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THE
CANADIAN 
INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 5.

MAY, 1889.

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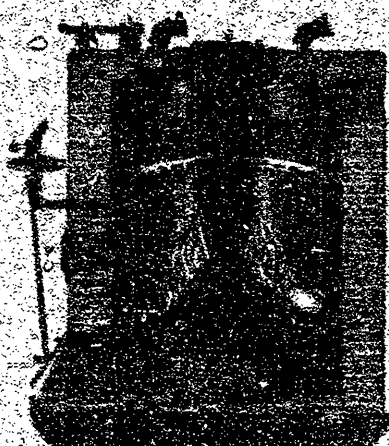
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New Series.

TORONTO, MAY, 1889.

Vol. VIII., No. 5.

Editorial Jottings.

THE REV. G. H. SANDWELL expects to begin his ministry in Zion Church, Toronto, on Sabbath 28th April. As we write, he is daily expected in Toronto. We trust there is a long and useful pastorate awaiting him.

SIBERIA.—A movement Christ-ward among the Jews in Siberia is reported. It is said to resemble that in Southern Russia with which the name of Rabinowitz is associated. The leader is a Polish Jew, called Jacob Sheinmann.

THE *Catholic Review* estimates that the actual Roman Catholic population of this country is over 10,000,000, although official statistics just published make it to be only 8,157,676. The total number of parochial schools is 3,070, and the attendance 585,965.

At the Evangelist Moody's school at Northfield, Mass., is a fair-haired Norwegian girl who came to this country entirely alone to attend this seminary. She says: "Norway is much better acquainted with America than America is with Norway. I learned of Mr. Moody's school through the papers. I wanted to be enrolled among the number and so I came." There is a Bulgarian girl among Mr. Moody's pupils, and a number of Canadian dauſels.—*N. Y. Witness*.

PROPOSED VISITS FOR DR. BARBOUR.—A correspondent in the Eastern part of Ontario writes: "I have often thought that it would add very much to the interest taken by our Churches in the College, if Principal Barbour could, during the Summer, visit the Churches in Ontario; not only the city churches, but

the country churches as well. Many of our people would be pleased to meet with Dr. Barbour—still more pleased to hear him speak."

You ask me *when* I gave my heart to Christ?
I can not tell
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas *then* I let him in.
I do not know—
I cannot tell you *when*,
I only know
He is so dear since then.

THE SCOTT ACT, the local option law in Canada, has been repealed in fifteen counties and cities since our last. Many of its friends were disgusted at the non-enforcement of the law; and they could not get it amended in the direction of greater efficiency. The issue is now High License or National Prohibition. We deliberately choose the latter. At the same time let it be remembered, that not even total Prohibition would enforce itself. Every citizen must be interested in having the laws of his country enforced.

ALL our churches and ministers will regret the fact of Mr. Marling resigning Emmanuel Church, Montreal, and leaving the Dominion. We are, in some respects, like Scotland; with a larger country just over the border, toward which our best citizens gravitate. And though in Mr. Marling's case, it is probably family connections alone that draw him southward, he follows the stream where so many of our best men have gone. We hope Emmanuel Church will at once set about supplying the vacancy: and if possible, with a Canadian graduate.

"ABOLISH THE PUBLICAN."—That is what Rev. Dr. Parker proposes to do. And when fiercely demanded, "How is that to be done?" he promptly answered, "By abstaining from the drink!" Between 1855 and 1860, there were hundreds of manufactories of hoop skirts, and thousands of people making their living by that trade. The Hoop-Skirt Maker has been completely "abolished!" How? Why, people ceased buying them. Nothing could be simpler! Does it need any argument, that the ceasing to buy an article, extinguishes the making of it?

THE FINANCIAL YEAR is almost ended; and a largely increased liberality is needed, and at once, if the Missionary Society and College are to present clean balance sheets. We have but one life to live on earth; and some are consciously near the end of it; and what needs to be done should be done to-day. Let the gifts come in! It is recorded of Reynolds, the Quaker, that another told him he intended to leave certain sums of money to religious uses. "Friend," said the Quaker, "thou shouldst remember, thou wilt be judged for the deeds done IN the body, whereas thou wilt be out of the body when such money is used according to thy bequests." David, inspiration tells us, "served his own generation."

DR. T. L. CUYLER, in refuting the idea that a clergyman reaches the "dead-line" of usefulness at fifty years of age, says: "Mr. Spurgeon is 55, Dr. Joseph Parker 59, Newman Hall 72, Dr. Farrar 58, Dr. Storrs 68, Dr. John Hall and Dr. W. M. Taylor each in his 60th year, Dr. Alexander Maclaren 63, Dr. Talmage 56, Dr. Phillips Brooks 54, Dr. Kittredge 55, and Mr. Moody 52. We have few enough ministers of the Gospel in our country already; but if this inexorable dead-line of fifty is going to shelve a large portion of those now in the field, we shall soon have a famine of the Gospel that will make a jubilee in hell."

DR. PENTECOST AND BUSINESS MEN—These meetings in Glasgow have now entered on their third week. Last week the attendances were larger than ever. On several of the days questions were sent in, and Dr. Pentecost has answered them with great clearness and tact. The subjects of address have been "Christ died for our sins," "The new birth,"

"A vain faith and a true faith." "The Resurrection," "Benefits springing out of the Resurrection." The addresses have been searching, eloquent, and powerful, and the large gatherings of men have listened with great attention. There have been inquirers; one gentleman on going out last week to'd a friend that "he saw it quite clearly now; it was 'trusting,' not 'trying.'"—*Christian*.

"WHERE there's a will, there's a way." So somebody said, because the alliteration made it sound well; but more particularly because here was a *fact* discovered, and it needed a short statement to set it forth. Now, there are people who have no faith in Missionary Societies—at least they act as if they thought so, for they don't help them to any extent—and yet they want to "do something." They could equip and manage a private, domestic "Missionary Society" of their own! Here is how some Scotch women did it:—There were three sisters in Edinburgh not long ago, planning how they could do most for the missionary cause. One of them was a teacher, one a milliner; and they two banded together and sent the third as a missionary into the foreign field, paying all her expenses, and there she lives and labors to-day, supported by the devoted sisters at home.

CHRISTIAN NURTURE.—Many Church members are weak because they never learned to say a word about the religion which they profess. The best time to learn this lesson is at the start. The hour of conversion is the favorite hour to begin religious conversation and testimony. Many are weak because they have nothing to do. But what can young Christians do? Nothing, if left to themselves; or if they undertake Christian work, they will blunder and fall. Let them be taught to begin in a small way, to pray in young people's meetings, to read the Scriptures, and speak for Christ among those of their own age. . . . They should learn that it is essential to their own development, that they abound in the work of the Lord. *N. Y. Christian Advocate*.

IS IT "WORSHIP," OR PERFORMANCE?"—One of our exchanges has the following:

"The writer worshiped, on the last Sunday, with a church which rather prides itself upon its manner of conducting the service of song in the house of the

Lord. Its quartette choir is certainly in good voice, its organ well played, and its selections of music, so far as they indicated the taste of its musical director, appeared to be unobjectionable. But at the distance at which the present auditor was placed, the indistinctness of the utterance of the singers was so great as exceedingly to mar the effect of the service. One singing, for example, which was unannounced, and to which thus no clew was offered, it proved impossible to identify. More than one hearer complained that, aside from not recognizing the words, and receiving any impulse toward any emotion whatever from them, they found it impossible even to identify the language of which they formed a part—as being Latin, English, or some other. Surely it is not too much to ask for, and to insist upon, such distinctness of utterance as would make such a complaint impossible. Why is not Paul's saying [1 Cor. xiv : 11] as applicable to singing, as to praying or exhorting : "If then I know not the meaning of the voice, I shall be to him that singeth a barbarian, and he that singeth will be a barbarian unto me" ?

THE JESUIT BILL has been voted on in Parliament. We are ashamed of our Parliament. A chaplain of one of the American State Legislatures once prayed, "Lord, keep us from despising our rulers ; and keep them from so acting that we can't help despising them !" And we need that prayer now. In the meanwhile, by pulpit, platform and press, many of our ministers have been freely speaking their minds on the subject. Among others, Rev. H. D. Hunter, of London, has been preaching on the subject. In the third and fourth sermons of a series on the subject, Mr. Hunter gave "six reasons why the Bill should never have passed ; and why it should now be annulled." These were, briefly—(1) Because it was without one shadow of justification in *civil* righteousness. (2) It was equally without justification in *moral* righteousness. (3) While professing to settle everything, it settled nothing. (4) Because it recognized a foreign and alien power in the legislation of a British Province. (5) Because the Bill denies the validity of Britain's claim to this country, which it won on the plains of Abraham. (6) Because it recognizes the incorporation of an order which should never have been incorporated.

SOME British writer drew attention the other day to the large number of admirable men who have borne the patronymic of "John" : as Knox, Hampden, Milton, Owen, Bunyan, Howard and Williams. It may be a fancy merely, but it always to us seemed as-

sociated with strength and honesty of purpose ; as witness, Roaf and Climie, among ourselves, not to speak of several living examples. And now two of the strong and wise brotherhood of *Johns* have passed away—John Bright and John Ericsson. Bright will be remembered for ages to come, as the great untitled Tribune of the People ; and the querulousness of his two or three later years will all be forgotten in the grandeur, the honesty and the power of his efforts for the liberties of England. Ericsson was an Inventor : that, and nothing else ; but that pre-eminently. His giving the artificial draft to steam furnaces, his successful adaptation of the screw-propeller, and his turning the attention of the world to solar heat as a motive power, all entitle him to the gratitude of mankind. We do not include his remarkable invention of the "monitor" turret in naval warfare—for in this he did not leave mankind better than he found them ; the true test of philanthropy.

ANOTHER BUBBLE BURST.—The great Copper Syndicate. Davie Crockett used to say, "*Be sure you're right ; then straight ahead !*" But these "copper kings" neither paused to think whether they were morally right ? or even commercially safe ? They had an immense capital ; they had a binding agreement with all the chief mining Companies ; they would hoard the copper till it got scarce ; and then they would sell it, at prices, and in quantities, to suit themselves. But in these days of invention, when copper got dear, manufacturers used something else ; and now the price is down, and there is no market for it ; and the Syndicate has burst, losing some thirty million dollars. The Bank of France has taken over the whole affair, to save a dangerous commotion in France. It is well. There will be an end of these selfish "syndicates" by and bye. In the meantime the McShanes, who advertise in our columns, will be able to furnish Church Bells at a cheap rate : a fact concerning which, our people building new churches, would do well to enquire.

ABOUT SUBSCRIPTIONS.—At the end of the year we struck from our list all names five dollars or more in arrears. In June, we intend striking off all names *four* dollars in arrears ; and thus gradually work down to a cash basis. No copies are now sent outside the Dominion till paid in advance.

Editorial Articles.

PREACH THE WORD.



In the winter just past, Mr. Moody has visited the Pacific coast; and there, as everywhere else, has drawn crowds of

men and women to hear the plain unadorned Gospel. Where the Douglas pine towers up to heaven; among the deep "gulches" of California; in the bustling city; on the trackless prairie—wherever there are men with souls to save, Moody directs their thoughts and affections towards God and holiness. His visit to Toronto three years ago will be remembered. A few months afterward, in the ups and downs of life, we were occupying for a night a double-bedded room in Galt. Our neighbor was determined not to be cheated out of a cheerful conversation.

"Did you ever hear Moody, sir?"

"Yes, last December."

"So did I." Then after a little pause, "*I might have been converted long ago, if anybody had ever spoken to me about my soul!*"

"Well, are you converted now?"

"Oh, yes!"

"When?"

"Oh, just last December, at Moody's meetings."

He was away to his early breakfast and his work before we awaked; and we shall never see him till we pick up each other's acquaintance again on the eternal shore, where the man who had waited for fifty years for someone "to talk to him about his soul," will praise the Saviour that he found mercy before it was too late! A San Francisco paper says:

"It certainly is one of the notable incidents of the

times, that a layman (Mr. Moody), owing little to the training of schools, and very little to oratory, having no eccentricities and no peculiarities of person or speech, can enter a great city as a stranger comparatively, and draw more people to hear him than could be drawn together by the most renowned orator in the land—more than any theatrical star, polished lecturer or speaker in the heat of a political canvass—and this not for one night only, but for the successive nights of many weeks. The man comes with a message. He is at once in touch with the people."

PRISON REFORM.

The Prisoners' Aid Association, of the Committee of which Dr. A. M. Rosebrugh is chairman, has issued a circular on Prison Reform. Apparently in response to this, the Knights of Labor have published a series of Resolutions on Prison Labor. We have thus before us two aspects of the question.

Dr. Rosebrugh's committee contend that county jails should only be used for detention of untried prisoners; not for those undergoing sentence. That a boy should never be brought up in an open police court; and that Industrial Schools and Reformatories should be provided for reclamation of boys who are drifting; and that the whole theory of imprisonment for crime should be to *reform*. They further insist—and here they come in sharp collision with the Knights of Labor—that industrial employment should be provided. On the latter point, the experience of Sing Sing is valuable. Time was when the N. Y. State Penitentiaries paid their expenses by prison-labor; and the men were healthier in body and mind for being made to work. Now the Trades' Unions are all-powerful, and work has been stopped. The men are going off in half dozens to the Insane Asylums. Some kind of work will have to be restored to them.

The Knights in Toronto protest against some small manufactures in wire and iron, proposed to the Government for the Ontario jails. But what is to be done? Prisoners must have some sort of work. Theoretically it might be best to employ prison-gangs in road-making and canal-digging, and the like. But there would be great difficulties in the way—proper guarding and protection; the fear of quiet citizens in having such gangs near them; the certainty of occasional

desperate strikes for liberty ; and the probable interference of the lowest class of laborers.

And then, though, it might seem poetical justice to put an educated man, of delicate nerves, to the pickaxe or the spade, as a punishment for his crimes, it would neither be wise nor just. He would make a very unprofitable "navvy," and would probably soon break down under it; while his labor, in some employment needing skill and intelligence, might be quite valuable. Some kind of work must be provided ; and the same work cannot be suited for all. The Prisoners' Aid committee say "industrial employment," without specifying what ; the Knights of Labor protest against the Government entering the labor market, and setting up a sharp competition against free labor. One thing we have long practised, and long urged upon others : "Never to object to anything, without having something better to propose." Will the Knights propose something for them? We write not in a spirit of opposition at all, but we want light. Are there no branches of handicraft that they might work at? They must be under watch and ward, their work must be something that has much hand-labor in it, and not too much machinery, and it must be something that will pay. Shoemaking, cabinet and lock making have all been tried at Kingston Penitentiary ; these have all been objected to. But, really, no Government can reform criminals, without, as a part of the reclaiming process, giving them some work to do.

Some other suggestions of the Prisoners' Aid Committee, as to indefinite sentences (depending on reformation), and tender treatment of young boys, deserve the greatest consideration.

SYMPOSIUM ON "DEACONS."

The *Christian World*, London, has been lately publishing a great many letters and opinions about Deacons. The subject is one of perpetual interest. Some churches seem to have too much "Deacons' board," and some too little. The more general complaint, however, is "too much." In almost every case, the remedy for this is plain and within reach : let the members take more interest in their church affairs, and do the business of the church ; and the Deacons will be only too glad to carry

out the details of what the Church has intelligently agreed on.

From a late issue of the *Christian World* we select three letters on the subject, following each other in the same column, each of 20 or 25 lines, which we take as representative of the *Symposium*. The first writer says his Church has 150 members ; but they rarely see twenty men at a week service, and a less number at the business meeting. Everything goes on well. They probably have some very good and wise men for Deacons ; but these have to do it all, and the members generally are not being trained to proper Church life. So we judge from this letter.

The second is from another Deacon. There, too, the members don't come out to the business meetings, and the Deacons have to do nearly everything. Apparently, the Church does not want to be "bothered" about business, and sometimes blames the Deacons "for not having some proposal ready for the Church's acceptance," at business meetings. The Deacons would rather have the Church to decide for itself, but are compelled to decide questions too often for the Church.

The third writer complains of the Pastor and the Senior Deacon doing everything. The remedy here will be found in having the Deacons elected for a term, and then just leave out that Senior Deacon ! He says, "The Senior Deacon thinks the Church has no right to discuss any matter until it has been brought before the Deacons." Well, if the Church has made for itself a rule to that effect, all right ; if not, the Church is not so bound. But, where there is such a rule (and it is a very good one in large Churches), it should always contain a proviso, that where the matter is not reported on by the Deacons for the space of two months, it is quite in order for any member to bring up a discussion on it in open meeting. The last writer mentioned says, that under the Senior-Deacon-rule "the intelligent and spiritually-minded men have long ago retired from the Diaconate." And he adds, "It is no wonder so many of our churches are half deserted and lifeless."

From all which we gather these conclusions :—That, like any other society, a Church will not "run" alone—somebody must attend to its interests ; and the parties to attend to its interests are

the parties who compose it—the members. And that, however wise and good a Deacon may be, if everything is left for him to do—and all the rest shirk work and responsibility—he will be sure to develop into a (more or less amiable) despot. Therefore, delegate nothing that you can do yourselves. Let the Deacons ask your verdict on their conduct (at the ballot-box), every one, two, or three years. And remember, that the success of that beautiful Christian democracy, a New Testament Church, depends, not only on every man having his proper rights, but each man doing his proper work.

PASTORAL CHANGES.

As a number of changes have taken place in the location of pastors, since the issue of the *Year Book*, it has occurred to us that it might be well to note such changes, up to date. We do not guarantee the absolute fulness and correctness of this list; though we believe it to be correct. The following are the present pastors of the churches named:—

- Alton, Ont., Rev. Frank Davey.
- Belleville, Ont., Rev. T. W. Bowen.
- Brooklyn and Beach Medows, N.S., Rev. M. M. Goldberg.
- Cold Springs, Ont., Rev. Joseph Shallcross.
- Cowansville, Que., Rev. A. W. Main.
- Economy, N.S., Rev. Simeon Sykes.
- Edgar, Dalston and Rugby, Ont., Rev. Robert J. Stillwell.
- Listowel, Ont., Rev. Mr. Franklin.
- Liverpool, N.S., Rev. W. H. Watson.
- Newmarket, Ont., Rev. George A. Love.
- Speedside, Ont., Rev. Donald McCormick.
- St. Catharines, Ont., Rev. G. Trotter Carr.
- Toronto, Zion, Ont., Rev. G. H. Sandwell.

The following have become vacant, since the last *Year Book* was issued:—

- ONTARIO: Kincardine, South Caledon and Church Hill, Canifton, Unionville.
- QUEBEC: Brigham, Fitch Bay
- NEW BRUNSWICK: Sheffield.

A letter just at hand from one of our missionaries in Japan says: "I think that most of our people are studying this Union question with steady heads. No one can even guess, however, what the result will be."

Our Contributors.

MISSIONARY SHIPS.

When towards the close of the 18th century the Protestant churches of Europe awoke to a sense of their responsibility in the fulfillment of the command, "Go ye into all the world and preach the gospel to every creature," one of the first objects to claim their attention were the islands of the South Sea; containing some of the most beautiful and fertile spots in the whole world. But the present fast steamship lines, encircling the globe in almost every direction, were then to a large extent unknown; and it was felt that a ship to be devoted exclusively to the work there would be needed. But it was easier to feel this need, than to meet it; for very little interest was taken in mission work by people in general then, as Great Britain was at war with France. Ships were dear and hard to be procured. But the offer of a Captain Wilson, who had gone through many thrilling adventures in India, and who was deeply interested in the proposed mission-ship, to take the command free of charge, if such a ship could be secured, stirred up the directors to renewed effort; and in 1796, a ship was purchased, called the *Duff*, which with its fittings cost £10,000, and in three months she was ready for sea. Thirty missionaries, some with their wives and children, sailed in her. The farewell scene must have been one never to be forgotten by the hundreds who witnessed it.

Dr. Haweis, one of the departing missionaries, says, "As we passed down the river (the Thames) the shores on both sides were lined with spectators; our friends waving their hats and wishing us a *happy voyage*; while those on board united in singing—

"Jesus, at Thy command,
We launch into the deep.

The sailors in the ships passing were much surprised with the strange melody; and one time being hailed by a man-of-war, with the usual questions, "What ship?" "The *Duff*." "What cargo?" "*Missionaries and provisions*." The answer was regarded as so suspicious that an officer was sent on board to inspect; but reported "all right." Happily, missionary ships are not now such uncommon things. There are some

beautiful verses written by Mrs. Hemans, suggested by the sailing of a missionary ship, which certainly apply to the *Duff*, as well as to many others which succeeded it:—

- “ Oft shall the shadow of the palm tree lie
O'er glassy bays, wherein thy sails are furled ;
And its leaves whisper as the winds sweep by,
Tales of the older world.”
- “ Oft shall the burning stars of southern skies,
On the mid-ocean see thee charmed in sleep ;
A lonely home for human thoughts and ties
Between the heavens and deep.
- “ Blue seas, that roll on gorgeous coasts renowned,
By night shall sparkle where thy prow makes way ;
Strange creatures of the abyss that none may sound,
In thy broad wake shall play.
- “ From hills unknown, in mingled joy and fear,
Free dusky tribes shall pour, thy flag to mark,
Blessings go with thee on thy lone career !
Haste and farewell, thou bark !
- “ A long farewell ! Thou wilt not bring us back
All whom thou bearest far from home and hearth ;
Many are there whose steps no more shall walk
Their own sweet native earth.”

It is characteristic of the time, that the *Duff* was chartered to call at a South American port for supplies of *good wine* for the missionaries. What would be thought of a mission-ship that did that in the present day ?

We can imagine the delight of all on board, after their sea-voyage of nearly six months, on coming in sight of Tahiti ; its white beach with a fringe of green cocoa palms, the branching forests of coral in the clear waters beneath, and the brilliant flowers and luscious fruits, and the island itself, with a background of verdure-clad hills. All formed a picture, welcome indeed to the eyes, weary with the monotony of a continuous sea view. They landed, and were well received by the natives ; and two Swedish sailors being found who could speak both languages, acted as interpreters. Leaving some of the missionaries there, the *Duff* visited several other islands ; leaving missionaries at the Marqueses Islands.

But it would take too long to give a full account, interesting as it would be, of the many islands touched at, and workers landed ; so we must accompany the *Duff* on its homeward voyage. She first of all took up a cargo of tea at Macao ; where the conduct of her crew was so different from that generally seen there, that she went by the name of “The Ten Commandments.” She

arrived in England safely, after nearly two years' absence. The *Duff* made a second voyage a year later, but this time she was captured by a French cruiser ; and though the missionaries on board, after some time, reached England, the ship was heard of no more. This, of course, discouraged the Society ; and no other ship was secured for several years. But in the meantime, light having dawned on Tahiti, the natives were filled with an earnest desire to send to the neighboring islands, the gospel which had done so much for them ; so with the assistance of the missionaries, they set to work to build a vessel. But the difficulties in the way were great ; and most likely the work would have been unfinished, but for the arrival of Rev. John Williams, and several other workers from England ; by whose efforts it was soon completed, and was for some time very useful to the work there, but was afterwards presented to the king of the island, for communication with New Zealand.

The name of John Williams is so inseparably connected with missionary ships, that a few facts about him will be interesting. Born in 1796, he was led at the age of eighteen to consecrate himself to Christ ; and six years later, having visited the Society Islands, and seeing the need there was for earnest workers there, he resolved to devote himself to it ; and, assisted by the London Missionary Society, he purchased a ship called the *Endeavour*. His attention was turned to the Island of Raratonga, of which he had heard a great deal ; and after much difficulty, it was discovered. A land indeed good and glorious in everything but its people—a race of treacherous and ferocious cannibals. Four teachers were landed, but returned the next morning, having been very badly treated by the natives ; and work there would probably have been abandoned, but for the offer of a native teacher to return alone. Four months afterward he was joined by another native ; and their labors were blessed with such success, that in a year's time the whole population of Raratonga had given up their idolatry, and were building a Christian church ! Also in another of the islands the gospel was so successful, that the natives sent their idols to the missionaries, who attached them to the yard-arms of the *Endeavor* ; giving the vessel rather an uncommon

appearance. But the *Endeavor* was not long to continue in the work; for the Home Committee found it necessary to sell her. Left thus without a ship, John Williams, though ignorant of ship-building, decided to try what he could do; and after difficulties and failures that would have discouraged a less earnest worker, he succeeded in building the *Messenger of Peace*; and such it indeed proved to be to many an idol-worshipper.

It would be impossible to give here a full account of the work; sufficient to say that the *Messenger* was kept busy, taking Mr. Williams to the numerous missions already begun—to cheer, advise and help them—or taking the native converts to fresh fields of labor. Samoa, of which we have heard a good deal lately, being one of the islands to which their attention was directed, with much success.

Missionary ships are exposed to so many perils, that they are not very "long lived"; for instance, one time, during a violent wind-storm, the *Messenger*, at anchor near one of the islands, was blown by the wind over 100 yards inland! and 2000 men were required to drag her back again to the sea. The wreck of six men-of-war this spring, at Samoa, testifies to the nature of such storms. However, the *Messenger* continued to do good work for several years, till found too small for the purpose, and sold in 1831.

A few years after this, Mr. Williams returned to England; one of his objects being to raise funds enough for the purchase of a larger vessel. By his exertions in preaching, lecturing, and through the press, he created much interest in the work; so that many, both rich and poor, were ready to help him; and he was proud of telling the story of how a poor cabman, who had driven him home after one of his lectures, refused to take any fare, that it might go to help on the work.

(To be continued.)

A TUMBLE INTO FIGURES.

The other day I was in the country addressing missionary meetings, and being at leisure in the Pastor's study in the morning, I dropped into statistics: like the immortal Wegg of Dickens' creation, only his fall was into poetry, and not very edifying to his friends! I will try to make my

feat more profitable. I landed between the two covers of our last *Year Book*. Rubbing my eyes, I began to look around. There I was, face to face with 6,300 church members from the Province of Ontario, and 1,650 from Quebec. We fell into conversation.

Said I, "Do you all belong to that church of God, which is said to be 'clear as the sun, fair as the moon, and terrible as an army with banners?'"

And they all said "Yes."

"Who is the leader, whose commands you obey?"

"Christ, who left His home in glory, and stepped down among us, to lead us to victory, and a brave one He is."

"Do you know the enemy you are to fight with—thousands in our cities, rebels against God's law, thousands more in the villages, and out upon the frontier, and millions beyond the sea—some in battle array, and others wily *sharpshooters*?"

"We have not thought much about that: we leave it to the ministers and the newspapers while we furnish the money."

"What supplies did you furnish last year, for the warfare?"

"We tried to divide it around equitably."

"Well, and what was the result? People generally succeed when they try."

"The Ontario members said they had given 34 cents, each one of them, for Home missions, 'and we 68 cents,' said the Quebec members."

"You mean," said I, "so much for a monthly allowance, I suppose. Surely that is not all your effort to Christianize this *Canada of ours*, that we hear so much about!"

"No, indeed, 34 cents per member for the year, from us in Ontario."

"But why does Quebec give more? Does she receive more of the mission grant for her churches?"

"No, but you see she has,—well, we cannot exactly tell why—but it is evidently a fact."

"Are the Ontario members helping uniformly?"

"No," said the Eastern Association.

"Why didn't you keep still?" said the Western.

"Because our reputation is at stake. The Eastern Association gave 55 cents per member, the Central gave 30, and the Western 33 cents."

Said I, "This is a serious matter. There is going to be a serious debt at the end of the year, and it is wholly unnecessary. There should be at

least a third more given this year by the members of the churches, than last year. To the churches to which promises have already been made, there are added new openings in the North-West."

Having made a start, I was interested to enquire further. I thought of our *College*. Living near it as I do, and knowing its needs so well, I wondered what showing the loyalty of our churches would make in figures. The enquiry received the following reply:—"Quebec gave last year, 61 cents per member; and Ontario 20 cents per member. The latter made up of 34 cents per member from the Eastern Association, 15 cents from the Central, and 13 cents from the Western." The warming influence of the sun's rays evidently diminish westward.

Then the enquiry about *Foreign Missions* elicited the information that 41 cents per member was given in Quebec, and 15 cents in Ontario. That surely is not out of proportion to the offerings for Home work. If Ontario gives on an average \$11.15 for local church purposes, from each member, 34 cents for Home Missions, and 20 cents for the College (\$11.69 in all for the churches in Canada), is *fifteen cents* too much for our debt of responsibility to Africa and other needy lands? If Quebec gives \$14.65 per member on an average, for local church purposes, 68 cents for Home Missions, and 61 cents for the College (or \$15.94 for Canadian work), is 41 cents too much to send away to the heathen dying without a knowledge of Christ?

Now it is well known that some churches give more than others; and these figures will not seem to do justice in some directions. But our Societies can only reach the individual givers through the Associations and the ministers. These closing years of the nineteenth century are witnessing more gifts, and more splendid ones, to the aggressive work of the Kingdom of God, than any that have preceded. But some churches are *living last century over again!* Glorious things are opening before the Christian church, but the key with which to unlock them is in the purses of those that love the kingdom.

A part of a Christian minister's responsibility in these days is to gather the offerings of the people, and plan to increase them. The number of Christians who give a tenth of their income is increasing, and those who give more; but the increase is

slow. Many who give fifty cents, feel it more than others; but the feeling is worse *before giving than after it!* We have been shrinking from dissociating conversion with money. But I believe a part of our church covenants of fellowship should call for generous support of missionary enterprises. Christian financiering in our village churches is sadly needed. There is a sphere among our churches for a *Finangelist*. The word is borrowed from the States. In the meantime, I commend the above figures to the consideration of the Churches. Our Treasurers must have more money before the Union Meetings. I speak with the more freedom, because Calvary Church has handed over the increase of a *third* over last year. Have all done so? It is needed in Home Missions, and in College Treasuries.

EDWARD M. HILL.

Correspondence.

FROM REV. W. T. CURRIE TO SECRETARY OF C. C. F. M. S.

(Concluded from our last.)

When the Bailundus were about to leave Kambambu, a boy from their village, who had never been under the influence of our mission, expressed a desire to remain with me. I spoke to his uncle about the matter, and he called the boy and asked him if he wished to remain behind; the young fellow answered, Yes. "But," said the uncle, "all your neighbors are going away." The boy pointed to a couple of lads from Bailundu, and said, "they were going to remain." The uncle then turned to me and said, "The lad wants to remain; he can do so." In the course of a month, the uncle, who went to trade for rubber, returned for a letter from me, instructing him to collect carriers, and go to the coast for my goods. The boy then sent a present to his parents, and asked permission to remain with me. For the past month, he and my boy Ugulu were all that I had to depend on. Susi, Mr. Arnott's boy, has been with me for a short time, but the temptations at villages were too much for his weak piety, and though I hope to hold on to him, he is far from being a lad on whom I could depend.

Soon after the Bailundus left, taking back some of my loads to Komendongo, a young man came over to remain. He had been sent by the chief to stay at the village, guard my property, and talk for me to visitors. I sent word that I had no need of a man at the village for such a purpose, but would like a couple of boys. The chief was satisfied, and promised to send me some lads to remain. It seems the old men could not understand why I should send back my things to Komendongo, and were afraid that I intended to go away again and leave them. Hence the man was sent as a proof that the chief wished to take care of me.

Quite a number of important individuals—in their own estimation—came to visit me. Some brought various small gifts, expecting much larger in return. One of the latter—a half-breed—failing to get all he wanted, told my boy that he was accustomed to steal the goods of Snr. Porto, and advised the lad to take mine. The boy replied: "Do you suppose that I am going to steal Ugana's cloth when he does kindness to me? Do you suppose he would not find out if I did?" Some others indulged freely in the use of the few words of Portugese they knew, until I began to banter the foremost in English, both to his own astonishment and the evident amusement of those about. At length the fellow, in great perplexity, cried out: "Ugana, I have a sore, I wish some medicine." "I don't understand that, Oputu; do speak Umbundu." By repeating the same course the big men have learned to speak Umbundu when they come to me.

I have been out in the bush a number of days, cutting great hardwood logs, for bridges and a fence. A few lessons in such work from a Canadian woodsman would, perhaps, have done me as much good as some of the theological lectures, and have helped better to prepare me for my work here. But, dear me! you do not need to teach a duck how to swim; neither is it necessary for a Canadian to go to college in order to learn how to fell a tree; they take to such things by a kind of instinct.

It is, perhaps, a little humiliating to find oneself digging ditches under the heat of an African sun, while a couple of grinning natives stand looking on; but so we begin the work of a nation's

civilization. We may carry it on for a time, and then leave it to others; still, the work is begun.

I have more ground now planted as a garden than ever I had in Bailundu, and the prospect at present is, that I will have a better one. Most of my seed was brought out by Mr. Swan when we first came, and fell to my hands simply because carriers could not be found to take it into the interior, and Mr. Fay, to whom it was given, did not wish to use it all.

I have two houses, each 12 x 16, built for the use of boys, and have a portion of the timbers for a large house, 15 x 30, which I am going to build for myself as a temporary dwelling, to be used afterwards in part as a workshop, and part as a shelter for strangers who may wish to stop over night, or any of the old men who may come to visit either their children or myself, and spend a day or two at the mission.

A small piece of land has been cleared and dug, which is to be cultivated by any boys from a distance, who may wish to attend school, but cannot go to their villages for food. I cannot forecast how this will work. We have nothing of the kind in connection with the other stations. All the boys attending the schools live in the villages near to the station, or have friends in them, from whom they get their food. My aim, however, is to gather scholars from the country at large, give them an opportunity to earn what cloth they need, and cultivate their own food, and so teach them self-dependence. The boys from Bailundu have taken hold of the idea, and have a good garden of their own, by the brook, and a portion of the plot already referred to, planted. At present, however, most of the young people are afraid of the white man, and none of them could be induced to plant any seed from our country lest they would go to the grave before the seed bears fruit. Such superstitions are bound to break down in time.

It is a matter of astonishment to me how quickly the people have come for medical help—such as I am able to give them. At Cilume, comparatively few, at the present time, go to our mission station for medicine; but here, from the first, the people have come, in steadily increasing numbers, until I have now from ten to fourteen every afternoon to attend to, while three boys are staying at my village, one with a foot badly burnt, from fall-

ing into the camp-fire, while in the Ganguella country; another has lost one toe, and is in danger of losing more, from the effects of jiggers; and the third with an ulcer on each of his legs. There is also a fourth boy here for a few days, who broke his leg the day before he arrived, on his way back from a country north-east of this and near the Congo River. I put the leg in splints, and made comfortable, for the journey home to Cisange—if, indeed, it is not a misnomer to say comfortable in connection with such a case; but it is certainly much better than it was. Among those who come to me for help, are the head-men of four villages; so, you see, in a very short time the Lord has opened a door to the hearts of the people. There is not much chance to do school and evangelistic work. In the first place, I am bound here and cannot go about among the villages. From six in the morning until midday I am about with the boys and others, working. After dinner I begin with the sick, and am kept going until evening, every bandage having to be tied with my own hands. When a few minutes' respite is granted from such work, if not too tired, I read or write. So, you see, it is not possible for me to go about among the people evangelizing, neither can I teach school, for the simple reason that the boys are afraid to come, even if there were not other duties to keep me busy for the present.

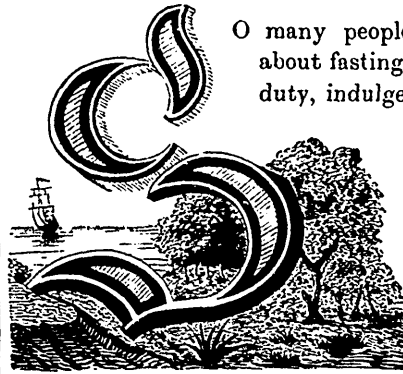
I conduct worship every night with my own boys, and besides a prayer-meeting every Sunday, I conduct two services for the boys and any who may be remaining here or come to visit me. We cannot run just now, so we are trying to walk steadily.

I have been to visit the chief appointed to succeed Kopoko, as he had sent for me several times to do so; he received me well, said we would know each other if we met on the road, that he is my friend, and expects soon to go to the Ombala, and if I want food then or carriers, I may send to him, and he will see me supplied. This chief is tall, well built, with regular and rather well-shaped features; he wears a long chin-whisker, twisted to resemble a collection of rat-tails. Some say he is a hard man to get along with, but thus far he seems disposed to treat me well.

There is much more I might write, but am tired and pressed with other duties.

W. T. CURRIE.

Temperance.



O many people, who speak about fasting as a Christian duty, indulge to their own hurt and to the ruin of their influence, in the intoxicating cup. Bishop Wadsworth, in a temperance sermon

preached in Salisbury Cathedral, said there were many who ought to ask themselves whether temperance was not of the kind of fasting which the Church in our day needed most, even during Lent.

P. T. BARNUM'S TEMPERANCE RECORD.

"I drank," says P. T. Barnum, "more or less intoxicating liquors from 1837 till 1847. The last four of these years I was in England, and there the habit and my appetite for liquor grew so strong from month to month that I discovered that if continued it would certainly work my ruin. With a tremendous effort and a most determined resolution I broke the habit square off, and resolved never to practise it again. I have religiously kept that resolution for more than forty years. Had I not done so, I should have been in my grave a quarter of a century ago, for my health had already begun to be affected by alcohol. I was so delighted with my own escape that I travelled thousands of miles at my own expense and gave hundreds of free temperance lectures in every State between Main and Wisconsin, besides Missouri, Kentucky, Louisiana and California. I have gladly expended thousands of dollars for temperance. I have built numerous houses for moderate drinking workmen on condition that they would become teetotallers, and they subsequently paid for the houses with the money and extra strength gained thereby."

HAS IT.

Has the liquor traffic ever built a church, asylum, or endowed a college?

Has it ever set a standard of business character which is recognized in banks and counting rooms?

Has it ever given society a single great brained and great-hearted man ?

Has it ever made a wife happier than she would be with a sober husband ?

Has it ever led a youth up into noble manhood ?

Has it ever paid its own way as a revenue re-tainer ?

Has it ever lessened crime and criminals ?

No, no ! Then has it not been weighed and found wanting, and been condemned as a male-factor ?

Dare you sustain such an agency, and claim to be a good citizen ?—*Morning Star.*

A Clergyman once told his Sunday-school children, "Keep on the *right* side of the liquor shop and that is the *outside*."

An old gentleman told a friend one day, "I pass a splendid liquor saloon every morning, and always see a pleasant faced young man at the door, who never fails to accost me with a friendly word. But I never answer, I only walk by the faster. If I spoke he would speak again, and then I should have to stop, and turn towards the door and look in. And I don't consider it safe to *look* into a liquor store."

If it is not safe for the old, what about the young ?

Mr. Herbert Gladstone, writing to a correspondent, said local optionists had been patient almost to the damage of their cause, but the next Liberal majority should give it a foremost place in their programme.

The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed \$1,038,253, and since their organization have contributed \$10,335,124.

Official Notices.

SUNDAY SCHOOL RETURNS.

To our Pastors and S. S. Superintendents :

DEAR FRIENDS,—You are doubtless aware of my re-appointment to the position of Statistical Secretary for our Sabbath Schools ; and that all information in regard to the work and progress of our schools for the year, has to be collected and presented by me to our Union in June.

If you will be at the trouble to read my report

for last year, as given in our Year Book (page 100), and the Statistics as given on page 26, you will see how imperfectly, even unjustly, our Sunday School work has hitherto been represented. In order that improvement may be made in this matter, would you please fill up the forms which I have already sent to you, as carefully and as fully as possible, and mail to my address on or before the 20th of May. Such coöperation on your part will be to me a personal favor, and to our Union an act of justice.

If any school has not already received a blank form, I will be pleased to send one on the request, by card, of the Superintendent or Secretary of said school.

With greetings to all the brethren, I am, yours in service,

JAMES C. WRIGHT.

Belwood, Ont.

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.

THE COLLEGE.

ACKNOWLEDGMENTS.

The following amounts have been received by the Treasurer on account of current expenses, from February 15th to date.

Cobourg, \$43.50; Danville, \$50; Edgar (additional), \$5.07; Georgetown (additional), \$1; Hamilton, \$75; Kingston, First (additional), \$20; Kingston, Bethel (additional), \$50; Montreal, Emmanuel (additional), \$75; Tilbury, \$7; Toronto, Northern (additional) \$50; Toronto, Western (additional), \$20; Warton, \$43; Wingham, \$7.16.

There are still 65 churches which have yet to be heard from. 12 churches in the Lower Provinces subscribed last year; only one, St. John, N.B., has remitted for the current year up to date. It is very important that all subscriptions be in the hands of R. C. Jamieson, Esq., Treasurer, 13 St. John Street, Montreal, by the middle of May, if possible.

H. W. WALKER,
Financial Sec. C.C. of C.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of this Society will be held in the Congregational Church, Brantford, on Thursday morning, June 9th, 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.

Ottawa, April 18th, 1889.

A copy of the subjoined circular has been sent to all churches receiving aid from the Society. It is also earnestly commended to the attention of and non-contributing churches:

DEAR BROTHERS,—The depleted condition of the Treasury of the Society, and the certainty of a deficit, at the close of the current year, of several thousand dollars, as reported by the Treasurer at the late meeting of the Executive in Montreal, compels the Committee to notify the churches receiving aid that there must be a serious diminution in the number and the amount of the grants for the coming year. We cannot spend money which we do not receive, and we earnestly hope, therefore, that every

church that can do so will relieve the Society of its support, and that those which cannot at once become self-sustaining, will reduce the amount applied for to the lowest workable sum. Please do not ask the Committee to do the impossible. The Shurtleff bequest has not yet been handed over to us, and when it is, only the interest on one-half the sum left to the Society will be available for its general work. Again, therefore, we earnestly request the churches to do their utmost towards reaching the point of self-support.

On behalf of the Executive Committee,

JOHN WOOD,
Ottawa, April 13th, 1889. *Sec. C.C.M.S.*

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The following amounts have been received for the Society since the last acknowledgments dated March 20th:

Sheffield, N.B., \$7; Burford, \$56.23; Granby, Que., \$6; Colonial Missional Society on acct., \$5.75; Waterville, Que., additional, \$53.75; Toronto, Western S. S., \$15; Wingham, \$26; Guelph, special for Vancouver, \$24.25; Cold Springs, \$60; Rev. F. H. Marling, for Brandon Church Building Fund, \$20; Mrs. F. McKay, Waterville, Que., \$2; Pine Grove, additional, \$14.40; Economy, N.S., \$28.41; Kincardine, \$13; Ayer's Flats, Que., \$5.22; Fitch Bay, Que., \$2.58; Boynton, Que., \$2.70; Stouffville, \$33; Ottawa S. S. M. A., \$50.

SAMUEL N. JACKSON,
Kingston, April 20th, 1889. *Treas.*

CONGREGATIONAL UNION.

The following circular has been issued to pastors and church secretaries:—

BRANTFORD, APRIL 11, 1889.

DEAR SIR,—I would ask you to kindly send me the names of those who will represent your church at the Union Meeting in June next. Please let me have them as early in May as convenient, so we may know how many to expect and prepare for. Hoping we may have a very pleasant time,

I remain yours truly,
GEO. E. ADAMS, *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, 1889, at four p.m.

W. H. WARRINER,
Bowmanville, *Sec.-Treas.*
April 17th, 1889.

Missions.

TWO MISSIONARIES ORDAINED

ONE FOR CENTRAL AFRICA, AND THE OTHER FOR MANITOBA.

A double ordination service was held yesterday afternoon and evening, 11th April, in Calvary Congregational Church to ordain Mr. Wilberforce Lee, and Mr. Horace E. C. Mason for missionary work. Both gentlemen have been members of that Church, and have just graduated at the Congregational College.

Among those present as delegates and visitors were the Revs. Principal Barbour, Dr. Barnes of Sherbrooke, G. F. Brown of Melbourne, A. W. Main of Cowansville, and F. H. Marling of Emmanuel Church. The Home Missionary Society was represented by the Rev. Thos. Hall and the Rev. John Wood, while the Rev. E. M. Hill appeared on behalf of the Foreign Missionary Society.

At four o'clock the afternoon meeting was called to order by Mr. Hill, the pastor, and Dr. Barnes was chosen as Moderator, and Mr. Brown to act as scribe. Mr. Wood then stated that Mr. Horace E. C. Mason had been called to home missionary work in Brandon, Manitoba. Mr. Hill said that Mr. Wilberforce Lee had been accepted as missionary to Bailundu, Africa, where Mr. Currie is now, by the American Board of Commissioners for Foreign Missions. Both gentlemen then showed certificates of graduation, presented statements of belief, and answered questions put to them by the delegates and others. After this examination the Moderator and delegates pronounced the candidates entirely satisfactory, and expressed much pleasure at the thorough soundness of their religious views.

An adjournment was then made to the chapel for supper, which had been prepared by the ladies of the church. Social talk was indulged in, and several speeches were made. The Rev. Mr. Sanderson gave an after-dinner talk, which brought down the house. Mr. J. R. Dougall, speaking about the student and the church, said that if a student for the ministry was active and loyal in church work before being ordained, he would be much more successful and be of great value in keeping his congregation loyal and regular in his ministry.

At the evening service the opening prayer was offered by the Rev. Mr. Brown, the sermon preached by the Rev. John Wood, and the ordaining prayer offered by the Rev. Mr. Hill. The charge to the candidates was given by Dr. Barbour, and the right hand of fellowship by Mr. Marling. The Rev. A. W. Main offered the closing prayer.—*Witness.*

The wisdom of the American missionaries in

the Turkish Empire is seen in the fact that they have at present twenty thousand children in their schools. The shrewdness of the Turk is seen in the fact that he is now bent on closing their schools.—*Selected.*

The whole missionary force of Great Britain, Continental Europe and the United States have an annual income of \$9,396,996; man and equip 9,550 stations; support 5,431 missionaries; have the assistance of 32,015 native helpers, and mission churches that have 588,974 communicants and 1,876,655 adherents.

The work in the Hebrew Christian Church, N. Y., under the management of Rev. Jacob Freshman, continues with unabated success. Recently thirteen were received at one time. A number of the young converts have devoted themselves to the gospel ministry, with the view of laboring among their kinsmen according to the flesh.

The British and Foreign Bible Society has issued during the past year 4,206,000 copies of Bibles, Testaments, and portions of the Scriptures, a larger number than ever before. The total income of the society for the past year was £253,300. Its grand work encircles the world, preparing the way for missionaries and strengthening their hands.

Progress in Mexico, thinks Dr. J. Milton Greene, is marked not so much by statistics, as by the changing attitude of the people toward the Protestant missionaries. Sixteen years ago the printing offices of the city could not be induced to print copies of the Decalogue. Now thousands of pages of religious literature are issued yearly. So, too, the drift of the popular mind is shown by the lessening respect for, and fear of, the priesthood, and by the greatly diminished attendance at the idolatrous feasts.

The table of statistics of missionary work in Japan for the year 1888, compiled by Rev. Henry Loomis, agent of the American Bible Society in Japan, has been received. The striking facts brought out in this valuable table are the following: The present number of churches is 249, with a total membership of 25,514, which is an increase within the year of twenty-eight churches and 5,785 members. The total number of adults baptized during the year 1888 was very nearly 7,000 (6,959), and of these 2,114 were in connection with the work of the American Board. Truly this is a glorious record.—*Missionary Herald.*

KANSAS.—Religious work in Kansas was begun under the auspices of the American Home Missionary Society. A Congregational missionary

preached the first sermon to white people, and organized the first church. The circumstances of this organization were novel. It was in 1854, at Lawrence, that this missionary gathered a few followers of Christ, one evening, in a rude hall. "One brother held a candle, another the inkstand, and a third wrote out the creed with his hat for a desk," and so the visible church of Christ had its branch in the Territory which was "the battleground for freedom." In God's kind providence, and through the fostering care of the A. H. M. S., there are now 214 Congregational churches in Kansas, with a membership of nearly ten thousand. They are located in 74 of the 106 counties of the State, and in 47 county seats. Sixty-six of these churches are self-supporting.—*Home Missionary*.

One of the severest criticisms on missionary work in India which has yet appeared, is that of Mr. Caine, member of the British Parliament, who has spent several months in that country, and writes from personal observation. As Mr. Caine is a member of the Baptist Church he speaks specially of the work of that denomination, and quotes the figures contained in official publications to support his statements. His conclusion is that the "results are universally inadequate." Mr. Caine lays the blame largely on the "home committees," and expresses the opinion that improvement must be sought in the direction of the Salvation Army methods. Missions as now conducted, he thinks are too expensive, and would be more efficient with less money, because the self-denying life of the Jesuit missionary or Salvation Army soldier carries with it a power of conviction not to be commanded in any other way. Mr. Caine also thinks that there should be less higher education at work, and more direct effort for the conversion of the people. It is to be hoped that the views of this apparently honest and Christian critic are not well founded so far as the success of the work is concerned. Mr. Caine's letter will no doubt call forth many replies. *Chicago Advance*.

CONSTANTINOPLE.—American Christianity has three grand institutions in Constantinople, namely, the Bible House in Stamboul, which is the centre of literary work for the empire; the Female College, called the "Home," on the heights of Scutari, on the Asiatic shore, and Robert College, on the bluff of the Bosphorus, six miles above the city. There are three native evangelical churches, namely, two Armenian and one Greek, with a total membership of over two hundred, and eleven religious services in eight different quarters of the city and in three different languages are held every Sabbath, with a total attendance of about one

thousand. In the quarters of Haskey and Scutari and in the rear of the Bible House, there are commodious chapels, but for more than forty years the evangelical Armenian churches in the great quarters of Pera and Stamboul have suffered severely in their growth and influence for the lack of church homes of their own. The brethren of the Pera and Stamboul churches are now about to make fresh efforts to secure houses of worship, and we bespeak for them the sympathy and aid of American Christians. The preachers of the gospel have never been so numerous and strong as at present, and the spirit of love and union among the brethren has sensibly increased. By means of our station conference, genuine coöperation in carrying forward the evangelical work has been secured, and the differences of former years have quite disappeared.—*Missionary Herald*.

News of the Churches.

VANCOUVER.—The pastor, Rev. Jas. W. Pedley, writes: "Last night we raised, among the members of the Building Committee, \$800, in addition to their previous subscriptions." In a recent sermon, Mr. Pedley drew attention to cruelty to animals. He said:

A merciful man is merciful to his beast. What bitter cruelties both small and large animals are obliged to suffer at the hands of men! He would refer more particularly to the treatment of the horse. He considered he was never in any place where more cruelty was exhibited towards horses and other animals than in Vancouver. The necessity for the establishment of a Society for the Prevention of Cruelty to Animals was very great in Vancouver.

The *Daily World*, of that city, takes up the suggestion, and warmly seconds the proposition for such a society. The *World* says:

Some one must take the initiative, otherwise the movement will be strangled in its incipiency. The reverend gentleman will find that there are many men and women in Vancouver who will not only assist in building up a strong society, but will aid him in every way in their power, not only in carrying out the present law, but in endeavoring to place even greater safeguards around the brute creation.

ST. ANDREWS, QUE.—I am afraid you and your readers are forgetting about St. Andrews and the church there. We are still living, and look as if we were to live. We had to leave our meeting house in May of last year, and did not return until the third week of December. Our building has been entirely renovated, and largely rebuilt. A splendid basement, and new vestry. One wall rebuilt, and all walls raised several feet higher; and a new roof has been added. Our place of worship is now an ornament to the village. Dr. Barbour and Rev. E. M. Hill, came from Montreal to

the opening. His sermon was a noble one. Mr. Hill is already known in St. Andrews, and carries the young people by storm. The Rev. D. Pater-son, M.A., of the St. Andrews Presbyterian Church was present, and spoke words of Christian greet- ing and sympathy. On the following Sunday Geo. Hague, Esq., gave us some lessons in "Applied Christianity."

KINGSTON.—At the corner of Bagot and Charles streets a tidy frame chapel was erected under the auspices of the building committees of the Congregational churches, by the liberality of one of our earnest members. The chapel com- pleted last week though plain, is very comfortable and suitable for the purpose intended. It is 50x25 feet, including an infant school room. Six windows furnish plenty of light. At night ten lamps, sus- pended from the ceiling by gilded chains, give light. If a large building is desired the present one can be moved to the rear of the lot and make to serve the purpose of a school room. The chapel was dedicated on Friday, 12th ult. It was packed with people, all the available space in the isles, were occupied, many persons having to stand during the service, very many went away unable even to enter. Rev. Dr. Jackson, president, Rev. A. L. Macfadyen, conducted the devotional exer- cises, Rev. J. Burton, of Toronto, preached the sermon. He said that the building in which they were assembled was erected for them to glorify God in, and that the associations which will gather around the place will make it sacred to those whose hearts are touched, more sacred than formal consecration. He then spoke to the child- red, desiring them to feel they had a home in the church, and had a right to help in its work. He urged the people to possess the strength of Zion, his text being Isaiah lii: 1, "Put on thy strength." If the work of the church was to be carried on successfully they needed strength of purpose, of righteousness, love and of truth. Love should be the motive power of all their actions. On com- ing into the church he noticed the words "Charles Street Congregational Church." The word "Con- gregational," meant a place for every man, woman and child to work in. All who came to the church had a work to do in connection with it. The strength of the church was the strength of its principles and consecrations. He referred to the late Prof. McKerras, a memory dear to every Kingstonian, and said that during one of his visits to the residence of Prof. McKerras, opposite the Bethel Congregational church, the deceased said that the Bethel church was doing the best church work in the city. He knew something of the ragged children who used to run around the streets, and something of the character of the people living in the neighborhood before the church

had been erected, but since the opening of the church the whole aspect of the neighborhood had been changed. The Charles street chapel Mr. Burton saw would undoubtedly do a similar work in its neighborhood.

Rev. Mr. Main, of Cowansville, offered the dedication prayer.

Rev. Dr. Jackson, gave a short history of Con- gregationalism, pointing out that wherever Con- gregational churches had been established they had proved to be sources of usefulness. It was desired to carry on in the neighborhood such an evangelistic and steady enterprise as would be felt in generations to come. They were not asked to contribute anything for the payment of the lot and building. They were paid for, but it was hoped they would voluntarily contribute \$300 to pay for the furniture in the church. The speaker showed the necessity there was for special work in the neighborhood, as since the cotton mill and car works had been put into operation the progress of the city in the east has been very great. This was manifested by the number of new houses going up. In view of this remarkable growth it was decided to put up the chapel. They were not en- croaching upon the territory of any denomination. There was not a church between Queen street and the depot.

The services on Sunday were continued on the Sunday following, Dr. Jackson preaching in the morning, and Rev. A. W. Main, of Cowansville, in the evening. Mr. Main will carry on a series of evangelistic services for two weeks, thus most hap- pily following up the inauguration. A Sunday School has been organized, and every indication is to a most prosperous work. Mr. Burton occupied the pulpit of the First Church on the Sunday morning, and that of Bethel in the evening.

PINE GROVE.—During the month of February, we held special services in the church, for about two weeks, led by our earnest working pastor, Rev. W. F. Wilmot, assisted by the members of the church and Mr. H. Boles, of Minesing. The effort was blessed of God in adding nine persons to the Church, on profession of faith, with more to follow. We have commenced a young people's society of Christian Endeavor; held every Thurs- day night in the church. It is well attended, led by each member in turn, all members taking part in the meeting. It is conducted in such a spirit of unity, that, by God's blessing, we look forward for the best results.—J.B.

MOUNT ZION, TORONTO.—On the first Sabbath of March, four new members were received into fellowship; and nine more on the first Sabbath of April. These were mostly the fruit of ten days' special services conducted by Rev. T. Hall, Mis-

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Robertson's (of North Toronto,) in presenting the need for the Consecration of a Christian's "all" to the Lord, Rev. Charles Duff's suggestions in reference to *methods* of calling into play the latent powers of the membership—the Rev. C. E. Bolton in summoning motives for work on behalf of the Christless and Churchless—the Rev. M. S. Gray in his illustrations of the Power of Prayer, the Rev. W. Wye Smith's exposition of the place and service of the "anecdote"—in all these instances those present were instructed and quickened and made fitter for the work of the Master. The task of presenting the question of "Jesuit Encroachments in Canada" fell to the lot of the Secretary, who was ably and vigorously seconded by Father King of Bond street Congregational church.

As the new representative of the Association on the Executive of the Home Missionary Society, the Secretary will receive the assistance of two worthy young men—Rev. Geo. Robertson, and Rev. C. E. Bolton, and thus the ball of progress rolls and may it be that

"All as yet completed or begun,
Is but the dawning that preceded the sun."

One thing is certain, something more can be done to make our Home Missionary Society work more sympathetic and effective.

A. F. MCGREGOR.

Toronto, April 18th, 1889.

Secy.

OUR HOME MISSIONARY WORK.

The state of the funds of this Society causes a good deal of anxiety to those who are charged with the administration of its affairs. Our Home Mission work is very dear to us, and should have our most earnest sympathy and support. But there is one aspect of the work that perhaps needs to be emphasized, and which being realized may be a greater source of help than we are apt to think. It is true that the majority of the churches are yet to be heard from, and it is hoped that not one single church will fail to send in its contribution, and that they will devise liberal things. We are threatened with a deficit of some thousands of dollars unless there be unusual liberality on the part of the churches. But is it not a question of importance to us whether

we are giving enough attention to the spiritual life of our Mission Churches, as well as our self-sustaining ones? How many could rise to immediate self-support, if there was enjoyed a time of refreshing from the presence of the Lord? Can we not unitedly seek this for our churches, so that we may realize what is promised, "and I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing?" "Thus saith the Lord: for this moreover will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock." D.M.

MR. HALL'S LETTER.



HOUGH I have fallen so far behind in my correspondence with you that I despair of overtaking it, I will mention

a few places where I have laboured since New Year.

DANVILLE.

The Rev. J. G. Sanderson was observing his tenth anniversary on the occasion of my visit. He preached from 1st Samuel 7th ch., 12th verse. It was a discourse of rare power and beauty, delivered with great tenderness and pathos. It recalled many scenes of joy and sorrow; of toil and triumph, through which pastor and people had passed during those ten years. The joyous meetings, the sad partings, the many encouragements, and the frequent disappointments peculiar to pastoral work. While continually suffering loss from removal of some of the best workers to other parts, the congregation still maintains its efficiency, both as to members and usefulness in the village.

The Sunday School gathering in the afternoon was very pleasant. Short speeches were given by several present; one venerable Sunday School

scholar who appeared to have connection with the church and school for 60 years, spoke of the help and encouragement given by the Home Missionary Society in the early days of the church, and warmly commended the society to the sympathy and support of the young. The Sunday School voted a large sum to the fund of the C. C. M. S.

At the evening service, I was allowed to present the claims of the society, and although the annual missionary collection had been already made, another liberal offering was given.

The Anniversary Social was given on the following Monday evening. Stormy weather and bad roads did not make any difference in the attendance. There was a full house; and a most enthusiastic meeting. The pastor was surprised by receiving a most affectionate address, and a well-filled purse. The Rev. F. H. Marling, of Montreal, Rev. G. Brown, Melbourne, the Presbyterian and Methodist ministers of the village, took part in the proceedings. Mr. Marling gave an address full of interesting reminiscences of former days; and hearty congratulations to pastor and people on the present prosperous state of the church. It is quite evident that Mr. Sanderson lives in the affections of his devoted people. While Mrs. Sanderson as a fellow-worker in temperance—missions, home and foreign—Band of Hope and Sunday School, is duly appreciated also. "Ten years," Mr. Sanderson said, "is a long time in the life of an individual, in the public life of a pastor." I could not help wishing, as I felt the warm kindly atmosphere of the entire anniversary service, and listened to the cordial greetings; the united hearty testimony to the faithfulness and efficiency of the pastor; that we had more of these ten year pastorates.

WINGHAM.

Here the Rev. W. K. Shortt, has just begun his pastoral work, as a Congregational minister. He is prudent, gentle, earnest, painstaking; thoroughly devoted to his work, and most solicitous about results. Just in the prime of life, with the advantages of a good University education, and several years experience in the work of the ministry.

The Wingham church has had a hard struggle since its organization, less than ten years ago. With no church home to start with, and only a

limited number of adherents—and none of these overweighted with this world's goods—it has done wonders. To-day it has one of the finest church edifices in the town, and since Mr. Shortt's settlement the entire debt has been raised, and a Sunday-school organized. This had been neglected for some time. I was permitted to spend a couple of weeks in Evangelistic work with Mr. Shortt. From the first, and throughout, the meetings were well attended. The members took an active interest in the work, assisting in the singing and the prayer-meetings; and they appeared to be greatly blest, while a number professed to come to the knowledge of the truth as it is in Jesus.

KINCARDINE.

I found the Church here still mourning for its great loss in the removal, by death, of our dear brother Ross. No one has yet been found to take his place. A man who is able to speak in Gaelic is a necessity. There is great need, very great in this district. Many young people unsaved, some appear anxious, but no man now to care for their souls.

KELVIN.

This church was hertofore worked in connection with Scotland, and later with New Durham, but for nearly two years it has been vacant. At the earnest solicitation of Rev. Mr. Hay, of Scotland, the Executive gave me permission to spend a few days conducting special services. The congregations were good from the first, and many appeared to receive blessing.

Arrangements were made to meet the two years accrued interest on the church debt, and to give student-labor during the vacation. There are about 12 Congregational families; besides 8 or 10 others, who are anxious for regular services and with the expectation that some day the church may be worked again from Scotland or New Durham, we are trying to keep it open. There is a beautiful little church, with less than \$500 debt. There is very great need of evangelical preaching in this neighborhood. No more loyal people anywhere, than the Congregationists at Kelvin.

MOUNT ZION, TORONTO.

This little Church, over the Don, is under the care of Rev. E. Barker. It is hampered for lack of a suitable building. The city is growing rapidly in this suburb. Other denominations have recently erected handsome churches: but our people are confined to the small room in which they have been carrying on their mission work for several

years. Can nothing be done to help them? There is, without doubt, a great future for this part of the city, and we have a good earnest people in the little church. At the request of Mr. Barker, the Executive allowed me to spend two weeks in conducting special services. The meetings were fairly successful. But just as they began to be most interesting the time arrived to close. I find that unless there has been a good deal of preparation, two weeks' meetings only bring the work far enough to enter upon success. As a rule, a month is required to conduct satisfactory special services.

I must pass over Newmarket, Cresswell, Coburg, Cold Springs, and other places for want of space. I spent a few days in

LANARK VILLAGE.

to gather up the fruit of a Revival in that place. Twenty-nine persons were admitted into full membership on the Sunday I was there, and there are quite a number of others to follow. Through failing health, the Rev. B. W. Day has been obliged to resign at the beginning of the year, after many years faithful and successful labor. There is a membership of about 200, and a large congregation. This is a splendid field for a good, able earnest man.

MIDDLEVILLE.

I found Rev. Mr. MacColl also rejoicing in a harvest of souls coming into the church. I conversed with about thirty young people, who have recently come to the decision for Christ. The work was in danger of being hindered and marred by the introducing of bitter controversy among the converts by an outsider. "It must needs be that offences come, but woe to that man by whom the offence cometh." Mr. MacCall has been working with great singleness of aim for the salvation of souls. Others appear to be more anxious about forms and ordinances. God will take care of the truth, and of those who are zealous for that, rather than *isms*.

Again I must pass with only naming Melbourne, where Rev. G. Brown is doing excellent service; and where operations have been commenced on the new church edifice; and Eaton and Birchton, where Mr. Skinner is doing a good work, over a wide district of country.

WATERVILLE.

The resignation of the Rev. George Purkis was before his Church on my arrival. The Rev. J. G. Sanderson, and Rev. Dr. Barnes, also met with the Church on the occasion; and only one opinion was expressed—that Mr. Purkis had been a great success in the pastorate of that Church. Twenty-two years ago there were only eight members, six of these non-resident. No church building; no

Sunday-school. During the pastorate of Mr. Purkis a beautiful new church has been erected, and a few months ago a commodious new parsonage has been finished. There is a large congregation, a flourishing Sunday-school, Ladies' Missionary Society, etc. Not many men can point to more permanent memorials of their work than our brother Purkis. He leaves with the regret and best wishes of his people. Though not young he is still vigorous, able and willing to work for the Master. His ministry is to close in Waterville at the end of June. We wish him a speedy settlement, and the Waterville church another earnest pastor. The village has grown considerably of late. There is also a good congregation at Eustis Mine. The contributions to the Society this year from both places are larger than last.

FITCH BAY.

I spent three days on this extensive mission, where for upwards of 30 years the late Rev. L. P. Adams travelled and preached, and laboured incessantly.

I held three services at *Ayer's Flat*, one at *Boyn-ton*, and one at *Fitch Bay*. Found the people hungry for the word of life; as they had no regular services, since the death of the pastor last summer. There is here a great and effectual door; but many adversaries. It is not uncommon to see the people (not the Congregationalists) working in the fields on the Lord's day; there were many in the sugar-bush on the Sunday I was last there. Swearing, Sabbath-breaking and other vices are prevalent in all these border counties. And there are men going among the people preaching that God will not visit for these things; but that live as they may, *all will be saved*. It is horrible. It is providential, I hope, that the Society is to receive from this very neighbourhood, means which will enable it to send an able man to preach the Gospel of the grace of God. In *Fitch Bay*, I found a new Episcopal Church, built, it is said, by money from England. Now there cannot be half a dozen Episcopal families in or around Fitch Bay. One cannot help regretting that there was not a better disposition of means and labor in a great country like this, where there are so many places almost destitute of the means of religious instruction. This crowding should end, in these days when we have so much talk about union. The Congregationalists, Methodists, Universalists and Episcopalians, use the *Ayer's Flat* Union Church. They own it in the order in which I have placed them, the Congregationalists having the largest share. It is a most unsatisfactory arrangement, for all parties, and it is hoped that ere long we may be able to have a building of our own.

There is no parsonage either. These two things

must be secured in this mission. The people are willing to assist to the best of their ability. There are three congregations to serve, and a drive of twenty miles every Sunday. The man who will do justice to this field will have no sinecure.

Truly yours,

T. HALL.

Kingston, April 1889.

Selections.

MORE LEAVES FROM MY NOTE BOOK.

BY REV. WILLIAM HASLAM, M. A.

THE OLD GENERAL.

Upon one occasion I observed a fine-looking military man, though he wore no uniform; but his carriage and bearing betokened his calling plainly enough. He was marching out of church, as cool as probably he was on the battle-field.

"Who was that fine-looking man?" I enquired afterwards.

"He is General ———, from India," replied my friend, with a smile.

"Why do you smile?" I asked.

My friend answered, "Why, you admire him more than he does you. He was asking me who in the world you were, and remarked, that he came to church to hear about Christ, but that you seemed to know and talk more about the devil. He says he has heard enough from you, and will wait until you are gone before he comes to church again. I expect you have hit him rather hard."

"I hope so," I said, "'He that winneth souls is wise,' I was led to expose a few of the devices of the devil this morning, that some of my hearers might be made aware of him. 'Surely in vain is the net spread in the sight of any bird.'"

However, to my relief, in the evening I saw the same erect figure striding into church, and to my great pleasure as well as surprise, he remained to the after-meeting.

As soon as I had given instruction collectively to those who remained behind from the first congregation, I went down to speak to individuals who were still waiting. As the General did not move from his place I took him in his turn. When I came up to him I asked the usual question, "Are you saved? or can I do anything to help you?"

"Why, sir," he answered, "I have been a champion for the truth for years, but you make out that I am only standing outside the door, and looking through—what is more than that, you say the devil is sure to have me."

Inwardly thanking God, I sat down by his side,

and asked him the question, "What makes you think you are outside and not inside the door?"

"Sir," he replied, "I never in my life thought or even heard of such a thing as crossing the threshold. You say there is a wall, and all those inside that wall are saved. How are we to know who is inside?"

I replied, "When you are outside you knock and pray for admission. When you are inside you do not do that, but thankfully accept your position as safe."

"Then you mean to say that if I am knocking for admission I am still in the enemy's power and entangled in his net?"

I hesitated a moment, for I wanted to say, that God had opened his eyes to see things so clearly, that I was sure he was not far from the kingdom.

Observing my hesitation, the General said, "I see you do not mean the same thing out of the pulpit that you so bravely preach while you are in it. Some of you people, when they are up in 'Coward's Castle,' utter things you are afraid to say to our faces. Do you mean me to understand you are saved, and that you have crossed the threshold yourself?"

I replied, "Yes, I do indeed mean to say that, and I do mean out of the pulpit every word that I declare in it. More than that, I know from experience about those nets of the devil, and I also know how the Lord can and does deliver from them."

"Then," said the General, "you are my man. Let me talk freely with you."

I said, "I am under promise to speak to two or three persons who are now waiting. Will you let me go to them first? In the meantime, please think over some definite questions or points for consideration."

When I returned to him he said, "I am obliged to go away now. Beside I have more questions to ask than I care to detain you with to-night. But will you call upon me in the morning?"

I willingly agreed to do this, but before parting I said, "I cannot help telling you that there is only one step between you and salvation, and no one can take that step for you, you must take it for yourself. Do it like a man to-night, and we will go into your difficulties, please God, to-morrow morning, if needful. Now just a short prayer before you go." The General knelt down and I did the same. He was greatly moved during my prayer, and then rising from our knees, thanked me with much emotion, exclaiming, "God bless you!"

"Yes," I said, "thank you, and may he bless me to your soul's good."

The gallant man turned away his face, but he pressed my hand. Having given me his card he went away.

The next morning I called, according to promise, punctually at 10 o'clock.

"Come in," said the General, "I like punctuality." He looked so much brighter than the previous evening that I was not surprised when he said, "I have taken the one step which you said no one else could take for me. Now, instead of asking, I am thanking; I am inside the wall. I thank God and you too."

What a marvellous change twenty-four hours had made in that man! He said to me, "I used to be a thoughtless worldly man in India, but when the cholera broke out with great virulence, and I saw strong men seized in the morning and dead at night, I was moved with fear. It was awful, I can tell you, and dreadful to see the way in which they died. It made me think and pray as well. I then and there determined to live a better life, and that I have ever since persevered in doing to the best of my ability. I commenced at once to read religious books, and was amazed to find how ignorant I was, and how much there was to be said and written upon these subjects.

"I soon became aware that I was a marked man, and that my fellow-officers meant me when they pointed fun at religious people—the psalm-singing lot.' These men were not so bold during the cholera time, I assure you. I told them this and told them also that I was not ashamed of being a Christian. I was enabled not only to stand against them and their fun, but was compelled to be aggressive. The more I read the Bible the better I understood the way of salvation, or at least thought so. I used to talk freely of what I saw in God's Word, and what I knew to be true. I suppose this is what you call looking through the door which was made for me to go through.

"When you described 'doing your best' as a denial of the finished work of Christ who has done all, that was a severe blow to me; and when you added, 'This is one of the devil's nets by which people are kept outside the door of salvation,' I was astonished beyond measure; though, to tell the truth, I had not been satisfied with my work. I felt all along that there was something wanting, though I was accounted such a saint. I wished to feel more than I did, and to realize what I stood up for."

I said, "Now you understand how this waiting to feel is another of the devil's nets. How can you feel saved unless you are saved—or feel inside the door until you are there?"

"I pacified my mind," said the General, "that all would come right somehow or sometime."

"This hoping to be saved is also one of the devil's nets. People do not hope for a thing they have."

"Yes," said the General, "I understand it now; but I must confess I was immensely disgusted

with you when you said that this kind of hope was the devil's hope."

I said, "Satan uses such devices as these for keeping back souls whom the Holy Spirit has made anxious and brought even to the door of salvation."

"I cannot tell," said the General, "how I reached home after that morning discourse of yours, it upset me so thoroughly. I found some relief in abusing you and saying I would never hear you again."

"I am obliged to you, General," I said "for this insight into the other side. I see and feel my side of the story, and often wonder what people can be made of who remain so cool and untouched by God's word. I am encouraged by what you tell me to hope that more good is done by the preaching of the truth that we are aware of at the time. I observed you marching out of church, and must confess the thought crossed my mind: 'That fine man has not felt very much,' whereas it appears that you were riddled through and through with the shots of divine truth.

"Now, dear friend, let me advise you to make a note of these thoughts and experiences of yours. You will meet with many who are looking through the door, who are doing their best, who are waiting to feel, and who are hoping they shall be saved sometime; and you will know how to deal with such. Remember the whole world is outside the door of salvation until they step over the threshold to enter inside. Never trifle with souls. It is far better to say that a saint is not saved, than to say a sinner is. You can do no harm to the former, and may flatter the other into hell. This is what the devil is ever doing with saints and sinners."

The General became an out-and-out Christian soldier. Among his other badges of honor he had this degree to his name—O.A.O., (Out-and-Out). Moreover, he was happy in his home besides, for his wife, son and daughter were all on the Lord's side. A man cannot work happily abroad, if those at home are not in sympathy with him.—*The Christian.*

A MISSIONARY SECRETARY'S VISIT TO MONTREAL.

BY REV. JUDSON SMITH, D.D., BOSTON.

It is a pleasant duty to report briefly a recent visit to Montreal in the interests of the American Board. Rev. F. H. Marling, the genial and able pastor of Emmanuel Church (Congregational!), extended a most cordial invitation to Montreal in the name of the Congregational churches and college, which are in happy affiliation with the work of the American Board, and of the Ameri-

can Presbyterian Church, which has been a constant benefactor of the Board for the past sixty years, and also lay out a full and attractive programme for the three days which could be given to the purpose.

Leaving Boston on Friday evening, February 22, we passed from the mild weather so characteristic of the winter just closed, into a region of ice-bound rivers, deep and drifting snows, and a temperature from fifteen to thirty-five degrees below zero. But the Christian welcome was warm, the hospitality unbounded, and the missionary atmosphere vital and inspiring, alike in colleges and churches and homes. On Saturday morning, after a delightful call upon Dr. Barbour, the popular Principal of the Congregational College, an interview of two hours was enjoyed with the theological students, asking and answering questions on missionary fields and the missionary service. Two of these young men have recently been appointed missionaries of the Board, one from the Presbyterian College has just applied, and others will presently apply. The grouping of the several theological colleges around McGill University and the interchange of services between the faculties of the university and of the several colleges are interesting features in the educational arrangements of the city.

Saturday afternoon, in the chapel of the American Presbyterian Church, of which Dr. Wells continues the versatile and attractive pastor, after nineteen years of continuous service, the ladies of the Canada Congregational Woman's Foreign Missionary Society met with the Canada Woman's Board of Foreign Missions (Presbyterian) to listen to an address on Woman's Work abroad. The prayer of the pastor, affectionately remembering the Board by name and giving thanks for all that God had wrought through its agency in the past, a common feature in the prayers of all these brethren, was most refreshing and delightful.

Sunday was well filled with appointments. At eleven in the morning, a report of the London Conference was given in the Emmanuel Church, and the annual collection of the church for foreign missions and for home missions was taken at the same time. In the afternoon the claims of the Foreign Work on Educated Men were presented to the members of the Young Men's Christian Association of McGill University—an attentive and inspiring audience. In the evening, at the Calvary Congregational Church, whose energetic and beloved pastor, Rev. E. M. Hill, is also the secretary of the Canada Congregational Foreign Missionary Society, the work and needs of the Board were presented and the annual collection for foreign missions was taken.

Monday afternoon for three hours there was full and frank conference with the executive com-

mittee of the Congregational Foreign Missionary Society upon all matters of common interest between this Society and the Board, which are so happily united in the work of West Central African Mission.

These were days long to be remembered for cordial greetings and unstinted hospitalities, for delightful Christian fellowship, for deepened consecration, and for the refreshing sense of unity in a service which knows no boundary lines and seeks no selfish ends and ennobles all who share therein.—*Missionary Herald*.

HOW TO WRITE FOR THE PAPER.

There are not a few scholars, fitted for even the Chair of Rhetoric, who are sadly uninformed in the matter of writing for a paper. We note a few particulars where a long experience has discovered amazing defects.

1. Abbreviations are an abomination. No one who really knows "how to write for the paper" ever gives "Pres." for President, or "V. Pres." for Vice President, or "Thurs." for Thursday. Certain abbreviations are established and printed as such—"Mr.," "Hon.," "Mass.," "Esq.," for examples. But when it is expected that the compositor will put in every letter of the word, those who know "how to write for the paper" will write out every word.

2. It seems a small thing to complain of the writing on little bits of paper. *Nothing should be put on a sheet of less size than note paper*: we are always glad when the size is that of letter sheet. (Of course we make no complaint of postal cards.)

3. Paragraphing is largely arbitrary. The paragraph should be made where the sense requires it: and also—provided the sense is not disturbed—with a view to the mechanical appearance. But our special point is, that one who "knows how to write for a paper," will himself indicate—and distinctly—where the paragraph is to begin.

4. In most offices a manuscript is given in parts to different compositors. Therefore but one side of the sheet should be written upon.

5. In this age paper is cheap. We hate to see a communication without a caption, and with the first line so near the top that the editor, guessing what the proper title is, must get a new sheet on which to write it.

6. Sometimes a news item, and a business matter will be crowded in on the same sheet. Then they must be re-written, or else scissors and paste must be put to use. *Every separate matter should be written on a separate sheet.*

7. Finally—for ministers especially—care should be taken in reference to Scripture citations. Absolutely. *full half* the references to chapter and

verse are erroneous! Further, the quotation is almost certain to contain an omission or other mistake!—*Christian Leader*.

MR. MOODY AND THE BABIES.

During the last service which Mr. Moody held in San Francisco, Feb. 8, a baby in the audience began to cry. Whereupon, as related by the *Pacific*, Mr. Moody said:

Let the child cry. There is a question here about what we shall do to get non-church-goers to go to church. Encourage the mothers to come and bring the babies. I like to have them come. If mothers take care of their own children, and have no nurse where there is a family of six or seven children, there is about twenty or twenty-five years they can't go to church unless they take the babies along. If there is any person under heaven that needs the consolation of religion, and needs sympathy, it is the mother of seven children, to train them for God and for eternity. It is a great mistake to drive the babies out of our churches because they make a little noise. What would home be without the sound of the little baby? You don't object to hear them cry if they ain't in pain; there are two kinds of cry, and one is only a kind of make-believe cry. I like to see that baby up there. We want to encourage the mothers to bring them. God bless the babies! A minister came to me one day where I was holding meetings, and he said, "Mr. Moody, when that child cried up in the gallery last night I thought you would break down. I think I better tell the mothers not to bring young children."

I said, "I will relieve you of that trouble. I want the mothers to bring the babies, and if any fidgety old bachelor don't like it he can go out; he can tramp around and go to any church, but a woman who has walked half a mile and carried a baby should be welcome and have all the benefit of the service."

When I am talking to a mother I am talking to about five behind her. Let me get the mothers, and I will soon have San Francisco, for they train and influence the children.

One of the most touching things in regard to these meetings happened in Liverpool. There the poor people can't afford to ride in the cars as you can here. A nickel means a great deal to them. A woman came into the meeting carrying her baby, and, I judge, she may have carried it for a mile; she looked entirely worn out. There she sat and the child began to cry, and it was fretful, and about a thousand people just stared at her, as much as to say, "What did you bring that baby here for?" There is just as much in a look as

though you had said so many words; you can look a woman out of church any time. The mother just looked as if she wished the floor would open and let her down out of sight. There were 8000 people present. She tried to quiet the child, but was unable to do so, and I saw her gathering her things up, and she rose to go. I said, "Madame, you sit down, and let that baby cry just as loud and long as it wants to; I can speak louder than any baby can cry." I pity these ministers that have got such piping voices that a baby's voice drowns them out. I said a few words about the baby, and the baby seemed to understand it, for it quieted down at once, and when I got through preaching, it was sound asleep; we never heard a sound from it, but it was probably my voice that woke this baby up here to-day.

At the close of that service I held an after-meeting, and I said, "All of you who want to become Christians rise." The first one to rise out of that congregation of 8000 people was that mother, and with her arms around her child the hot tears fell down upon its dress, and as she stood before those 8000 people there were not many dry eyes. They had been watching that woman; their hearts had gone out toward her. When the choir was singing the baby woke up and began to cry again. There was a hero in that audience. A great big manly fellow, six feet tall, stepped up to the mother and said, "Let me take the baby while you go into the inquiry-room." He acted as if he never had a baby in his arms before, but she let him take it, and, before the 8000 people, he walked up and down with that child, and it went off to sleep. The mother found rest and peace, and she went home happy and encouraged.

I tell you it is a good thing just to keep a room open down stairs for the mothers, and if the children get too noisy, let them just slip down there and get them to sleep, and then come back again. Or you can do something better than that. Let some member of the church say to half a dozen ladies, "You bring your babies to me and I will take care of them while you go and occupy my pew at the First Congregational Church. This is a good way to encourage people to go to church. Don't you think the church should be interested in the mothers? When a mother feels the responsibility of motherhood she is going to bring up her children in the fear of the Lord. What we want is to carry the gospel of the Son of God into these homes. You will get the churches filled if you encourage the mothers to come and bring their children with them."

In Newcastle on Tyne I said I was going to hold a service for mothers, and I didn't want a mother to come unless she brought a baby with her—that should be a ticket of admission. I never saw so many babies together; I think some bor-

rowed babies so as to get in. I tell you it was a grand audience to speak to. There were three thousand mothers together, and that means three thousand homes, and all the children to train for God and for eternity. I don't think there is any better audience.

THE DEVOTIONAL PART OF THE SERVICE.

At the second of the series of Conferences on Public worship, arranged to take place in Edinburgh this month, Professor Laidlaw, referring to the methods by which the most might be made of the present system, said he did not admit that that system was the best. One conspicuous advantage it had was that no minister was allowed by it to let his gift of free prayer rust for want of use. It had one conspicuous defect, in not securing common prayer. The one long introductory prayer, which contained everything; the two or three scrappy characterless prayers, not distinguishable from one another, were things which had produced their hateful Scottish habit of thinking the minister did not mean business till he came to the sermon. Professor Blaikie thought the question of the optional liturgy was certainly an important one; but in the meantime it was their pressing duty to seek to improve to the very utmost the system which traditionally they had been connected with for so long a time. Rev. Archibald Bell favored an optional liturgy as lawful, and practicable, and desirable. The church had once so possessed such a liturgy, and, while discontinuing the use thereof, had never surrendered her right to the resume the use of such, should she see cause. Fixed forms and free prayers did co-exist and thrive vigorously in many Christian churches at the present day. It constituted a connecting much link between our modern worship and that which was lofty and noble in the history of Presbyterian worship. Mr. E. M. Macphail, student, said the real difficulty in the matter was that it did not occur to people, even the most devout, that joining in prayer was worship. Another student, Mr. Cowan, said he wondered that Free Church ministers never asked their people to join in the Lord's Prayer. Dr. Alexander White remarked that to him the language of prayer was scarcely secondary in importance to method and order. They should keep within the vocabulary of the Scriptures. (*Christian World*.)

"THE WHITE CHRIST."

A pastor of a city church, referring to the agitation now going on upon the question of caste in the Lord's house writes thus:

Judge Tourgee's story of "The White Christ" seems to me to be providentially timed. I never appreciated as now the narrow limits within which intelligent, well-educated Christians, colored young Americans are absolutely and inexorably imprisoned here in our Northern cities by the invisible but still living power of caste prejudice. The colored young men and women who graduate from our high schools are, with the rarest exceptions, unable to get positions except as waiters, or porters, or servants. Stores, offices, the professions, business houses, schools, are practically closed to them. One of our largest manufacturers, who employs some hundreds of girls, says he would not dare admit a colored girl, for all the others would leave. It is no wonder that a great many of our bright young colored people are discouraged, and say it is no use to try to get an education or to make anything of themselves. I am sure that we as a Christian people have not by any means seen the end of the Lord's scourgings for our sin against our brother Americans whom God made with darker skins than ours. And if the Christian churches of the North are unwilling to represent the spirit of Christ and help to solve this mighty problem on Christ's principles of brotherhood, it will be a strong indication that the premillennarian doctrine is true—and Christ will have to sweep aside his faithless churches, and come in person to rebuke and to rule.

THE RELIGIOUS NEWSPAPER.

1. It helps to expel from the homes of the parishioners worthless and injurious literature.
2. The religious newspaper in the home aids in solving the Sabbath problem.
3. The religious denominational newspaper attaches the people more closely to their own church.
4. The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures.
5. The religious newspaper makes the pastor's work more effective, by increasing the intelligence of his hearers, by making them acquainted with the philanthropic and missionary enterprises of the day, and by giving them information respecting churches near and far.—*The Watchman*.

There has been an increase of nearly one million native communicants to all the Christian churches in heathen lands during the past year.

The Soudan has been almost totally neglected by Protestants as a field for missionary effort. It has a population of about 60,000,000.

Official Notices.**STATISTICS.**

DEAR EDITOR,—Would it not be well if more members of our churches took a deeper interest in this branch of the life and history of our churches? Especially is there force in this, when we consider that the Statistical Secretary of the Union depends entirely upon the returns sent in by the pastors and officials of the churches. The value of the aggregate is measured by the completeness and accuracy of the individual reports. Therefore let each person receiving the blank forms, do his best to fill up *every item*; and give at the same time as many points of interest as possible on the state of religion in the church. The Secretary is desirous of presenting as complete a statement as possible at the Union Meeting. No columns of figures can sum up all the Lord's work in a church; nevertheless, a compact statement, carefully compiled, can give us a bird's-eye view of what the Lord hath done for us.

Hoping for the hearty co-operation of all,
We remain, yours very truly,

Geo. ROBERTSON,
Statistical Secretary.

16 Avenue Place, Toronto,
April, 22nd, 1889.

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

The Eighth Annual Meeting of the Canada Congregational Foreign Missionary Society will be held in the Congregational Church in Brantford, Ontario, 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 4.30 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,
Sec. C. C. F. M. S.

Montreal, April 20, 1889.

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

Woman's Board.**THE C. C. WOMAN'S BOARD OF MISSIONS.**

In order to avoid clashing with the meetings of the W. C. Temperance Union, it has been decided to hold the meetings of the above Board on Thursday and Friday, June 6th and 7th. Delegates will therefore please be guided by this announcement in place of the former one.

WOMAN'S BOARD—ANNUAL MEETING.

Arrangements have been made by which delegates to the next annual meeting of the C. C. W. B. M. in Toronto, June 6th, and 7th may obtain the usual reduced rates. All applications for railway certificates should be made to Mrs. A. F. McGregor, 26 Major St., Toronto. Delegates wishing to remain in the city to attend the annual meeting of the Dominion W. C. T. U., which takes place the same week, are specially desired to mention their intention when making application to Mrs. McGregor. The names of delegates who wish to be entertained by the Toronto friends should be sent to Mrs. J. D. Nasmith, 163 Bloor St. E., as soon as possible.

HENRIETTA WOOD,
Cor. Sec. C. C. W. B. M.

Obituary.**AT LENGTH.**

In our January number, a brief notice appeared of Dr. Adam Lillie and his family, two of the younger members of which had passed through the shadow in the previous October. They fell with the leaf. The venerable mother in Israel was then surviving, and to outward seeming might have survived for years to come, though she had passed fourscore. At length, on the evening of April 20, she gently fell asleep in Jesus to spend her Easter morning with those who had already departed to be with the "Resurrection and the Life." Her illness was brief, the Sunday of the previous week she was at church, the following Saturday she walked somewhat more than usual, a cold followed, and the frail tabernacle was taken

down, the spirit clothed upon. Mrs. Lillie—Elizabeth Waddell—was born in Glasgow, 1805, and was married to Mr. Adam Lillie, 1836. Twelve children were born to them. Eight of them awaited their mother on the other shore. Though on her eighty-fourth year, Mrs. Lillie retained her mental faculties unimpaired, not a trace of second childhood could be seen. Thoroughly conscious as the end approached, she expressed gratitude for the mercies of a long life, gave directions regarding all temporal matters, and calmly fell asleep. Her remains were laid beside those of Dr. Lillie on the Tuesday following her decease. The tribute paid to Dr. Lillie by a former chairman of the Union, who had also been one of his students, may *mutatis mutandis* be applied to her who shared his responsibilities, pleasures and trials through the many years of wedded life:—"Dear Saintly Lillie, lover of wisdom, yet still more ardent lover of men, faithful to his Master and the father of all his students, from the beginning to the end." Her memory is the memory of the saint, may her surviving children find great comfort therein, and joy in the following of those footsteps by which the parents traced their sure way to heaven.—B.

IN MEMORIAM.

JOHN WIGHTMAN.

Zion Church, Toronto, mourns the death of one of her oldest and most esteemed members. The deceased, Mr. John Wightman, was born at Brampton, Cumberland, England, in the year 1806. His father, Robert Wightman, was a dry goods merchant in that place. In 1834, he emigrated with his family to York, now Toronto. He brought with him his love of Christ and Christian institutions. With him, time and principles were precious, for on November the 23rd, the year of his arrival, he formed one of the seventeen who organized the first Congregational church in Toronto. That church became a power for Christ; and in 1856 adopted the well known name "Zion Church," when she erected her new building on the corner of Bay and Adelaide streets. This structure arose out of the ashes of the one destroyed by fire the previous year.

The father of the deceased was one of the first three deacons chosen by the church in 1835. His

associates were Messrs. Robert Rowell and James Wickson; honored and revered names.

Mr. Wightman united with the church on the 10th of February, 1842. From that date until his death, March the 5th, 1889, a period of over 47 years, his connection with the church was unbroken. He was elected a deacon on December 2nd, 1863. This office he retained until his decease, when he closed an active and willing service of over 25 years. For many years, he ably, faithfully and acceptably filled the offices of Treasurer of the Fellowship Fund, and general Treasurer of the Church. He was one of the original trustees of the property on Bay Street, acquired in 1839. He joined with the nine other trustees in 1882, when it was decided to remove the church to its present site on College Avenue. He lived to see the pioneer church of 17 members grow into a strong and influential organization. Zion Church, after years of cloud and sunshine, became the mother of churches. We rejoice to-day in several churches, proclaiming the gospel of Christ to the people of this growing city. The deceased was a true loyal Congregationalist; he loved its principles and lived his belief.

He was a member of the York Pioneers, a society composed of those who were residents of the town of York prior to the year 1834, when it was incorporated as the City of Toronto. All honor to those men and women who laid the foundations broad and deep of our Christian, educational and commercial institutions. The town of a few thousand has become a great commercial, educational and Protestant Sabbath-observing metropolis. The deceased lived to see the fruit of years of patient toil.

His words were few, but his counsel wise. A kind nature was his, and it was united to a charitable judgment. The poor found in him a friend and a willing helper. He loved his Bible, and took delight in its companionship. The Lord's Day and the sanctuary had a large place in his mind and heart. He loved his church and cheered her minister, and welcomed to the pew the stranger as well as the friend. His last illness was very severe, and his suffering intense. As in active life, so was he on a bed of pain. He was resigned, calm and self-possessed. The grace of God sustained him, He could say

"Father I faint, I long to see
The place of thine abode ;
I'd leave this earthly courts, and flee
Up to thy seat, my God."

He saw in suffering the school of Christ. Was his road rough at times? Well, God made it smooth. Had he briars? Christ marked them. Had he bitter springs and desert wanderings? Well, Christ sweetened them; and had for him rest at Elim, sweet foretastes of home. Had he hunger and thirst? Then the Redeemer fed him with heavenly manna, and quenched his thirst with the water of Life. Had he a long pilgrimage here? Yes, many days; beyond fourscore years. God travelled with him as with Enoch of old, from dawn until evening, and the end was a golden sunset.

A Christian parent is a precious legacy. Mr. Whightman was the son of a deacon, and we are glad to notice his only son, Mr. John Whightman, of Hazleton Avenue Congregational Church, wears his farther's mantle.

The departure of the aged from our midst, reminds the young that they must arise with consecrated lives, to take up the work of our fathers who rest with Christ above.

The funeral of the deceased was attended by a large number of acquaintances and mourning friends. A special memorial service was held in Zion Church on the following Sabbath, March 10th, when the Rev. Geo. Robertson, Hazleton Avenue Church, preached from John 17 : 24 and 2 Tim. 1 : 10.

"The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide,
And birds most musical at close of day,
And saints divinest when they pass away."

G. R.

Our College Column.

THE COLLEGE JUBILEE.

FIFTY YEARS HISTORY OF THE CONGREGATIONAL COLLEGE.

The celebration of the jubilee of the Congregational College of Canada took place last evening, April 10th, on the occasion of the annual convocation which marks the close of the college term and witnesses the bestowal of the various collegiate honors. The hall of the college on McTavish-street was crowded with a representative assembly of

friends who evinced the warmest interest in the proceedings. Mr. George Hague presided, and among others present were the Rev. Principal Barbour, Rev. F. H. Marling, Rev. Dr. Cornish, Rev. Dr. Jackson, Rev. Dr. Barnes, Rev. E. M. Hill, Rev. Messrs. Wood, Main, and Hindley.

The Chairman, after the opening devotional exercises, delivered a short address, in which he congratulated the College upon having completed the first half century of its existence. Now that it was established in a building worthy of the denomination, and under circumstances of the highest hope and promise, he did not hesitate to predict for it a future of increased usefulness and prosperity.

The conferring of honors then followed, and it was announced that the graduates were:—H. E. Mason, B.A.; F. W. Macallum, B.A.; H. Pedley, B.A.; James M. Austin, Wilberforce Lee and W. J. Watt. The Wilkes memorial gold medal was awarded to Mr. Macallum. Mr. H. E. Mason gained the \$50 prize, Mr. Moore \$30 and Mr. Daley \$30.

A bright and encouraging report on the work of the past session was presented by Dr. Barbour, who regarded the year's work as fully equal to that of any session since the opening of the college. The essays were all of a very superior character, and it was with the utmost difficulty and delicacy that the examiners made their final awards, while in certain subjects he

HAD NEVER MET WITH BETTER PAPERS

than those which the Congregational students had placed before him.

The valedictory was pronounced by Mr. Macallum, who was attired in his academic robes, and was very cordially received. In a thoughtful and impressive address he said their great charter lay in the simple words of the Master. "Where two or three are gathered together in my name there am I in the midst of them." That he conceived to be a representation of the ideal church, and an ecclesiastical federation which no human mind could surpass. Admitting that other forms of church life and government were perhaps easier, he applauded the freedom from restraint enjoyed by Congregationalists, and declared that the Bible always respected the individuality of men. He then beautifully pictured the life of the ideal minister as St. Paul would have him be.

Attention having been drawn to the collection of jubilee portraits which adorned the college walls at the back of the platform, the Rev. F. H. Marling was introduced, and met with a very hearty greeting. In an exhaustive address, which was marked with great ability, he traced with minute interest the history of Congregationalism in Canada from the year 1839 through all its

changes and vicissitudes. Speaking more particularly of the earlier work in Upper Canada, he spoke of the troublous period of religious strife which

FOLLOWED THE PERIOD OF REBELLION,

and brought in review sketches of many of the noble men who in those days successfully fought the battle of civil and religious liberty. Paying a warm tribute to the Rev. Dr. Strachan, and alluding to the stirring incidents attending his endeavor to establish a State connection with the Episcopal Church, he went on to picture some of the humiliating disabilities imposed on non-Episcopalian ministers in those times, leading up to the latter connection of the Rev. John Roaf and the Rev. Dr. Lillie, with the religious life of the country. Some equally interesting historical particulars were given to the difficulties attending the work in the lower province, with special reference to Montreal, and he related that in 1842, out of a total of \$826 contributed by both provinces for the support of congregational work, \$304 was given by Montreal alone, of which \$100 was contributed by the late Mr. John Dougall. The circumstances attending the removal of the college from Toronto to Montreal in 1864 were fully related, and affectionate tribute paid to the life work of some of the devoted men who were associated with its earlier history. It was remarkable to observe how the Congregationalists had silently but surely grown in prosperity, numbers and influence. The negotiations leading up to the building of the present college were closely related, and Mr. Marling pointed out that owing to the munificence of Mr. G. Hague, Mr. R. Anderson and Mr. J. S. McLachlan, who had subscribed two-thirds of the amount required, the present building was

OPENED FREE OF DEBT IN 1884,

at a cost of \$24,115. He thankfully acknowledged the active support received each year from the Colonial Missionary Society, which he declared to be the constant and consistent friend of Congregationalism in Canada, although Canadians themselves had nobly fulfilled their obligations in support of their college and denominational churches. The college, however, now stood urgently in need of an increased income, and he felt the true commemoration of the Jubilee year would be to reach Dr. Wilkes' figure of \$50,000, though it ought to be at least twice that sum. But \$50,000 was now their immediate aim, and towards that Father Adams had contributed \$1,500. At the present time the sum remaining was \$21,000, of which the Chairman had generously offered to give \$5,000, thus reducing the amount to \$16,000, of which, he was informed, one-fourth

had already been assured. He concluded by an eloquent appeal to the students to worthily sustain the high privileges of their sacred calling.

The meeting, on the motion of Pro. Cornish, voted a very hearty expression of thanks to Mr. Marling for his remarkably able and interesting address, and the proceedings closed with singing and the benediction.—*Witness.*

The College Column will be edited during the next five months by D. S. Hamilton, of the 3rd year arts. His address will be 1,831 Notre Dame St., Montreal.

On the evening of April 10th, Messrs. Lee and Pedley, received each a beautiful travelling rug, from the Young Ladies' Missionary Society, of Emmanuel Church.

Messrs. Gunn, Hamilton and Mack, have, at their own request, received no appointment. Miss Pigott, was not able to be present at the closing exercises of the College. We hope that, ere long, she will have entirely recovered from her illness.

The graduating class is larger this year than usual. The names of its members and their destination are:—F. W. McCallum, B.A., Garafraxa, Ont.; H. C. Mason, B.A., Brandon, Man.; Hilton Pedley, B.A., Kyoto, Japan; J. M. Austin, B.A., Kincardine, Ont.; W. Lee, Cisamba, West Central Africa; W. J. Watt, Franklin Centre, Quebec.

Of the remaining students the following have been appointed to stations for the summer:—F. W. Read, Zion Church, Montreal; J. Daley, Winnipeg, Man.; I. J. Suanson, Kingston, Ont.; W. F. Colclough, Unionville, Ont.; W. N. Bessey, Lanark, Ont.; C. Moore, Ayers Flats, Quebec; G. Craik, Cannifton, Ont.; E. O. Grisbrook, South Caledon, Ont.; W. S. Pritchard, Tilbury Centre, Ont.; G. E. Read, Baddeck, C. B.; A. Robertson, Manchester, N.S.; R. Ross, Kelvin, Ont.

Ordination Service.—The council met on the afternoon of April 11th, at Calvary Church, and proceeded at once to examine the candidates, Messrs. Lee and Mason. The statement of each one regarding his personal experience and belief, was clearly placed before the council, and after the usual forms had been observed, both were recommended for ordination. The evening service was very impressive. Any one who was present, will not soon forget the thoughtful sermon, the earnest prayer, the hearty welcome to fellowship, and the solemn charge to the newly ordained. We wish our fellow-students all success in the future, committing them to Him, who above knows what that future is to be.

The Closing Exercises.—The assembly hall of the college was well filled on closing night. The chair was taken by Mr. Geo. Hague, and after the usual open exercises were over, the prizes were announced. The Robert Anderson Exhibition of \$50 was given to Mr. Mason, and the jubilee gold medal to Mr. McCallum. The Rev. Mr. Marling delivered the jubilee address, which was an exhaustive review of the history of the college from its establishment to the present time. It was a well-arranged, clear and interesting address. Mr. F. W. McCallum gave the valedictory on behalf of the graduating class, and expecting a good thing, we were not disappointed. From the remarks made afterwards we judge that the evening was enjoyed by all.

The students in general, and the graduating class in particular, have no reason to complain of the manner in which they have been treated of late by the churches of Montreal. On April 5th, a reception was given them by Emmanuel Church, on April 8th by Zion, and on April 11th by Calvary. Comparison, they say, are odious, so we will not single out any one as being better than any of the other two. All were excellent, we thoroughly enjoyed them, and only wish that there may be more like them to follow. At Emmanuel and Calvary, speeches were made by members of the graduating class, and at Zion, Dr. Barbour, Rev. E. M. Hill, Rev. Thos. Hall and Mr. Chas. Cushing were the speakers; as to whether the students or ex-students made the better speakers, we refrain from passing an opinion. Comparisons are odious here also. Our last word here is, we have always believed in church socials, especially in those which form the connecting link between the city churches and the students of our college. We believe in them still, and expect that in future the churches and students will come into yet closer connection than they have done in the past.

As full accounts will be given elsewhere, both of the closing exercises of the college, and the ordination of Messrs. Lee and Mason, we simply make a few notes in regard to them.

Literary Notices.

CHRIST'S MISSION—This is a little monthly published in New York; 60 Bible House, New York. It is the organ of the Society of that name, organized for the conversion of Roman Catholics. Rev. James A. O'Connor, the Editor, is a converted Roman Priest, and has been carrying on a good work for ten years; and now an effort is making to build or purchase premises for the needs of the Mission. It is a good work, and deserves well of the Christian public. Contributions may be sent

to Mr. O'Connor, at the above address. The circular of the Society says:—

For the last ten years evangelistic services have been held by Mr. O'Connor, in the large hall of Masonic Temple, Sixth avenue and Twenty-third street, New York. At these services Christ is lifted up as the Saviour and friend of sinners, the only mediator between God and man; and the truths of the Bible are clearly and forcibly presented.

Catholics are especially invited to the services, and they attend in large numbers. They learn that prayers to the Virgin Mary and saints, pictures and statues, and belief in Purgatory and the power of the priesthood to forgive their sins, cannot save them, but that salvation is from God directly through Jesus Christ His Son, by Whom they have access unto the Father. As the result of such preaching many conversions have taken place every year, including several priests. Last year Mr. O'Connor sent two converted priests to Princeton Seminary to prepare for the Gospel ministry. Many other priests, spiritually minded men, would come out of the Roman Catholic Church if they knew where to go or what to do. In the history of that Church in the United States there was never so much restlessness among her clergy and rebellion against her doctrines as at present.

Besides attending the preaching services in Masonic Temple, Roman Catholics constantly visit Mr. O'Connor at his office in the Bible house, to confer with him and learn the true way of salvation. At such conferences the teachings of Christ and the Apostles are set forth distinctly in opposition to the false doctrines of the Roman Church, and great good is accomplished by such informal talks.

THE CENTURY MAGAZINE for April, is mainly a Centennial number; largely taken up with the Inauguration of Washington, in New York, 30th April, 1789. The Congress had ordered the Inauguration to take place on the first Wednesday of March, (which that year happened to be the fourth of the month;) but various delays of travel and what not, brought it to the end of April. The first President was dressed in a suit of Connecticut-made brown cloth, (so nice and fine that it was supposed by many to be imported cloth) and white silk stockings; with a slightly-curved dress sword; and with his hair in a cue. Other articles of interest are a chapter of the Life of Lincoln, Some Aspects of the Samoan Question, The Russian Police, Bric-a-brac, and Topics of the Time. Century Co., New York, \$4 a year.

ST. NICHOLAS MAGAZINE—The April number sustains its reputation, as the best secular magazine for children old enough to read for themselves. Century Co., Union Square, New York, \$3 a year.

LITTELL'S LIVING AGE—The numbers of *The Living Age* for the weeks ending April 6th and 13th contain Dean Burgon's Lives of Twelve Good Men, *Quarterly*; A Southern Observatory, *Contemporary*; The Baluch and Afghan Frontiers of India, by Sir Charles Dilke, and Some Lessons of Antiquity, *Fortnightly*; Radicals and the Un-earned Increment, and A Reminiscence of the late Crown Prince Rudolf of Austria, *National*; Major

Barttelot's Camp on the Aruhwimi, *Blackwood*; and several other valuable articles. April 6th begins a new volume. Weekly; 64 pp., \$8 a year: Littell & Co., Boston.

THE APRIL HOMILETIC REVIEW is a marvel of interest and strength. All of its departments are up to high water mark. Where all is so good it is difficult to specify. Beauty as a Middle Term, Poetry of Modern Skepticism, The Patriarch of Jerusalem and the Didache are all good. The sermons, eight in all, are by eminent preachers. The Prayer Meeting Service, is highly instructive. The Editorial Section is fresh, varied and instructive. We scarcely see how it is possible to improve this Review more. In point of scholarship, ability, practical wisdom and adaptation to the needs of ministers, it is certainly the peer of any of the monthlies. Published by Funk & Wagnalls, 18 & 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

THE TREASURY FOR PASTOR AND PEOPLE.—The issue for April contains a portrait and one other illustration, two complete Sermons, and eighteen other articles or departments, on everything interesting in pulpit, church or Sunday-School life. \$2.50 a year; \$2.00 to Ministers. E. B. Treat, 771 Broadway, New York.

For the Young.

"HAVE YOU ANY STARS IN YOUR CROWN?"

"Are you going to the ball to-night, Sissy?
You've stars all over your gown,
And diamonds on your arms and neck;
Have you any stars in your crown?"

"My darling, I don't understand you;
I have no crown, dear May."

"Oh, but, Sissy, if you love Jesus,
He'll give you a crown some day.

"You know how I came to Jesus,
Not very long ago?
Well, ever since then I've been trying
To get others to come, you know.

"And there's one little girl called Nellie,
Who at school I often see,
So I told her all about Jesus,
And what He has done for me.

"And I told her that at my Saviour's feet
She might lay her sins all down:
That He would forgive her—and so He has.
So Nellie's one star in my crown.

"But I've only one star yet, Sissy,
To wear in my crown in heaven
I can't get many stars yet, Sissy,
You see, I'm only eleven.

"But you are grown up, and pretty;
And you know so many folks, too;
Won't there be lots of stars, Sissy,
In the crown Jesus gives to you!"

That night in the crowded ball-room,
Mid the glitter and glare around,
"Have you any stars in your crown, Sissy?"
Rang out with a warning sound.

Rang louder than merriest music,
Amid the giddiest whirl;
Rang higher than the happiest voices,
In the ear of a startled girl.

"Have you any stars in your crown, Sissy?"
"But I have no crown to wear!
If I went to-night to the unseemly world,
No crown awaiteth me there."

In the light of a conscience awakened,
She looked back on the days and hours
On the opportunities thrown away,
On the misused talents and powers.

And she fled from the crowded ball-room,
With its wildering music and glare,
To the side of a little sleeping child,
And lowly she bowed her there;

And all the sins of a lifetime,
She laid at the Saviour's feet:
And received to her weary spirit,
His pardon, gracious and sweet.

Then took she the hand of the sleeper,
On the fair little face looked down,
Softly whispering, "May, my darling,
I am one more star in your crown."

—Edith Gilling Cherry, in *The Christian*.

THE deaf and dumb have many *signs* for words. One of them in my presence, was going through a "recitation," and often pointed his forefinger right at the palm of his hand. It was a *sign*, which meant Christ—He with the *pierced hands*.—w. w. s.

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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