use anything else!* Every observing man can point to examples of this mental paralysis. "Let your communication be yea, yea; nay, nay; for whatsoever is more than these COMETH OF EVIL."

"AND YE VISITED ME.."

"Sick, and ye visited me; I was in prison and ye came unto me." Why then, more than any other time? And why a blessing in it, more than other visits? Because it was more needed! There are times when the silent pressure of the hand, or the sympathy that can be conveyed under a three-cent stamp, is all-eloquent. And the lack of it correspondingly depressing. We remember a brother whose son had died; and the District Association met in his church a month after, and no reference was made to it, and the brother felt it keenly; and we have before us a private letter from a ministerial brother, who has had sickness in his house for two years, and he says none of the brethren have written a word of sympathy to him.

These are the "prisons" the Lord meant, and these are the people the Lord chooses to represent Him. And the joy of comforting Christ's afflicted ones, is the joy and surprise of sympathizing with our Lord, when we thought it was only our *brother!* We are getting to have a good many old brethren now; most of them out of pastoral work, and none of them rich. Let messages of love and sympathy oft find their way, in such directions. "Inasmuch as ye have done it unto one of the least of these My brethren, *ye have done it unto Me!*"

Correspondence.

ON DEACONS.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—You have in the May number a reference to the "Symposium on Deacons" that has lately appeared in the London *Christian World*, with some comments thereon. Will you

allow me as an old Congregationalist, and one who has watched the workings of our system carefully, to point out the evil and the remedy.

I agree with you, if all the members took an interest in the affairs of the Church, there would be little complaint of despotic Deacons, but it is just because they do not, and because it is necessary that some one should do the work of the Church, that the evil arises. What are the facts concerning our ordinary Church meetings; do the majority of the members attend? Do they manifestly feel it their duty to assist in the working of the Church? For answers take the stampede that occurs when the prayer-meeting is over and the church-meeting begins. I have heard in my time a good deal of grumbling about the action of Deacons and "one-man-power," but I have rarely found the grumblers ready to put their shoulders to the wheel and take their share of the work. I have worked with a large number of men as Deacons, and I don't believe that there was a single one of the number who would not gladly have received help and advice from many church members who could give it, but they preferred to grumble. I must, however, dissent from your dictum when referring to the complaint of one writer, that the Pastor and the senior Deacon do everything. You say, "the remedy here will be found in having the Deacons elected for a term, and then just *leave out* that Senior Deacon." Advice this that may lead to ingratitude, injustice, and cruel hurt to the feelings of a good man. Supposing that "Senior" Deacon has, as is often the case, for years given much labor to the Church, that his time, his means and his influence have been freely used in its service; as a reward and an encouragement to others he is slapped in the face when the opportunity occurs, and told to stand aside, his services are not wanted. There is a more excellent way: in small diaconates, say five and under, let one retire in regular rotation each year, in larger bodies make it two; let those who retire be ineligible for re-election for one or two years, according to the size of the Church; the more active management of its affairs will then gradually change hands, without any wrench or personal feeling; all the male members who are eligible may have their share of the duties and honors, and the talk of "despotism" and "one-

man-power" will have no foundation. If any Church is in doubt let it try this plan; it has been tried and works well.

EX-DEACON.

"IDOL SHEPHERD."

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR. In the April number of the CANADIAN INDEPENDENT you have a short paragraph referring to "idol shepherd" in Zecharian xi: 17, as a printer's error for "idle shepherd"; which error is supposed to be corrected in the revised version, by the use of the term "worthless," instead of "idol." The Hebrew word, *elil*, however, literally means an idol, and is so translated in Lev. xix: 4; xxvi: 1; Isaiah ii: 8, xviii, 20; and various other passages. But since an idol is a worthless thing, the word *elil* came to have this meaning also, and is so translated, Job xiii: 4, where Job's false comforters are called "physicians of no value." The Revisers, therefore, in substituting "worthless" for "idol," in Zechariah xi: 17, do not appear to be correcting a printer's error; but simply substitute the derived meaning for the original.

Yours truly,

W. H. WARRINER.

NOTE.—We have not had the opportunity of examining many old editions; but while in Brown's Self-Interpreting Bible, fol. 1826, it is "idle," as also ed. by Phinney, Cooperstown, 4to, 1827; and Harding's Pictorial Bible, Phila. 1873; we have not found it otherwise than "idol" in any of the Government or University Printers' editions. The Latin Vulgate has it "pastor idolum," and the Douay translation of it has, "the idol, the shepherd." The private printers—at least in former years—inclined to "idle shepherd," but the official printers seem to have stuck to the "idol."—ED.

BIBLE DISTRIBUTION IN FRENCH.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I am interested in putting into the hands or homes of the French-speaking farmers and villagers of Canada, the New Testament (in French, without note or comment;) and am prepared to furnish any of the students of our College with neat pocket editions, gratuitously (or

to any settled pastor, who will aid in this very important work), on the condition that they use prayerful judgment as to their proper distribution; and that under no condition money be received for the same.

Respectfully yours,

W. N. BESSEY.

Lanark, Ont., 29th April, 1889.

THE BRIGHAM CHURCH.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—In your issue of May, under the heading, "Pastoral Changes," you state that Brigham is vacant. Such is not the case however, as I am still in charge, though for a short time absent. I expect (D. V.) to return to Brigham immediately after the "Union" meetings. Your paper has been a welcome visitor to the Canadian colony here.

Yours faithfully,

A. PARKER SOLANDT.

Oberlin Theological Seminary,
Ohio, May 6th, 1889.

Our Contributors.

MISSIONARY SHIPS.

(Concluded).



AFTER the *Camden* was purchased, Mr. Williams returned to Raratonga, taking with him what was especially valuable in his

eyes—5,000 Testaments in the language of that Island. He was welcomed among them with much delight, but his work was nearing its end. After leaving his wife and son among friends, he set out to visit some of the other islands; but at

Erromanga, he was stabbed by a chief in revenge for the murder of his son by a white man. The *Camden* bore the sad news to Sydney, Australia, and also to the islands where he had labored, where the distress of the people knew no bounds. However, though the cause of missions in those islands had lost one of its noblest and bravest, the work went on. Nor was the memory of his labors suffered to be forgotten; for shortly after this the *Camden*, having to return to England for repairs, it was decided that the better plan would be to buy a new ship, which should be known as the *John Williams*. The appeal for help was enthusiastically responded to; the children even, seeming to feel for the first time that they could help on the work. One little girl sold her favorite doll for 4s. (a dollar in our money), and two other Irish girls, who had saved up \$2.50 for toys, willingly sent it to help. The ship was purchased in 1844, and launched amid general rejoicings; and also on her arrival at the islands, the much-loved name she bore secured her a warm welcome. At Samoa, the children, having learned that much of the money for her had been raised by children, were fired with a desire to imitate them; and as a number of native teachers were soon to leave home for work in Western Polynesia, to whom canoes would be a great help, they, by their united efforts, raised between £300 and £400, with which 29 canoes were purchased.

For twenty years the *John Williams* continued her annual trip between England and the Islands, carrying fresh workers, Bibles, supplies, etc., till in 1864 she was wrecked on Danger Island, her crew happily escaping. A second ship of the same name was purchased, only to be wrecked three years later. Then *John Williams III.* was secured, not to proceed to England, but to connect the various islands; at which work she is still engaged. On one side of the boat, in gold letters on a blue ground, are the words, "Peace on earth, and good will to men."

But other Missionary Societies have also sent out ships to the work; one of the first being the *Active*, sent to New Zealand by the Church Missionary Society, which was of great use. But the necessity for such a ship has long passed away; as in 1847 we find a New Zealand Bishop undertaking a mission to the New Hebrides in a small ship,

the *Undine*. Since then, his successors have been presented by generous friends with the *Southern Cross*.

Then the "American Board" kept up its connection with its Missions in Caroline, Gilbert and Marshall Islands, first by means of a small vessel, the *Caroline*, then by three of the name of *Morning Star*, the third one of which was wrecked in 1884. But the Sunday School children of America and Asia Minor contributed such a large sum, that *Morning Star IV.* was purchased, being three times as large as the first of that name.

Of course, missionary ships are most useful among groups of islands, where the workers need to travel from one to another, but they are also useful in many other parts. On the continent of Africa they are found very useful in navigating the lakes and rivers of the interior. Several have been placed on Lake Nyassa by the different Societies. Some have sunk, some been destroyed by the natives, and at present, the *Charles Jamieson*, sent by the Universities' Mission, is the only one on the lake. On Lake Tanganyika the London Society have the *Good News*, which was built in London, taken in portions to the eastern coast of Africa; then up the Zambesi river, then on board another boat across Lake Nyassa, then carried by porters many miles to Lake Tanganyika, and there put together and launched. It will be easily seen from this that the expenses of placing a vessel on the inland waters of Africa are a serious matter. The expenses are enormous, and the unfriendly tribes may, at any time, attack the party, and destroy the boat.

To come nearer home; in the territory of Alaska, the Moravians, who are noted as the pioneers of Protestant Missions in almost all parts of the world, have established stations, and use a sailing boat, the *Bethel Star*, for the purpose of navigating the rivers. Then in ice-bound Labrador, the same Society has, for 119 years, carried on a successful work, in spite of the many obstacles they have to overcome. A long list of ships might be given, some of which have gone through many thrilling adventures. The first, the *Jersey Packet*, sent out in 1770; others, *Good Intent*, *Harmony*, *Resolution* and *Harmony II.* and *III.* Several of the earlier ones ran narrow escapes of being captured by French cruisers; and all of them many

risks from icebergs and the perils of the North Sea.

At present, *Harmony III.* makes yearly voyages to and from Europe, while several smaller boats keep up the connection between the various mission stations. We can imagine, in a barren country like Labrador, where the missionaries and their flocks have to depend, for even their food, upon the safe arrival of the mission ship, how eagerly it would be watched for, and the following lines well describe the anxious looks and prayers for the safe arrival of the *Harmony*:

"Thither, while to and fro she steers,
Lord, guide our annual barque!
By night and day, through hopes and fears,
While lonely as the Ark,
Along her single track she braves
Gulfs, whirlpools, icefields, winds and waves,
To waft glad tidings to the shore
Of longing Labrador!"

"How welcome to the watcher's eye,
From morn till evening fixed;
The first faint speck that shows her nigh
Where surge and sky are mixed—
Till looming large, and larger yet,
With bounding prow and sails full set,
She speeds to anchor on the shore
Of joyful Labrador."

Then in the district of Algoma, the Church of England Bishop has a small boat, the *Evangeline*, for the purpose of visiting the scattered missions on the north shore of Lake Superior, and for establishing new ones. In South America also, though the Protestant mission work there is not in a very flourishing state, the dreary region of Terra del Fuego has a mission boat, the *Allan Gardiner*, the second of that name, the first of which, while engaged in mission work, made important geographical discoveries. So that we find, in almost all parts, mission ships are of great assistance in the work of evangelizing the world.

Of course, in some parts, they have been rendered unnecessary by regular steamer lines having been established; and it is much cheaper, when it is possible to make use of these. But there are many other parts in which, for years, at any rate, mission ships will be a necessity to the proper carrying on of the work; and should the appeal come for further help in this direction, we can give cheerfully, knowing that we are helping on an important branch of Christian mission work. And, in the meantime, let our prayers go up for the

safety and success of those brave men, who are endeavoring to plant the banner of the Cross, from polar snows to sunny Southern lands, and to hasten the time, when—

“With offerings of devotion,
Ships from the Isles shall meet,
To pour the wealth of Ocean
In tribute at His feet!”

FAITH AND SALVATION.

It is clearly taught in the Word of God that faith and salvation are inseparably connected. There is never the latter without faith in Christ, even as for the most part there was no miraculous bodily healing apart from faith in Christ when He was on earth. There were many cases of such healing through faith. They may therefore be used as illustrative of faith and its results as regards the salvation of the soul from spiritual disease and death. Some of them illustrate the necessity of having Christ as the *object* of faith, inasmuch as otherwise they were “nothing bettered, but rather grew worse.” They all illustrate what faith in Christ is, not simply believing *about* Him, but also believing *on* Him; that is, coming to Him, trusting in Him and following Him, and that without waiting for the experience of His healing power. They illustrate also the blessed truth that such faith on the part of the spiritually diseased and dying, will result in their being “made perfectly whole,” by the power and grace of Christ.

I do not think we are to infer from them, that this power will be manifest all at once, as was the case with most of *them*. The spiritually diseased are made “perfectly whole” by degrees, and through an abiding faith in Christ.

There is one case of miraculous bodily healing, however, which beautifully illustrates this aspect of the truth in regard to spiritual healing and life; I refer to the opening of the eyes of the blind man of Bethsaida, as recorded in Mark viii. 22-26. Let us look at this case for a little; and in the first place as a remarkable example of what faith in Christ is, or how it manifests itself. The first manifestation of his faith was, his coming to Jesus under the guidance of his friends. “He cometh to Bethsaida, and they bring a blind man unto Him, and besought Him to touch him.”

Doubtless he had heard of Jesus before; and now when his friends told him that the Great Physician was at hand, he gladly allowed them to lead him to Him; and then perhaps he cried, like another blind man we read of, “Jesus, thou Son of David, have mercy on me,” thus himself interceding with Christ, as well as his friends on his behalf; and so “seeking the Lord while He might be found, and calling upon Him while He was near,” even as sinners are commanded to do. Isa. lv: 6. Perhaps Jesus then said to this blind man, as He did to the other, “What wilt thou I should do unto thee?” And he replied, “Lord, that I may receive my sight!” Then Jesus took him by the hand, as if He said, and perhaps actually did say, “Well, come with Me, and I will do for thee as thou desirest, and believest in Me as able to do.” The 23rd verse says: “And He took the blind man by the hand, and led him out of the town.” This implies that the man took hold of Christ’s proffered hand, and willingly followed Him, which was the next manifestation of his faith. He gave himself wholly up to Christ, trusting in Him, and following Him, without first waiting for Christ to open his eyes. He trusted in Christ to do that in His own time and way. And his following Jesus out of the town was a practical confession of Christ before the men of Bethsaida. It was a confession of his faith in Christ, as ready and able to save him from blindness, rather than a profession of what he had experienced, seeing that as yet he had not experienced anything except the loving touch of Jesus’ hand, which, however, he doubtless regarded as an earnest of what he would experience in a little while, as sure as he continued trusting in Christ, and following Him in the obedience of faith. He regarded Christ’s thus taking him by the hand as really the beginning of the good work of opening his eyes. His practically confessing Christ as he did, was like the confession of a sinner, who, in the presence of his fellow-men, declares, not only that he desires to be saved from his sins, but also that he takes the Lord Jesus to be his Saviour, and His word to be the rule of his life. It need not at first be a profession of what he himself is, or has experienced as a Christian, save a change in his feelings and purposes in regard to himself as a sinner, and also in regard to Jesus as “the only

name under heaven given among men whereby we must be saved"; and he might profess some love to Him, as having first loved us, which feeling of love would just be the result of Christ's having already taken him by the hand, and an evidence that He had already "begun a good work in him." Still he might be very conscious that he did not love Christ as he ought to love Him, and therefore had not experienced all that was desirable; and so instead of making a great profession of what he himself is, as a Christian he rather humbly and trustfully makes confession of what he believes *Christ* is, for all who are willing to trust in Him and obey Him. At the same time confessing his determination by God's grace, to thus believe on Him without waiting for all the Christian experience of passing from death to life by the renewing and sanctifying power of the Holy Ghost, which is desirable; and yet expecting this fulness of blessing sooner or later, in following Christ, because it is written, "Believe on the Lord Jesus Christ and thou shalt be saved."

Notice now how Jesus gave this blind man His sight, when he thus followed Him in faith. "And when He had spit on his eyes and put His hands upon him, He asked him if he saw aught." In Jesus thus spitting on his eyes, "it was evidently not intended to perform the cure by any natural effect of the spittle. It was to the man a *sign*, an evidence that it was the power of Jesus. The eyes were probably closed. They were perhaps 'gummed' or united together by a secretion that had become hard. To apply spittle to wet them would be a sign of removing the obstruction and opening them. The power was not in the spittle but it attended the application of it."—*Barnes*.

Yes, the very simplicity of what Jesus seemed to use as means, is enough to show that the power was not in that. How different it was from what a professional oculist would have done, and how different the result. This at first was different from what the poor man expected. "He looked up and said, I see men as trees walking." That is, he saw men, but so dimly he could not distinguish them from trees, except that they walked. He could see a little, but not perfectly as other blind men had been enabled to do when they came to Jesus and besought Him to open their eyes. Perhaps he was not a little disappointed, and

was therefore beginning to be discouraged. He began to think more of his own sad condition than of Christ and His power to perform the good work which He had begun in him; just like Paul when he said, "O, wretched man that I am, who shall deliver me from the body of this death?" So Jesus bade him "look up," and at the same time He put His hands again upon his eyes. He would have had no occasion to get discouraged and look down, if he had thought of all the prophecies concerning the blind in the days of the Christ. No doubt he did think of the prophecy, "Then shall the eyes of the blind be opened." But it was also written: "And the eyes of them that see that shall not be dim." His eyes were dim, as yet, but there is the promise of what blind men shall experience on receiving the Christ when He comes in the flesh. "The eyes of them that see shall not be dim." Therefore "look up," or "look steadfastly," as it reads in the revised version. He did thus look, when Jesus again put His hands upon his eyes and commanded him to "look steadfastly." He looked away from himself to Christ, expecting to see by His power further put forth. Nor did he look in vain, for we next read that "he was restored and saw every man clearly."

How thankful he would then feel, just as Paul felt when immediately after saying, "Who shall deliver me?" etc., he looked upon Christ as able to deliver him, and so exclaimed, "I thank God through Jesus Christ our Lord." "He was restored and saw every man clearly," or, as it is in the revised version, "saw all things clearly." The cure had been progressive in its nature, but complete at last, and that as the result of an abiding faith in Christ. Just such a faith as is required of us, looking, not down at ourselves, but "looking up" to Jesus, yea, looking steadfastly unto Him, "laying aside every weight and the sin that doth so easily beset us." It is by faith in Him that we are to be sanctified as well as justified, see Acts xxvi: 18.

As sure as in humble penitence and trusting faith we take hold of the once pierced and now living Christ, and keep hold, following Him, and that even in the darkness, if need be for a while, so sure will the blood which once flowed on our behalf from His pierced hands and side, cleanse us from all sin: and sooner or later, He will per-

form that mighty miracle of grace by which we shall be made "perfectly whole," even like Himself in character; yea, and be brought finally into the clear vision of God as our Father and everlasting Friend, the undimmed vision of Jesus as the great Shepherd and Bishop of our souls. And then we shall walk with Him in white. He will take us by the hand and lead us through the streets of the heavenly city, "He will guide us unto fountains of life." And once more He will put His hands upon our eyes, so that they shall never more be dimmed even with tears, as they were so often here. He will "wipe away all tears from our eyes," and it will be given us then to "see all things clearly." We shall see that all the way He led us here was for the best, and with grateful hearts we shall exclaim "He hath done all things well."

Sheffield, N.B.

J. B.

WAS JOHN BUNYAN A BAPTIST?

John Bunyan joined the church at Bedford, of which he subsequently became pastor in 1653. John Gifford, then the pastor, has left positively no record by which his individual views on the question of Baptism were known, save that, on his death-bed, he implored the church not to divide on such questions. This was evidently the position of the Bedford Independent Church, which, by a not uncommon inconsistency, refused to transfer a member to another church, because that church made immersion a condition of membership. John Bunyan's own individual position is inferred rather than proved. In his work, "The Heavenly Postman," he writes: "Have a care of thy soul—keep company with the soundest Christians—have a care of Quakers, Ranters, Free-willers. Also do not have too much company with some Anabaptists, *though I go under that name myself.*" This seems plain. On the other hand, in the parish register appear these entries:

Elstow.—Mary, the daughter of John Bonion,* baptized July 20th, 1650.

Elstow.—Elizabeth, the daughter of John Bonion, was born 14th April, 1654.

Bedford, St. Cuthberts, 1672.—Baptized, Joseph Bunyan, ye son of John Bunyan, Nov. 16.

* There appears to have been considerable confusion in the orthography of the name.

The second entry is after Bunyan joined the Bedford church. The third entry is remarkable, as Joseph was baptized in the parish church a child, and presumably according to the form prescribed in the Book of Common Prayer, after Bunyan had suffered thirteen years' imprisonment for conscience sake. Had he apostatized? Or did he hold, as a worthy Independent, the propriety of infant baptism, and, at the same time, the lawfulness of adult baptism by immersion for those whose conscience had otherwise been troubled? The Baptist sectary is welcome to any comfort the position of the Prince of Dreamers may bring to him. In truth, no sectary of any name could have written "The Pilgrim's Progress." A Canadian Baptist he certainly was not.

The reader who desires to pursue this subject further, will find all that is to be said with truthful confidence in Dr. Brown's "John Bunyan, his life and times." B.

COLLEGE JUBILEE ENDOWMENT.

Since the previous acknowledgment (in February) the parties in charge of the Jubilee Fund in the several districts have not been idle, and some very gratifying results can now be reported.

The first gun from the far east. St. John, N.B. is heard from by two subscribers putting down their names for \$130. We hope the fire will be kept up all along the line.

The Union meetings at Brooklyn, N.S., in July, will give a fine opportunity to bring the matter to a focus. We hope a number of pastors will bring contributions, and that those who do not will go home determined to do their share at once.

Calvary Church, Montreal, is the first of the city churches to take up the Endowment scheme, and better still, of its own accord, without prompting. The latest figure we have heard of was \$350, a most handsome beginning.

Hamilton, Ont., led off in the Western District with the grand amount of \$449, in addition to \$100 directly remitted by a lady in the same church. We congratulate Pastor Morton and his people.

Revs. Messrs. D. McGregor, J. K. Unsworth, and J. P. Gerrie, have been a most effective committee in the West, covering the whole ground by

personal visitation, services and meetings. The fruits cannot be gathered in immediately. In some churches collecting is deferred till the fall; but the College has probably never been so thoroughly represented before the churches, and the harvest is sure to follow such faithful sowing. Before the Union meeting doubtless many places will report.

The Alumni continue to send in their subscriptions. From thirteen, a total of \$705; of which \$300 have been paid in. Others are sure to be heard from, but they are "devising liberal things" on small salaries, and want to see their way clear to keeping their promises.

The Jubilee Address, by Rev. F. H. Marling, has been printed in good style, to the number of 1,500 copies, and should be a good "campaign document" for the Jubilee Fund. It is entitled, "The Story of the Fifty Years, 1839 to 1889." Copies have been sent to all pastors, and a larger supply to the District Committees.

Montreal, May 16, 1889.

F. H. M.

THE LAY ELEMENT IN CHRISTIAN WORK.

Synopsis of a Paper, read by Rev. W. K. Shortt, M.A., before the Western Association.

The present is an age of great activity. In hundreds of different forms, work, physical and intellectual, is being prosecuted. But besides the avocation at which each may toil, spiritual work is required.

In order for a Church to be right it must be a working Church. The idea that only the minister should be engaged in Church work, has happily in great measure passed away. Others may now preach, exhort, pray. In fact, it is being more and more realized, that a Church which works not is a dead Church. Speaking on this subject, Mr. Spurgeon forcibly remarks, "The better anything is while alive, the worse it becomes when dead. The only thing that can be done with it is to bury it out of sight; and a dead Church is the most loathsome thing upon the face of the earth."

There are different kinds of work, but at least one form suited to each. There is official work as that of the deacons and Sunday school teachers; and again there is an official work in which all

may engage. There is a sphere in connection with prayer meetings and special services; in which part might be taken more freely and frequently than is often the case. A word of exhortation, a testimony from experience, a few words of prayer, and spontaneous snatches of sacred song, from those who have been accustomed to leave all to the usual three or four, would prove a source of enlivenment and benefit all round. Sometimes sinners have been touched and won by a few words thus simply spoken, that an elaborate sermon had failed to reach.

More work might also be done by the laity, in the way of visiting, and sometimes such a visit is more appreciated than that of the minister; the latter being regarded as official.

Again, opportunities for speaking a word for Christ, in private, should be improved. Dr. Guthrie lamented not speaking to a Highland chieftain, whom he met at a friend's one evening: for that night the chieftain died.

Sometimes a tract may be given, or a book lent or some kindness shown, that will tend to bring another to Jesus; and again non-attenders may be invited to church and provided with seats, and so brought under good influences.

We need to fit ourselves in this working in the cause of Christ, by seeing that our own experience is clear; for "the joy of the Lord is your strength."

We need also constant study of the Word, combined with fervent prayer. We need tenderness and sympathy, and we require to guard against discouragement. Let us "stand fast" as Wellington said to the British at Waterloo; remembering who is on our side, not only hosts of Christians and the seraphic legions of heaven, but above all, JESUS. Let us have faith. All can do something; but it is easier in some ways commencing young. Dr. Cuyler observes that if young converts do not commence speaking for Christ, within thirty days after their conversion, they are apt to become tongue-tied. Youth is proverbially impetuous, but let the impetuosity be in the right direction. We want those who will do and dare for Christ. Even a little child has been instrumental in leading others to the Christly life. A letter addressed by one little girl, in her childish effort to "some sick soldier at Nashville," during the late American war, led to the conversion of one who subse-

quently became a S.S. Superintendent, and earnest worker.

None need say, "I cannot do anything." Rather should the determination be formed, "I must do something for Christ." One may blunder at first but practice makes perfect. So it was with Moody, and many others.

It is said that when Baptist Churches are founded in Germany by Rev. Mr. Oncken, he requires as a condition of membership, the promise to engage in some work. That may not be our way, but we need it impressed on our people, that the Lord expects spiritual work.

There is much to move us to engage in it heartily. We may think on its *transcendent greatness*. If one be not living for this, what is he living for? Here is that work which will last for eternity. He may remember the *shortness of the time*. "The night is coming when no man can work." We are urged by the *needs of the perishing*. By the instrumentality of Christians, comes the knowledge of the truth; by them Christ is brought before men. But they must show that they are in earnest. This is the call which is resounding throughout Christendom—"Work for God, strengthen the brethren, feed the lambs, save sinners;" and we may remember for our comfort, "WORK DONE FOR GOD, IT DIETH NOT

Missions.

THE CONGO.



EATH has again visited the English Baptist Mission on the Congo, and stricken down one of its missionaries, Arthur D. Slade, who died at Wathen station, December 20. It is sad to say that the death of Mr. Slade was undoubtedly due to indiscretion. He had enjoyed robust health, and he heedlessly thought himself able to endure exposure which others were unable to bear. After a bath in the river he remained on the bank insufficiently clad, and the result was a chill ending in a fever. Mr. Bentley, who wrote of his death, was greatly depressed, but so far as the work is concerned he never

felt so full of hope and encouragement, and he calls loudly for reinforcements. He reports that the natives, when they pray for themselves, are specially in earnest in praying that their friends in England may not be discouraged by these afflictions, and so stop sending any more missionaries to teach them the way of life. Mr. Darby, from Lokolela, on the Upper Congo, sends a good health report, and attributes their physical vigor to the abundant supply of native food. The people along the river near Lokolela, though brutal to one another, are very kindly in their treatment of the missionaries.—*Ex.*

NORTHERN MEXICO MISSION.

Mr. Right, of Cosihuiriac, sends an encouraging account for the work at that station and vicinity. At San Ysidro there were evident tokens of the Spirit's presence; the Lord's Supper had been celebrated, forty persons being present, several of them being new comers. Many persons, including some in high position, had been much impressed by a marriage service at which Mr. Wright had been called to officiate. From Chihuahua, Mr. Eaton sent a striking story under the title of one hundred and fifty miles to church.

"The town of San Buenaventura, lying sixty Mexican leagues north-west from this city, has never been seen by a missionary; and its people in general are the blind devotees of Mary and the saints. But at long intervals the place has been visited by native helpers, a few books sold, and several subscriptions to religious papers obtained. The opposition to the entrance of the light has been bitter, and the few who wish to follow Christ have had to face some very real persecution in the loss of business or friends.

"Our colporter on his last visit was shamefully treated by the authorities, who fined him for selling the Scripture without a license; although when he asked for a license upon his arrival, the mayor's secretary, after seeing the few books he had brought, said that their number and value were too insignificant to merit notice. The helper could not safely buy his ticket for the return trip by diligence at the office, in presence of an angry crowd that wished to detain him, but secretly walked to a house on the outskirts of the town, and there entered the conveyance by a previous understanding with the driver. Yet he brought with him to our annual conference in December a written list of twenty-two persons who wished to be known to us as believers. Correspondence by mail followed, and a week was appointed for the admission to our church in this city, of such as might be able to come. So on one Saturday evening in the middle of February, after a tedious journey of ten days, bringing with them some

produce to sell, there arrived a company of fourteen souls, old and young, one of them a man of some means, a member of the town council. At our three meetings next day for Bible study, preaching, song, and prayer, they listened with rapt attention that showed a real hunger of soul; and as they heard the inspiring strains of Christian hymns sung by sympathizing brethren in the Lord, the happy tears coursed silently down their cheeks.

"Through the week special gatherings were held for their instruction and stimulus; and in place of our Thursday prayer meeting, we celebrated the sacrament of the Lord's Supper, after our friends had confessed their faith in Jesus before many witnesses. Just before the hour of service there arrived, most providentially, an elderly couple who had long desired to be received into the church, and who had already been examined and approved for baptism with their relatives of the San Ysidro church, one hundred and twenty miles west from here. But the husband is a freighter, and spends much of his time on the road, his wife often accompanying him; so that they had not been able to attend at the time appointed for their reception.

"In all, eight persons, six of them being heads of families, and one young lady who had been very active in gospel work since she believed, and the other a gentle, thoughtful sister of hers, stood up before the congregation to confess their faith, and afterwards knelt reverently, one by one, to receive baptism. Two infants also were baptized. Ready to depart on the morrow, these new converts were most affectionately embraced by their brethren older in the faith, who, on similar occasions, are never content to leave it to the minister alone to give the right hand of fellowship, and were earnestly commended to the love and care of our heavenly Father. We believe His grace will keep them true and faithful, and that before long others will be found ready to join hands with them, in organizing a branch of Christ's Church in that distant town."—*Missionary Herald*.

THE WONDERFUL RESULT OF A LOVING ACT.

Mrs. Jennie F. Willing, in a late missionary address in New York, related a story of a missionary and his wife in one of the South Sea Islands, where Dr. Crocker, of Michigan University, narrowly escaped being eaten by cannibals. Dr. Crocker and a companion lived to tell the story of their adventures in England. Moved by love, and under the guidance of the Holy Spirit, a clergyman and his wife decided to go out as missionaries to that very island. Embarking on a merchant vessel, they succeeded in inducing the

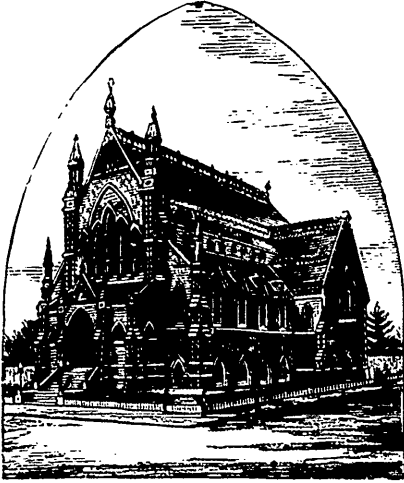
captain to put them ashore when none of the inhabitants were visible.

Seating themselves on a box that contained all their earthly possessions, they watched the ship spread its white sails and disappear below the horizon. When the savages, accompanied by their chief and his daughter, came on the scene, they felt the limbs of the missionary, and evidently thought that in him was material for a good dinner. The daughter ran her fingers through the long silky hair of the lady, who, impelled by Christian love, drew the girl to her and imprinted a kiss upon her lips. That natural act won the heart of the daughter. For three days the debate on eating the unexpected guests went on, and at last was decided in the negative by the pleading eloquence of the chief's favorite child. The missionaries lived long enough to see the people of that island converted to Christ, and sending out missionaries to other islands still in heathen darkness. Thus that little act of love was the means, through God, of saving many precious souls.—*From Value and Success of Missions*.

ROVUMA AND LAKE NYASA.—The Universities' Mission report that their stations on the Rovuma have not felt any ill-effects from the disturbances along the coast. It has heretofore been reported that the envoys of the Sultan of Zanzibar were engaged at the northern end of Lake Nyasa in securing peace, and were likely to be successful, and we had hoped to report the settlement of the difficulties in that region. But the Secretary of the African Lakes Company has received a telegram which says that the "envoys' efforts during fifty days were fruitless; fighting renewed. Send ammunition and men." This is sad news in its bearing upon missions of the Scotch Free Church and the Universities upon Lake Nyasa.

One of the encouraging signs in the missionary work in China is the hold the gospel is gaining upon the hearts of Chinese women. They are listening to the truth and are obeying it, and so their homes are being Christianized. Miss Wycokoff, of Pang-Chuang, tells an interesting story of a Chinese woman who delighted to come to the station for instruction, having left her husband at home in the care of the household, and as she returned said: "There is one thing to be done; my old companion is awfully stupid, but when I get home I am going to teach him what I have learned. I have been putting away what the ministers and all you ladies have said, and he must learn it too. It won't do for me to go up and for him to go down." And on a subsequent Sunday this woman told how she had made her husband kneel down with her while she prayed.—*Ec.*

News of the Churches.



EMMANUEL CHURCH, MONTREAL.—The pastorate of Rev. F. H. Marling will close officially on June 15th, but, inasmuch as he expects to attend the Union Meetings, his last Sunday in Montreal will be June 2nd. A farewell social meeting was arranged for Thursday, May 30th. Dr. Barbour will supply the pulpit during the greater part of the summer. Mr. Marling expects to sail from New York on June 19th, by the "Bothnia," with a large party bound for the World's Sunday School Convention, to be held in London from the 2nd to the 5th of July. On his return, sometime in the fall, his residence will be with his daughter, at 256 West 121st Street, New York. On Sunday, May 19th, the Church used for the first time "The Congregational Psalmist Hymnal, with Chants," edited by Rev Henry Allon, D. D.

ST. JOHN, N.B.—An Easter carol service, entitled the Glorious Hope, was held last evening in the Congregational Church by the members of the Sunday school. The exercises were as follows: Processional hymn, Come ye Faithful, raise the Strain; reading of Scriptures by the pastor, Rev. J. B. Saer; prayer, by the pastor; carol, Smile Praises, O sky; responsive reading by the superintendent, Mr. C. E. Macmichael and the members of the school; recitations in unison, of the Apostle's Creed; chant, The Gloria Patri; recitation, The Angels of Easter, Miss Nellie Thorne; recitation, Easter Emblems, by the Misses Stevens and Beamish; carol, Let Merry Church Bells Ring; recitation, Christ Arisen, by the Misses Hevenor, Barker and Stevens; dialogue, An Omnipotent Saviour, the Misses Hawkins, Beamish, Petersen and others; song, Awake, Glad Souls,

Awake; responsive reading; recitation, Christ, the Conqueror of Death, Miss Hawkins; recitation, The Ascended Christ, Mrs. J. C. Wade; anthem by the choir; responsive reading; recitation, There is no Death, James Woodrow; recitation, The Master's Call, Wm. Kerr; song, He is Risen; responsive reading; recitation, That City, Miss Sarah Harrison and class; recitation, The Unseen Land, Miss Calkins and Miss Petersen; recitation, Heaven's Joy, Miss M. Hackett; carol, The Day of Resurrection; benediction by the pastor. Miss Flora Robertson presided at the organ. A collection was taken up for foreign missions. The attendance was large.—*St. John Daily Paper, April 22.*

VANCOUVER.—Mr. Pedley has splendid gifts, and an assured future of growing popularity and usefulness in this city. The present problem is the speedy erection of a large and suitable church edifice. An admirable central site (100 ft. by 120 ft.) has been paid for, out of £1,000 raised in the Eastern provinces for this mission. A grant from our Colonial Society has enabled Mr. Pedley to reach the present vantage. He is the most vigorous and attractive minister in this region. Plans are before us for a building to seat 700, with easy method of expansion to accommodate 1,000. I believe the church would be crowded from the opening day, and that a second would soon be necessary. The people are liberal, but they are in the eager struggle for life, and a church debt would mean 10 per cent. of interest. £2,000 is needed to secure in this city, which will probably next year have a population of 20,000, a living centre of spiritual power and life. The city is wonderfully English. The little church is full of intense zeal and noble purpose.—*Report Col. Miss. Soc'y.*

MELBOURNE, QUE.—The ceremony of the laying of the corner-stone of the new Congregational Church took place at Melbourne, Que., this afternoon, May 1. The meeting was presided over by the pastor, Rev. George F. Brown. There was a large audience present, and the proceedings were of an impressive character. The following named persons delivered earnest and eloquent addresses:—Rev. J. G. Sanderson, of Danville; Rev. John Elliott and Rev. John McLeod, of Richmond. The Scripture was read by Rev. Mr. Cornell, who also made an earnest prayer at the opening. Mr. Alexander McDonald, on behalf of the Building Committee, presented a silver trowel to Mrs. Edith Brown. The corner-stone was laid by Miss Edith Bertha Brown, the five-year-old daughter of the pastor. Tapping on the stone with her silver trowel, she said, "I now lay the corner-stone of God's house. May its foundation be

‘Christ Jesus.’ The benediction was pronounced by Rev. J. G. Sanderson. The usual articles were placed in the corner-stone. The building is to be a neat brick structure, 60 feet long by 36 feet wide, to be erected at a cost of \$5,000. Mr. N. Hamel, of Melbourne, is the architect, and Mr. T. T. Shurtleffe, of Coaticooke, the builder.—*Globe*.

TORONTO, ZION CHURCH.—At the regular monthly church meeting held on April 3rd, the meeting having been officially informed of the death of Deacon John Wightman, by a rising vote passed the following resolution, and directed a copy to be sent to his son Mr. John Wightman.

Resolution.—The members of the church feel that they have sustained a great loss by the death of their highly esteemed and beloved brother, Mr. John Wightman; who, on the morning of the 5th of last month (a few weeks after the completion of his 83rd year) in the calm assurance of faith in Christ, passed away from the trials and sorrows of this mortal existence to the endless life and happiness of heaven.

Mr. Wightman was, just before his death, nearly the oldest member of the church, not only as to age, but also to connection, he having joined its fellowship in the year 1842, under the pastorate of the late Rev. John Roaf.

During many years he filled the office of Deacon faithfully and well, his heart was in his work, and he earnestly and cheerfully did all he could to promote the interests of the church to the best of his ability and opportunity. He was strongly attached to his fellow members, and was also ready to help any of them who might in any way require his advice or assistance. He enjoyed the respect and confidence of all who knew him, on account of his upright and consistent character. He bore a long and painful illness with Christian resignation and fortitude. He never murmured on account of his sufferings, but endured as seeing Him who is invisible. He waited patiently for the Lord, who in His own good time set His servant free from his earthly tabernacle, and took him to his everlasting rest and reward.

The members of the church deeply sympathize with the sorrowing relatives, in their family affliction, and commend them to the care and comfort of Him who has been the dwelling place of His people in all generations.

W. FREELAND,

Church Sec.

LISTOWEL.—On Thursday, 25th April, Rev. Geo. M. Franklin, was installed as pastor of this Church. The preliminary council was held in the afternoon, and after due examination of the case, the induction was recommended. Rev. H. D. Hunter, M.A., of London, presided at the evening meeting. Mr. Franklin gave a very full and clear statement of his religious experience, his acceptance of the views set forth in the Year Book by the Union, and his call to the ministry. He also dwelt on the principles of Congregationalism, and its history on this continent. Rev. H. D. Hunter then offered the installation prayer, and in warm and affectionate terms offered the right hand of fellowship. Rev. Dr. Gunner, of Listowel, in an impressive address gave timely words of counsel to the pastor elect, and Rev. W. K. Shortt, M.A.,

of Wingham, pointed out clearly to the congregation, the various ways in which it is the duty and privilege of a people to co-operate with the ministers. The local ministers of the town, Presbyterian, Methodist and Baptist—Rev. Messrs Campbell, Nugent and Daek, also gave brief addresses welcoming Mr. Franklin to their midst. The Church is to be congratulated upon having so speedily secured a suitable minister to fill the vacancy caused by Mr. McLeod’s resignation, and it is hoped it will enter on a new era of prosperity under Mr. Franklin, who will find himself surrounded by a kind and sympathetic people. Mr. Franklin was lately pastor of a church in Toledo, Ohio, having entered the ministry in the States. He resided previously for some years in Canada, coming originally from England.

WOOD BAY, MANITOBA.—It is a long time since you heard anything from us, and it may be interesting to our eastern friends to know what we have been doing in the way of church building. We had expected to start before this but the frost last year forced us to wait another year. However, we hope to do something this Fall. We are often very much crowded in the school-house in which we are at present holding services, and it is impossible to have the proper number of classes in the Sunday school without the teachers interfering with each other. We have several offers of a site, gratis, but have not yet decided which to accept. We have up to date received the following contributions towards our building fund:

Danville Church, per Rev. J. G. Sanderson	.. \$ 5 00
A. R. McIntyre, Middleville 10 00
A Friend, Montreal 5 00
Mr. McRae, Cincinnati 10 00
Zion Church, Toronto, per Mrs. Burton 10 00
“ “ “ per Rev. J. Wood 10 00
Paris Church per Rev. J. Wood 7 50
Total \$102 50

Further contributions may be sent either to our pastor, Mr. MacKinnon, or to myself as secretary-treasurer.

JOHN L. BROWN.

SHEFFIELD, N.B.—The pastoral relation which has existed between the Rev. Mr. Barker and the Congregational Church of this place for 13 years, was dissolved on Sabbath last, in the reluctant acceptance by the church of Mr. Barker’s resignation, which was read on the 24th February. In his parting remarks, Mr. Barker thanked the brethren for the expressions of confidence and commendation, given in connection with their acceptance of his resignation. He spoke also of the feeling of pain caused by the dissolution of a pastoral tie of so many years’ standing. At the same time he thanked God for his privilege of preaching the

gospel so long among them, and that in all his preaching he did not remember ever preaching a Christless sermon, and he believed that in the great day it would be most manifest that his "labor had not been in vain to the Lord." His last sermon was from I Peter ii: 7, "Unto you therefore which believe, He is precious."—*St. John Telegraph.*

STRATFORD.—Sunday, May 5th, being the first anniversary of Mr. Gerrie's settlement as pastor of the Stratford Congregational Church, services appropriate to the occasion were held. The work and progress of the past year was reviewed, and the result was most encouraging. There had been thirty additions to the membership roll in this period, 15 by letter, and 15 on profession of faith. All departments of church work show considerable activity and growth.

A large increase is reported of attendance at Sunday School; the week night prayer meeting is well sustained, and an increased interest in foreign missionary work has been developed by a monthly missionary prayer meeting. The Ladies' Working Society is in full swing, and have in hand the commendable object of reducing the church debt, with other minor matters. A young people's Society of Christian Endeavor was formed a few weeks ago, and gives promise of accomplishing much good. To crown all, the church at its last meeting, resolved to become self-supporting, and to relinquish all claim on the funds of the Missionary Society. This is a consummation which has been devoutly wished for some time, and is exceedingly gratifying to all concerned. We are very thankful for the help that has been granted us by the Missionary Society in the past, and hope by God's blessing, to be enabled to support the cause here in the future, and be the means in His hands of accomplishing much good.—*Com.*

ITEMS, from advance sheets of the Report of the Colonial Missionary Society, England:

"Your Committee have voted a loan of £500 from the Jubilee Fund to the Vancouver Church, of which the foundation stone was laid on March 5th."

"*Brandon* has secured a most desirable site for a church, a missionary has just been appointed, and building operations will be commenced forthwith."

"*The Central Church, Winnipeg*, has paid off a considerable amount of its floating debt, and has broken ground in the northern part of the city by opening a Sunday school. They have asked for a student for the holidays, undertaking the whole expenses. The Swedish Congregational

Church is in association with us. Thus, we expect, in a few months, to have three churches in Winnipeg, and three in other parts of the province."

"*Wingham* has provided for the payment in full of its entire debt within two years."

"*Portage la Prairie* has opened a suitable building, on a capital site, at the prompting of the deputation, and a loan of £100 has been made. At Brandon, Mr. Mason, from the college, will open his commission this summer, and we shall doubtless have to render help. At Winnipeg the site for a second church has been obtained. During the year the Central Church raised about \$8,000, and hopes, ere long, to reduce the debt of \$18,000."

"*Old Zion, Montreal*, has laid the foundation of a new building, in a very eligible part of the city for Christian work. The basement is expected to be ready for occupation in July."

ST. JOHN N.B.—The interest of the church in all that pertains to our welfare as a denomination, is growing. Our collection and subscriptions for the College, if not as large as might be desired, yet shows that oneness of feeling which makes the churches akin.

Our interest in missions increases, as our knowledge of the needs of home and foreign fields widens and deepens. The work is not done spasmodically. Our ladies have met month after month during the year, with the regularity which characterizes the rising of the sun. The President of our Missionary Society has been untiring in her efforts to make each meeting interesting and profitable, and she has ever met with a hearty response from all members. Sometimes one or two prepare papers on some special phase of missionary work; at other times, they listen to the latest information regarding home and foreign fields, as found in the CANADIAN INDEPENDENT, *Canadian Advance*, *Missionary Herald*, and the *World's Missionary Review*.

A new and promising feature, is our children's Band of "Faithful Workers," whose aim is the furtherance of foreign missions. This is ably presided over by one of our young ladies. Just now all, both young and old, are busy preparing a box of useful articles to send by Mr. Lee, to our beloved missionary, Mr. Currie, for himself and his boys. It would be difficult to say who among us is most interested in this; for we are certainly one in the movement.—*Com.*

TORONTO, WESTERN.—From the end of March to June, Rev. A. F. McGregor, the pastor of this church, has been giving ten Sunday evening lectures on "Evangelical Protestant Laborers"—from Arnold, of Brescia, to William Prince of

Orange. To many people, who have neither the material nor the training for studious reading, such lectures are of untold value.

BROOKLYN, N. S.—On Monday the 6th of May, at three p. m., the Ministerial Association of the South Section of Queen's Co. had their monthly meeting, at the Congregational parsonage, Brooklyn. An able and suggestive paper on "Ministerial Responsibility" was read by the Pastor, Rev. M. Goldberg. A full description followed which certainly deepened on the brethren a sense of the important and responsible nature of their calling, and of the zealous and devoted way in which it should be discharged. In the evening, in response to the invitation of the W. C. T. U., a meeting was held at the Liverpool Temperance Hall, under the auspices of the above Association. If a large attendance is indicative of interest in this very important question of Temperance, surely those who are so earnestly putting forth these special efforts, have every reason to be encouraged. The speakers were the Revs. R. B. Mills, Milton; M. M. Goldberg, Brooklyn; and Mr. King, of Truro. The Rev. J. C. Ogden was Chairman. On the platform were Revs. W. H. Watson and S. H. Cain, and the W. C. T. U., which had been invited by the Association to attend in a body. A large choir, composed of friends and members of the Union, furnished excellent music. The readings, by Mrs. J. V. Deseter, "The Trail of the Serpent," and "Beautiful Snow," by Miss Annie Jackson, were much appreciated. The platform was tastefully decorated with potted plants and bouquets in vases, making "the desert," as one speaker remarked, "blossom as the rose."

TORONTO, WESTERN.—The course of sermons being delivered on Evangelical Protestantism on Sunday evenings by the Rev. A. F. McGregor, in the Western Congregational Church, continue to grow in interest, and have been favorably noticed in the city papers. The subject on 12th May was "Jesuitical Papacy and the Gospel in their Respective Influences upon the Life of France." There was a large congregation; the subject was well handled, and brought out many interesting points in connection with the Jesuits of France that were entirely new to most, if not all, of the congregation. Such instructive and timely discourses cannot fail to be widely appreciated, and of lasting influence, and are deserving the large audiences they are receiving.

SPEEDSIDE.—An Auxiliary of the C. C. W. Board of Missions, in connection with the Guelph Branch, was organized at Speedwell on Friday, 17th May. Mrs. Boulton, of Guelph, attended as

deputation. Mrs. McCormick was elected President, Mrs. W. Armstrong, Vice-President; Miss Lister, Treasurer; and Mr. Benham, Treasurer. It is expected this organization will do a vigorous and useful work.

SCOTLAND.—A delegation met at the Congregational Church on Thursday evening, April 18, consisting of Rev. Dr. McGregor, of Guelph, Rev. Mr. Fuller, of Brantford, and Mr. Yeigh, a lay delegate, for the purpose of promoting the educational interests of the church.

BRANTFORD.—It was decided a short time since to move the choir of the Congregational Church to the east end of the building, instead of being at the west end as at present. Men are at work now building the loft and making what alterations are necessary.—*Brantford Paper*.

COWANSVILLE, QUE.—The young people of the Cowansville Congregational Church have presented Rev. Wilberforce Lee with \$58, towards purchasing an organ to take to the African mission field with him.

COBOURG.—The Rev. Robert Aylward, of Cobourg, has graduated B. A. of Victoria University.

WHAT IS BEING DONE FOR THE INDIAN, AND WHAT MIGHT BE DONE FOR HIM.

The "Blue Book" for 1886 informs us, that the Indians comprising the band in the "Saugeen Reserve," numbers 352 souls. On the Reserve there is an Indian agent, who has, under the Government, the general oversight of the band. It is his duty to advance the educational, moral and material interests of his charge. As magistrate, he enforces obedience to law and order; by counsel he assists in farming, in the Council-House, and in public improvements. The educational interests are provided for in the Public Schools. These schools are at present in charge of white teachers, the County Inspector of Public Schools having the work under his supervision. There the work of the Government may be said to end; as we have not yet returned to the old way of Church and State. The duty of caring for the religious needs of the band devolves upon the Church. The Methodists and the Congregationalists have undertaken the duty, and are in

the field. Religious services and Sunday-schools are conducted at Saugeen village, "Scotch" and "French Bay" settlements. Provided that the missions were well worked, no complaint of neglect can be made.

The difficulty with our Methodist brethren is, that their missionary is not permanent; he cannot speak the native language, and he does not acquire it. For efficient service a missionary must know the language of his people, otherwise he is at the mercy of an interpreter. How can he know what the interpreter is preaching? and how can he give counsel, encouragement, warning and comfort, in pastoral work? I was told by one who has been an Indian missionary, that without the language the work was not only inadequate, but (to use his own words) "humbug." It is true that time will overcome this difficulty; and by holding on the Methodists will have a station amongst an Indian population, speaking and understanding English. But now, and for years to come, the greater part are not sufficiently familiar with English to take in the ideas conveyed by a sermon. They will need an interpreter.

Our difficulty lies in the opposite direction. We have an Indian as our missionary. He can speak, and speak well in Indian. He is lacking in the ideas, the character and the influence of a white man. What is wanted is a man, who, by his life, by his own personality, commends and translates the Gospel. It is a living lesson of unselfish service that they want. An Indian will preach for money, he is not above being hired, and it is not easy for him to get above it. I have tried to impress upon missionary and people such truths, with but little success, I fear. Our missionary is too much one of themselves. He is not able to be more than "Tom." We recognize the need of something more. Some writers, in speaking of the State clergy in England, said that each clergyman was an educator of the people, as he was an ideal gentleman, always before their eyes. If we are going to lift up these people, we must give them some one to look up to; a white man, if of a practical turn of mind, who can clearly express his thoughts in English; who has an experimental knowledge of the Bible and its truths, sanctified common-sense, and work; such a man, with the help of his wife, can do a splendid work

for Christ among the Indians. With the language at his command, he can evangelize, in Manitoulin, the North Shore, or any other Reserve. The catholic spirit of our denomination ensures his welcome; he would present Christian truth in their tongue, and Christian life in practical godliness everywhere. I trust that God has such an one, with a suitable helpmeet for this work; such persons are going to Africa and China. Why not one come up to Saugeen? We do not believe that God is partial to His servants abroad, nor to the people abroad. Are we partial? Do we work and pray with the same faith and zeal for our home work as we do for that in foreign lands? "These things ye ought to have done, and not left the other undone." Let us keep Mr. Bigcanoe in the work, as preacher and interpreter, and send him one who can lead him and his race to better things.

CHARLES E. BOLTON.

THE FIELD FOR THE STUDENTS.

DEAR SIR,—An appeal has been made this year to the members and friends of our churches throughout the Dominion to raise an endowment fund for our College in Montreal, which I doubt not will be successful. The need for such a fund is so apparent that I am sure all who believe in a thoroughly furnished ministry in our churches will do their utmost to aid in the raising of the prescribed amount, as cheerfully and promptly as possible.

With increased teaching power, and with such a principal as Dr. Barbour, we may anticipate that an increasing number of young men will enter our College to prepare for the ministry. This, of course, will mean an increased annual charge on the churches for the current expenses of the institution, which, I doubt not, will also be raised by our churches without any undue friction. There is, however, a question being asked in some quarters, if we should be required to provide education in our College for young men, who, as soon as their course is completed, transfer their services to the American Board of Missions.

Some of our most promising young men have thus been lost to the Dominion, and to the churches who help to sustain the College. It may be said that these young men have gone into the

Master's field, and are doing good work for Him. That is true, I admit, but when our missionary superintendent, in some of his latest utterances, declares that what we want most to plant and carry on our churches in the Home field are men, and yet these men we are preparing for this very work, after being ready for it, look away beyond the Home field, for which the College, in which they have been furnished for their works, exists, and betake them to foreign lands. That this should happen in exceptional cases, we can understand, but are we not having too many such cases? Our College is not, as I understand it, for the training of missionaries for the foreign field, but for the home churches. If so, is it not worth while to look at this matter so that we who are friends of the College may have a clear answer to give to those who raise the objection above referred to.

Yours truly,

DAVID AITCHISON.

Hamilton, May, 1889.

REV. CHARLES L. ROSS,

OF KINCARDINE.

Charles Lockhart Ross, son of Mr. Alexander D. Ross, was a native of Stornoway, Island of Lewis, Scotland. Born December 28, 1829. The family emigrated to Pictou, N. S., in 1832. He was diligent and apt, and at an early age consecrated himself to the Lord, keeping the gospel ministry in view. After the Common School, he went to Pictou Academy, and then was a teacher in New Glasgow High School. In his twenty-second year he entered the Free Church College, Halifax. Here his amiable disposition, his piety, and devotion to study, endeared him to all. In the vacations he did Home Missionary work in Prince Edward Island and Cape Breton; in both places with fruit unto everlasting life. After a college course of six years he settled over the large congregation of Whycomah, C.B., in 1856. Here the Lord greatly blessed his labors, to the conversion of sinners and edification of believers. His labors in Cape Breton were extensive, and abundantly fruitful. His preaching, praying and conversation were with such warmth and unction

as to touch and captivate. He had great success with the young, among whom he had many seals to his ministry in the Lord.

But trouble arose, and resulted in his separation from the congregation, and losing his status in the Presbyterian Church; but he never lost his place in the love and esteem of the Christian people in C. B., where he was best known, and conscious of innocence before God and men, he continued to preach and pray at the importunity of the people, and God continued to bless his labors. He was in Illinois, Iowa, and California, U. S., in each of which the Lord owned his labors. He returned to Cape Breton, and was persuaded by friends to apply for admission into the Con-



gregational body. He did so, and was cordially received, and labored with his wonted acceptance and success for a time in C. B. About five years before his death he was appointed to the congregation in the township of Kincardine, where his services have been very precious, not only to his immediate charge but to the whole Church of all denominations. As a noble Christian character he had few equals. His large loving heart wished well to all. During his pastorate here or elsewhere, never was he known to utter an unkind expression regarding any. He was as true to the absent as to the present. He was pre-eminently a man of peace. He abounded in the

love "that suffereth long and is kind," and "thinketh no evil." He labored to the very end of his course; and fell peacefully asleep in Jesus, 21st December, 1888, being one week short of 59 years, leaving a widow and two daughters, many affectionate relatives, an attached congregation and the community at large, to lament that they shall see his face, or hear his voice no more on earth.—*Cou.*

Temperance.

THE DRINK TRAFFIC IN AFRICA.

The Duke of Westminster, in behalf of a committee of societies united for the protection of Africa from the importation of spirituous liquors, has recently presented a memorial to the British Government, asking it to unite with Germany in guaranteeing this protection to the territories under their control. The Duke said that prohibition would be preferred to high duties upon imported liquors. To this Lord Salisbury replied that, while the British Government sympathized entirely with the objects of the committee, it could not hope to see a general agreement upon the principle of prohibition. The United States in particular had responded that their Constitution would not permit them to conclude with other powers an arrangement of this kind. Besides European commerce would oppose it. The interests involved did not allow the hope of obtaining a general prohibition. The government must respect the opinions of other nations, and limit itself to urging that they impose high duties upon the importation. This is a sad position in which our government and Great Britain place themselves.—*Missionary Herald.*

THE SALOON-KEEPER'S GAINS.

"I have made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

"You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker, with terrible earnestness: "you made the younger of the two so drunk, that he fell and injured himself for life. You have made their mother a broken hearted woman. Oh, yes; you have made much—more than I can reckon up, but you'll get the full amount some day—*you'll get it some day!*"

Obituary.

AT LAST.

REV. HENRY MELVILLE.

The Rev. Henry Melville was born at Falkirk, Scotland, the land of strong men and vigorous character. He sprang from the race of Covenanters; men who were lovers of freedom. His mother died when he was only nine years of age. The boy was early thrown upon his own resources. Self dependence and hard toil developed in him a manly spirit and a fine physique. He had four brothers and two sisters. All his brothers went off to sea. The melancholy sea early robbed him of his own; three went down in one ship, and one went down in another.

The deceased, when a young man, witnessed the excitement of 1840, which gathered about the expulsion of Rev. James Morison from the Presbyterian Ministry of Scotland. His warm sympathy went out to Mr. Morison and his views of truth. On resolving to devote his life to the Christian ministry, he at once offered himself to Mr. Morison for training. His was the honor of being one of the four earliest students of the Evangelical Academy, of Kilmarnock. These pioneers were Rev. A. M. Wilson, of Airdrie, afterwards Secretary of the Evangelical Union, and Editor of *The Christian Times*; the Rev. Robert Hunter, of Forres, who became professor of Hebrew; Rev. James McMillan, and Rev. Henry Melville, deceased. Who can measure the benefits derived from the theological movement which distinguished the Union Academy of James Morison? We owe something to Dr. Morison and his pupils, for a clearer conception of "a free gospel," and a more rational view of the work of the Holy Spirit.

When Mr. Melville graduated, he was embued with the spirit of missions. He therefore emigrated in 1849 to the United States of America, and began his assiduous and successful ministry at Craftsbury, Vermont. He, at this time, became a regular contributor to the *Canadian Evangelist*, a live paper ably edited by the gifted Rev. Robert Peden, afterwards his brother-in-law. Mr. Peden, lived and prayed for Canada: and so influenced Mr. Melville to come to Upper Canada, to take

charge of the vacant church at Amherstburgh, a place beautifully situated at the junction of the Detroit river and Lake Erie. The deceased soon returned to the States, to fulfill a promise made to the church at Middletown, Connecticut. He found a few people worshipping in the Town Hall. There he proclaimed the Free Gospel of Christ, the Friend of sinners. He was blessed of God in rising up a promising cause at that town. Returning to Canada, he labored at Ayr and Guelph, Ontario. His successor at Guelph was the Rev. James Howie, who sailed for Canada in 1863. Toronto then offered a field of labor. Mr. Melville was seven years pastor of the Evangelical Union Church, which worshipped in the chapel on Albert Street. There the immortal seed was sown, there a good work was done. After a third residence in the neighbouring republic, and this time at Uniontown, Penn., as pastor of the Cumberland Presbyterian Church, he returned to Toronto. Some ten years ago, he was one of the leading spirits who founded the "Christian Temperance Mission" of this City. To-day this organization is doing a noble work in lifting up the poor unfortunate victims of the devil's mantraps. With Mr. Melville there was no compromise of evil. He was cradled, theologically, in stormy days. His was the day of anxious thought and theological debate. Many of his articles before me, reveal the pen of a careful, studious, polemic writer. He, however, was a humble sincere follower of the Lord and Saviour. He prized the angels' song, "Glory to God in the highest, on earth peace, good will toward men." The turning of a sinner to God was his joy, and the song of the redeemed was like the music of the golden Gospel harp. He believed the church to be one in all ages: "It had its origin in family of Abraham, and was continued by the Mosaic dispensation until the advent of Christ . . . and will be perpetual to the end of time." His school earnestly advocated a "free gospel," and an unlimited atonement. The "Come" of the Holy Spirit is a moral, not a physical power, the ground of reprobation is found in the sinner not in God, and *vice versa*, the justification of the believer rests in God in Christ, and not in anything in man. Morison evidently impressed upon his pupils the value and stability of the truth of Christianity, as the only means to lift up a fallen race, by regenerating the heart of the

sinner. In his palmy days, the deceased was an earnest, energetic preacher. He was a sympathetic student of geology. He left behind him a valuable collection of specimens, worthy of careful study. He read with reverence, the foot-prints of the Creator in the earth's crust.

Mr. Melville labored as city Temperance Missionary until the year 1884, when failing health laid him aside. Slowly but surely we saw the erect frame bend towards the tomb. Loving hands and hearts comforted his feeble days. His faithful and beloved wife was called home about eight months before him. On Sabbath evening, May the 5th, the warrior and servant of the Cross fell asleep, and his spirit passed away to the mansion above. One who knew the deceased for many years, writes me, "Mr. Melville was a man of sterling integrity, more studious than showy; not easily daunted or discouraged. He was held in high respect, and esteemed very highly for his work's sake." He leaves one son and two daughters, to mourn his decease.

In the language of his gifted brother-in-law, the Rev. Robert Peden, we may close —

"Nature sees the body dead;
Faith beholds the spirit fled.
Nature stops at Jordian's tide;
Faith can see the other side;

I would not ask Thee if I could;
But patient wait heaven's high decree,
That sends my spirit home to Thee."

Truly we may say, "It is well," when faith follows the departed to the "better country" where our fathers are. G. R.

Toronto, May 13, 1889.

A WREATH OF FLOWERS.

To the memory of Joan McLeod, youngest surviving daughter of Angus McLeod, Esq., West Zorra, who passed away Thursday April 11th, 1889, at the early age of thirty years.

Through great suffering for several months of her last days on earth, she bore God's afflicting hand with great fortitude, patience and resignation, which strongly characterized her implicit confidence in the Divine power that was dealing with her. The desire for life in one so young, was, of course, as it should be, naturally strong, even till nearly the end; but it is a matter of great consolation to her sorrowing relations and friends, that this hope was intensified by a strong desire to devote her life to the service of Him who had redeemed her by His own most precious blood. Her end was peace, and her spirit took its flight

in the full assurance of everlasting life. Conscious to the last, a few moments before she breathed her last, she whispered, "Mother, what music! what sweet sounds, so nice! I am going to be with Jesus now," as if to say, "don't weep." And then folded her arms, closed her eyes, and passed away so beautifully without a struggle. "Smiled her life away by the kiss of God, into the bosom of her Father and her God." Then the angel of mercy came, and as a fitting act of love and recognition, touched her face and made her look almost like life again. Thus death is crowned with beauty. Life to her was beautiful. The universe was the reflex of God; others might look upon the dark side, but she looked upon the bright side. When others would be discouraged, Joan would warble out in beautiful strains of some familiar hymn or song. Always cheerful and full of hope, her place will be missed in her old home. Her familiar voice, her sweet song and music; but now she can join in the music of the redeemed in the better world.

Though the circling flight of time may find us,
Far apart, and severed more and more,
Yet the farewells always lie behind us,
And the welcome always lies before.

The funeral was large; 100 teams following in the procession. The services which were very impressive, were conducted by the Rev. E. D. Silcox, pastor; Rev. G. Munroe, Embro; Rev. W. A. McKay, Woodstock. She was well known and highly esteemed, and her death has drawn out the sympathies of many friends and acquaintances to the bereaved family in their loss.

MRS. C. E. W. DEMPSTER, OF CHELSEA,
QUEBEC.

A feeling of deep sorrow pervaded the village of Chelsea Thursday evening when the announcement was made of the late Mrs. Dempster's death, which occurred at the residence of her husband, the Rev. George Dempster, Presbyterian minister of Chelsea and Hull. The deceased lady was the eldest daughter of the Rev. John Wood, pastor of the Congregational church, Ottawa, and was born in Brantford in December, 1854, being at the time of her death in her thirty-fifth year. From her childhood she was very loving and dutiful, and was very early brought to the knowledge of the

truth. She united with the church under her father's pastoral care at the age of fifteen. The deceased lady was a faithful and earnest Sunday school teacher, and while in Brantford was actively engaged, along with other Christian helpers, in visiting the female prisoners in the gaol there. She removed with her parents to Toronto in 1874, where, in December, 1877, she was united in marriage with Mr. George Dempster, then a young man actively engaged in Y. M. C. A., and other Christian work. Mr. Dempster subsequently took a course at Knox College, and was ordained to the Christian ministry and settled in Chelsea. The deceased had greatly endeared herself to the people of the place, as well as to a large circle of friends in Ottawa and elsewhere. She was very active and useful in connection with the W.C.T.U. being a member of the Executive Committee of the Quebec Provincial Union, and her loss is deeply felt by the entire community. On the 9th of May she gave birth to a son, but was almost immediately attacked with fever, which baffled the skill of the physicians who attended her. Though most of the time after her confinement under the influence of morphine, she was very calm in her lucid moments, resting peacefully on the promise of the Saviour, and passed away on the 16th May in the joyful hope of being joined by her husband and family in a brighter world. She leaves a husband and three young sons to lament her loss. The funeral took place from Chelsea village on Saturday afternoon, May 18th, at half past one o'clock. On arriving in Ottawa, the funeral procession halted at the Congregational church, where a short service was held. Eleven clergymen, including the Roman Catholic priest of the village, testified their respect for her by their presence at the funeral services.

The casket was covered with beautiful flowers, including a floral pillow sent by the S.S. teachers; floral anchors by the choir, by friends belonging to the Hull congregation, and by Miss Trowse; an exquisite wreath by Mrs. Gilmour, besides several crosses, and other floral designs of rare beauty. The tributes of affection since received from friends in the form of letters of sympathy and condolence are, if possible, more beautiful still. A few sentences from a multitude of such messages of loving regard may be given. One lady writes: "My dear Mr. Dempster—I cannot express how

much I sympathize with you—such a lovely beautiful character as hers was. I loved her from the first moment I saw her. It requires no effort to think of her among the redeemed and purified; indeed, it seems but the natural atmosphere of such a spirit. You can truly say: 'I only yield Thee what was Thine,' for she was, in every sense, one of His precious ones." Another lady writes: "Such a noble and useful life! I loved her as a sister, she was so sweet, and so true—always the same." Dr. — says: "Of course, no one knew dear Mrs. Dempster as you did, but, oh, how many in Brantford, not only admired and loved her while living, but will fondly cherish her memory now that she has gone to the better land. Few, few grander Christian characters have I known. I know of no minister who had such a help mate, so willing and so well adapted for the work." The Rev. Principal —, after expressing the deepest sympathy, says: "Your trial and loss are indeed great, but you have the highest consolation in the assurance that all is well with her who has been taken from your side. She has entered into rest, and is with Christ, which is far better. Earth is robbed of much of its treasure, but heaven is brought nearer, and made more attractive. You will henceforth think of it as the home of her who was dearest to you on earth; and though its greatest distinction and glory must be the presence of the Lord, it becomes more real to our poor thoughts when those who have cheered us in the home are there also." And one who had been her pastor, writing to the sorrowing parents, says: "God comfort the husband, so newly entered on his work, and settled in a manse with one so rarely fitted to be a help-meet in all his work. Charlotte has been such a staff and stay, such a companion and counsellor, such a one to look forward to having within reach when the latter years came on. And to think she has gone before you, in the very prime of middle life! It is very sad, very mysterious. Well, we won't try to understand it, nor will we demand an explanation before we accept it. 'Himself hath done it.' That shall be enough."

Even so, that is enough. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

"Lead kindly light!
So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er craig and torrent, till
The night is gone.
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

MRS. CORNISH, MONTREAL.

The many friends of Rev. Prof. Cornish, of Montreal, will deeply sympathize with him in his bereavement, by the death of his beloved and accomplished wife, a few days ago.

Friend after friend departs,
Who hath not lost a friend?

Selections.

THE WORLD FOR JESUS.

BY REV. R. T. THOMAS.
(Formerly of the Northern Church, Toronto; now of England.)



We want the world for Jesus!
Where His blest feet have trod,
The holy fields of Scripture
We would win for our God.
In faith we wait expectant
To see the glorious day,
When 'neath the Gospel sun-
beams
The crescent fades away.

We want the world for Jesus;
Heralds of Christ proclaim

To multitudes in Asia,
His sweet, His peerless name;
From India and vast China
And from our Colonies,
Good news is being wafted
Like fragrance on the breeze.

We want the world for Jesus!
From Africa's dark mine
H'll seek for precious jewels;
In his bright crown to shine;
And where on many an island
The palm, and plantain grow,
Oh may life's beauteous river
Still fertilizing flow.

We want the world for Jesus!
We will be brave and bold;
Emblazoned on our banner
These words shall shine like gold.
Oh may the Holy Spirit
In mighty power descend,
'Till Jesus reigns victorious
To Earth's remotest end.

THE BIG BROTHER.

There are many things which nobody at home can do half so well as the big brother. For one thing, he can keep the peace. If there is a dispute between two of the little ones, or a general row in the nursery, the big brother has only to say the word and the belligerents will cease their strife. Belligerent is a long word, but the boys who are reading Caesar may tell the others that it is made

up of two Latin words, one of which means war, and the other waging or carrying on, so that when two children are quarrelling and saying cross words, which may presently cause blows, they are properly called belligerents. Mother is a happy woman if she can trust her big boy to be her right hand man, to settle all that goes wrong, and to set a good example.

Nobody equals a big brother in taking the children's part when they are attacked, whether it is by a savage dog, an occasional bull in the meadow, or the bad boys from the next street. How safe they feel when brother Tom advances boldly to the rescue, and how proud they are of him, with reason, too! for is he not strong and brave and quick to act, knowing just what to do and just how to do it? I never yet heard of a cowardly big brother; did you?

On excursions, picnics, and all sorts of summer expeditions, a big brother should act as general and commander-in-chief. The success of such pleasure trips depends a good deal on the planning and on the orderly carrying out of the plans. A big brother with a head for managing will make everything go smoothly from morning till night.

Of course a big brother knows how to mend a ball, how to cover one which is wearing out and in need of doctoring; how to make a kite and fly it; how to tie up a cut finger and extract a thorn; how to soothe a sleepy child with a song or a story, and to receive visitors cordially in the absence of pater and mater.

Some of these duties fall naturally to the lot of the elder sister, yet there is no reason why the brother should not share them. Two lines of poetry which some of you remember, express my idea of the big brother.—

“The bravest are the tenderest,
The loving are the daring.”

Harper's Young People.

CONGREGATIONALISM.

Congregationalism dates to its appearance in England in about 1580, to one Robert Browne, and we claim that this polity and system of church government has most satisfactorily developed and enlarged, revealing more of the best principles of the New Testament ideal church polity than all other denominational churches. Its progress in numbers is marvelous. The Congregational theory is reliable. Its prevalence induces to civil and religious liberty. Its institutions are most in harmony with the democratic spirit of the nineteenth century. It is for this reason that its churches are the revival ground of what is wholesome and progressive in the towns and cities of our land. It is on this account that in London to-day the

Nonconformist or Independent Congregational churches are the leaders in efforts of evangelization for the poor of England's cities and villages. It is due to them that the lethargy of a State Church was broken up, which recognized no parish except the barter and sale of so-called livings to the clergy. England itself and English speaking countries are sharing in the revolution which our pilgrim and puritan fathers championed in the cause of God and his truth.—*Pro Christo et ecclesia.*—*Religious Herald.*

AN OLD VIEW OF CREEDS.

A correspondent of the *Christian World* says: While lately perusing the “Autobiography of Benjamin Franklin,” I came across some sentiments which are abundantly worthy of reproduction and consideration. About 1756 the founder of a new religious sect complained to Franklin that they were grievously calumniated by zealots of other persuasions. He was advised by the philosopher to publish, as a refutation, their articles of belief and rules of discipline. The worthy man's reply was: “When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths were errors, and that others which were esteemed errors were real truths. From time to time He has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at perfection of spiritual and theological knowledge, and we fear if we should once print our confession of faith we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something sacred—never to be departed from.”

Franklin most justly observes: “This modesty in a sect is, perhaps, a single instance in the history of mankind; every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong.”

A CHILD'S FAITH.—From the very beginning the child can take in the great truths concerning God's nature, and the scope of God's power, as fully as a theologian can take them in. Therefore there need be no fear that too much is proffered to the child's mind in this sphere, if only it all be proffered in simplicity as explicit truth, without any attempt at its explanation. Bishop Patteson, in his missionary work among the South Sea Islanders, said that he found it best to begin with John's Gospel in the imparting of religious in-

struction to the untutored natives ; for they could all take that in easier than they could comprehend the historical books of the Bible. And it is much the same with children. They can receive the profoundest truths of the Bible without any explanation. When they are older they are better fitted to grapple with the difficulties of elementary religious teachings. The idea that a child must have a knowledge of the outline of the Bible story before he knows the central truth that Jesus Christ is his loving Saviour, is as unreasonable as it would be to suppose that a child must know the anatomy of the human frame before he is able to believe in his mother's love for him.

Dr. Lyman Abbott says in the *Christian Union* :

A book may be an ornament, a tool, or a friend. As an ornament it lies on the parlor table, and enters into competition with a vase of flowers, a plaque, a Japanese monstrosity, a Turkish tablecloth, or what-not, or lines the wall in a set of shelves, and serves as an expensive wall-paper. There is no objection to books as ornaments for those people who can afford literary *bric-a-brac*, and like that sort of thing. As a tool the book belongs to the scholastic workshop. It is professional. The boys school-books are tools ; the woman's cookery-books are tools ; the minister's commentaries are tools ; the lawyer's reports are tools ; Webster's dictionary is a tool. Every perfectly equipped house ought to have a carpenter's shop, and the master of the house ought to know how to use it ; cooking schools for the girls, and carpenter shops or garden beds, or both, for boys. So every house ought so have its literary tool-shop, its library of books for literary labor, its intellectual carpenter's-shop, its books of reference—dictionary, geography, cyclopædia. But the highest use of a book is as a companion and a friend.

Without casting the slightest imputation on the place and usefulness of evangelists, who, we believe, are manifestly ordained of God to do a peculiar work for the churches, we may refer to the unusually large number of instances which have been brought to our attention this winter, where, with no outside agency being summoned in, churches have enjoyed quiet, but blessed, seasons of spiritual fruition. Many letters, conveying such information, come to this office from pastors and church workers, in whose hearts there is a deep well of gladness, because they see the gentle fructifying of the seed sown in the previous years of long, and often ill-rewarded, effort. "The longer I work," said a pastor in our presence the other day, "the more I value the steady on-going of the regular instrumentalities on which the church depends for its gains." It is because Christian parents have been praying for, and training their children ; be-

cause pastors and Sunday-school teachers have been dropping the right word in season and out ; because friends have been striving to bring the objects of their affection into like joyous experience of Christ's love with their own—that the tidings from so many quarters are so full of encouragement and promise.—*Congregationalist*.

A suggestion worth passing along, comes from the mission field with reference to the conduct of prayer meetings. A native pastor in Broussa, Turkey, enlivens his woman's meetings by the study of Christian hymns. After one is read, the pastor asks, Where do we find authority for this or that sentiment, and the question must be answered by the quotation of some Bible verse. Besides enjoying a pleasant hour together, these far-away Christian friends must come to the singing of familiar hymns with greater appreciation of their meaning and merit than prevails among some American congregations.—*Congregationalist*.

The receipts of the New York saloons are as much as \$30,000,000 a year.

I have seen many dying-beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—*Albert Barnes*.

It is estimated that in Paris, 50 000 persons, who formerly were freethinkers, and indifferent to their religious interests, are under Gospel influence through the M'All Mission.

The *Hindu*, one of the native papers of India, denounces caste as "the monstrous institution which has impoverished and demoralized the Hindu nation, and has cost them their manly character and political independence."

What God calls a man to do He will carry him through. I would undertake to govern half-a-dozen worlds if God called me to do it ; but if He did not call me to do it I would not undertake to govern half a dozen sheep.—*Payson*.

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.—*McCheyne*.

There are laymen who do not like to hear a sermon preached a second time, who yet give their pastors the same prayer every week at the devotional meeting, that is, fifty-two times in the year, with occasional slices of it between meals. If they made any spiritual advancement, they would have new wants to express and new thanksgivings to offer.—*Talmag*.

Official Notices.**THIRTY-SIXTH ANNUAL UNION MEETING.**

The thirty-sixth annual meeting of the Congregational Union of Ontario and Quebec, will be held in the Congregational Church in Brantford, commencing on Wednesday, June 5th, at 10 a.m., when the annual sermon will be preached by the Rev. R. Aylward, of Cobourg.

Ministers and delegates will please notice the change in the *time* of meeting from the evening to the morning of the day.

The usual arrangements are being made for reduced railway fares, and certificates can be had on application to the undersigned. These certificates must be had before leaving home, and must be signed by the ticket agent at the starting point within three days before the meeting. Delegates will pay full fare on coming to the meeting, and one-third on returning.

The attention of pastors and churches is called to Standing Rule No. 13, requiring a collection for the funds of the Union. Last year the collections were far behind the necessities of the Union, and the printer's bill for 1888 still remains unpaid.

The committee of the Union will meet in the church on Tuesday afternoon at 2 o'clock.

W. H. WARRINER,

Bowmanville, April 18th, 1889. *Sec.*

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of this Society will be held in the Congregational Church, Brantford, on Thursday morning, June 6th, at 10 o'clock, when a report of the Directors for the past year will be submitted, a new Board elected, and its general business transacted. Information as to membership, representation of churches, etc., see Article III., of its Constitution, page 139, Year Book, 1888-89. The Executive of the Society will meet in the vestry of the above church, on Tuesday afternoon, June 4th, at two o'clock. A full attendance is requested.

JOHN WOOD,

Ottawa, April 18th, 1889. *Sec.*

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The eight annual meeting of the above Society will be held in the Congregational Church in Brantford, on Thursday, June 6th, at 2.30 p.m. Members of the Society are persons subscribing two dollars during the past year, ministers and others appointed representatives of churches contributing ten dollars during the past year.

The Directors will meet in the same place, at 1.30 p.m., on Wednesday, the 5th June, to prepare business for the annual meeting. District Associations will report at that time their nominees for Directors.

EDWARD M. HILL,

Montreal, April 20th, 1889. *Sec. C.C.F.M.S.*

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The annual meeting of the Congregational Union of Nova Scotia and New Brunswick will be held with the Church in Brooklyn, Queen's Co., N.S., commencing on Saturday, July 6th, 1889. Parties proposing to attend will please notify the Rev. M. M. Goldberg, pastor of the Brooklyn Church, not later than June 20th.

J. BARKER,

Sheffield, N.B., April 18th, 1889. *Sec.*

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual meeting of this Society will be held in the Brantford Congregational Church, on Thursday afternoon, June 6th, immediately after the meeting of the Canada For. Missionary Society.

CHAS. R. BLACK,

Montreal, May 10th, 1889. *Sec.*

CONGREGATIONAL PUBLISHING CO.

The annual meeting of the shareholders of the Congregational Publishing Company will be held in the Congregational Church, Brantford, on Friday, June 7th, 1888, at four p.m.

W. H. WARRINER,

Bowmanville, April 17th, 1889. *Sec. Treas.*

CONGREGATIONAL COLLEGE OF B.N.A.

The Jubilee Annual Meeting of the College will be held in the Congregational Church, Brantford, on Friday, June 7th, at 2.30 o'clock in the afternoon.

GEORGE CORNISH, LL D.,

Montreal, May 11th, 1889.

Sec.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following sums have been received for the Society since the last acknowledgment of April 20th:—

Portage La Prairie, Man, \$36; Belleville Ont., \$2.50; Cannington, Ont., \$12; Pilot Mound, Ont., \$15; Kingston First, Ont., \$15.46; Newmarket, Ont., \$23.37; Toronto, Zion, Ont., additional \$60; Garafraxa, Ont., \$15.20; Eaton, Que., \$34.77; Ottawa, Ont., additional \$20.23; Balance from Colonial Missionary Society, \$9.88; London, Ont., \$76.75; Sarnia, Ont., \$35; Pleasant River, N.S., \$16; Alton, Ont., \$7.52; North Erin, \$3.28; St. Andrews, Que., \$27; Wiarton, Ont., \$21; Brantford, Ont., \$142.27; Stratford, Ont., \$25; Listowel, Ont., \$27; Do. Ladies' M.S., \$10; Cornwallis, N.S., Ladies' H.M.S., \$13; Calvary, Montreal, additional \$6; Belwood, Ont., \$12.45; "A Friend," per Rev. G. Purkis, Waterville, Que., \$10; Keswick Rridge, N.B., \$23.09; Lanark, Ont., \$85.53; London, Ont., additional \$11; Toronto, Hazelton Avenue, \$45; Edgeworth, Ont., \$7; Woodstock, Ont., \$75; Chebogue, N.S. Ladies' H.M.S., additional \$13.50; Liverpool, N.S. Ladies' H.M.S., additional \$30; Economy, N.S. Ladies' H.M.S., additional \$11; Brooklyn, N.S. Ladies' H.M.S., \$25; Beach Meadows, N.S. Ladies' H.M.S., \$15; Milton, N.S. Ladies' H.M.S., \$23; St. John, N.B. Ladies' H.M.S., \$51.69; Keswick Rridge, N.B. Ladies' H.M.S., additional \$36.90; Brigham, Que., \$9; St. Catharines, Ont., \$35; Pilot Mound, Man., additional \$3; Toronto, Ont., Bond Street, \$75; J. Kay, Thedford (for Vancouver), \$5.

SAMUEL N. JACKSON,

Kingston, May 21st. 1889.

Treasurer.

Woman's Board.

WOMAN'S BOARD OF MISSIONS.

ANNUAL MEETING.

As previously announced, the third annual meeting of this Society, will be held in Zion Church parlors, Toronto, on Thursday and Friday, June 6th and 7th. A large attendance is expected, and some very important questions will come up for discussion. The programme may be

outlined as follows: Thursday, 10 a.m., devotional meeting, appointment of committees, official reports. Afternoon, 2.30: opening exercises, address of welcome, Mrs. Barker, Toronto; reply Mrs. Brown, Melbourne; greetings from sister societies, paper by Mrs. R. Robinson. Friday, 10 a.m.: Devotional meeting, election of officers, disposal of money, general business. Afternoon. reports of departments, paper by Mrs. J. D. Nashmith, question drawer. Friday evening at eight o'clock, a public meeting will be held.

HENRIETTA WOOD,

Cor-Sec. C.C.W.M.B.

LADIES' HOME MISSIONARY SOCIETY.

The Quarterly and Annual Meeting of the Queen's Co., N. S., Home Missionary Society was held at Brooklyn on 2nd May, Mrs. Nathan Gardner in the chair.

After devotional exercises, the minutes of the last Annual Meeting were read and approved. The meeting was then open for discussion on "The best Methods of Organization for Growth and Promotion of Missionary Societies."

Reports from Milton, Brooklyn, Liverpool and Beach Meadows, were listened to with interest and profit; the tenor of each showing work done and progress made. Officers for the ensuing year were appointed and work assigned. An interesting paper on "Systematic Giving," was read by Miss F. Dunlap. Thus the afternoon session was brought to a close. Business being over, then to tea and coffee—which the ladies of Brooklyn know so well how to serve. Tea being disposed of, the company adjourned for a walk, and view of the beautiful sheet of water flowing into Brooklyn Cove, giving fresh inspiration for the public meeting at 7:30 p. m., when appropriate and stirring addresses from the Rev. Messrs. Mills, Goldberg and Watson, proved effectual in arousing to action a higher standard of giving. The collection, when taken up, showed the handsome sum of thirteen dollars.

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Bible is the Christian civilization of Protestant Europe and America.—*Wendell Phillips.*

A LETTER FROM MR. CURRIE.

CANADIAN STATION,

CISAMBA, Feb., 1889.

REV. E. M. HILL,

My Dear Sir,—From reports that come to me, it appears that much progress is being made in the home field; and I venture to say that in proportion to our strength, not less is being made in our foreign field. It is only six months since I was permitted to settle here, but already six buildings are to be seen on the site of our station; two small fields have been cut out of the bush, and prepared for cultivation; a garden for the wet season and another for the dry, are ready to sow when their proper seed-time comes; a young orchard is already planted, and gives promise of quickly yielding fruit; several boys have been drawn into my service, while a much larger number is beginning to gather round me; many sick people have been cured; the fear and prejudice of many has been overcome; the most pleasant relationship has been preserved between the people and myself; a day school has been conducted part of the time; every evening my boys and I have worship together; and three times each Sunday I have conducted services in "Umbundu." As you will see, nothing remarkable has taken place; the people are yet essentially heathen; we do not expect, in six months, to convert them into consistent Christians; if they were so quickly turned from their superstitions, I fear that like the mushrooms that grow so abundantly around us, brief would be their day of grace; but is there not reason to be thankful that God has given us a place in their good will and enabled us thus far to lay the foundations of our mission station, with bright promises for the future of our work?

Does any person at home think it is easy for one to be alone, surrounded by people who fear him, and cannot understand his purpose in being among them? with not a soul within thirty-five miles of him able to speak his own language; and with all the cares of a new station upon him, and while forced to witness daily the terrible spiritual destitution of a people he is practically powerless to help them as they need to be helped. It is hard work; work that taxes to the utmost limit every power and faculty in his nature. Last month I grew so weary that not even love for my mother or a deep sense of duty could induce me to write a single letter home; my hand rebelled and my brain refused to work.

You will therefore be able to understand with what eagerness I look forward and with what

earnestness I pray for reinforcements to be sent out next season. Let us have a band that will tell the interest of our people in this work they have undertaken and call forth fresh enthusiasm for their foreign mission field. I believe our people are ready to give of their sons, their daughters and their money to help on this work if only the need is brought before them.

Just here let me say there is no station in this mission which presents larger opportunities for work, or is settled among a people more in need of the Gospel than our mission station, and yet we have only one single man on the field, whereas in Bailundu there are three men with their wives.

LATEST FROM VANCOUVER.

I am going to send you a list of the subscriptions from the East. I hope this will be in time for publication. I should have written before, but my time has been fully taken. We have had our first trouble. Our baby boy, six weeks old, died. Last Tuesday we buried him. God's will be done!

The church is rapidly progressing. All well, we hope to be in it, in a couple of months. The following is the list:

Already acknowledged.....	\$84 50
Field & Bro., (promised), Cobourg.....	50 00
Bond St. Church.....	50 00
Wm. Walker, sr., Odell.....	2 00
Paris Church.....	7 50
Charles Whitlaw, Paris.....	20 00
S. S. and Ladies' Miss. Socy., Cowansville	20 00
Mr. and Mrs. Vaughan, Cobourg.....	2 00
T. Lane, Cobourg.....	1 00
Bowmanville Church.....	5 00
John Adams, Toronto.....	10 00
Charles Alexander, Montreal.....	25 00
Zion Church, Toronto.....	10 00
Forest Church.....	1 50
Mrs. R. W. Dick, Man.....	5 00
Helen F. Weed, Sioux Falls.....	10 00
Zion Church, Y. P. S.....	10 00
Sherbrooke, Y. P. S.....	10 00
Paris.....	11 00
Mrs. Reid, Montreal.....	5 00
Brantford Church.....	20 00
Guelph Church.....	24 25
George S. Armstrong, Fergus.....	20 00
Embros Church.....	20 00
Miss Boodly, Embros.....	3 00
"Friend of Rev. G. Purkis," Waterville, Q.	5 00
George Anderson, Brampton, (promised)..	100 00

The beautiful summer weather has had an effect upon our congregations. The hall is not packed now, as it was in the winter months; but still we

have splendid congregations, and are looking forward hopefully to doing a good work in the new church. We return hearty thanks to our friends who have aided us, in the East.

Yours,

JAS. W. PEDLEY.

Vancouver, B. C., May 20th, 1889.

GENEROUS GIFTS.

One of the generous gifts of the year to our Christian enterprises has been that of Rev. Mr. Currie, our missionary in Africa. It was \$100 that was left him by his wife. He distributed it, viz:—College, \$10; Home Missions, \$10; Foreign Missions, 10; Widows and Orphans Fund, \$10; *Canadian Advance*, \$10; *Canadian Independent*, \$25; Woman's Board for Distribution of Literature, \$25.

The gift was generous, and while we might be prompted to think too much so, what can we say when we read his thoughts. "I have no heart to use this for my own comfort; and I would have used the whole sum to build a school-house in our new station; but I feel the Master has called our churches to that work; and seems to me it would be selfish for me to take it out of their hands." He is right. The Canadian churches will do all that is necessary for their mission; and they take pleasure in doing it.

E. M. H.

Our College Column.

W. F. Colclough's appointment has been changed from Unionville, Ont., to Ulverton, Que.

The students were pained to learn of the sad bereavement under which Dr. Cornish has been called to pass, and express their deep sympathy with him at the loss of his beloved wife.

We are pleased to report that all the students who are taking the McGill course, passed the recent Sessional Examinations in their respective years. Mr. F. W. Read completed his Arts course, and obtained his degree.

The McGill graduating class numbered twenty-two—seventeen men and five women. This class goes by the name of the "small-pox year," because the freshman year was the year of the epidemic, and that accounts for it being unusually small.

Rev. W. Lee passed through Montreal on the 14th inst., en route for Africa, via Boston, London and Lisbon. A farewell service was held in the Cowansville Church, on Sunday evening of the 12th inst.: addresses by Messrs. Lee and Pedley.

The following are the results of the examina-

tions of our students who are taking home courses, and of those who have obtained prizes:

W. F. Colclough, First Rank, honors in classics, and Prize. (3rd year.)

S. W. Mack, Second Rank honors in English Language, Literature and History, and prize, also prize for collection of plants. (3rd year.)

J. T. Daley, First Rank, General Standing, and Prize in Hebrew. (3rd year.)

W. T. Gunn, First Rank General Standing, and Prizes in Logic and French. (2nd year.)

Married.—On 9th inst., at the residence of the bride's father, by the Rev. J. F. Langton, B. A., the Rev. H. C. Mason, B. A., of Montreal, to Jennie Louise, eldest daughter of John Craik, Esq., Rockburn, Que. After a brief stay in Montreal, where they received the congratulations of their numerous friends, and said good-bye, the happy couple left for their new home in Brandon, Manitoba, viz the C. P. R.

Mr. Daley reports from North Winnipeg as follows:—

NORTH WINNIPEG.

The C. C. M. S. has acted wisely in commencing work in this part of the city at this particular time. We already own a lot, chosen by careful men. The fact that since the purchase was made another Church has organized a Mission Sunday School near by, shows that it is a desirable locality. Certainly the situation is right. The time is also. There is now no Church of any kind in the vicinity. The people of the Central Church show that they are in earnest. Last year \$120 were raised for Home Missions. This year even that amount will be greatly increased. Since the Society appointed a summer supply for the "Mission," the Church has contributed nearly \$300 for the work, and intends to bear the whole expense in connection with it. When you recall the struggles of the Church for the past few years, this appears a small thing. But it is only one of the indications that the pastor and people of Central Church have the welfare of others at heart, and are now in the spirit to push the work that has begun.

The beginning is encouraging. A Sunday School, with forty-five names on the roll, is now in good working order. The attendance at Sunday evening service is good. Prayer meeting, Thursday night, well attended. In brief: here is a congregation and school fully larger than in many a Church of several years growth. What is to be done further? A Church building should be erected. To do so, money is needed. A loan of \$1,500 or \$2,000 would suffice. If obtained soon, a building could be put up this summer. In Winnipeg the running expenses could be

aised, and \$500 towards pastor's salary. The expense to the C. C. M. S. would thus be much less than in some older fields in which there is less probability of becoming self-supporting. At present, the Society cannot advance this loan. The Church here cannot do so. Who will? The investment is safe and profitable. These facts, obtained from reliable men, will be corroborated by those in the east who know this city.

Literary Notices.

THE APRIL MISSIONARY REVIEW OF THE WORLD presents a rich and varied table of contents. Among the ten articles in the Literature Sections we note as of special value Dr. Pierson's on "Further Testimonies to Missions"; Dr. Ellinwood on "Canon Taylor's Question of Population"; Prof. Hulbert on "China Inland Missions"; Dr. Ludlow's historical paper, "Ulphilas and the Gothic Bible," etc. Here is a wide range of subjects, and they are all ably handled. Then there are abstracts of the last reports of Missionary Societies, Correspondence from various lands, the International Department, the Monthly News, literally gleaned from the whole world and skillfully arranged for use. The Statistical Tables are valuable, and Editorial Notes specially so. Funk & Wagnalls, 18 & 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for May 4th and 11th contain The Political Situation in France, by Gabriel Monod and Philip Gilbert Hammerton, *Contemporary*; The Baluch and Afghan Frontiers of India, by Sir Charles Dilk; The Brain Power of Plants, and The Sonnet in America, *National*; A Burmese Boat-Journey, and a Visit to the Karum River and Kurn, *Blackwood's*; A Turkish Democrat, *Macmillan*; A Little Girl's Recollections of Alfred de Vigny, Mr. Disraeli, and the pulpit in the Good Old Days, *Temple Bar*; Lawrence Oliphant, *Time*; The Unripe Fruit of Education in India, *Leisure Hour*; The Eiffel Tower, *Spectator*; The Parcel Post, *St. James'*; Common Sense in Military Dress, *Civil and Military Gazette*. Weekly; 64 pages, \$8 a year: Littell & Co., Boston.

THE STORY OF THE FIFTY YEARS.—The Jubilee addresses of Rev. F. H. Marling, at the close of the Session of the Congregational College, 10th April, 1889. Paper; pp 34; *Witness* Printing House, Montreal. A most captivating address, full of historic reminiscences, and suggestive gatherings from many sources. Under its thirty-

seven sub-heads, it takes in such subjects as these:—"Upper Canada in 1839," "Bishop Strachan," "Church Establishment and Endowment," "Congregational Pioneers," "Origin of the College," "Rev. Dr. Lillie," "A Primeval Examination," "The Removal to Montreal," "The Endowments," "Principal Barbour," etc. Mr. Marling was probably the best fitted of any man in the Dominion to render this service; and it would ill befit any professed friend of the College to miss the stimulus which the reading of the pamphlet would give him. No price is mentioned; but we presume any intending subscriber to the College could have as many copies as he could make a good use of, by sending to the Secretary, Rev. Dr. Cornish, 177 Drummond St., Montreal; enclosing as a matter of common justice, one cent per copy for postage.

THE MAY HOMILETIC REVIEW has an admirable paper on Hugh Latimer, the Homilist. Dr. A. T. Pierson discusses Church Talent in a vigorous and somewhat original fashion. Dr. Hall in a characteristic paper answers the question, What is the Ministry? What its Work? The Preachers of the Old Testament is another suggestive article. The Sermonic Section is unusually rich and varied. The Editorial Notes and Living Issues are unusually full and vigorous, and on the whole the number is one of full average ability and interest. Funk & Wagnalls, 18 & 20 Astor Place, New York: \$3 per year.

THE CENTURY for May is a good number of a valuable Magazine. 160 pages, with 84 illustrations. Three timely articles on Samoa, occupying 24 pages, with 29 illustrations, will be widely read. The descriptive articles on Jerusalem are continued; this time with eight fine woodcuts. Many other interesting papers are also found. The Century Co., Union Square, New York: \$4 a year.

THE ST. NICHOLAS, for children, from the same house, is full of everything interesting to boys and girls old enough to read: \$3 a year.

THE TREASURY for Pastor and people enters upon its seventh year with the May number. The frontispiece is a portrait of Dr. J. M. Dickson, of Providence, R. I. There is a fine view of Pilgrim Congregational Church, Providence, R. I., with biographical sketch of the pastor. Dr. Meredith's Talk to Business Men will be read with interest. A new feature is an Arbor Day Service, also a Decoration Day Service, consisting of a Poem, The Lessons of the Conflict, and an impromptu address by President Harrison on Inherent Nobility. All the Leading Thoughts of Sermons are

excellent. All other departments full. Yearly, \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

For the Young.



DID you ever see a hen with a brood of ducks? How she is so surprised at their running to the water,

and is sure they will all be drowned! But she soon gets used to their dabbling in the water; and if she finds a snail or a worm on the shore, she calls to them to come and get it. Now, if a hen and her young ducks should thus agree so lovingly, might not *people* always agree if they tried? We think so. Don't you?

A BRAVE BOY.

I shall ever remember a lesson which I received while at school in A—. One morning, as we were on our way to school, one of our scholars was seen driving a cow to a neighboring field. A group of boys met him as he was passing. The opportunity for ridicule was not to be lost by a boy the name of Jackson.

"Holloa!" he exclaimed, "what's the price of milk? I say, Jack, what do you fodder on? What will you take for the gold on the cow's horns? Boys, look here. If you want to see the latest Paris style, behold those boots!"

Watson waving his hand to us with a pleasant smile, and driving the cow to the field, opened the gate and saw her safely in the enclosure, and then closing it, came and entered the school with the rest of us. After school in the forenoon, he let out the cow and drove her off, none of us knew whether. And every day for two or three weeks he went through the same task.

The boys attending A— school were nearly all the sons of wealthy parents, and some of them were dunces enough to look down with a sort of disdain upon a scholar who had to drive a cow.

With admirable good nature did Watson bear all their silly attempts to wound and annoy him.

"I suppose, Watson," said Jackson one day,

"I suppose your papa means to make a milkman of you?"

"Why not?" asked Watson.

"O nothing. Only don't leave much water in the cans after you rinse them—that's all.

The boys laughed, and Watson, not in the least mortified, replied, "Never fear. If ever I should rise to be a milkman, I'll give good measure and good milk, too."

The day after this conversation there was a public examination, at which a number of ladies and gentlemen from neighboring towns were present. Prizes were awarded by the principal of our school, and both Watson and Jackson received a credible number, for in respect to scholarship these two were about equal. After the ceremony of distribution he remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class who rescued a poor girl from drowning.

The principal then said that with the permission of the company he would relate a short anecdote:

"Not long since some boys were flying a kite in the streets just as a poor lad on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so sadly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster none followed to learn the fate of the wounded lad. There was one boy, however, who had witnessed the accident from a distance, who had not only went to make inquiries, but staid to render service.

"The boy soon learned that the wounded boy was the grandson of a widow, whose sole means consisted in selling the milk of a cow, of which she was the owner. Alas! what could she do? She was old and lame; and her grandson, on whom she depended to drive her cow to the pasture, was now helpless from his bruises. 'Never mind good woman,' said the boy, 'I can drive the cow.'

"But his kindness did not stop here. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with, but I can do without them for a while.' 'O no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these, we should get along nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in

particular were made matter of mirth. But he kept on cheerfully and bravely day after day, never shunning observation, driving the widow's cow and wearing his thick boots, contented in the thought that he was doing right, caring not for all the jeers and sneers that could be uttered. He never undertook to explain why he drove the cow, for he was not inclined to make a vaunt of his charitable motives; and furthermore, in his heart he had no sympathy with the false pride that could look down with ridicule on any useful employment. It was by mere accident that his course of kindness and self-denial was yesterday discovered by his teacher.

"And now, ladies and gentlemen, I appeal to you; was there not real heroism in this boy's conduct? Nay, Master Watson, do not slink out of sight behind the blackboard. You are not afraid of ridicule; you must not be afraid of praise."

As Watson, with blushing cheeks, made his appearance, what a round of applause spoke the general approbation of his conduct!

Those clumsy boots on Watson's feet seemed a prouder ornament than a crown would have been on his head. The medal was bestowed upon him amid general acclamation.

The other boys who had ridiculed Watson were heartily ashamed of their conduct, and sought his forgiveness and friendship.—*The Children's Own.*

SPIRITUAL GYMNASTICS.

"Uncle, tell me this. You have a pen in your hand, I see, but you are not writing. It is said God never had a beginning. How then did He come to exist? And how could there be no beginning? And if God made all things, and all things had a beginning, then must there not have been a time when there existed nothing, and nobody, but God?"

"Well, Harry, there is this advantage in being old: I can remember being at the same cross-road of thought and perplexity, at your age, that you have reached now. And as there seemed to be nobody I could ask, I was a good while in getting past that troublesome 'corner.' You have heard of Socrates and his way of discussing things?"

"Yes; I know he used to ask the other man questions, and get him to admit things, and then knock him down with his own admissions. But I don't think that was fair!"

"Well, we might put it in another light. Socrates wanted to get at the general principle, in order to decide the truth or falsity of a particular thing. For there is no use in saying a thing is too long or too short, till you are first sure your 'measure' is a correct one. Now if upset something you think is not correct, what is the next thing you need to do?"

"Why, replace it with something that is correct."

"Exactly; then you ought to know, beforehand, that this you are bringing forward, is correct. In other words, never object to anything, unless you have something better to propose. Isn't that fair?"

"Yes, I'll agree to that."

"That is all the 'Socratic' principles we'll lay down to-day, just to be agreed, that if we cannot replace something with something better, we'll just leave that first 'something' alone—even as we first found it. Now here is your first question, about God never having had a beginning. If, for a moment, we should admit that God had a beginning, we should at once be cornered by the question: 'How did that beginning become a fact? What power brought him into being? And how can that which is 'caused' be himself the First Cause? You see we get lost. We can't fathom it, but we know it's true—for everything else we put in its place fails to fit. And the benefit of the thought is, that though we cannot jump over the house, the attempt to do so has strengthened the muscles of our limbs, and we can walk and run better than before. And we learn that there are things we cannot perfectly comprehend and explain, that are nevertheless to be believed. And so your other question about *everything* having a beginning, becomes easier. Everything the result of Second Causes, had a beginning. It is all to be resolved back to the First Cause. Do you understand? Put it in this way. Everything that is *made* is made by God, and had a beginning. God is not made: God never had a beginning; for there was nothing before Him to give Him a beginning. There must be a 'First Cause' or origin of all things somewhere. God is that First Cause. As to your last question about a period when there was nothing in existence but God, we cannot see otherwise but that is true also. Any of us—poor created beings—would be *lonely*; but God, with His infinite resources, could never be lonely. All things now existing, and all things to the end of eternity (though really it has no end), were always 'present' with His thought. We cannot judge God by ourselves."

"Uncle, I was reading a piece by Addison, a few days ago, and he says 'There is no doubt that the Universe has bounds.' Do you think he is right?"

"What do you think, Harry?"

"Why, I thought this. 'The universe has bounds.' Then I'll plant myself—in thought—on the very outmost foot of space that belongs to the universe, and say: 'What is there *beyond*?'"

"Or, my boy, you might ask: 'What kind of a boundary has it?' We cannot see but that the boundary of space must be something solid, or the boundary of anything solid must be space. And we ask, 'What is *beyond* that "solid" or that

"space"? And the same argument that assists us in believing that God never had a beginning—namely that when in imagination we go back to that 'beginning,' and ask, 'What was *before* it?' will assist us here. At the supposed 'bound' of the universe, we ask, 'What is beyond?' And so we judge Addison to be mistaken in his conclusion; and though he says, 'There is no doubt that the universe has bounds,' we doubt it and believe the contrary.

"And then, Harry, these thoughts are exercise, like gymnastics to the mind. This stretches and strengthens your power of thought. Make free use of your imagination and powers of reasoning. It will benefit yourself, while it is at the same time a pleasure to you, and will benefit the world."

S.

MAUD'S EASTER OFFERING.

It was the Thursday evening before Easter. The darkness was gathering fast, and not yet had brightness come with the evening lamp, because Maud, the petted child and autocrat of the Sinclair home, had begged to wait for this until she could see the first star. Her big brother, Henry, was at home for the holidays, and this made her reign with all the more authority, as is sometimes the way with little sisters. This brother was a Rutgers' student, and within the last year had determined to devote his life to the work of the ministry. At this home-coming he seemed particularly tender and thoughtful.

At the hour of which we write, Maud was seated in his lap, the favorite place for both brother and sister, and they were watching the coming of the star together. While waiting they talked of the star that had many years ago marked the birthplace of the One whose resurrection was so soon to be celebrated. With each new year the birth, death and resurrection of Jesus seem to be remembered with increased emphasis in every Christian home.

But already the star had come for which Maud waited. Lamps were then lighted, and as the evenings were yet cool, a blazing log lay on the hearth thus making the room very attractive. The merry voices of the entire family made happiness complete. During the evening Harry, whose love for music made song easy, sang:

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified
Who died to save us all."

Every one was thrilled as this beautiful composition of Gounod was given, telling the lesson better than anything else might have done of the pain indescribable which gave us the gladness of the Easter festival.

Poor little Maud was heart-broken, and implored her brother to sing an Easter anthem. In this request the entire family joined. So ever do we like to hear notes of joy.

After this the hours passed rapidly, until it was indeed Easter morning. Then Maud could have been seen walking to church, her little hand holding close to that of her big brother. Her delight was inexpressible as she saw the azalias, hyacinths, roses and lilies. When the sweet-voiced choir sang "Christ, the Lord, is risen to-day," she knew she had never before felt so happy.

Very eloquent was the good pastor that morning. His words seemed so earnest, his manner so magnetic. And, as he closed, he tenderly talked of the Easter offering which he hoped all had given, or would give before the day should close—the best offering which any one could make. All felt how true and powerful were his words, and none were more impressed than little Maud, quietly listening in her pew.

The service had closed. The music of the Easter morning had ceased, and yet Maud waited.

"I want to tell my pastor about my Easter offering," were the words she spoke to her brother, and he, too, waited. After what seemed a long time, the good man, with thoughtful face, came down the aisle. He was wondering whether he had chosen the right words for the people whom he loved. Seeing Maud and Henry he advanced to meet them.

"I want to tell you," Maud said, "about my offering." Then reverently she added, "I have given myself to-day to Jesus."

Can anyone measure the joy that came with these unexpected words? No longer did the pastor doubt whether he had spoken rightly that morning. As for the brother and little Maud, to them the fulness of Easter had come.—*Intelligencer*.

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

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