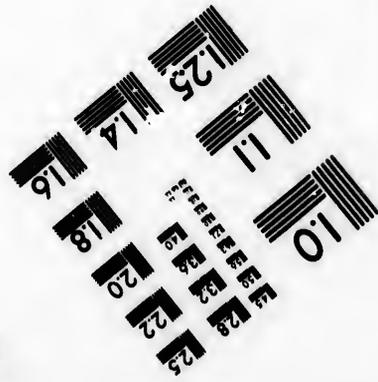
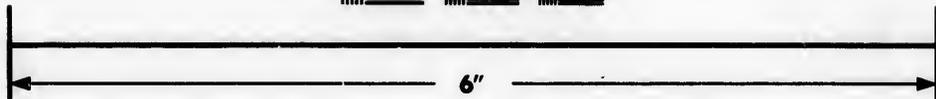
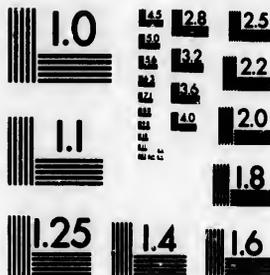


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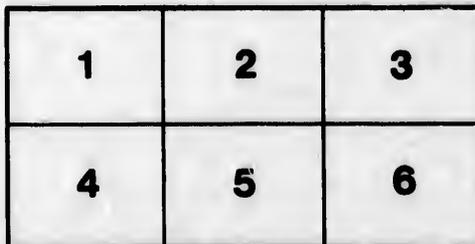
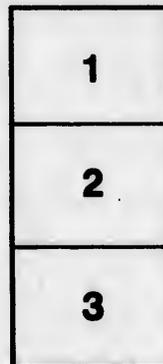
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LIFE AND LABOURS

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3421

Rev. ANSELM SCHUSTER,

LATE CITY MISSIONARY IN BELLEVILLE.

—TOGETHER WITH—

SOME OF HIS ARTICLES PUBLISHED IN "OUR MISSION," A
MEMORIAL SERMON BY THE EDITOR, AND MISCEL-
LANEOUS WRITINGS BEARING UPON THE MISSION.

—EDITED BY—

REV. DAVID MITCHELL,

*Pastor of the Scotch Presbyterian Church, Jersey City, N. J., and formerly
of John Street Presbyterian Church, Belleville, Ont.*

BELLEVILLE, ONT.: .

PRINTED AT THE DAILY INTELLIGENCER STEAM PRINTING HOUSE.

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Amtham

INTRODUCTION

—TO—

PART I.

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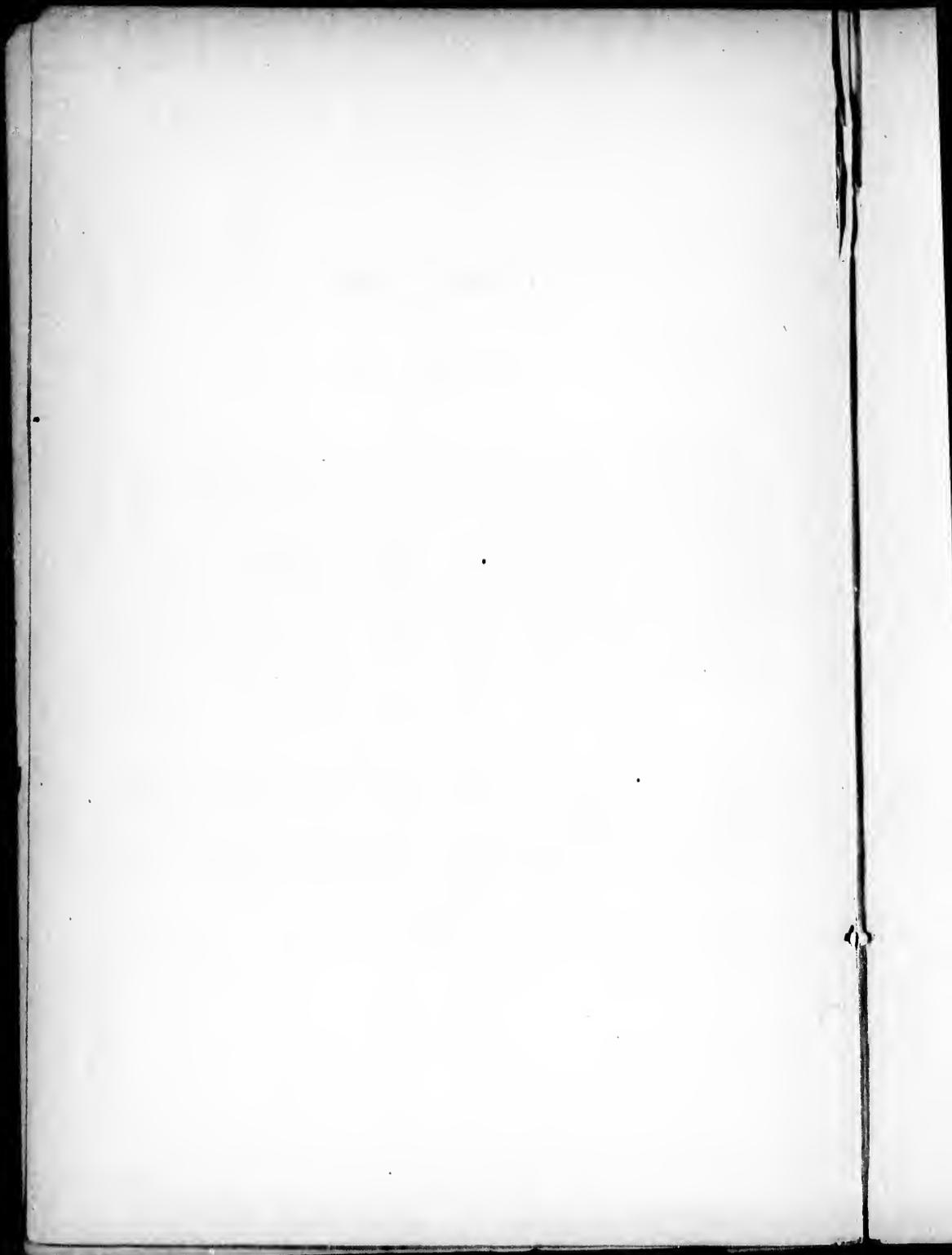
The popular lecture on his early life, conversion, entrance into the Ministry, and work among the Germans on the *Ottawa*, which our beloved brother so frequently delivered, was put into my hands for revision by Mrs. Schuster. It was my intention to have written a brief memoir of my dear friend. But finding the manuscript to have been carefully written, it became evident that I should let him tell the story of his life in his own words. The only change will be found in the division into chapters with headings indicating their contents. This, I am sure, will answer the purpose of the volume far better than to have given the lecture as it stands. At the same time, one has only to read on through the seven chapters to have the lecture as delivered. Mr. Schuster himself told me of the good to souls with which it had pleased the Spirit of God to bless what he called his humble effort. I feel certain that the many friends of the late esteemed City Missionary will like to possess his work as a memento of his life and labours. Mrs. Schuster is also encouraged by the thought that a lecture which was so greatly blessed by God during the life-time of its author, will still further be made instrumental in winning souls to Christ. With the conviction that this little volume will do good, I have pleasure in commending it to the public of Belleville and Canada, and to all who are interested in OUR MISSION, now so faithfully and successfully continued by Mrs. Schuster.

THE EDITOR.

Amthmann

29-3-66

P. P. P. P.



PART I.

How large the promise—how divine,
To Abram and his seed,
“I’ll be a God to thee and thine,
Supplying all their need.”

The words of his extensive love
From age to age endure ;
The Angel of the Covenant proves,
And seals the blessings sure.

Jesus the ancient faith confirms,
To our forefathers given ;
He takes young children in his arms,
And calls them heirs of heaven.

Our God,—how faithful are his ways !
His love endures the same ;
Nor, from the promise of his grace,
Blots out the children’s name.

WATTS.

CHAPTER I.

BIRTH—JEWISH PARENTAGE—A MOTHER'S LOVE—SICKNESS
—EARLY EDUCATION—LEARNING A TRADE.

I was born in the city of Frankfort-on-the-Maine, generally known as the capital of Germany, brought up and trained under Jewish influence, instructed by a strictly moral father, and nursed by a kind and tender-hearted mother. My father was a man of strictly moral principles—a moral man, but shaken in the Jewish faith. He thought that as a Jew he could not live, and of the Christian Religion he was entirely ignorant. He called himself a reformed Jew. He often visited the Synagogue on holy days, but it seemed to me that he only went to please my mother, as it was generally a burden for him to go.

My mother was kind and tender-hearted, a great friend to the poor and a strictly pious and devoted Jewess. At her request the days set apart for devotion under the Jewish Economy were strictly kept, she did all she could to observe them and by love persuaded us to follow her good example. Her heart was often filled with joy when she felt that all of us would be obedient to her desires. She felt great pleasure in having everything ready previous to the celebration of the days of special worship. The Sabbath Day among the Jews commences on the Friday evening, and closes by the appearance of the first star on the Saturday evening. Mother always told us surely to be home early on Friday evening, and she was glad when she was surrounded by the family she so much loved. All things were ready for the coming of the Sabbath day to enable us all to worship God without being careful about many things. It would be to us who live in the

midst of gospel light an example to follow, to have everything prepared on Saturday to enable us to worship God on the Sunday, and I believe if our hearts and bodies were more prepared for the reception of the truth before hearing it, ministers would see more of the fruits of their labors.

The Sabbath day is kept very strictly, no work is done, no money carried nor expended, no fire kindled, even no clock nor watch wound, but the Jews think it no sin for their hired help to work on the Sabbath days. The hired help (a Gentile) did the work, and when I was a little boy, watching these things very closely as most boys do, I questioned myself if working on the Sabbath day is a sin to the Jew why is it not to the Gentile? and I must confess that on that account I often transgressed the law of keeping the Sabbath day holy by lighting matches, by kindling fire, by spending money when I had any, and often by winding my watch; but I always took good care so that my dear mother did not see me, being aware that if she knew it her heart would be grieved.

My years of childhood cost my parents many sorrowful hours and many anxious thoughts. I was told that I could not walk when I was three years old. The Jews have many superstitious ways of curing diseases, and many of them were applied to me to teach me to walk. I was told that one day my mother was informed by a woman, who must have been possessed of a large amount of brain, that if she would purchase the first fruit on the market, give me half of it and would eat the other half herself, this would cure me. Having faith in this advice, my mother went to the market and when the first fruit was very high in price she bought an apricot, paid a good price for it, gave me half of it, ate half of it herself, but the cure was an entire failure. When I was young I was told that my dear mother took me often to the river Maine to bathe

me. The story I have not forgotten. You may imagine seeing her hastening, early in the morning, to the shore when nothing could be heard but the voice of the night-watch announcing to sleepers that all is in peace and safety, when nothing can be seen, only in the distance the glance of a candle by which perhaps some mother was watching for the recovery of a sick child. My mother applied the warm sand to me to cure me.

Has that Jewish mother spent many sleepless hours, has she had many anxious thoughts, has she broken her rest and wept many tears for naught? Has she travelled through the many streets of that large city to bathe her infant on the bank of the Maine river in vain? Surely not. He that ruleth the universe and holds in His hands the lives of men—He has guided me and led me according to His will. He has led me away from the parental roof for His own purpose. Has that Jewish mother been the means, by her strict outward performance of religion, of showing me by the types and shadows of Judaism that there is a reality in Christianity, and the Saviour whom I was taught to despise and reject? Yes. God has led *me* away from home to Canada, there to hear the gospel, there to remember the strict observance of the religion of my mother, and there to embrace Christ as not only the Saviour of the world but to receive Him and claim Him as my own. My years of childhood passed away.

My father had the full control over matters concerning our temporal prosperity, mother cared especially for home and the spiritual welfare of the family.

It was my father's wish that I should receive a good and thorough education, and also learn a trade,* so that if the education failed, the trade would provide a livelihood. He adopted a proverb among the Jews, "He that does not teach his child to work teaches him to steal."

*
Mr. Schuster learned the trade of a Jeweller.

He leadeth me ! oh, blessed thought,
Oh, words with heavenly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea—
Still 'tis God's hand that leadeth me.

CHAPTER II.

LAW ANENT EXILE—GOING TO AMERICA—ARRIVAL IN LONDON—THE CRYSTAL PALACE—ASTRAY—TOO LATE—REMARKABLE ESCAPE—SAILING VESSEL—FEVER—SAVED.

At that time reigned in Germany a strict and tyrannical law which in all cases had to be obeyed. After a person had learned a trade, he was forced by law to travel three years. Without the observance of this he could never start business for himself. This rule must be strictly obeyed in every case. And in consequence of this I left home with the intention of returning after three years absence to start business.

It was my father's wish that I should go to America, the land of gold, thinking that I would return in a few years with some of her riches. To me also this was a very pleasing thought. The idea of going to America was pictured to my mind like a beautiful landscape. I could see the gold diggers just pitching the gold from the mines and all I had to do was to pick it up and in a few years return with the treasures of America as a rich and an independent man. "But God moves in a mysterious way His wonders to perform." Instead of the riches of earth, He gave me riches far greater, "where there is neither moth nor rust, and where thieves do not break through nor steal."

Soon the time for my departure came. All arrangements were made, and with the grasp of hand and the parting kiss to my dear parents I left my native land. It was the last grasp of hand and the last kiss (they being now dead), and when I stood at their graves a few years ago, the days of my childhood and God's providential dealings to me came fresh to my mind.

Before I left home father authorized me to purchase my ticket for America at Rotterdam. Arrived at Rotterdam, I accordingly bought my ticket *via London and Liverpool*. Let me now relate a miraculous escape I had from death. Arrived at London I felt anxious to see the Crystal Palace, at that time moved to Hyde Park, to which place a railway was running. As I could not speak the English language, I told the owner of the hotel, who spoke German, to write on a slip of paper his name and the name of the street, so that, should I return late, I would be able to find the house without difficulty. Giving me the slip of paper he advised me to give it to a cab driver, who would bring me home in safety. I left, being assured that all would be well. After I saw everything of interest to me in the Crystal Palace, I ventured home with full confidence in the slip of paper I had received from the hotel keeper ; but to my great surprise, I found when looking for my paper that it was lost. I could speak to no one. Here I was indeed a stranger in a strange land. I was afraid. My dear mother had sewed several sovereigns in the lining of my pants, and when I lost my way I thought every one knew that I had that money and that some one would take it from me, and surely would take my life. For the first time money was a burden to me. Full of fear I travelled through the City of London. I noticed before leaving the hotel, that on the corner of the street there was a saloon, beautifully decorated outwardly with gilded pillars. This was the only hope I had to find the place, but even this passed away, finding that almost on every corner of the street there was such a saloon with similar gilded pillars. Through many streets of London I went in and out, travelled forward and backward, kept running—and walked when tired—until the next morning at three o'clock, when I arrived safely at the hotel. Soon I left for the station, arrived at Liverpool, went to the dock, inquired for the *Arctic*, the steamboat for which I held a ticket bought at Rotterdam,

and to my surprise and great disappointment, was told that I was too late, that the *Arctic* had left a few hours ago for New York. I was disappointed because I was too late. Too late! For what? To escape a terrible disaster. You remember that the *Arctic* was lost without anything ever having been heard of her. I took a sailing vessel which was loaded with passengers. On the passage a fever broke out. Almost all around me died from the disease and in the midst of it my life was spared.

Stay, thou insulted Spirit ! stay,
 Though I have done thee such despite ;
 Cast not the sinner quite away,
 Nor take thine everlasting flight.

Though I have most unfaithful been
 Of all who'er thy grace received
 Ten thousand times thy goodness seen ;
 Ten thousand times thy goodness grieved.

Yet oh, the chief of sinners spare,
 In honor of my great High Priest,
 Nor in thy righteous answer swear,
 I shall not see thy people's rest.

Now, Lord ! my weary soul release,
 Uphold me with thy gracious hand ;
 Guide me into thy perfect peace,
 And bring me to the promised land.

C. WESLEY.

CHAPTER III.

HATRED OF THE GOSPEL—CAMP MEETING—CONDUCTING
FAMILY WORSHIP—SEARCHING THE SCRIPTURES—CONVICTION.

I heard the first sound of the Gospel in Canada, and from time to time I went to the different places of worship. At first the ministers of the various denominations, as I did not belong to any one of them, left me alone. I was only too glad to have little or nothing to do with them. But at last the Methodists, who, I thought at that time, would leave nobody alone, interfered with me and some of their ministers had on several occasions the audacity to ask me if I was a Christian and loved Christ. I hated the interference, and thought it uncalled for, but they would not leave me alone. I remember stepping into a special service one evening, and as I sat on a seat with my face turned downward, I was asked by a minister if I had received the pardon of my sins, and if I was converted. I said "yes," to get rid of all his questions. This was the blackest lie I ever told in my life. I was full of prejudice and as dark as pitch concerning spiritual things.

At another time I heard of a Camp Meeting to be held in the neighboring woods. I was invited, and inquiring by whom these services were held, was told by the Methodists. This was sufficient for me to say no. However, I went and looked on. Here I thought myself again molested with questions concerning spiritual matters. I got very angry, left, went home, sat down, wrote a letter to my parents telling them about the Methodists, their interfering with me, asking me questions, complained of being molested by them. I wrote about their worship, the Camp Meeting, and with all the prejudices against Christianity, I described the Methodists

as bad as I possibly could. Just when I was writing, having my letter about half finished, I was arrested by my conscience so much that I had to stop writing. I was convinced that I did wrong, put the letter in the fire and burned it. From that time I was convicted. I was more attentive to hearing the Gospel, began to like the ministers of the different denominations, and looked upon the Methodists more favorably, and felt sorry for abusing any one who spoke to me about my spiritual welfare.

My conviction was not deep enough to realize my entire nothingness in the sight of God, but I soon learned a lesson of great importance. I was invited by a Christian family to remain all night. The father of the family was absent from home, the mother asked if I would not be kind enough to read a chapter in the Bible and pray with the family in the absence of the father. I consented. The Bible was handed to me, and I thought that I could pray, fancying at that time that man could do so at any time when called upon; but to my surprise I found out that I was mistaken. I knelt down and so did the whole family, all waiting for the prayer, myself included. We were all on our knees for a time, until at last we rose without prayer. Never did I feel so much ashamed of myself. I could hardly look up, and very soon I asked for a light to go to bed. Here the lesson was impressed upon me that prayer has its foundation not in the head but in the heart.

From that time I felt my entire nothingness. I began to search God's word, especially the 53rd Chapter of Isaiah, compared the Old Testament with the New, and came to the conclusion that the Messiah of the 53rd of Isaiah is the Messiah of the New Testament, and, thinking of the religious training and instructions I received at home, especially of the day of atonement, on which day my mother sought the forgiveness of sins, and being reminded of all the types and shadows of the old

dispensation, all doubts as to Christ being the Saviour of sinners were removed.

I attended regularly the churches of all denominations, and I became very fond of going, and listened attentively. One Sunday morning I stepped into the Bible Christian church at Tyrone. An aged local preacher took the pulpit, and at the close of his sermon said that if any one should be found in the congregation seeking salvation, to remain for awhile and he would give any one such advice as he could. There seemed two voices speaking to me, one saying remain, the other go. I went, but half way on my way to my boarding house, stopped, heard again two voices, one "go back" the other "no." I went to the church door, heard some speaking of Christ's love but was afraid they would laugh at me ; I returned home, spent a week of sorrow, waiting anxiously for the coming of the next Sabbath.

He that goeth forth with weeping,
 Bearing precious seed in love,
 Never tiring, never sleeping,
 Findeth mercy from above.

Soft descend the dews of heaven,
 Bright the rays celestial shine,
 Precious fruits will thus be given
 Through an influence all divine.

Sow thy seed, be never weary,
 Let no fears thy soul annoy ;
 Be the prospect ne'er so dreary,
 Thou shalt reap the fruits of joy.

Lo ! the scene of verdure brightening,
 See the rising grain appear ;
 Look again ; the fields are whitening,
 For the harvest time is near.

HASTINGS.

CHAPTER IV.

CONVERSION—OPPOSITION OF RELATIONS—ATTENDING CONFERENCE AT TORONTO—HIS BROTHER DENYING HIM.

As soon as I was converted, I wrote home all about my religious convictions and my conversion, asking and exhorting my friends to seek the same Saviour, who would be just as precious to them as He is to me. I received letters of the most bitter hatred against me for being such a fool. I was asked to return home, to leave this nonsense alone. The best situations were offered me, and when these did not move me, letters of hatred and malice were sent me. I was rejected by all earthly ties and stood alone. This all I had expected previous to my conversion, and I was not at all disappointed. But I knew in whom I believed and none of these things had any power to move me. My likeness, previous to my conversion, they kept, but the likeness I sent home after my conversion was burned. Many instances of hatred from friends and nearest relations I could mention had I time, but before I pass on let me mention one only.

A number of years ago I attended a Conference held in Toronto, in which city I had a brother who kept two stores and was, by all appearance, well off. He lived on Queen Street. A few doors from their residence lived a family by name of Bell, who kept a tin shop. Mrs. Bell, reading my name in one of the Toronto papers as one of the ministers billeted in Toronto to attend Conference, and, as she was acquainted with my brother and knowing that he was an Israelite, she was anxious to find out whether I might not be a brother of her neighbor, Mr. Schuster. Her eagerness to

know this grew stronger as conference time approached. One day she inquired of my brother's wife, who was passing, whether this Mr. Schuster, billeted to attend conference, was a brother of her husband. My brother's wife answered boldly, "No!" the Mr. Schuster, Methodist minister, is not my husband's brother; he only bears the same name." Mrs. Bell, not being satisfied with this, and suspecting something wrong, asked my brother, "whether I was his brother." He said "No, this Mr. Schuster, who is a minister, bears the same name, but is not my brother." Of this I knew nothing until I left Toronto, the conference being over. I had frequently visited them during my stay in Toronto, and, making them my last visit before leaving for my new appointment, I wished them farewell. As I grasped my brother's hand for the last time, he put his hands round my neck, embraced and kissed me, and with tears in his eyes, he said, "My brother, I must confess I have denied you." He told me the whole story, how it happened; but as Adam blamed Eve, so my brother blamed his wife, saying that he would have not denied me had it not been for his wife, who told him rather to say that which was not true than to expose her before Mrs. Bell as a liar. I took the explanation for what it was worth. He continued to excuse himself, and to prove his innocence he unfolded letters for me to read, which he received from home. In them was my parent's advice to my brother, should I ever come to Toronto to see him, that he should reject and deny me. The time for parting with my brother had come. He again clasped his hands round my neck, and again cried, saying, "Brother, I am sorry I have denied you." I wished them both good-bye, was contented and happy, knowing that God was with me.

I was not over two weeks on my new appointment, just having nicely settled, when I received a letter from my brother stating that he was burned out, lost all he had and nothing

left, asking me if I could not send him money to help him. I had just agreed with a farmer for a ton of hay for my horse. I cancelled the order, believing that the Lord would take care of my horse if I discharged my duty to my brother now in great want. I sent him all I had. He left Toronto, went to New York and there died in a few months.

Go labor on ; spend and be spent,
 Thy joy to do the Father's will ;
 It is the way the Master went ;
 Should not the servant tread it still ?

Go, labor on ; 'tis not for naught ;
 Thine earthly loss is heavenly gain,
 Men heed thee, love thee, praise thee not ;
 The Master praises—what are men ?

Go, labor on ; enough while here,
 If he shall praise thee, if he deign
 Thy willing heart to mark and cheer ;
 No toil for him shall be in vain.

Toil on, and in thy toil rejoice ;
 For toil comes rest, for exile home ;
 Soon shalt thou hear the Bridegroom's voice,
 The midnight peal : " Behold, I come."

H. BONAR.

CHAPTER V.

WORKING LIKE PAUL THAT HE MIGHT PREACH THE GOSPEL,
STUDYING FOR SPECIAL WORK—MISSION ON THE OTTAWA.

Soon after my conversion I received a letter from Rev. Dr. Freshman who had heard of me. He invited me to come to Hamilton to assist him, and prepare myself for the German work which the Wesleyan church had then opened, and which Dr. Freshman had under his charge. With a heart anxious to be useful for God I started for Hamilton to prepare for the Gospel Ministry. I had no means except what I could earn. I studied a few days in the week, and worked the remainder to earn sufficient to pay for board, etc. Here I did all kinds of work to get along. My trade came good to me now, and when I could find no work at my trade, I earned what I needed week by week. I remember once being out of work and out of money. I heard that the Railroad station had been destroyed by fire and plenty of work could be found there. I went, inquired for work, was sent to a foreman, a big stout and rough looking man. When I asked him if he had any work for me he looked at me from head to foot, saying, "Can you work?" He thought such a thin, small looking and tender appearing little fellow looking for such work was impossible. He asked me again, "Can you work?" I said "Yes," and pointing at the black timber lying on the ground, the remains of the fire, he said, "here is plenty of work such as it is, it is wet, black and dirty, if you have a mind to work here and keep up with the man I give you as partner I will give you the same wages as I give him, but you cannot work with these clothes. Get yourself overalls,

come back after dinner, and you may try what you can do." I went home, returned at one o'clock in time to go to work. The partner he gave me was a man stronger than myself, a big-bodied Irishman "Here," he said, "is a cross-cut saw and here is your man and your work." The timber was black and very wet, as it had rained the night previous. My readers may imagine that I never handled a stick of timber before, never took hold of a cross-cut saw, besides having this able, stout, and strong man to keep up with. Soon my soft hands began to blister and my body became weary, but I kept up, worked for a number of weeks, got good wages. I had thus given me a new, fair and prosperous start for another period of study. In this way I accomplished my studying, and paid all expenses besides purchasing books and so forth.

About that time the Wesleyan church opened a mission in the Ottawa Valley, to which the Germans emigrated. They were enticed by Agents to settle on rather bad land. Mr. Allum, who also studied at Hamilton, was sent to that field of labor. After he had toiled for God over a year, he saw that the German emigration was increasing and that he could not do the work alone on so large a field of labor. He applied to the Conference for an assistant, but could not get one, as there was no one to go and the Missionary money was scarce. He came to me to Hamilton, asking me to go with him. He said he could promise no salary, but that many souls are anxious to hear the Gospel which he could not reach. I thought this to be a call from God, and, should I refuse to go these hungering and thirsting souls after the bread of life would surely rise in judgment against me. Without any other consideration, except asking God to guide me and make me useful in His vineyard, I went to the Ottawa Valley to work in the mission.

BY-AND-BY.

What will it matter, by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it, by-and-by ?

What will it matter, by-and-by,
Whether unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by-and-by ?

What will it matter, by-and-by,
Whether with laughing joy I went
Down through the years with glad intent ;
Never believing, nay, not I,
Tears would be sweeter by-and-by ?

What will it matter by-and-by,
Whether with cheek to cheek I've lain
Close to the pallid angel, Pain ;
Soothing myself through sob and sigh,
" All will be elsewhere by-and-by " ?

What will it matter ? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God ;
Questioning not of the how, the why,
If I but reach Him by-and-by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all ;
Mindless how rough the path might lie,
Since He will smooth it by-and-by ?

CHAPTER VI.

LIFE IN THE OTTAWA MISSION—EXTENT OF THE MISSION—
WEARY JOURNEYS—CLOTHES TORN—ANSWERS TO PRAYER.

Mr. Allum lived in the centre of the mission in the Township of Wilberforce. He and his wife occupied only one room; but where was my abode? It was in a place which was formerly a log house, but on account of its unhealthy state it was in use now for almost anything and everything, for old harness, pots, kettles, pans, sheep-skins, old iron, horse shoes, old leather saddles, rags and bags. In short it was a store for all articles useless and worn out. It was airy, so much so that the wind blew through and through. In it the rats and mice felt very much at home and thought it to be no harm to visit me at night. My bedstead was made of small poles fastened to the log wall. There was no danger of it ever being spoiled or broken, but being no carpenter by trade, I made it rather slanting, so much so, that very often I found myself outside in the morning, having moved downward with my eyes shut. The mice and rats used to practise their gymnastic exercises up and down these poles, but they did not disturb me as I slept very sound after returning from my appointments, frequently a journey of one hundred miles.

The mission was so large as to include three hundred miles in circumference. I had no horse, and these three hundred miles had to be travelled every month, besides visiting special cases of sickness, etc. You may think it a hard and laborious task to undertake this work without a salary, but when you remember that God is ready, able and willing to answer

prayer, and that He says, "Ask and ye shall receive," all the difficulties are removed out of sight.

After having travelled the mission for about six months, the fall of the year set in. By the appearance of nature and its surroundings it could now be seen that frost was nigh at hand. The leaves of the trees began to fall, and the cold winds from the North blew fiercely. My clothes were nearly worn out, my boots patched time and again, the climbing of hills and rocks and travelling through the thick forest, finding out the new settlers, did not spare even the best of my clothes, but unmercifully tore them to pieces.

On a certain Friday evening, before starting to one of my appointments, a journey of about sixty miles, I was a little anxious about the future, as I did not know how I could get along without help. Certain things were necessary without which I could not continue to labor. I went on my knees and asked God as a child would ask a kind father. I said, "Lord, thou knowest my wants," mentioning the articles I needed. Before I rose up, I knew that help would come. Assured of God's presence I left for my appointment on the Pettawawa.

On my return from that appointment, I was in the habit of calling at a little log school house in which a class met. The class was conducted by a Mr. Clark, from Pembroke, who was the leader. As usual, I called at that school house, and when Mr. Clark, the Leader, saw me, he said, "Mr. Schuster, you are just the man I wanted to see. You must come to see me at Pembroke to-morrow morning, I have something of importance to tell you." I answered that it was an impossibility for me to come, having so far to travel to reach my next appointment. I hesitated, Pembroke being out of my way. At last I consented to remain in the neighborhood over night, and I walked to Pembroke on the next morning. As I entered Mr.

Clark's shop he said, "Mr. Schuster, I have a parcel for you." "A parcel for me!" said I. "It must surely be a mistake." He answered me that it was left in his care, and urged me to take it. I opened it, and to my surprise, found the very things I needed most, and for which I had asked God to give me to continue His work. You may imagine that my heart was filled with thankfulness. Tears of joy were the expression of my heart, which were impossible for me to restrain. When I opened the parcel I found a slip of paper on which were written, "This is a present from Mr. and Mrs. Fraser, of Westmeath, wishing you great prosperity in the work in which you are engaged." It is remarkable that the parcel was left in Mr. Clark's care on the same day on which I asked the Lord to send me these things so necessary. Encouraged, knowing that I had found favor in the sight of God, and that He had called me to do His work, I labored on at His command.

On another occasion help came immediately from God. Having walked the mission for a length of time during the summer season my blood got chilled, becoming heated from walking, and chilled from sudden changes. In consequence of this my skin broke out in blisters. I was troubled about it on account of the work in which I was engaged. I made it a matter of principle never to spend more than I had, even if some one would be inclined to trust me. A certain physician met me at Pembroke. I advised with him about my trouble. He said, "I can cure you. If you come to my office I will give you a receipt, but you must get it at the drug store." I went, he gave me the receipt, but the receipt did me very little good without the medicine. I had no money to buy it. Just when about opposite the drug store, Mr. McClatchie, now living in Sidney, junior Grammar School Teacher at Pembroke, met me and asked me how I got along. I said "all right." Before parting from me, he grasped my hand,

and while he grasped my hand I felt that he had laid some money in it. I kept my hand close to his, and for a time we were moving our hands. He would have me to take the money, and I was not willing to take it. At last he said, "Take this, Mr. Schuster." I immediately went to the drug store, ordered the medicine, and when I asked the price it was seventy-five cents, just the amount Mr. McClatchie had given me, and I was soon cured and went on in God's work.

STAY THOU NEAR BY.

By Rev. D. Mitchell.

Stay Thou near by, O God above,
Look on thy child with tender love,
May help to me be always given
To lead me on the way to Heaven

Stay Thou near by, let grace be mine,
To make me pure and keep me thine,
Through all life's ways shine Thou on me
That I may ne'er depart from Thee.

Mid toil and care, stay Thou near by,
Be Thou my Rock more high than I
In which my soul will find her rest
And be with Thee for ever blest.

Stay Thou near by, that when my foes
Would cast me down to lasting woes,
My bleeding heart will then be free
With hope and joy to look to Thee.

Stay Thou near by, that work be done
To honor Thee, my God, alone,
Work—that I lost souls may win
From darkest woes, from hell of sin.

O Saviour dear, stay Thou near by
That when to death I'm drawing nigh;
I may not fear or doubting be,
But still find peace and joy in Thee.

And then on wings of faith I'll rise
To Thy pure mansions in the skies,
No more my soul shall need to cry,
Oh loving Friend, stay Thou near by.

CHAPTER VII.

THE GERMANS ON THE OTTAWA—THEIR SUFFERINGS—THEIR
THANKFULNESS—MR. SCHUSTER A COOK—AN ECONOMICAL
BONE—MISSIONARIES SUFFERING—THE FIRST CONVERT—
A HOLY KISS.

Many other instances of powerful answer to prayer could be related, but time will not permit me. I must hasten to the work among the Germans on the Ottawa.

The Germans settling in the Ottawa Valley had the great disadvantage of getting poor land, and more so because they emigrated at a time when there was a great want of provisions. Their condition was very bad, so much so that often after the four weeks without a visit to my congregation, I could see plainly that hunger was staring them in the face, the eye became dim, and the countenance fallen. As missionaries we carried not only the Gospel, but also provisions to our congregation to keep them alive. Under these circumstances my readers may easily imagine that the first missionaries had their difficulties, but all these sink into nothing compared with the joys connected with laboring for God.

They are very thankful to the missionaries who bring them the Gospel, more especially when they receive the forgiveness of sins. I remember once that a woman came to me and, expressing her thankfulness for the Gospel, she said, "Mr. Schuster, I could give you all I have, but I am sorry that I have not anything to give you," thus showing her thankfulness and willingness to give if she only could do so.

At another time, when on the evening of a prayer meeting

a certain person was made happy in the forgiveness of past sins, and not knowing what to give me as a token of thankfulness, she offered me a bushel of potatoes. As I had twenty miles to walk and the load being rather heavy to carry that distance, I thanked her for her good will, and her desire to be thankful to the missionary.

The population in the townships already mentioned is mixed, and in consequence the other congregations had their ministers who preached in English.

A minister by the name of Walker was sent and stationed on the Alice Mission, somewhat near the centre of the German mission. He came during a time of great want. He was just ordained, and as all ministers and many others feel that it is not good for man to be alone, he made preparations for the coming important event. As he could not find a house furnished to live in, he concluded to furnish one which stood in the neighborhood and which consisted of four empty log walls. He at once began to work. While thus toiling and engaged in daily labor, he came to me one day kindly requesting me to help him. But I was neither a carpenter nor a mason. I replied that my help would be of little or no use. He said, "Mr. Schuster, if you cannot do carpenter work you can cook for me." I consented, but my lady readers, you know perfectly well that it is not an easy thing to cook when you have little or nothing to cook with. Mr. Walker's provisions were small, and the cook is only now entering upon his apprenticeship in this line of household work.

A piece of meat, in the centre of which there was a very large bone but which fortunately contained plenty of marrow, was all we two had to live on. It was no small task, as the house could not be finished for five days.

You allow me, my lady readers, to give you a lesson of economy. I boiled the meat with the bone in the centre, and made soup of it. What kind of soup it was I can hardly tell you. It was neither French nor English soup. It was something so called soup. Brother Walker pronounced it to be good, very likely because there was not anything better for him. We ate this soup warmed over and over again for a day or so, afterwards warmed the meat, and finished it. But what to do next? Still we had a few more days to finish the house. Now, my lady readers, just beho'd my skill as a cook. I put the bone into the pot again (of course I had the marrow left), and made another soup. Thus we ate soup and soup and soup and soup, until the house was completed, after which Brother Walker waited patiently for one to arrive who could cook better than I could. Sorry I am to say that even Mrs. Walker had hard work to cook on account of the scarcity of provisions, so that one evening Brother Walker told me with a sad heart, "I don't know how we can get our breakfast to-morrow morning." Yet God has kept them. It is a solemn reality, indeed, that missionaries even in our own land have to suffer privations of the sorest nature.

I could give you many instances which would prove by the record of the history of the Ottawa mission, that if the church is to prosper, her members must be at work, and all of them must be toiling for the Master.

The first convert among the Germans was an aged lady, who was called the mother of German Methodism. She was in the habit of kissing me whenever I entered the place of worship, which was a large shanty in which she lived. After I got married, I told my wife not to be surprised if an old lady would put her hands round my neck and kiss me. And so it was. When Mrs. Schuster went the first time with me to the appointment, the old lady put both hands round my neck

and kissed me. It was all right. Mrs. Schuster was glad, the old lady was glad also, and we were glad all round. Surely this was a holy kiss every time. She was seventy years of age, but she was soundly converted, true to God, the change in her life and the converting power of God could be seen and felt by all who knew her. She was the means of spreading the Gospel from home to home. But even with this the people were not satisfied. They sought the salvation of their friends at home. But where are they? Far from them, but not too far for God's Spirit to reach them. The great desire for the salvation of those with whom they lived in sin was so much increasing that they were not only driven to prayer in their behalf, but also to work. They sent the Gospel by letter to their friends, speaking of the pearl of great price, and how they had found it.

My dear friends, I had the privilege of writing some of these letters for them, and very often while I was writing their tears dropped on the paper, thus mixing the tears with the ink. Like David in the 56th Psalm asking God to put his tears into his bottle, so these poor Germans put their tears of love into letters to their friends. While I was writing, their heart was full of joy, inquiring of me what I thought their friends would say when the letter or letters arrived. These were scenes I shall never forget. They were scenes which pen and ink cannot describe, and which human tongue can neither express nor explain. These scenes, I believe, are recorded in heaven, and they shall only be fully realized and understood when all things shall be revealed. The desire of having their friends come to Canada to hear the Gospel increased, reached their pockets, and I have known some who borrowed as much as one hundred dollars, at ten per cent interest, for the purpose of bringing their friends here, for their spiritual and eternal welfare. The money we sent with the prayer that their

friends may hear the Gospel and find salvation, and they were not disappointed. In almost every case their hopes were realized, and soon they and their friends could rejoice in God's forgiving power.

My dear friends, there is no time to be lost. We should be ready to labor and be prepared to win souls for Christ. Our fellow men are dying unsaved, thousands are going to destruction. Can we save them? Satan says "No." The world, the flesh and the devil say "No," but Christ says "Yes." Shall we say "No"? God forbid!

"Let him know that he who converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

“NOT LOST, BUT GONE BEFORE.”

The following poem was found among the papers of the Rev. A. Schuster. It bears the marks of his own composition and it is evidently intended for his beloved wife. Mr. S. frequently expressed his thoughts in this manner. The verses are beautiful in themselves, but our readers will feel them to be full of deepest meaning at the present time when we are all mourning the loss of our dear friend. It will be seen that our Brother had a certain promonition of his coming end.—ED.

Loved one, art thou sorrow stricken,
 Did thy home seem rest of light,
 Did thy sunshine turn to darkness
 When they bore me from thy sight?

Cease thy weeping, look above thee,
 I'm not lost, but gone before,
 Though my earthly form is hidden.
 I am near thee as of yore.

Near, to cheer thee on thy journey,
 Near to watch, to guard, to guide,
 And when danger hovers o'er thee,
 I'll be ever at thy side.

And betimes thou may'st forget me,
 Mingling with the bright and fair,
 Even then I'll softly whisper,
 And thou'lt know that I am there.

I will come to thee in silence,
 When the twilight shadow flees,
 I will sing the heavenly music
 In the "Zephyrs" 'mong the trees.

Yes, the friends long loved and cherished,
 Who have passed from earthly view,
 They it is who are the angels,
 Ever ministering to you.

Hearken to the gentle whisperings,
 Floating o'er from angel land,
 God will keep thy feet from straying,
 If thou canst but understand.

LAST CHAPTER.

BY THE EDITOR.

The preceding chapters present a vivid picture of the young Jew coming out of darkness into God's marvellous light. There are wanting several links to complete the chain of Brother Schuster's life, and these we will attempt to give in this concluding chapter. In the preceding autobiographical sketch, Mr. Schuster goes at once from his conversion to his work in the Ottawa Valley. On the third day of June, 1870, he was examined by the Conference in Toronto at 6 o'clock A. M. in German, and in the afternoon in English. After a searching examination, he was recommended for ordination, and approved by Conference to enter upon the Gospel ministry. On the following Lord's day Mr. Schuster, together with a number of young men, was ordained and received in full connection with the Canada Methodist church by Dr. Punshon. He says in a letter to his future wife, "I thank God that He has directed me in the days which are passed and gone, and He will be with us in the future." At the same time he expresses his thanks to God for the prospect of having "one with him prepared to work for souls, one to sympathize, comfort and rejoice in my rejoicing, and share with me the difficulties of life, and of the Christian ministry. 'Be of good cheer, the Lord of Hosts is with us.'" On the 20th of June of the same year he was married, and as Mr. Schuster died on the 27th of June 1885, these two, with the blessing of God upon them, travelled the path of life for upwards of fifteen years. It is not out of place for me to say that I never knew a couple better suited to one another. Their happiness

was not demonstrative, but resembled a calm, deep river, flowing almost unconsciously, although with a volume far exceeding that of tumultuous waves or the rapid brook noisily rushing over its pebbly bed. They were blessed with two boys, who, I pray God, may ever walk in the footsteps of their loving father. In the earlier years Mr. Schuster, on account of pressing duties, was much from home. But ever since I knew him he appeared in his home and family to the best advantage. As a man of God, he "walked within his house with a perfect heart," and had evidently taken for his motto Joshua's resolution, "As for me and my house, we will serve the Lord." He was quiet, but very firm in dealing with his children. The blessing of this man surely rests upon his widow and their offspring, and the promise of God will be found true that "He will judge the widow and fatherless." "He will be on their right hand, and on their left," and will "never leave them, nor forsake them."

Shortly after his marriage, Mr. Schuster spent a few months in the German work. He was one year in Campbellford, and two years in Pickering, part of the second year of which he was engaged in evangelistic work in Palmerston. After this Mr. and Mrs. Schuster spent some time in Napanee, doing the Master's work wherever he found an open door. He was next called to the Bible Christian church at Lindsay, where for six months he was found toiling in the Master's service. At his next station, Maripossa, he and his wife spent two years. In the midst of severe labors in this place, both he and Mrs. Schuster turned sick, and it was then they undertook the journey to Frankfort-on-the-Maine, described in the preceding narrative. On their return from Germany, where they remained nine months, Mr. Schuster was sent to the Bible Christian church in Belleville, where for nearly two years he labored earnestly for souls. In this charge the people enjoyed several seasons of revival and refreshment. It was to me a great pleasure to assist

my brother in his work, and I well remember being present at various meetings of thrilling interest, and I can never forget the earnest pleadings of this man of God with sinners, "to come, take up the cross and follow Christ." During the first year of his pastorate in Belleville, Mr. Schuster was appointed Representative in Canada of the "British Society for the propagation of the Gospel among the Jews," and continued faithfully to discharge his duties as such until the close of his life.

Mr. Schuster had long pondered the problem, "How to reach the poor and minister to those who were outside of the church." Looking on Belleville, he saw a city "white unto the harvest." He opened his mind on this subject to several brethren, and I well remember how he used to come into my study and talk over the subject of City Mission work. There was one point on which he was very clear, viz., that he should not accept any salary, but should cast himself upon the Lord, and depend upon Him to put it into the hearts of the people to send money or gifts according to his requirements. Over and over again I remember debating this question and saying at length, "I believe you are right." Brother Schuster had estimated the cost and was prepared for any suffering, counting such all joy provided he could carry on his Master's work. The origin and growth of the City Mission are well worthy of careful study. I remember preaching the first annual sermon on Zech. iv. 10. "For who hath despised the day of small things?" and how well suited to the occasion this text was felt to be from the number then present. But look at "Our Mission" now, according to the last report, and see how well Mr. Schuster had calculated. The building itself is a monument that speaks of God's faithfulness to His children. It was simply marvellous how the mission building grew. Well might we say "Except the Lord build the house, they labor in vain who strive to build it." When dedicated, as is

most right, it was free of debt—not one cent owing. The work which Mr. Schuster did in connection with this mission will be found in the “annual reports and various articles” contained in the Second Part of this work.

It is almost certain that Mr. Schuster felt he was laying the foundations upon which others would build. This was evident, not only from its being one of his last utterances, “I have laid a foundation,” but from his whole manner during a few weeks before his death. On the very last Sabbath he spent upon earth, he spoke as one who was walking on the “border land.” He preached at the jail in the morning on the words, “And ye will not come to me that you may have life,” John v. 40. and in the Mission House in the evening on James I. 12. “Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.” His peculiarly earnest manner was noticed by many, and well I remember watching him from my window, and saying, as on several occasions I observed him standing at the door of his house opposite mine, “there is something very solemn and impressive about the look of Mr. Schuster.”

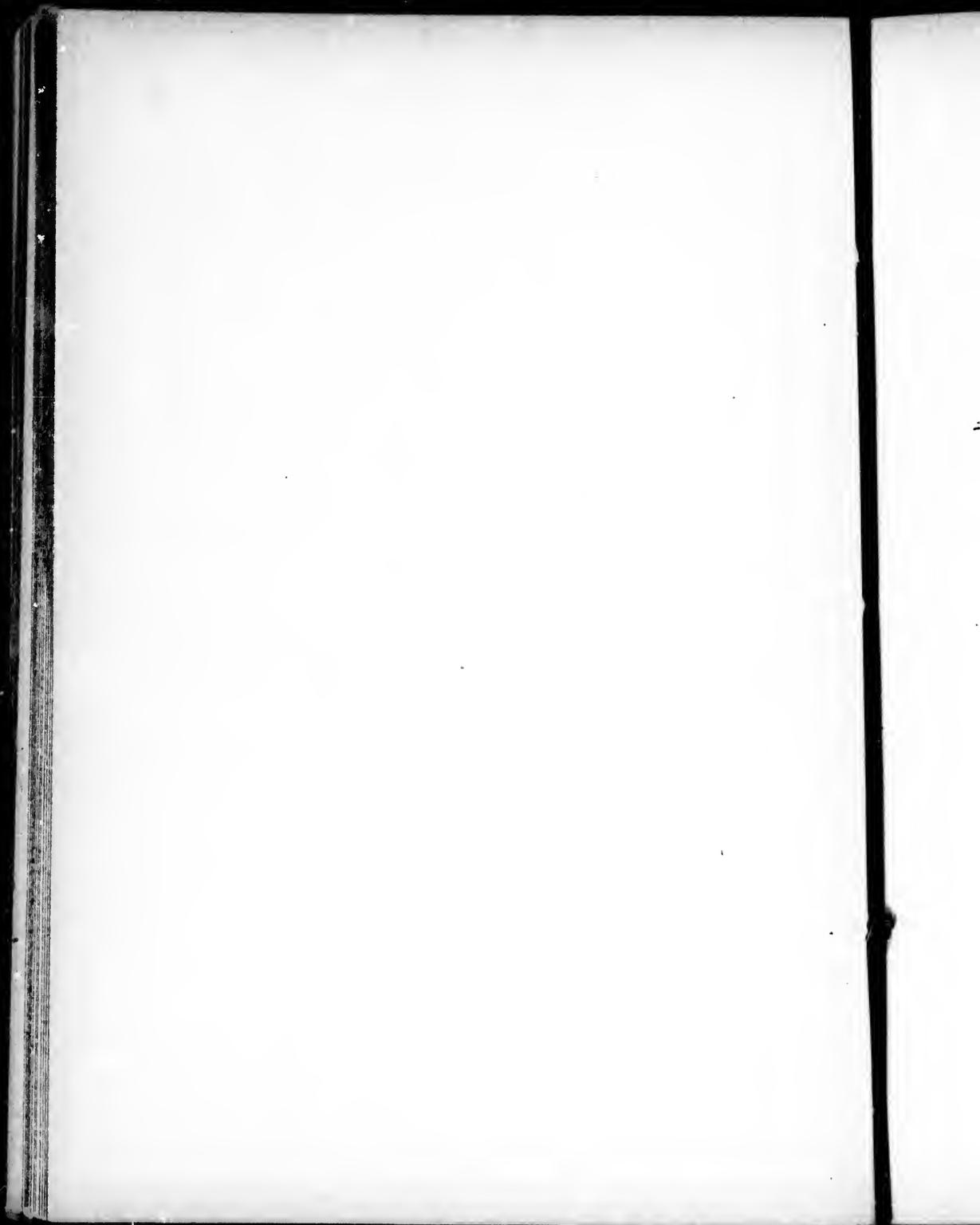
Perhaps sufficient has been said concerning the death of this good man, and yet it appears to me that too much cannot be written in connection with this. It was a death-bed scene I can never forget. The necessity of having a surgical operation led him to speak to me of his affairs, and to give me directions as to his funeral. He spoke calmly—as a man of faith. He was prepared. He suffered much after the operation, but never did his mind waver. Ease at length came to him, and he was taken away from our sight. What a lesson it was to myself, and to all others, that he who had so lovingly ministered to me during my long continued sickness, was the first to be called away.

The funeral services were fittingly performed, first at the Farm, and afterwards in the City Mission building, which could not nearly contain all who came to honor the man. Brethren in the ministry spoke tenderly of the faithfulness, the zeal, the devotion and the love of the missionary. In subdued accents his favorite hymn, "Rock of Ages," was sung, and then the body of our deceased friend was borne to its last resting place. Over the grave in which he lies, there stands a beautiful bronze monument with the following inscription facing the West, "Erected by the many Belleville friends to the memory of the Rev. A. Schuster, City Missionary, who died on Saturday, 27th June, 1885, fifty-one years of age."

"He was the poor man's friend and trusted God for his support." "For he was a good man, and full of the Holy Ghost and of faith." Acts XI, 24.

On the North side the words "God is Love," our friend's favorite text, is enclosed in a fine wreath. The ground and the monument were generously subscribed for by a large number of fellow-citizens.





PART II.

INTRODUCTION

—TO—

PART II.

—:O:—

Articles and Reports of the Rev. A. Schuster are contained in the Second Part of this work. Mr. S. clearly and forcibly expounds the faith principle as he understands it, while the City Mission reports which follow well illustrate the duty he lays down for himself of taking no thought for the morrow. The sermons or expositions found in Part II. will be valued by our readers as fairly representing our Brother's mode of treating scripture. The article on the Good Woman I read with much interest at the time of its publication. While the style is quaint, there is a quiet humor running through the sermon which gives interest and point to its lessons. I regret that we have not more of the short, pithy and practical expositions with which he favored his people. Had Mr. S. been able to express himself freely in the English language as he did when speaking his mother tongue, he would have been a rare preacher. As it is he appears to great advantage on the printed page.

THE EDITOR.

FAITH WORK AND ITS MEANING.

A PAPER READ BEFORE THE MINISTERIAL ASSOCIATION ON
MONDAY EVENING, JANUARY 21ST, BY REV. A. SCHUSTER,
AND PRINTED BY REQUEST OF THE MEMBERS PRESENT.

To a great number of persons Faith Work is a thing unknown. Many make light of it, and others ridicule it. It seems to me that every reader of God's word must see that the Gospel Ministry is not one of entire sameness, but that it may be divided into different spheres of labor and usefulness; some Evangelists, others Pastors and Teachers; all these are workmen appointed by God, who gives certain work and duties which they are called to perform. The minds of men differ, it is therefore not strange nor surprising to know that the mind of Ministers of the Gospel are not the same. One has a mind for the pulpit, and he becomes a pulpit orator, another is a profound Bible reader, the third a Pastor, a nurse to young christians, a good adviser, and a family friend. It would be a good thing could all these qualifications be found in the Gospel Minister, but this is very seldom or not at all the case. God gives special qualifications for every branch of his work.

Faith in God is necessary for the work in all its branches, and without faith and prayer being linked together, none of them can be successful; therefore every Christian's work done with the single eye to the glory of God is a Faith Work in this respect.

The duty before me now is to speak of Faith Work in connection with the temporal support of the workman and his work; and the question might be asked, Will God supply the

wants of both in answer to faith and prayer. We say yes, when certain conditions are complied with, a few of which I will mention.

1. The person casting himself and family upon God must know that it is God who calls him to the work he has undertaken.

2. He must be willing to do the work in obedience to God's call. "No one has hired me," should not be the language of his heart.

3. No matter what he may possess, he must not call anything his own, no matter how much he may love it, and how near and dear it may be to him. he must leave all in God's care. By so doing, he, his family, and all he has, become the Lord's property, as much so as if he never possessed it. Therefore he can claim that all will be cared for, protected and supported by God.

Faith Work is too often misunderstood ; it is thought to be a rock of naked faith, not including works. This is a very great mistake, and no one knows it better than those who believe in faith work, and are working on that principle. It means faith and works in every respect ; it cannot mean anything else, because the word of God declares that faith without works is dead, therefore any Christian work undertaken by faith only would be lifeless and unscriptural, and cannot be therefore successful. What then, is the difference between those who say they do faith work, and other ministers laboring with and for organized congregations, with a regular membership and in fully established churches ? We answer, there is a difference, namely :—A minister called by a congregation, and that congregation producing him a certain amount of money for the support of himself and family, has no need to ask God for support, because he is already provided for. The same holds good

in reference to missionaries sent out by Missionary Societies, Conferences, Synods, etc., supplying them with necessary funds.

I will explain what I mean : It would be inconsistent for a person to ask God to send him the price of a loaf of bread, when he has 10 or 12 cents in his pocket to pay for that loaf, We can only ask God for the supply of our need when we are not supplied already, or otherwise provided for.

When a minister feels it his duty and his call to preach the gospel among the poor who cannot pay him for his labor nor reward him otherwise, and when he knows that this special work is laid upon him that he must do, and woe unto him should he refuse to do it, he may go forth in faith and prayer, asking God for guidance, direction and support, and his wants will be supplied. God's word speaks of the faith principle. The disciples were not to provide gold nor silver, neither two coats; and in Matt. vi, 25, we read, "Take no thought for your life," "the fowls of the air are in this passage brought before us." "God feedeth them," and it ends by giving us the full assurance that God will supply our wants, being much more than they. In Phil. iv. 6, "Be careful for nothing, but in everything by prayer, supplication and thanksgiving let your request be known unto God." We are not informed when stated salaries to ministers began, it may very likely have been the outcome of a lack of faith in God, hence the necessity of the present mode. On the faith principle the Disciples went forth to preach the gospel. "To the poor the gospel is preached." This means not asking them to support the ministry when they are themselves in want of the necessaries of life. Some may ask what would you do should the means of support not come in time when needed? I answer that this is one of God's great tests of our Christian faith and character, and a proof whether we trust God in time of need or not, at such

times we must only allow patience to have her perfect work, relying upon the promise in Phil. iv, 19, "My God shall supply all your needs according to his riches in glory by Christ Jesus," and claiming this promise we can go on.

To be satisfied with little and using economy in every respect is one of the qualifications, I may say Christian graces, necessary to do faith work. We cannot live by faith except we practise self-denial; by it God is honored, if it is done for God's glory. This was Paul's experience on that point, Phil. iv, 11, 12 and 13, "Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know now to abound, everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

Our desires are many, but are we always seeking for things only necessary? Surely not. We imagine we stand in need of many things because our neighbors or friends have them, when in reality we can do without them. Self-denial is the outflow of love to God and man, and it is one of the fruits of Christian manhood if practised for Christ's sake. It is our duty to deny ourselves daily. God cannot look on extravagance with delight, and he does not bless it, neither in church members nor church edifices, neither in the workman nor in his work.

FAITH WORK BEARS FRUIT.

It is strengthening, it strengtheneth daily those who are engaged in it, and it is the means of arousing others to believe in God's promises. It is one of those silent voices which gives no uncertain sound. It is the means of reaching those who were never reached before. Faith work always begins small, it rises slowly, but its success is sure, and, like charity, it never

faileth. It does more to honor God than any other system, because it ennobles God's cause, while other means, too often adopted at this our day to raise funds for the support of the gospel, weaken Christianity.

The persons who live by faith do practically what in reality every true Christian professes to live by.

The world may make light of this; the persons who undertake it may feel for a time as though they have to stand almost alone; the work may be called a thing out of the way, and when the supply does not come as readily as they think it should come, it may be said, where is their faith and their faith work? Nevertheless, it will never fall to the ground; it will stand and prosper because it is of God, and although the workman may pass away from the field of labor before enjoying the full development of his work, nevertheless God will bless it and make it a blessing to many.

On the faith principle the City Mission was established and has been conducted.

THE POOR AND THEIR DISADVANTAGES.

In the xxx chapter of the Book of Proverbs 7, 8 and 9th verses we read these words:—"Two things have I required of thee, deny me them not before I die; remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain."

If this prayer was written upon the walls in every dwelling and would be enforced upon the heart of every individual, it would make dissatisfied persons contented and thankful for God's goodness, mercy and love.

The last clause of these verses show that there are disadvantages connected with poverty, which will lead the poor into temptations, such as stealing and taking God's name in vain, There are other disadvantages the poor have, which are very often forgotten, and therefore in many instances, they are wrongly judged and too often harshly treated; instead of looking at their position, circumstances and disadvantages and then judge them accordingly. It is said that they are to blame for all their misery. This may be true in some cases, but in many it is not so, when we consider that everybody could be blamed for his or her own difficulties in life. Let us now see some of the disadvantages the poor have.

I have no hesitation in saying that the poor pay more for almost everything they purchase, as they buy in very small quantities. They pay also higher rent than the so-called better class, compared with the accommodation, etc.; and I am sure in stating that the landlords of these miserable wrecks (I cannot call them dwellings) who let them to the poor have a greater income and a smaller outlay than the landlords who are letting good and comfortable houses. I am acquainted with some of these wrecks, many of which are not worth \$20. Three or more poor families are living in one house, and each are paying at a rate of \$1.25 per month. Thus the landlord is receiving nearly \$4 per month for such a place. These wrecks are a disgrace to humanity and civilization, and it is certain they are no credit to the City of Belleville.

The poor are very often blamed for not keeping the floor and walls of these houses clean, but if you would make up your mind to see these places, you would think as I do, that it is almost an impossibility to keep them in order, and that they would defy even the best housekeepers. You have no idea of the state of these places. I would advise you to get your life insured (if not already done), should you venture to visit them

as there is a possibility of falling from the upper floor down as far as you can go in a hurry.

We have societies everywhere for the protection of animals, which are doing much good, but a society for the protection of poor humanity would be of still greater value and benefit. These wrecks should not be allowed to be lost. They should be examined by proper authorities. If not thoroughly repaired, they shall be condemned.

Another great disadvantage stares some of the poor in the face. When they seek employment, trying to begin to do better, and to make a livelihood in the future, they are generally asked their name, and as soon as their name is mentioned in many cases they are rejected at once. The sins of the parents are resting upon their children to a few generations at least. Thus the difficulty presents itself before those also who are doing their best in helping to give the poor a start in life. The greatest battle for any one to fight is the battle of long-seated prejudices. The manner and ways in which most of the poor are brought up have much to do in creating disadvantages, not easily overcome. The poor children, some of whom are bright even smart, are suffering severely, therefore we must not forget that had even the very best of us to battle with the same disadvantages, we could do no better; some even would do worse than those who are helpless, poor, wretched, even cast out.

Many more of the disadvantages could be mentioned, but I must conclude by saying, that we will never be able to see the disadvantages of the poor as they are until we are willing to look into the matter calmly, without prejudice; when we can pray in their behalf—"Lord help me," thus carrying the burden of their misery to God, as if they were our own. Then only we are able to sympathize, have patience with them and do them good.

A. SCHUSTER, City Missionary.

FIRST REPORT OF THE BELLEVILLE
CITY MISSION.

READ IN THE ST. ANDREW'S PRESBYTERIAN CHURCH, ON
TUESDAY, MAY 17TH, 1881.

City Mission work has occupied my mind for about 10 years, so much so that wherever I was stationed I did this work more or less as far as time would allow me, namely, going from house to house, irrespective of denominational differences, and laboring thus I felt God's blessings resting upon me. I never had a shadow of a doubt that a good work could be done in that way, and I had the impression that in due time God would open my way to be fully engaged in it. I waited patiently, praying that He would in the meantime prepare and qualify me for the discharge of a duty so great and important, and that he would give me the willingness to consecrate myself to the work whenever called to do it.

In May, 1880, while calling on the Rev. M. W. McLean, our conversation led to the subject of City Mission work, namely, visiting from house to house, spreading tracts, personal conversation on the subject of religion and individual application thereto. We were of one mind as to the working of such a mission and to the great and final benefit as its result. Having never opened my mind freely to others on the subject, and not knowing the opinion of any one particularly, I felt very much encouraged by this conversation, and from that time I believed God would according to His good pleasure open my way.

I began to make City Mission work more than ever a subject of meditation and prayer, and the more I thought upon its greatness and importance, the more I realized the assurance of the blessed results which would flow from it.

As my charge in the Bible Christian Church in this city was small, outside work was needed and building up was necessary. I found here a great field of usefulness before me, and I could occupy all my spare time visiting especially non-church goers.

One day I was led to visit South Belleville, the neighborhood of South John, Wharf and Church Streets. Going through these streets spreading tracts for the first time, a great many boys and girls followed me, and their little voices, like so many birds, could be heard, "Give me some tracts." They took the tracts from house to house, doing their work gladly, as could be seen by their glittering eyes and by their joyful hearts. Thus the Lord opened the way, and wherever I went the people received me kindly and accepted the tracts cheerfully.

In the meantime the matter of this City Mission work had been spoken of by the members of the Alliance. Its necessity had been felt, and the good results that would flow from it had not been doubted. As last, in the month of June last year, the matter was officially spoken of, and as I was from home, I received a letter that the brethren were wishing me to engage in it, at the same time they would allow me to keep the charge of the Bible Christian Church. When I received this letter I felt thankful to God for the confidence the brethren placed in me. However, I did not see my way clear to undertake it, knowing that while I held a charge in connection with one particular branch of the Church, it could not answer the purpose, namely, laboring at the same time in the interest of a non-denominational City Mission work. I felt also that the confidence the Alliance placed in me to do justice to the work, and at the same time having a charge of a separate congregation, was more than I deserved. Thus the matter remained. I

worked as usual, discharged my duty to my congregation and did my best, by God's assistance, to raise the church under my charge. I spread tracts as I was accustomed to do, and visited non-church goers especially.

In the providence of God a prayer meeting was established on Wharf Street, it being the result of my first visit in the neighborhood of South Belleville. The house being small, it was thought best to rent a larger room on the corner of Wharf and Church Streets, at one dollar per month, which was fitted up for the use of public worship. Special services commenced and were continued for four weeks, in which most of the city ministers took part, and which were successful. Regular services have been held every Sunday at 2:30 o'clock and one week evening service. Much of God's presence has been felt, and some good has been the result. I am glad to be able to say that some of those who have attended these services have received a taste for religious worship, and some are now attending the churches of their choice.

Circumstances which need not be adverted to here, at length led me to resign my charge of the Bible Christian Church, which I held until the Conference officially released me, and appointed a successor. On the 21st day of February, having received the endorsement of the city ministers and after informing the Rev. Father Farrelly also of the object of my future labors in the city, and inspired by the good will and sympathy of the Evangelical Alliance and others, I began to give my whole time to this work. My way was opened and depending upon God for guidance I proceeded in a more systematical way.

I began at the City limits, east of the Kingston Road, from thence westward to Church Street, from Church Street north to Bridge Street, from Bridge Street I took all the streets south as

far as Bleecker Avenue, from thence to the Grand Trunk Station, visiting from house to house.

My visits are generally brief except on special occasions of sickness inquirers of religion or on other similar occasions.

My conversation is on the subject of religion especially and is directed by personal application to the wants of those with whom I come in contact, trying to show the beauty of religion and the benefit of loving and serving God fully. I have tried by the help of God to urge by love, persons not acquainted with God to become acquainted with him through Christ, the sinner's friend and prove His love and mercy, doing this I try to watch favorable opportunities.

I keep a record of the families I visit, the Church they attend, whether they attend regularly or not, how many children go to Sabbath School, and wherever I find those who attend nowhere I urge them to go to the school in connection with the church which their parents attend. I report the sick, the distressed, the inquirers, the non-church goers and the strangers to the city ministers under whose charge they are wishing to be placed.

I have a regular route which I continue from house to house, but make special calls to any when requested or when other duties call me to see them and afterwards return to my regular route.

The Tracts I am spreading are mostly Leaf Tracts, with passages of God's word printed in large type, they seem to be highly approved of, being the word of God unmixed.

The paper is a gift from the Napanee Paper Mills for God's cause which I received with thankfulness. The printing is done here.

I started with a stock of 12,000 of these tracts, besides others which I received from the Tract Society, from Miss

Bilbrough and others interested in the City Mission Work. Several thousands of tracts have been given out. I have attended three times a week regularly until the 15th of March in the City Hall to receive parcels for the Home for the Friendless, and to give poor persons employ who were willing to work for their living. This effort has been a success in some measure, but I am sorry to say that not more have been employed ; while I had the names of those who said they were seeking work, and some of them by all appearance were willing to toil for their family's support, only a few came to employ them. I am certain that if the public would encourage this method, and would work with me in this or a similar plan that may be proposed, much money could be saved, idleness would be discouraged, and the deserving poor could be easily helped by helping themselves.

Public religious services have been held and a meeting at Bethel Hall arranged to reach passers by, especially on Saturday evenings. The hall was given free of any charge by Mr. Haines. At present we occupy the hall over Mr. Nathan Jones', which Mr. Jones has kindly granted me free of rent until the 20th day of this month, and I feel it to be a duty to express my thankfulness to both these gentlemen for their kindness. The hall is fitted up and services have been held regularly on Tuesday and Saturday evenings.

Cottage prayer meetings have been established as follows. At South Belleville on Sunday afternoon at 2:30 o'clock and in the same neighborhood on Monday evening. On Thursday evening in the neighborhood of Flint & Holton's mill extending westward. On Friday evening in the neighborhood of the Grand Trunk station, and as there is a very successful cottage prayer meeting already established and led by Mr. Northrup and others in the north part of the city extending to the south, with the above named additional meetings, the whole city will

be surrounded with these services, so that all can easily reach them. I am glad to say that they are steadily increasing in numbers and spiritual interest and influence.

Accompanied by Mrs. Schuster, and with the permission of Mr. Gardner, we held two children's services in the Pinnacle St. School. The dear children were very attentive to the children's sermon, and it could be seen and felt that they knew the solemnity of the occasion. The deepest silence prevailed during prayer, and we left them very much encouraged and glad in heart. The dear boys and girls are asking me often when we could come again to hold another meeting.

I visited all the public schools and with the permission of their respective teachers I took the names of the children who do not go to any Sabbath School and I reported them to the Superintendent of the School, placing them in the same charge and care of the church which their parents attend.

I find as the work is going on, new ways of usefulness are opening before me ; and as the desire for greater usefulness in the work increases, the way is opened to extend it, so much so that a Hall or a large room in the centre of the city will become necessary.

So far, all arrangements have been left with myself. While I am thankful for the confidence the Alliance and others placed in me, having had the full control and charge of the work ; yet I would prefer the appointment of a Central Committee, thereby affording me the privilege of consulting with them when necessary, as I am aware that "in the multitude of counsel there is safety." There is no doubt that the work will extend more and more. In this we must follow the leading of Providence—at the same time to guard not to go ahead of God's guidance.

The expenses of the work thus far are as follows:—

Paid for rent corner house of Church and Wharf Streets	\$ 5 00
Paid Printing Tracts.....	5 00
Expenses for fitting up Room, also for wood and oil.....	3 15
Tickets for the employment of persons seeking work.....	1 25
A little table for hall.....	1 00
	\$15 40
Receipts from all sources:—	
Net proceeds from lecture in John St. Presbyterian Church. Feb.4th	\$ 8 50
Received per Post Office from a person whose name could not be found out.....	5 00
Received from Mr. Northrup	5 00
Received from Mr. Ponton	1 00
Collections during special services in South Belleville	1 15
From the Baptist Church for supply	5 00
	\$25 65
I owe for a stand lamp.....	1 75
	\$23 90
Expenses.....	15 40
	\$ 8 50

The large lantern outside of the Hall has been given by Mr. Bean, and the chandeliers in the Hall have been given, the one by Mr. Yeomans and the other by Mr. Geen,—for all which I express my thanks.

In conclusion, I am thankful for the general interest which has been taken in the work by many. Of late some young men are wishing to go with me. One young man has made up his mind to accompany me. I thank God for the blessings resulting from the work; it is like bread cast upon the waters. When I see some who were non-church goers, now finding their way to the church they have made their choice, are comparatively doing well, and have the appearance of a change for the better, *now* spending their Sabbath day worshipping God, and when I meet their dear children, better dressed, going to their Sabbath School, I am encouraged; and knowing that I have God's approval in the work, I can rejoice. My trust is in

God, the giver of all things, and the bestower of all blessings. The good seed is sown feebly but believingly, and as "the husbandman waiteth for the early and the latter rain with patience," so we will wait for God's power to bring forth fruit in abundance to His honor and glory, so that this city may become a spiritually prosperous field ; and if your Missionary has accomplished any good, that good is of God, to whom all praise belongs.

With the earnest request that you will remember me and the work in your prayers,

I remain, yours truly,

A. SCHUSTER.

THE CITY MISSION.

MISSIONARY'S REPORT AND FINANCIAL STATEMENT.

City Hall, November 7th, 1881.

About one hundred people, principally ladies, braved the inclement weather last evening to attend the City Mission meeting in the City Hall.

At eight o'clock the meeting opened by the Chairman, A. G. Northrup, Esq., reading a portion of the Scriptures, after which Rev. David Mitchell engaged in prayer.

The choir then favored the audience with some music.

Mr. A. G. Northrup briefly referred to the work that had been accomplished by the City Missionary, and recommended him to the sympathy and support of the Christian community.

THE MISSIONARY'S REPORT.

Rev. Mr. Schuster then came forward and read the following:

REPORT.

In presenting this report before you I feel thankful to Almighty God for his mercies bestowed upon us. Since my last report was given, I continued visiting from house to house until the very hot weather when I was obliged to retreat from my regular route, and visited only those who demanded my immediate attention. To carry out the objects of my visits it was thought best to prepare a card of introduction to the persons I visited. The card is answering the purpose well and is calculated to make known my mission to the people at once, as some might have objections to a visit from a minister outside of their own church, and as the card of introduction is presented before entering, they are left to their own choice to give an invitation or not.

The City Mission Cottage Meetings have been kept up regularly in the different parts of the city, evening after evening with the exception of Wednesday, on which evening the people have the privilege of attending the prayer meeting in their respective churches.

It is a matter of the greatest satisfaction and thankfulness to God that I am able to say that all the services have been kept up regularly every evening; even during the warmest season, they have increased in influence and numbers. I found no difficulty in providing places for them, the people were glad to welcome us to their homes, and since the weather is becoming cooler they are still increasing and we have had the best attendance in the last few weeks.

Through the kindness of Mr. Rathbun, of Rev. D. Mitchell and Rev. Mr. Craig, the Waiting Room was granted to us for Sunday Services, which were started, and are continued at 3 o'clock every Sunday afternoon. The public service was at first followed by children's Meeting which became so large that

it was advisable to commence a Sabbath School, which we are glad to be able to say is increasing. The School is taught by able teachers and we have no doubt it will continue to prosper. We are thankful to God that he has provided teachers just when they were needed who are willing to work for the master. The attendance has been increasing to 30, often 40 children. Most of them we believe go to no other Sabbath School.

In connection with the S. School we held a Pie-Nic across the Bay, An invitation was given to the inmates of the Home for the Friendless, which they accepted and a good and pleasant time was spent, which will not soon be forgotten, A number of ladies of the Women's Christian Association were enjoying the day with us, who kindly and cheerfully assisted to take in their carriages those who were too feeble to walk to the Pic-Nic ground and back to the Home. The eatables were provided by persons most of them not known to us, for which we express our thanks, hoping that we will be spared to meet on a similar occasion and again enjoy ourselves.

We are contemplating having a pleasant time with the children of the City Mission School on Christmas, to which we look forward with joy, likely a Christmas tree.

It is a matter of great importance just now to consider where we shall hold our Public Service and School in the winter. However, we are satisfied that God will guide us aright in this matter of very great importance at present. We believe that he who has begun this good work is able to carry it on, and he will make others willing to help the work along. I am glad to say that an offer has been made to purchase a suitable lot for a City Mission Room, and we may consider this a token of God's love, and of sympathy on the part of many with the work.

It is the intention of the Missionary to commence a service in the Police Court Room on Saturday evenings. The Court

Room has been granted for the purpose by His Worship the Mayor, and by the City Council, for which favor we are very thankful, but the Saturday Evening Service cannot be started until regularly organized by co-workers. In order to carry on these services successfully, we need the co-operation of many Christian workers and singers of all denominations, who can spare time on Saturday evenings to help us. If the Saturday Evening Service is once organized and carried on with faith, perseverance and love, much good will be the result.

The City Mission work may be divided into two spheres of labor, both being one in purpose and in spirit, namely ; the temporal and the spiritual. While we seek the spiritual welfare of the City, we do not intend to forget the temporal. We desire to combine both in one. Mr. Hodgson kindly gave us the use of his office to attend to the temporal part of the work, namely :—Helping to give employment to those seeking work. Those persons who are willing to work, and those who wish to employ them, can both have their wants supplied. At first I appointed the hour from 10 to 11 to meet both parties, but as they called at all hours and at all times, it was advisable to provide a slate which is placed in the office, on which both parties may put their respective names, their address, what kind of employ they wish, or what work the employer will give, etc. In this way work has been provided for a number, and others have been supplied with men, women, boys and girls, according to their necessities. Most of them are doing well, and my heart has rejoiced, and Mr. Hodgson often shared with me, in the pleasure of hearing that both parties are satisfied. In this part of the work the co-operation of all citizens is needed, and as there can be no difference in opinion, as to its propriety, yea even to its necessity, I believe I have your sympathy, but I desire your co-operation. You believe with me that the best way of helping the poor is to give them a chance to help them-

selves ; it is more than money to them. Idleness is a curse, and great as this curse is it can be removed by helping to give work, thereby encouraging them to make a living, which is one of the means to put many temptations out of the way, and to restore the fallen. There are many in the world who would work, but they get so discouraged and so low, that they have not the power and energy to give themselves another start. They are afraid even to go to any place, or any person for fear of being rejected because their outward appearance is much against them. Knowing this I have often gone to the places with them, and introduced them, thinking that they might get discouraged by the way.

My friends, the work needs friends and sympathizers. Often a cheerful look, or a grasp of the hand to a forsaken one, will do much in showing that he or she is not forgotten entirely. But above all, friendship. Man needs the "friend that sticketh closer than a brother." I ask your co-operation and the result will soon be seen and felt.

Thus far, God has led us along, and we are greatly encouraged. Knowing that the work is only in its infancy, and it being a work of faith and love, we cannot expect everybody united with it, but aiming only at God's glory and the welfare of humanity, we believe that He, who has began it, will carry it on and continue to bless it. I have received the sympathy and love of all the ministers in the city, yea, even from some of those at a distance. All of them are rejoicing when hearing of the good work.

The spiritual part of the City Mission is calculated to gather persons impressed with the truth, and receiving Christ into the different churches without exception, and at all times to the church of their own choosing. The same with children of the S. Schools, placing them in the S. School of their parents choice.

The object of the spiritual part of the work is also to inspire believers to greater zeal and earnestness ; to work diligently in the vineyard of the Lord, and become co-workers with God. Our aim in holding Cottage Prayer Meetings in the different parts of the City is to surround the City by spiritual influence and to draw Non-Church goers to worship God, by getting a taste for the means of grace. Many would not at first go to any of the churches but rather choose to spend an evening in the house of a neighbor or friend in a prayer meeting. Some after having been moved by God's spirit may attend some place of worship. We can rejoice in saying that God has shown us his approval of the work. While we have sown the precious seed of God's word, some persons have been drawn by love divine to accept Christ. "It is not by might nor by power but by my spirit" saith the Lord. All the honor belongs to God and not to man.

I am thankful that I am not alone in the work. A member of a certain church met me yesterday, saying "Mr. Schuster, you may think you are alone ; don't become weary ; many are with you." It encouraged me to hear such words of kindness, and I felt that a great number of persons from all the churches are willing and ready to help in carrying on this work, and we trust that the number will increase.

Personally, I have not a shadow of doubt of still greater success, knowing that God does always own and bless his people in laboring for the conversion of souls, as long as our motive is pure, and as long as we do all for his honor and glory.

From 4,000 to 5,000 tracts have been distributed. They are mostly Scripture passages. In places where religious reading is found, I leave the tracts for the hired help.

Our motto is "Onward," because God is with us. Our aim is to raise the fallen, to rescue the perishing and care for the

dying. Our object is to bring them under the power and influence of the Gospel, which we believe is the only remedy, the power of all powers. The same gospel which has saved us, the chief of sinners, we can heartily recommend, because we know it has influenced us to love God and serve Him, and it is always, and even this evening, the power of God unto salvation to every one that believes. We will persevere, sowing the precious seed, waiting for a plenteous harvest, even should we sew with tears. We give up no one as long as there is life, and as long as we can bring persons in some way under the Gospel's influence. Of this we are certain and when we hear from time to time prayer offered coming from the lips of those who have been brought from ruin's brink, such words as these, "Lord save such a one. Thou hast saved worse, because thou hast saved me," we can be surely encouraged to go on and persevere. With the Bible in our hand, and with the God of the Bible to guide us, we cannot, yea, we dare not, give up any one and allow the fallen to perish. No, we cannot afford to let them sink while there is such a powerful, successful and divine remedy, which is so suitable, so reasonable, so powerful, and so full of compassion and love. We cannot do otherwise than labor, toil and believe.

We are thankful to the editors of both papers for their kindness in publishing the City Mission Service every week, and trust that our repeated calls upon them have not and will not discourage them, and that they will not become weary in well doing.

It is true our faith was put to the test some months ago, but never yielded to discouragements. We have found the Lord as good as his word.

Truly God is good ; he has guided and led us, and our wants have been supplied.

Yours truly,

A. SCHUSTER.

The following letter was read :—

REV. A. SCHUSTER,
City Missionary,
Belleville, Ont.

DEAR SIR,—Yours of the 6th received, also one from Rev. Mr. Mitchell. Please say to him we have directed that a coil of steam pipes be put in the waiting room. This will make it comfortable for all the winter, and we trust will meet your wishes.

We are glad to hear of continued success in your good work.

Yours truly,

H. B. RATHBUN & SON.

FINANCIAL STATEMENT.

A. G. Northrup, Esq., submitted a statement of the monies and goods that had been received in aid of this work since the meeting held in St. Andrew's Church in May last, showing the total receipts to be \$46.65. Besides this several miscellaneous articles had been received by the Missionary.

Mr. Harry Hodgson bore testimony to the good work which is being carried on by the Missionary. Mr. Schuster, he said, had omitted to mention his personal labors and the difficulties with which he had to contend.

Rev. D. Mitchell spoke at some length, highly eulogizing the work carried on in the city by Mr. Schuster, who, he said, was laboring in the interests of the Lord. He had attended the three o'clock meetings in Rathbun's waiting room, on different occasions, and found upwards of 70 people present. The Sabbath School held there also numbered about 30 children, and was prospering.

Rev. M. W. Maclean was in favor of the house-to-house visits, the method adopted by the Missionary, to search out those of our citizens who do not attend any church. He was entirely at one with the work being done in the City and hoped it would continue.

Rev. Mr. Turnbull spoke words of praise, and thought the Mission ought to receive the recognition of all. The work required more support, however, and he hoped it would receive it. He promised to give his assistance in future, and he hoped others would do likewise.

Mr. Draycott also spoke very warmly of the work.

The Treasurer remarked that in the future he trusted the contributions would be more liberal than they had been in the past. He thanked the local press for their gratuitous and liberal support of this movement.

The thanks of the meeting was tendered Prof. Oldham and the choir for their generous services on this occasion.

Rev. M. W. McLean moved that a member be appointed from each congregation of the city, to canvass for subscriptions in aid of the work.—Carried.

Mr. Hodgson moved that the Clergymen name the member to be appointed from their respective congregations.—Carried.

When the nominations were all made, it was suggested that the Treasurer call them together for the purpose of organizing a Committee.

Singing, followed by the benediction pronounced by Rev. Mr. Turnbull, brought the meeting to a close at 10 o'clock.

THE CITY MISSION.

The meeting held in the City Hall yesterday afternoon, in connection with the commemoration of the first anniversary of the establishment of the City Mission, was fairly attended. After the opening devotional exercises, led by Rev. Dr. Jaques, Rev. D. Mitchell preached an able and practical discourse, his text being Zechariah iv. 10, "For who hath despised the day of small things?" He stated that things which have small commencements should not be despised, for it was a universal law that everything which had growth had a small beginning. The speaker illustrated his subject by referring to the growth of plants and trees from seeds; by the growth of animals and persons, and by the feeble commencement but rapid growth of Christianity. Applying his text to the City Mission, he said one might as well speak of failure in connection with the work of Paul or Luther as with that of a man going forth in faith and with enthusiasm in a work like this. He sketched the history of the mission from its feeble beginning a year ago, and stated that its progress had been wonderful. A mission preaching house would be built, which would be a reservoir supplying the other churches. This City Mission, now in its day of small things, might become a great institution in Belleville, and we should therefore assist it every way in our power. At the close of the discourse the meeting was brought to a conclusion by the Rev. Dr. Badgley leading in prayer. The singing by the children of the Mission Sunday School was favorably commented on.

THE CITY MISSION.

ANNIVERSARY MEETING—ANNUAL REPORT OF THE MISSIONARY.

Last evening a public meeting was held in the City Hall in honor of the first anniversary of the City Mission Work. The attendance was large, and much interest was manifested in the proceedings by the children of the Sabbath School, their parents and others. In the absence of Mayor Lingham, ex-Mayor Patterson was asked to preside at the meeting, which opened by the Missionary, Rev. A. Schuster, reading a portion of the Scripture. The children of the School then sang the hymn—"Rescue the Perishing." The Chairman in a few remarks referred to the grand work that had been accomplished in the city by the Rev. Mr. Schuster and his wife, after which he called upon the former to read his

ANNUAL REPORT.

This being a yearly report, and whereas quarterly reports have been already brought before the public and published, it is not necessary to repeat what has already been said on previous occasions. I think it a greater benefit to look over the work, and see if we are justified in believing that the hand of God is in its beginning and continuation, and judge whether we have a right to look for future prosperity or not.

A year ago to-day at the noon prayer meeting the work commenced, and with the prayer and sympathy of my brethren, the city ministers and others, I started trusting in God to help me. I had the full assurance that according to his word, if I acknowledged him in all my ways, he would direct my path. At the beginning, no one knew that such a mission would be a success here; it was proposed therefore to give the work a trial for three months, after which a report should be given. At

the close of that time in May last, the first report was laid before a congregation then assembled in St. Andrew's Church. The report was adopted and the Mission established.

When I began I knew first, that such a work was necessary ; secondly, that if the work was not done by some one, many of the poor in the city would never hear the gospel. Of this I was aware because I had gone through the field and got acquainted with the people when I held the pastorate of the Bible Christian church, spreading tracts and visiting among non-church goers. Thirdly, and above all, I knew that God had called me to do this work. This I knew for years, but had to wait for an opening, and as the way was opened here, I was also fully aware of the difficulties in connection with such a work, especially in its beginning. I was also sure that God would protect me, so he did, and all is well.

A year ago to-morrow morning I started from the Kingston Road city limits, visiting every house, and continued for a number of months. This was done to bring the Mission before the people, find out non-church goers, and children attending no Sabbath School, but I soon saw that our work and time should be mostly employed with the people in the south part of the city, and that non-church goers and the children going to no Sabbath School in other parts of the city, could be reached by holding City Mission Cottage Services in the evenings ; they were commenced, continued and have been carried on now for about nine months every evening. Even in the warmest season, there is no lack of interest. New openings offered themselves which resulted in much good.

When the work began I had no work on Sunday, and I visited the different congregation of the city and worshipped with them, but I am glad to say that my rest was not of very long duration. Mr. Rathbun kindly offered his Waiting Room, which was thankfully accepted, and the first Sunday Service

was opened and continued successfully; in the warmest season Capt. Jellett kindly permitted service to be held on the boat. When we began this service we had no idea of a Sabbath School, but when we saw that after all the efforts put forth, gathering the children into Sabbath Schools of the different Churches, that numbers were running about the wharves, breaking the Sabbath day, we asked them kindly to come and listen to God's word; they came, listened to the truth and signs of interest were manifested; they came regularly and behaved well, and any observer could see that they were deeply impressed with the truth, and as the Master has said: "Forbid them not for of such is the Kingdom of Heaven," we had a right to make room for them; and as their numbers increased every successive Sabbath, Mrs. Bonar and Mrs. Schuster thought it wise to commence a children's meeting after the close of the Public Service, which was held, and which increased so that it was necessary to gather them into a S. School, which was held after the public service closed. Now help was needed, and help came when needed.

A young man, Mr. Armstrong, who attended the City Mission services from their beginning and who has received spiritual benefit by them, was given to the mission by God to help carry on this new S. School. Mr. Bonar's family and others came also to our help at the right time, and they have continued and encouraged us in every way. The school still increased and Mr. Rathbun's waiting room was soon filled with children, so that there was no room for larger persons. We concluded to give up the preaching service and hold the S. School at 2:30. Mr. Rathbun's waiting room soon became too cold, and as we had no other place some anxiety was felt by those interested, as to our future, but we did not despair, knowing from past experience that God would open some way for us. Just at the darkest hour Mr. Rathbun wrote saying

that he would put a coil of steam pipes in the room, and would make us comfortable for the winter, and by the following Sabbath all was in good order. We were full of joy and the children too ; but this joy was soon interrupted. The steam-pipes burst during the first very cold nights and the waiting room could not be occupied in the future. We were again without a place, but before the next Sunday arrived Mr. Covert's store was leased, stove, seats and all things necessary were soon got and here we started our day school on the 9th day of January.

The starting of the day school was not a matter of chance ; it was commenced providentially ; it grew out of the S.School. Mrs. Schuster found out that some of the larger children attending the Sabbath School did not know their letters, and when they were asked why they did not go to school they said they would be laughed at. Mrs. Schuster was moved to begin the school for larger children only, who had neglected previous opportunities, but one had no idea that 30 and 35 children would attend, who had attended no day school. Mrs. J. Bonar with her usual kindness, sympathy and love, came in to Mrs. Schuster's assistance, thus supplying the want of teachers, Mrs. Schuster and Bonar teaching the English branches and arithmetic, and I teaching writing. The attendance is good, and although at first some were a little unruly, we can say that they behave well now. They love us and we love them, and hope with patience, perseverance and God's blessing we may be able to see them prosper and become use-in the world ; and we have no doubt of the future success of the school. There is no excuse for any of the children not attending school because they are poorly dressed, as there is provision made for them in the school. It is our intention to help the children in getting them situations ; a few have already gone to places, some of whom are doing well.

There is one difficulty for which by God's assistance we are about to make provision. The girls especially know little or nothing about house keeping or any other kind of work, and except they go a place where the lady of the house can occupy all her time, and with the greatest patience teach them how to work, they are in many cases little or no use. It is our intention to remove this difficulty very soon. We have leased Mr. E. Carscallen's house on the Kingston Road, into which we intend moving on March the 25th, and take a few girls with us, should they be willing and their parents or guardians permit them to live with us. They will be taught all kinds of house work in the best way possible by some one fully equipped for the work, thus enabling them to make a livelihood in the future and work to the satisfaction of those under whose charge they may be placed in the future. Even in this we can trace God's guidance by finding the right place in a good situation for the City Mission work generally and for an industrial school. I believe that Providence has to do with this, strange as this may appear to some. We believe that in this also we will fully realize the blessings which we are seeking to accomplish.

In the beginning of the winter my time was only occupied once on the Sabbath, but soon too other new openings presented themselves. I was invited to see Mr. and Mrs. Thompson, they wishing to arrange with me for City Mission Services on Sabbath evenenings. Mr. and Mrs. Thompson expressed the desire of having service commenced if possible immediately. They commenced on the 20th of November and are continued. We are happy to say that the attendance is on the increase and although Mr. Thompson is making every effort to make room, it will be almost an impossibility to provide for those who come, should the congregations increase in the future as they have in the past. The second opening of late is at Bleecker's Mill, where we commenced about four weeks

ago. A friend told me to visit Mr. Minor and a service was arranged in his house for the Sabbath morning. Mr. and Mrs. Minor are taking a great interest in the prosperity of the work. A Sabbath School was started at 10 and preaching service at 11 o'clock. My time is now fully occupied—office hours from 10 to 11, day school from 2 to 4 every day, evening services from 7:30 to 9 o'clock—on Sunday Bleecker's Mill at 10, S. School—preaching service at 11, Sabbath School in the City Mission Room (Covert's Store) at 2:30, and preaching Service at 6:30 p. m., at Mr. Thompson's. From the beginning of the work we have new openings gradually. They were opened voluntarily and God prospered and guided the work without a single exception.

In addition to the services, Mrs. Bonar, assisted by Mrs. Schuster, is holding a Prayer Meeting with the girls, about 20 in number, on Thursday afternoons, who are showing signs of a true desire to serve God in the future. Many of the children attend the City Mission Cottage Meetings, when they can reach them; they often pray for us and for the prosperity of the work and we are often cheered and encouraged by their prayers; they pray so earnestly, so affectionately and so sincerely and are very thankful. All this leads us to love them more and gives us hope to see a brighter future before them and before their parents.

I believe that the Gospel must be brought to bear upon the heart of all those whom we desire to do good, if we expect that the good we do to them will be lasting. Assisting the neglected poor without endeavoring to bring the Gospel to bear upon their hearts is in a great measure a failure, and the good will only last for a very short time, but when Christ changes the life, he opens the way for a prosperous, lasting and happy future. "I am going to be somebody yet," is the voice of many to-day, and by God's help some will be brought out of

this miserable position. The Gospel is the power of God unto salvation. Bring the Gospel to the poor, at the same time encourage them all you can by your kindness and gifts as far as consistent, and we shall have gained the battle, and victory will be on the Lord's side. The beginning of the world was small, it is small yet, but what man calls small God calls great and many things may appear great unto men that are but small with God.

Should I be asked how many conversions we have had since this Mission started, I shall answer : We can thank God that we have some, but I cannot give figures, as I desire to see them prove by their lives that they are changed. God knows them, and if they are true, the world will soon know it, as Christ cannot be hid. Some have united with the Church, others are yet under our charge.

The financial report shows also an increase. When the first report was presented in May last, the income after the deduction of expenses was \$8.50. The second report on the 7th of November, after the expenses was deducted \$46; and the financial statement after expenses being deducted \$128.29.

The want of a City Mission School Room is severely felt, and if this Mission is to prosper in the future, a place suitable for that purpose should be erected soon.

We have encouraging letters here which the Treasurer will be kind enough to read. One person offered to pay for a lot, but did not tell me the amount. Another offer of a lot is made on which there is \$240 to pay, but the lot is worth \$350 or \$400.

Mr. Patterson, ex-Mayor has also sent me a letter of encouragement.

Truly God is with us. He is our strength. Our trust is in

Him, and being thus encouraged we look forward to a brighter future in connection with the City Mission work.

Asking your prayers, sympathy and love,

I remain, yours truly,

A. SCHUSTER.

The Revs. Parmalee and Williams delivered short addresses, which were listened to with much interest by the audience, after which the children sang—"Oh, where are the Reapers."

Rev. David Mitchell made a forcible and eloquent address, in which he set forth that hereafter every citizen of Belleville should consider the City Mission as an established organization. He was followed by Rev. M. W. McLean, A. G. Northrup and Rev. A. Schuster.

Rev. Mr. Mitchell then moved the following resolution, which was unanimously adopted :

Having heard the interesting narrative of the work of the Rev. A. Schuster and his wife during the past year, this meeting agree to commend it to the blessing of God. In view of the statement which has been given of receipts of money and goods, this meeting recognizes with gratitude, the successful application of the principle of a faith work which has been illustrated, and earnestly commend the City Mission to the kindly support of the people. In consideration of the necessity of obtaining a suitable building for the City Mission, this meeting pledges itself to do its utmost to further this object, and that Messrs. Patterson and Northrup be a Committee to cooperate with the Missionary to carry on the undertaking.

The motion was seconded by Rev. A. Campbell.

"Shall we gather at the River" having been sung, Rev. A,

Campbell made a few brief but encouraging remarks, accompanied with the contribution of \$5.

The Treasurer, A. G. Northrup, Esq., read letters from Messrs. R. S. Patterson, Wm. Sutherland, E. W. Rathbun and Flint & Holton, stating their sympathy with the work, and contributing to the cause, or offering to do so to the amount of \$200 in all.

Rev. M. W. McLean moved that this meeting petition the City Council, through the Missionary, for a certain lot on which to erect a suitable building for the Mission Work.—Carried.

The congregation was dismissed by pronouncing the Benediction by Rev. M. W. McLean.

A NEW PROJECT.

A new project will be put into execution by Rev. Mr. Schuster in connection with the City Mission. This is nothing less than an industrial school, on a small scale, for poor girls. The girls will be taught general housework, in order to enable them to earn an honest livelihood, and will, if possible, be maintained during their attendance at the school by the work which is given them to do. The site of the new school has not yet been selected, but will probably be somewhere near Dundas St. An institution of this kind cannot but be productive of a great deal of good.

THE CITY MISSION DAY SCHOOL.

Having been requested to give a short report of the City Mission day school in your paper, I comply with the request, feeling it to be a duty to those who sympathize with the City

Mission work, at the same time and above all acknowledging that all good accomplished has its foundation from the Giver of all that is great, good and noble.

The City Mission day school began on the 9th of January and has since been continued, every day from 2 to 4 o'clock, with the exception of Saturdays and the Easter holidays. We began with 28 scholars, which number increased to 35, none were received from other schools, except a few who brought permission from the head teacher of their school, some of whom attended only a few days. The children are taught by Mrs. Schuster, assisted by Mrs. Bonar from time to time. Penmanship is taught by myself. Since the school started 14 have gone to situations and are earning their own living, and are helping their poor parents, most of them are doing well, and considering the short time of training they received, they are doing better than we expected. About 25 scholars are attending now, most of them are learning well, which is very cheering and encouraging to us. The running expenses, including rent, wood, books, slates, etc., including the expenses of the City Mission Services held in the school room, are about \$12. The room is small, but has answered the purpose so far. As soon as a suitable building is erected we intend inviting all who have not had the privilege of an education in their youth, to come with us for an hour or two, believing that there are many in this city who are at service feel the want of education bitterly, and if they are permitted to attend for a short time every afternoon, this want would in a measure be supplied. We hope many will gladly accept this opportunity.

I remain, yours truly,

ANSELM SCHUSTER.

CITY MISSION BUILDING.

Parties interested in procuring a lot for the purpose of erecting a building for the purpose of the City Mission, have been looking around, trying to secure a suitable place. Several lots have been examined and prices fixed upon, but none finally settled, the desire being to procure a lot best adapted for the purpose. The building, when erected, will not only be used for school and mission services, but a portion of it as an office for the City Missionary to transact the business which is growing on his hands in obtaining work for those desiring it, and workers for those wishing to employ. We are satisfied funds will be supplied for the building as soon as a lot is secured, but in order to get the lot, funds are necessary. The work will go on as fast as means are supplied, It being a faith work, no person will be asked directly to contribute, the whole matter being now made known, the public will be left for voluntary donations, believing as we do that the Lord will by inclining the hearts of the people to supply the means, that a work so manifestly His may be carried on in our midst.

The following has been received towards the lot :—Grant from the city, \$50 ; from a Lady, \$10 ; A. G. Northrup, \$25. Towards the Mission Building :—From a friend, \$10 ; City of Belleville, \$50 ; A. G. N., \$25 ; E. B., 60c. ; Mrs. Job Lingham, \$5 ; J. P. C. Phillips, \$1 ; Potter, 25c ; 3 Ladies, each \$5 ; W. Ray, \$1 ; Jno. Taylor, \$5 ; Memorial gift, \$75 ; Anonymous, \$5 ; Mr. Schuster, \$10 out of \$25 sent from Winnipeg ; E. W. Rathbun, \$100 ; John St. Bible Class, \$5 ; W. F. Meudell, \$2 ; H. A. Hodgson, \$50 ; Mrs. Whiteford, \$5 ; Jas. McCrudden, \$1.

The following has been paid out :—Mrs. Dougall, for land, \$235 ; Spratt, digging foundation, \$5.13 ; Benson, drawing stone,

\$2 ; Harris, on account stone, \$15 ; Gibson, sand \$2 ; Foster, lime, \$2 ; Sundries 92c. Stone is not all paid for ; Mr. West, for mason work is not paid. We will require more sand and lime to finish foundation. The Trustees intend erecting a brick building, when funds come in to warrant them going on.

A. G. NORTHRUP,

Belleville, June 28th, 1882.

Treasurer.

CITY MISSION.

A RED LETTER DAY IN ITS HISTORY—LAYING THE CORNER STONE OF THE NEW SCHOOL BUILDING.

Though of recent origin and small beginning, the Mission has grown beyond its present accommodation and the corner stone of a new school building on the Kingston Road was laid last evening.

Notwithstanding the heavy rain shower just at the time appointed, there was much to encourage Rev. Mr. Schuster, to whose zeal and faith much of the present success is due, in the attendance at the open air gathering last evening.

The hymn, "O for a thousand tongues to sing," was heartily sung and the Rev. Mr. Forneri engaged in prayer. The following portion of scripture was read by Rev. Mr. McLean, Psalm 27, Psalm 127, 1 verse and Phil. 4, 6 & 7. The stone was then laid in due form and "Rescue the Perishing" sung, after which the Rev. Mr. Schuster explained the objects of his work and the success attending his labors.

Rev. Dr. Clarke in a lengthy address said that though they had a splendid school system, yet our schools did not reach all and this school was in advance of the public school because it

gave religious teachings with the secular. The Rev. Mr. Forneri said he rejoiced in the Christliness of the undertaking. The Rev. Mr. McLean said that ofttime out of small beginnings great enterprises had come for good. Rev. Mr. Watch sympathized with all such work, and as the only representative of work in some few respects familiar, that of helping the children, he was there to say God speed to these endeavors.

Mr. Northrup then read the financial statement. \$492 had been paid or promised. It would take about \$1,000 to finish their building. Everything so far had been paid for and they had \$100 in hand, and were confident that God's blessing would so rest upon the efforts made, that money would be supplied according to the need.

The meeting was closed by prayer and the benediction by the Rev. W. Watch.

THE OPENING OF THE NEW CITY MISSION
BUILDING ON FRIDAY EVENING,
DECEMBER 1ST, 1882.

The new City Mission building was opened on Friday evening. H. A. Hodgson, Esq., occupied the chair. His remarks were few, but very forcible. He thanked God for the happy hours enjoyed since connected with the City Mission work, having especial reference to the prayer meeting which was held during the erection of the building in the house of Mrs. Bonar.

Rev. Mr. Stacey opened with prayer. Passages of scripture were read by the Missionary suitable for the occasion, after which his report followed.

The Chairman read Rev. Mr. Forneri's letter.

The Chairman called on the Treasurer, who read also a letter

from Rev. D. Mitchell, after which he read the financial report of the building. The meeting was then left open for any remarks. Encouraging addresses were made by Rev. Mr. Parker, Rev. Mr. Watch and Rev. D. Williams.

The playing and singing by Mrs. W. H. Gordon and Miss McClosky were much appreciated.

REV. A. SCHUSTER'S REPORT.

At the first anniversary of the City Mission held in the City Hall on the 21st day of February last, after the City Missionary's report, the Rev. D. Mitchell moved the following resolution :

“ In consideration of the necessity of obtaining a suitable building for the City Mission, this meeting pledges itself to do its utmost to further this object, and that Mr. Patterson and Mr. Northrup be a Committee to co-operate with the Missionary to carry out this undertaking.”

The motion was seconded by Rev. A. Campbell.

There was also another motion recorded.

Moved by Rev. M. W. McLean, that this meeting petition the City Council, through the Missionary, for a certain lot on which to erect a suitable building for the City Mission work.”

According to the motion the desire of the congregation was carried out, the Council was asked for a suitable lot, but after the matter was fully considered by them, they thought best not to dispose of it, as the land might be used by the city to connect the G. J. R. track with the (at that time) proposed smelting works. The members of the Council sympathizing with the City Mission cheerfully donated \$50 towards the purchase of a suitable lot somewhere.

As the future success of the Mission depended much on the situation of the lot, we were anxious to be directed rightly so as to get a suitable place, and desirous to be directed by God in this as in all things, we asked, believed, and God heard our prayer. Quite a time had passed away, many lots were offered by different individuals, but none seemed to be the right one. About the 10th day of April a lady friend of the Mission called and urged upon us the necessity of the establishment of a special prayer meeting, in which to ask God's guidance in all matters concerning the City Mission work, and as we were about to start building this house, having neither lands nor money wherewith to build, this prayer meeting might be so blessed and owned by God, that according to his promise all our needs will be supplied. The meeting was commenced at once, and we met for the first time in the house of Mrs. Bonar, on the 14th day of April, and it has been kept up from that time to this. Many happy hours have we spent because we realized God was pleased with us thus meeting together, and many answers to prayer were received. We were not long without realizing that God's promise is true, "Ask and ye shall receive." Week after week we received tokens of God's approval.

About the first day of May, Mrs. Schuster coming to the school room on Church street which we formerly occupied, she said to me that she had passed a place just now to which her mind was powerfully directed, believing it to be the right spot to erect our building. She said and she repeated saying that she was fully convinced that it was just the place. After the close of the school we walked home, and coming to the lot on which this building stands Mrs. Schuster said, "This is the place," and I felt at once that there could be no better situation in the city for the purpose; so much so that I stood quite a while with astonishment, asking myself why? We have

passed here time after time and day after day and yet never thought of this lot.

I was so fully convinced that is well that I inquired at once of Mr. Martin, who owns the land, and instead of going home, turned about, went to Mrs. Dougall, told her our mission, spoke of our intentions; she was pleased and consented at once. Thus the way was opened, clearly showing us that we were guided by God, and in a few weeks all necessary arrangements were completed, the money came soon to hand, the deed was executed and made over to three trustees, Mr. A. G. Northrup, Mr. Hodgson and Mr. C. Holton acting in behalf of the City Mission. After the deed was registered, the land secured and paid for, the building was then under consideration. At first it was thought best to put up a frame structure, and for this purpose a plan was prepared by Mr. John Forin, architect, who also superintended the building. After due consideration as to cost, durability and appearance, it was thought that a brick building would add to the appearance of the city and the neighborhood, that it would be warmer and more comfortable, the cost not much more, and as we received at that time a donation of brick, we were more fully led to the conclusion that we would do better to build a brick building. The money for stone, lime, sand and paying the masons for building the foundation, also the amount of purchase money for land came as needed; thus encouraged by God's goodness we were led on step by step. The ground was broken up on the 6th day of June, and the corner stone was laid on the 27th of July; the mason who contracted to erect the building laid the stone. Those who were present on that occasion will remember that the stone was laid between two heavy showers of rain, having only sufficient time to lay it. A good number attended, although the evening was very unfavorable. God's presence was with both speakers and hearers.

The next day the brick work was commenced. The work went on slowly but surely, and this evening we are celebrating an event long looked for, namely, the opening of this house. The opening of this building now is a necessity to carry on the City Mission work for the winter. The place we rented is too small; it answered the purpose for the beginning of the work. The dedication will follow after all expenses are met.

We are glad to be able to say that we rejoice exceedingly, having from time to time realized in what spirit the conditions had been given; and had I time this evening to relate facts more fully, I believe they would convince any unbelievers that there is a reality in the answers of believing prayer. Persons gave with pleasure, feeling it to be their duty, realizing that it is more blessed to give than to receive. Of late the Treasurer advanced sufficient money to complete the building.

This house is to be used for an office in which the Missionary may be found for one hour every day, to assist in giving employment to those who need it and are willing to work, and to send persons to those who are wishing to employ them. It is to be used also for a day school two hours every day, from 2 to 4 o'clock, to instruct those who go to no other school. Miss Effie Wright has voluntarily offered her services for this department. Sabbath School, prayer meeting and service for the explanation of God's word, will be held (D. V.) regularly, and we are only too glad to welcome united efforts for the salvation of souls here.

As I shall give my yearly report in February, when the second anniversary will be held, it is therefore not necessary for me to say much more at present, especially as the Treasurer's report is to follow: Suffice it to say now that I have received about

\$150 of voluntary donations for the support of the work apart from what has been given to the building.

Our aim is to elevate through the Gospel which is the only means of true elevation, and to train intellectually, morally and spiritually those who otherwise would be without. For this purpose we have erected this building and we believe that we have done God's will by so doing. We are also assured that this building will be the means of bringing glory and honor to His name, and we are satisfied that we have been and are now moving in the right direction. The uplifting of our fellow men and the salvation of souls is the greatest desire of our hearts. Our strength to accomplish this is in the Lord.

Members of the different churches of the city are more or less connected with the work, and we are workers together with God. We have reason to expect to see great things. Thus encouraged to pray, to work and to believe, we shall go on, knowing that our success is of God.

A. SCHUSTER.

TREASURER'S REPORT.

Expended for land, \$235; for building, \$670.12; total, \$905.12.

Total cost \$1,550. Contributed \$1,030. Still due \$520.

DEDICATION OF THE CITY MISSION BUILDING.

Last night the chapel of the City Mission was crowded on the occasion of its being dedicated to the Lord. There were on the platform Rev. Mr. Turnbull, President of the Ministerial Association, and Messrs. Mitchell and Schuster, while

many of our leading citizens were in the audience, among whom we noticed Thomas Holden, Esq., P. M., and Messrs. George Robertson, G. Parker, H. S. Parmalee, A. G. Northrup, Murray, of Rossmore, Geo. Keith and Jno. Forin, architect. Rev. Mr. Turnbull conducted the opening devotional exercises and preached upon Exodus xv 33x34. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Following the train of thought suggested by the text, the preacher referred feelingly to the completion of the City Mission Building, to the fact he believed that the work had been undertaken according to the Divine plan, and to their expectation of seeing the glory of the Lord continually filling this church in the salvation of men. A hymn was then sung, after which Mr. Northrup, Treasurer of the City Mission, first of all read letters explanatory of absence received from Rev. Messrs. McVety and Parker, and then made a statement which showed that on Friday they had sufficient money to pay off every cent of indebtedness, leaving a balance of 22 cents to the credit of the building fund. Since then various sums had been received which would go to the necessary expenses of the mission incurred by heating, lighting, books, &c. He stated that no money for the city mission and its building had been asked. A few persons, from the time it was felt that a building must be provided or they must give up the mission, had met weekly to ask God to give them a building. The money had flowed in very much as required. Sometimes for want of funds they had been compelled to stop, but generally when this was the case they could not go on for want of men or material. On Dec. 1, '82 when the chapel was opened, they found there was a balance of upwards of \$500 of indebtedness, but he was happy to say the Lord had put it into the hearts of several persons to give in various sums what was sufficient to pay everything, and now they were met to dedicate the building

free of debt. He pointed to a tablet which would be placed above the entrance containing the words :—

“ Asked of the Lord
April 16, 1882.
Received from the Lord
December 30, 1882.

He might also say that in answer to prayer the Lord had sent them a lady-teacher for the day school, well qualified for the work, who was earnestly desiring to be wholly consecrated to the Lord's service in connection with the City Mission. Rev. David Mitchell then in a very solemn manner and with fervent prayer dedicated the building to the Lord, after which a thanksgiving service was held, in which a number of addresses were delivered and suitable hymns sung. At the close just after singing “ Praise God from whom all blessings flow,” a little girl stepped up and gave a dollar to the Mission, the first subscription after dedication, which Mr. Mitchell, in praying and giving the benediction, beseeched God might be multiplied many fold in the future of the Mission. Miss McLuckie presided at the organ and rendered the music in an effective manner.

THE CITY MISSION.

THE MISSIONARY'S ANNUAL REPORT READ FEB. 22ND, 1883.

At the annual meeting of the City Mission, last Friday evening, the Missionary, Rev. A. Schuster, read the following report :—

At the close of another year in the work to which God called us, we thank Him that we are able to say, “ Truly God is with us.”

The year has been one of great success. In it, God revealed Himself as a God to His promise—"I will never leave nor forsake thee." In Him we trusted and not in vain.

The day school started on the 9th of January in Mr. Covert's shop, and continued there until the summer holidays. It was taught by Mrs. Schuster up to the first of January last. During the summer, Sunday services were held at Mrs. Hartgraves, (Sutherland's Mill), and at Mr. Miner's (Bleecker's and Lingham's Mills), and open air meetings were kept up as long as the season permitted. The cottage prayer meetings were resumed and continued in the different parts of the city during the months of September, October and November. In the month of November God opened another sphere of labor at Ferry Point. The place was visited from house to house, tracts were given out and a service arranged to be held every Thursday evening, but the congregation soon felt anxious to have service on Sunday morning. The Missionary goes now to Ferry Point and speaks to the people every Sunday morning. Mr. R. Murray was appointed Treasurer of the Ferry Point congregation. The prospects for future prosperity are good and very encouraging.

I need not speak of the erection of this new building; how it was erected, how the money was received and how God led us step by step. God's providential goodness and love will never be forgotten by those who with us have experienced his leading providence in its erection.

The dedication services has already been brought before the public, therefore suffice it to say that we were favoured to see this building presented to God free of debt at the dedication. We have realized and are realizing now God's presence here.

Since the opening of this place the day Sabbath School and other religious services are increasing in interest and numbers.

The building answers every purpose, it is warm and comfortable, the present teacher of the day school is much encouraged and is able to keep the children under good control, most of them are advancing, attend regularly and are very anxious to learn.

Our Sabbath School is well attended, very few are absent, the children are very orderly and especially of late they see their favorable opportunities and take advantage of them ; the teachers are rejoicing, seeing some fruits of their toil.

We subscribed in the summer for a Sabbath School paper, "Apples of Gold," which we received for six months ; now we receive from time to time copies of papers from the different churches. In the summer we gave the children of both Day and Sabbath Schools an excursion to Massassaga Point.

Since we began both day and Sabbath Schools 85 children have been under our care and have been taught. 25 of them have got situations through the Mission. These children are earning a living and are also helping their parents, some of them are permitted to go to school every afternoon ; others twice or three times a week.

The children are behind in their education ; we are therefore, anxious to get them places where they are permitted to go to school a few hours every week at least.

The office hours from 10 to 11 o'clock have been regularly attended to by the Missionary and a number have received employment.

The Mission receipts are also increasing, slowly but surely.

Receipts this year are.....	\$194 95
Expenses.....	20 5
	<hr/>
Balance.....	\$174 90
Besides this amount the Treasurer paid for coal.....	12 00
Paid for Gas.....	2 00
	<hr/>
Total.....	\$14 00

Small as this may appear in the eyes of some, it is great after all, when we consider that \$1,500 have been given to erect this building, and when we see the steady progress of the work in all its departments. We have great reason to be thankful, and financially we are not behind when we compare also the past with the present. The first report shows the receipt of \$8, the second \$46, the third \$150 and this year \$194.95, besides \$14 paid for coal and gas. Surely we can be encouraged.

Spiritually we are seeing day by day the fruits of our labor. Our great hope is more especially in the young. To give them secular and spiritual education combined is, we believe, the only way of training them for God, and to become useful members of society. This is our aim and in this we shall by God's power continue, believing that as long as we do this work in the strength of God we shall succeed.

The children feel very thankful, especially of late for what is done for them and they begin to show their thankfulness. I was pleased to see a letter sent to Mrs. Schuster from a distance, in which was enclosed \$1 from Sarah Gibbs for the City Mission School. She expressed her thankfulness for the kindness she received and feeling it her duty, she enclosed one dollar in the letter. This is the first return of money to the Mission in that way.

The children's hearts are open for the truth and most of them receive it gladly. Besides the other services we intend starting a Band of Hope with them.

Of late union services have been held here; laboring for five weeks we have the assurance that God revealed himself by his spirit to the advanced in years, as well as to the young. We have their names and numbers of those who became acquainted with God's love, with him who knoweth all things and who is the searcher of every heart.

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The industrial school started on first of May and is different from the day school. The children are taken to our own home, are cared for, and instructed in household work by Mrs. Schuster. They go every afternoon to the day school in the City Mission building, and are thus fitted for future usefulness. Since May we have had 8 girls with us, 2 and 3 at a time, and we are glad to say that most of them have good places and are doing well. The house we now occupy is not suitable for such an institution, and on that account we refused pressing applications which we otherwise would have and should have accepted.

We need a place of our own, suitable for this great and important part of the work, and we believe that he who provided this City Mission building for us, will give us an industrial home for orphans and other poor children who need our care. It is our intention, God willing, to establish an industrial school and house for Canadian children, and take them as God sends them no matter wherefrom. It is also our intention strictly to abide by the principle laid down at the beginning of the work, namely, asking God by faith and prayer for all our needs; and we have the full assurance that all our needs in all the branches of this work will be fully supplied in the future as it has been in the past.

We can truly say, "Bless the Lord, O my soul, and all that is within me bless his holy name." God has prospered the work; in this we rejoice, all honor and glory belongeth to him.

Before closing we express our thanks to the Editors of both papers for announcing our services free of charge, hoping that they may do for us in the future as they have done in the past,

Yours truly,

A. SCHUSTER,

THE CITY MISSION.

GOOD WORK UNOSTENTATIOUSLY ACCOMPLISHED.

The history of the conception, inauguration, progress and success of the mission work in this city are familiar to most of our readers. Those who doubted the wisdom of such an undertaking and predicted a speedy failure now acknowledge themselves agreeably disappointed. Not only have the class of people sought been found and benefitted to a very desirable extent, but important engagements, covering financial responsibilities of some weight have been accepted and successfully discharged. In the accomplishment of this result the energy, faith and self-denial of the worthy Missionary and his equally worthy consort have been cheerfully seconded by a public sympathy and liberality that have been as remarkable as they were ennobling to the community. Mr. Schuster did not appeal in vain for the assistance he needed, and the monument of his industry and reliance is found in the comfortable and commodious building that has been erected by faith offerings.

A recent visit to the school that is conducted in the City Mission Building for the benefit of the children who are, by reason of home misfortunes, unable to take advantage of the privileges offered by the Public School System, has convinced us that more is really being done than the public imagine. We found a large, well-lighted, well-heated, and neatly-furnished room, in which about thirty pupils were receiving instruction. The children, though showing the pinching hand of poverty in their dress, were all tolerably well clothed and clean. Good order prevailed. Miss Wright, who gratuitously gives her

time as teacher, evidently rules the school by the exercise of kindness combined with firmness.

The twig is so easily bended,
 She has banished the rule and the rod ;
 She has taught them the goodness of knowledge.—
 They have her the goodness of God.
 Her reproof is a dungeon of darkness,
 Where she shuts them from breaking a rule,—
 Her frown is sufficient correction ;
 Her love is the law of the school.

The walls are decorated with tablets, maps, &c., and an air of cleanliness and sincerity prevades the exercises.

Aside from the moral and intellectual training imparted by the Sunday and day schools, Mr. and Mrs. Schuster are quietly and unostentatiously doing a noble work in teaching the more destitute children the rudiments of household and other domestic duties. When made useful, places are procured for them in families where they can begin to earn a livelihood, while still enjoying the benefits of the mission school. In this way many little boys and girls are being transferred from desolate homes and dangerous surroundings to the comforts and safeguards of well trained families. We repeat that it is a noble work, and those engaged in it deserve the approbation of the public.

THE SECOND ANNIVERSARY OF THE CITY MISSION.

The City Mission Building was well filled last evening, even before the opening of service. Precisely at 7.30, Thos. Holden, Esq., P. M., took the chair, and with a few pointed remarks opened the meeting. After singing by the children he called upon the Missionary to open with prayer and reading the Scriptures. The children sang again and this was followed by recitations. Although this was their first effort they recited

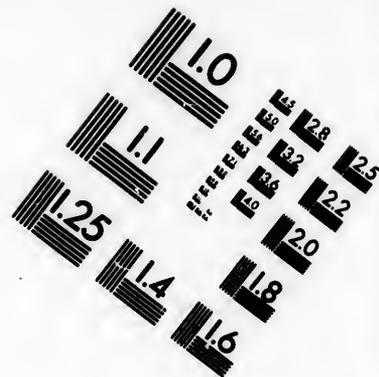
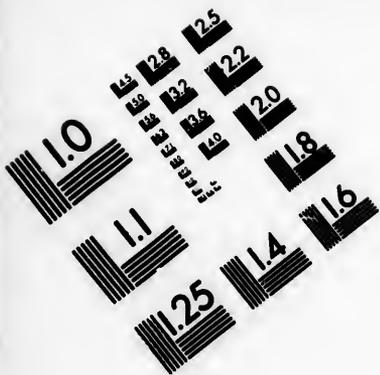
well. Questions on the lesson of the Life of Moses were asked by Mr. A. G. Northrup. The questions were well answered by the children.

The Chairman called for the report, which the Missionary read. He gave first the financial statement and then read the report of the Mission work. The financial statement showed that \$194.95 has been given to the Mission, of which \$81 were given through the Treasurer, and the balance to the Missionary personally. The expenses were \$20 08, besides \$14 for coal and gas had been paid. Over \$1,500 were received for the erection of the City Mission Building.

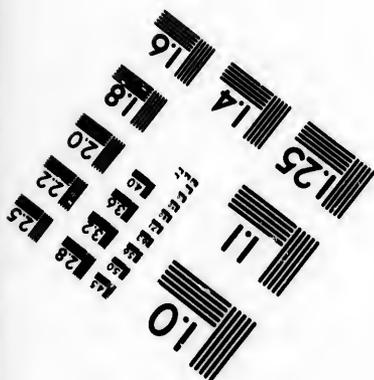
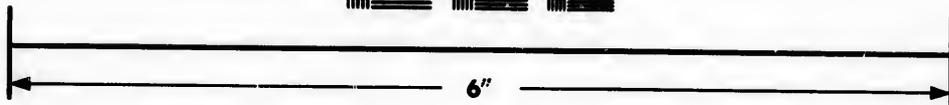
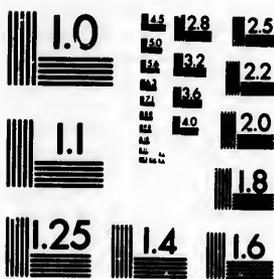
After the report was read, the Chairman spoke highly of the work. Its result could be seen that evening. The blessings of such a work upon the parents, children and community were great. He was greatly pleased in what he had heard and seen, and congratulated those who have taken such a deep interest in it. Parents and children should be very thankful, he said. The recitations were good, the conduct of the children and their appearance as well as any in the city. The Chairman must have been greatly pleased, as his address was full of encouragement and sympathy.

Mr. Richardson, of the Montreal Bank, addressed the children. He spoke of their precious opportunities in this place, and if they take hold of them, they will surely become good men and women. He asked them to live for a good purpose, and God would prosper them in this life and in the life to come. He said that no doubt the Missionary and his wife may have often felt that they were almost alone in this work, but he assured them that they have the sympathy of many in the city. He was glad to hear by the report that the work is still extending, and that the erection of a suitable building for an industrial school for orphans is spoken of.





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Mr. A. G. Northrup spoke of the result of forming bad habits early in life, and dwelt especially upon the use of tobacco, a habit which the young are so easily forming. He said it is generally linked with the use of intoxicating drinks. He kindly and earnestly exhorted the children to keep from both, as they will too surely ruin them.

Mr. Connors, a teacher of the S. School, said he could speak from experience. The children are well behaved and are interested in what is taught them. He said the different churches of the city are beginning to see the benefit of this work, and he had no doubt they would encourage it in the future. He received from his own church 100 volumes of a library which had been in use. The last speaker, Rev. Mr. Watch, spoke of small beginnings bringing great results, which fact he illustrated by what he had seen and read. He liked the principles on which this work is founded, namely:—on Faith and Prayer. The erection of the City Mission Building was sufficient proof and security to be encouraged. The work is going on quietly but gloriously.

At about 15 minutes past 10 this successful service closed. Rev. Mr. Watch pronounced the benediction. Mrs. Holton presided at the organ, and led the children in singing.

CITY MISSION ANNIVERSARY.

The 3rd Anniversary of the City Mission was held last evening, a stormy night, but a good number assembled in the Mission Room, Dundas st. Mr. D. C. McArthur presided. The meeting opened with singing and prayer, after which Mr. McArthur read the the 4th Chapter of the Epistle by James. Mr. Schuster said that the report was read for two reasons. The first and most important was to glorify God and the second

is to give an account of the money received. He then read the report, which was adopted by the congregation, on motion made by A. G. Northrup, Esq., Treasurer of the Mission, seconded by Mr. Marsh. Mr. Northrup said he was acquainted with the work from its beginning. When the work started Mr. Schuster asked for nothing else than the co-operation of the Christian people of Belleville; he started trusting in God; he was glad to see such results after three years labor. He expressed his sympathy with the Missionary and his wife, who must have had many difficulties in these three years of toil, but they persevered, having faith in God. He hoped that the editors of the city papers, who have been kind in the past, will publish the report. He said there should be a greater interest taken in the work, as it is of great importance. He was glad to see that children from the Mission Day School have gone to other city day schools; Sabbath School children to different Sabbath Schools; and grown up persons can be found in almost all the city churches and in the Christian organizations, who were first instructed here and that there is a financial increase but not as much as it should be. Mr. Marsh made a few choice remarks, after which a Gospel meeting was held, Mr. McArthur dwelling on the theme of "God's love." Prayer was then offered and a good and spiritual influence prevailed. The service closed with the benediction by the Missionary. The children were then treated with good things; the most of the congregation remained, enjoying to see the children eat; and at about 9:30 all went home, glad and happy.

THE CITY MISSIONARY'S REPORT.

After another year of labor for God in this Mission work, we rejoice in saying that we are still encouraged to persevere. The work should be sufficiently known by this time, without stating again that it is calculated to be a channel through which children who otherwise receive no secular or religious training

are educated, and grown up persons not going to any place of worship particularly, are attended to. This had been accomplished as far as possible, and considering the short time the Mission is established and the obstacles which had to be overcome, we are thankful to be able to say that it is successful through God. To Him we look for help, wisdom and power.

The appointment over the bay at Rossmore was given up. As soon as the several Ministers of the different denominations attended to their people, the Missionary felt that his work was done for the present.

In the place of it the jail is visited every Sunday morning. "God is with us" while speaking to the prisoners of Christ, His love and mercy and we believe not without good results.

Miss Wright, who had taken charge of the day school, got sick after she taught a short time. Mrs. Schuster and myself took charge of it again, as formerly.

We find on the Sabbath School record 989 marks for the children who attended during the year; we taught 43 Sabbaths, making an average attendance of nearly 22 scholars.

In the day school register we find 3,080 marks for scholars attending the school, we taught 163 afternoons, making an average of about 19 scholars in the day school. 12 children were kept in our own home at different times for instructions, and 25 from the school and from our home are at work and have now good homes provided for them. 17 children have gone from our day school to other city schools most of them to the Market. Six children removed from the city.

A good number who came formerly to our Sabbath School can now be found in other Sabbath Schools, and yet we keep up the number of scholars in our own school. The heavy snow storms this year interrupted the school for a time. Visit-

ing and the spreading of tracts has been attended to. We felt the necessity of securing a permanent home for the children, in which we would be able to keep them, give them work and instruct them to become good and useful. The necessity for such a home being situated away from the city, was also felt and we are glad and thankful to be able to say that God has provided a suitable place, which has been secured at the cost of \$1,500; part of that amount has been paid, it consists in a good and substantial brick house, barn, stable, $6\frac{1}{2}$ acres of land, on which are about 100 fruit trees; when the place is finished it will cost about \$2,000. On the 20th of November we moved there and attended the work here also, waiting for some one to take charge of the home. In the providence of God we were led to get a foreman who himself and wife are well qualified for the work, and both are fully devoted to God's cause. Having now the schools and the mission work here, which is attended by ourselves, and the Home with plenty of work for the children, over which Mr. and Mrs. Hay are placed, the whole work formerly planned has become fully arranged. The children sent to the Home will be provided for, and they will do such work as may be given them to do, and as much time as possible will be devoted to secular education also; and we hope by next year to arrange for them also employment during the winter season.

Net income to the Mission, \$222.00

A shed has been built behind the Mission room, bill of lumber not on hand, therefore cannot give the cost.

The clock is a gift from Mrs. A. G. N. and the gas stand lamps from a friend of the Mission.

We have also received several useful articles, as tea from a merchant traveller; 10 lbs. of sugar from Conger and Brother; material to put in lime for the house from Mr. Mullen of Canifton; from Messrs. Lingham, Bleecker and Sutherland

pine wood ; a load of hard wood from an unknown friend ; crockery from Mr. Rous ; a number of worn but good clothing, boots and shoes for the children from different parties, besides other kindnesses received for which we are thankful.

The editors of the city papers have published some of our Mission notices free of charge, and the Napanee Paper Mills furnished us with writing paper for the use of the Mission.

If we look back to the 3 years since the Mission was established, we have reason to be encouraged. God has done much for us, and we can trace his guiding hand in the work. Three years ago we had no Mission, Day nor Sabbath school, no place to hold our services and no home for poor children, all this has been provided for. The children who formerly ran about and would not be seen in any Day nor Sabbath School, are now to school either in the Mission or other schools in the city.

Financially we are also progressing. At the first yearly report we received \$130, the second \$194 and the 3rd we have \$222.

Spiritually the work is progressing also, and we are thankful to say that there is a great change in the children and in their homes. Such a change could not have taken place had it not been for the power of God. People who have attended the Mission Room can now be found in different churches and other places of worship, and many in the Army.

Who can measure the results of any work where God is the foundation, and the power to lead souls to Him when his workmen are led by the spirit ? It is our intention to keep the Mission Room open every evening during the year, D. V. God is blessing us now in our Gospel Meetings, which are being held every evening. Our expenses will increase as the work goes on, but we firmly believe that God will supply all our needs according to his riches through Christ Jesus.

CITY MISSION ANNIVERSARY SERMON.

Sunday, February 22nd, 1885.

The Rev. Mr. Leach, pastor of Bleecker St. Methodist Church, preached the Mission Anniversary sermon in the Mission building yesterday afternoon, to a fair congregation. Mr. Leach took for his text part of the 4th verse of the 17th chapter of St. Matthew's Gospel: "Then answered Peter and said unto Jesus, Lord, it is good to be here; if thou wilt, let us make here three tabernacles." The preacher, after describing the scene of Christ's transfiguration as a grand and magnificent sight, entered more fully upon the words of the text; he said that there are places, to the christian now just as dear, glorious and magnificent; so much so that they shall never be forgotten by them. He spoke of the first sight of Jesus to the pardoned sinner, after having accepted Christ, also of the place where God's children worship, the house of God, and the blessings of the sanctuary—also when in conversation about Christ and His love, and the fellowship of Christians with each other, feeling frequently to say, "It is good for us to be here." The Christian feels like remaining—like dwelling in such fulness of joy. But it is his duty to go elsewhere. We cannot remain always on Mount Hermon. We are called to go out to lead others to the Saviour to work for the Master. Mr. Leach then made reference to the mission work. Mr. and Mrs. Schuster and those who labor with them in this good work have come from seeing the greatness of Christ's love and feel it their duty to come to this part of the city, erect this building, preach God's word and instruct the children, and some of those whom he addressed have no doubt felt many times in this building to say "Lord it is good for us to be here," but you must not remain at Mount Hermon, you must work and spread the Master's praise. He closed by saying

that nothing would gladden the hearts of Mr. and Mrs. Schuster, the teachers and others who work with them more than to see those that are instructed here become missionaries of the cross of Christ. The sermon was listened to with greatest attention by the children, their parents and others.

THE FOURTH CITY MISSION ANNIVERSARY.

A large audience assembled last evening in the Mission room, Dundas Street. The last year has been far above any year since the existence of the Mission, exceeding former years in spiritual and financial results.

Precisely at 7.30 the meeting was opened by the Missionary with the hymn "We're marching on to Zion." Rev. Mr. Leach read a portion of God's word and Rev. Mr. Curts led in prayer. The report was then read by Mr. Schuster and several instances of prayer being answered during the year being related, the meeting was left open for addresses.

Rev. Mr. Leach rose and moved the adoption of the report. He said he believed in such a work as this. He did not care so much for these rushing movements, but the noiseless, substantial and powerful; he expressed his pleasure at having had the honor and privilege of being with the congregation yesterday, preaching the anniversary sermon. He believed that God had chosen the persons who are engaged in this work, and he approved of the manner the mission is conducted. He said that according to the report the most of the support had come from a distance, but he hoped that Belleville will not be behind in the future. He closed by expressing his approval of this good work, wishing it great success.

The Rev. Mr. Curts then rose, saying he felt it his duty to second the adoption of the report. The report proves that

God will provide in time of need. He thought Mr. Schuster the richest man in Belleville, he applies to the best and the never failing bank and he is sure to receive his pay from God : while he was sitting hearing the report read he felt inclined to throw away the salary system and trust in Mr. S's. Bank. He said our salary is promised but sometimes we fail in getting it, but God never fails, because all the riches of earth and Heaven belong to Him. He then related the early life of Dr. Morrison, who was a poor, neglected, wicked boy ; he was brought to a Mission School by a devoted and persevering Christian lady. At first he was almost uncontrollable. He left the school time after time, but the lady brought him again and again to the school. At last he accepted Christ and afterwards became a great Missionary, leading many souls to Christ. The speaker very touchingly described the death of Dr. Morrison and that lady who was leading him to Christ, and Mr. Curts led the congregation's imagination to the scene in Heaven where the lady, Dr. Morrison and all the converts with them meet. He closed by saying, Who can measure the results of this Mission work ? and addressing the children, he hoped some of them will become Missionaries of the cross of Christ.

The resolution was ably and eloquently moved and seconded and the speeches were listened to with the greatest order and attention. Young and old were then treated with good things and about 15 minutes to 10 o'clock the meeting closed with the benediction by Mr. Schuster.

THE FOURTH CITY MISSION REPORT.

READ AT THE ANNIVERSARY ON THE EVENING OF THE 23RD OF
FEBRUARY, 1885, IN THE MISSION ROOM, DUNDAS
STREET, BELLEVILLE.

We have lived to see the end of the 4th year of the existence of this Mission. In the past year we have labored in weakness

but God has strengthened us and we are thankful to be able to state that we have not labored in vain. The year has been a year of test and not without its trials, difficulties and temptations, but in the midst of all of them we found always a way to escape. Instructed by God's word we know that all these are only the trial of our faith as declared in I. Peter, 1, 6, 7.

As we do not organize members and are not working as a regular organized church, we have no claim upon any who have received spiritual good through the labors of the Mission. Many who have received Christ have gone elsewhere and are united with organized religious societies, some are still remaining with us and are helping us to carry on the work. We have now under our charge and care at the close of the 4th year, the Mission day and Sunday School, the Home for Workers in the city, and the Industrial Home $2\frac{1}{2}$ miles from the city north from the Kingston road. These three places have been provided for; 10 have been instructed and cared for; 7 of them are now engaged in other employments and 3 are still with us. Mr. and Mrs. Hay, who took charge of the Home, left this fall on account of illness, which necessitated us to take charge of it ourselves, waiting until God will provide a suitable person, one who has sufficient love to God for His cause and for the poor to be satisfied with a comfortable living and one who is willing to work as unto the Lord. The day and Sunday Schools have been well attended. Mrs. Schuster and myself took charge of the day school until the 2nd of Oct. last, when by the kind Providence of God help came, Miss Wright assisted by Miss Lowry, took charge of the school. Miss Lowry left at Christmas and Miss Wright's sister assists her now. We are glad to say that Miss Lowry and other devoted Christians have started a work among the poor in the neighborhood of the village of Tweed, which is carried on in the same way as the mission, and they report success, which is a proof that there

is need of such a work even in villages and smaller places than Belleville.

From the 21st of February until Oct. 2d, Mrs. Schuster and myself taught 88 afternoons; and from the 2d of October to Friday the 20th of February, Miss Wright, assisted by Miss Lowry and her sister, taught 88 days. The average attendance from the 21st of February to the 2nd of October is 17 scholars, and the average attendance from the 2d October to February 21st is 15 scholars. In January a number of scholars failed to attend, on account of sickness. The school has been open every afternoon from 2 to 4 o'clock, with the exception of holidays, which we took, in harmony with the other City Schools. Our summer vacation commences earlier. The average attendance of the Sabbath School is 31; we taught every Sabbath during the year. The value of this attendance of both day and Sabbath School must be considered with the fact, that almost every week some are going from us to other schools. The Mission is *distinctly* undenominational,—helping all classes, without respect of persons or creed. Our aim is to better the condition of those we can reach, and we are willing to do anything in a scriptural way that we might win them for God.

In the summer, invited by E. W. Rathbun, we enjoyed a sail to Trenton per str. *Quinte*. A meeting was held in Purdy Hall, which was given free of charge for the occasion; the Trenton friends of the Mission gave us a reception, and provided refreshments for us. On the return trip, all were treated with strawberries provided by Mr. E. W. Rathbun. Our sail to Trenton will not soon be forgotten.

The Missionary attended the Volunteer encampment near Trenton in June. The officers and volunteers received me kindly, and accepted the tracts thankfully. The evening open

air services were well attended, and some of the resident Ministers of Trenton took part in them ; they were seasons of spiritual good.

Our regular services on Thursdays and Sunday nights are well attended and are seasons of God's presence and spiritual good. We have the knowledge while we meet from time to time that the Master is with us, we try in a way easily to be understood, to explain God's word, and while we believe in Christian profession we hold up the possession of Christ first.

In our day school we have the word of God and its guidance as the key of all other instructions, we unite the secular and the spiritual, without doing so the work would be an entire failure. We have continued to ask God to supply our need in the past year and we know He will supply us in the future.

We find it very inconvenient for the teachers to live away from the Mission Room, and it has become a necessity to see to it that they should live nearer to the work. Seeing this great need a lot opposite the Mission Room has been secured, the half of its cost is paid and the remainder is payable in January next. We hope, God willing, to erect a suitable building and we believe for this also God will supply the means.

The jail was visited during the year every Sunday morning at about 11 o'clock with the exception of two Sundays, when I was at Montreal. I can say that it is to me a great privilege to speak to those confined in prison. I try in a friendly and easily understood way to explain God's word. The services are successful and I have good reason to believe that at least some who have served their term appointed have left with the determination in God's strength to live better lives in the future. The services in the jail have been to me also seasons of rejoicing in God, and I have the assurance that God is blessing his word. In the fall I visited Montreal with the view of

looking into the prospects of establishing a Mission there, but more especially to inquire if poor children of Jewish parentage could be found who need care, training and instruction; arrangements were made for a future visit, and the British Society for the propagation of the gospel among the Jews, of which I am the representative for Canada, has been informed of my visit; in the meantime our industrial home is open to children of Jewish parentage, as well as for others. I am of the opinion that the present situation of the Mission is only the beginning of a work which is calculated to spread to other places in Canada. We have been thinking of making Belleville a centre from which other branches may be formed; at present we must remain at home until such time when God will send us workers who love God's cause more than dollars and cents, willing to work for God and full of the spirit of the Master. We have patience and wait for His bidding; when we are commanded to go forward we shall go and we believe that with the command God will provide the means.

The financial statement showed that the collections for the year
 amounted to..... \$360 75
 Legacy through Mr. W. N. Ponton..... 700 00

Ten dollars and ninety-five cents is due to the Treasurer, which he over paid.

As we have only one purse and that belongs to God, all expenses are paid from the money voluntarily received, the above stated sums were given to Mr. Northrup, the Treasurer, through the mail or to myself. Last year's receipts were \$222. There is also an amount to be added from Mrs. C. S. Holden, a gift of an account, I cannot give the amount as the bill is not to hand. We received also a supply of coal oil from Mr. Yeomans, a parcel of socks, etc., from Mr. Adams, jr., a hood from a merchant, from a lady 2 pair well-knit socks which were knitted by her on the bed of sickness, for the Missionary tea from Mr. White, tea agent, and sugar by Conger Bros. We

cannot forget our thankfulness to Capt. Porte, of str. *Varuna*, for his many kindnesses to my family and myself during the summer season, also our thanks to the editors of the daily papers. We also acknowledge the receipt of other tokens of sympathy which I have been forbidden to mention in the report, also several parcels of good warm clothing have been received.

There is something in this financial report which may be worthy of notice. The most of the monies have come from a distance, unexpected to us, reminding us of what some of our friends said when the Mission came into existence, namely, that Belleville will not support such a work, they knew more about Belleville than we did at that time ; but we hope this is a mistake and the future may prove it to be so.

Whether the work is supported in Belleville or not, we know not ; but we know that we lived and prospered ; *this is sufficient*. We have received support whenever we stood in need of it, a proof of God's loving kindness and approval ; and had I time I could mention facts of the most convincing character that God hears prayer.

Of late we have issued a little paper, *Our Mission*, which will (D. V.) be continued monthly. It costs \$3 per issue ; 1,000 copies will be distributed free of charge. The Napanee paper mill has so far furnished us with the paper for its production, for which we express our thanks.

“ OUR MISSION.”

Our little paper, entitled “ OUR MISSION,” has made its appearance. It is small, but we hope it will accomplish some good. We have several reasons for publishing it, a few of which we will mention.

1. We think Belleville should have a religious paper.

2. The Editors of the city papers have been kind enough to publish some of our services and our yearly report *free of charge*; we are afraid they might think it imposition, should this be continued much longer.

3. We think we can do good publishing this little sheet.

D. V. this paper will appear every two weeks, We intend distributing as many copies as we can free of charge, which will be carefully attended to. We shall have no objection to receiving volunteer subscribers, who will help and encourage us, and we will accept any short article of a moral and religious nature calculated to benefit and lift up mankind, with the condition that any such article is signed by the writer's name in full to be placed under the same.

We expect to toil on, (D.V.) with the assurance that God is with us. We have been severely tried since the Mission began, yet we know that we can do all things, "Christ strengthening us." We intend to labor in the future as we have done in the past, namely, for the spiritual and temporal welfare of mankind without exception. The children under our care will be trained for future usefulness, so that they may become "diligent in business, fervent in spirit, serving the Lord." We desire to be the means, God helping us, to make homes happy, and we hope to be able to do all in our power for both the parents and their children under our charge. "Going about doing good" is the work of the Mission and its workers. We have been often discouraged, but we stand because the Mission is of God and not of man. The work is a faith-work, we look to God for the supply of all our needs.

REV. A. SCHUSTER.

KEEPING UP APPEARANCES.

What does it mean to keep up appearances? It means that the persons who indulge in it desire to appear before the public, differently, higher, better, greater, and richer than they are in reality. It is therefore in itself dishonest, not only deceiving others but ourselves. Let us keep up appearances! is the cry everywhere; it seems that some people cannot exist without it, they are everlastingly thinking about the subject, and are planning to accomplish the end in view. It *must* be done, they say, if it is at the risk of reputation, character, and even life itself. This is an evil which very often begins very young in years; frequently children are taught it by their parents' and guardians' example, and if it is impressed upon the youthful mind it will soon lead to a passion most stubborn to subdue. It is the cause of much sadness and distress, in many cases it tears asunder the harmony and peace of home, it leads persons to purchase or otherwise secure articles for which they are not able to pay, and when the bills for payment are presented, they are an unexpected and unwelcome guest, often treated with hatred; the goods have become bad and the charges in the bill are too high, the result of it is, the party has run in DEBT, which makes its appearance like a monster and like a whirlwind sweeps everything away as it goes along, or like a detective, it follows the victim most unmercifully, step by step, preventing him from lifting his head by day, and robs him of his rest by night, until at last driven to madness and despair. People who are not satisfied with the humble position in which providence has placed them and are not willing to live accordingly, are generally those who are most anxious to keep up appearances, in consequence live unhappy, dissatisfied, and uncomfortable lives, and when circumstances prevent them keeping up appearances, they feel forsaken and forgotten. It

is one of the greatest evils in social life, and it is prevalent to a great extent in this our beloved country.

We too often think our wants are far greater than they are in reality, but half of them are only imagination and not at all needful. We desire to have things costly because our neighbor has them, who is in a better position to purchase. If we cannot drive horses and have carriages to ride in, let us walk, and if we have not money sufficient to buy silks and satins, let us do without them and secure cheaper, but let us be contented.

“Godliness with contentment is a gain.”—1 Tim. vi. 6, and let our daily prayer be Prov. xxx. 7, 8.—“Two things have I required of Thee, deny me them not before I die. Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny Thee, and say, who is the Lord, or I be poor and steal and take the name of my God in vain.” If these precious passages of God’s word were written in our hearts and we would teach them to our children and practice them ourselves, we would have no desire to keep up appearances. Let us keep the world under our feet and overcome it, or it will overcome us.—As Canadians, with the religious and social opportunities and privileges we could make our homes full of sunshine, if we don’t allow them to be blasted by keeping up appearances and by running the race of extravagance with others when we are not able.

CHRISTIAN EXPERIENCE.

Careful and thoughtful people think it one of the most solemn steps to be called upon to give evidence and testify to the truth in matters of law, they step carefully into the witness box, and with just as much care give their testimonies to the truth as those who give them at the expense of life, fearing

that something might be said which might have the least appearance to create doubts or in any way mislead. "Ye are my witnesses saith the Lord." Isa. XLIII, 10.

God calls His children who have experienced the power of His truth to become witnesses as a testimony that His record is true, that He has power to forgive sins and keep His own from evil. These testimonies must be true to be of any value. With what reverence, then, should they be given. If solemnity is necessary to testify as a true witness in the defence and protection of the Queen, the law, and the government of the land, should it not be treated with greater reverence when in defence of the King of Kings and Lord of Lords? The prophets and old testament believers by their lives of devotedness, their doing and suffering for God, have given testimony to the truth of our religion; the apostles in line with them have been witnesses for the truth as it is in Christ. Peter said "we are witnesses of all things He did in Judea and Jerusalem."

But how is this so solemn and all important matter treated and brought before the public nowadays? Testimonies are given in the midst of hissing, shouting, laughing, accompanied by levity, carelessness and irreverence, so much so, that those who respect religion are disgusted. Belleville is no exception to this. There was once a time when religious testimonies, coming from the lips of Christ's followers, were valuable, precious, and profitable, but it has been so abused, made so low, and dragged into such disgrace that its value is almost gone. I mention this hoping that true thoughtful, devoted, and earnest christians will not allow this great and valuable means to be tramped upon and kicked like a foot ball. The religion of Christ is not a sham, not an outward display of performances, but a reality of the truth in the heart, and while we live in the midst of many who will make light of religion and especially of religious testimony, we should be more careful, earnest,

reverent and solemn in these matters. This trifling way of treating God's truth will not do, because it does more to injure God's cause and advance infidelity than *all* the free thought lectures that have ever been given. Let us, then, be firm and solemn, fully devoted to God, and true witnesses for Christ, remembering that we are either *false or true*; as false witnesses we are darkening the light and if true we are helping to brighten it, advance God's kingdom and give evidence that religion is something that is noble and worth having.

FUNERALS.

OUR PRESENT MODE TOO EXPENSIVE.

Our present mode of bringing the dead to their place of rest is too expensive, therefore needs reforming. Think of it, the father of a family earns \$1 or \$1.25 per day, he can work only in the summer, he has laid up a few \$10 bills for the winter, but death comes to the home, the hearse, coffin and other expenses cost about 30 or 40 dollars, and should this be repeated during the year the poor man will have to give all his earnings for funeral expenses, and if the unfortunate who has to pay this is a widow matters are still worse. There are not a few cases where people have become helpless, hopeless, and penniless, by these heavy charges for funerals. Could they not be regulated by law, if not by justice, christianity, and love to mankind?

WORKING FOR GOD.

No greater honor can be bestowed upon man than the honor to be permitted to take any share, whatever, in God's grand work of the salvation of men, there can be no higher. It is one of the highest gifts of God's grace, and one of the evidences

of a person's acquaintance with Him. It is therefore questionable whether the man who does nothing for God will be saved. He certainly is not like Christ, and the scripture declares if we have not the spirit of Christ we are none of His. Christ left us the example of His life, a life of work, of self-denial, of love, and of care for a perishing world. Christians, you profess to be followers of the Lord Jesus. What are you doing for Him?

Gather them in, the halt and lame.
 By the winning word and deed ;
 There is healing still in the wondrous Name,
 And help for every need ;
 Go then and tell them,
 Go and compel them,
 And out of the woe and mire of sin
 Gather them in, gather them in !

A GOOD NAME.

Prov. xxi, 1.—“A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.”

Such is the value of a good name, when that good name has God for its foundation, and when we allow Him to be the source from whence we receive our character. Many people seem to forget that character grows. That as we grow more noble and Christ like, we come to the chief end for which God has created us, namely, “to glorify God,” our character becomes more thoroughly established. *Character grows*, it is not something that is put on ready made, but day by day grows with the growth and strengthens with the strength. It is therefore one of the greatest blessings, to be willing through God to form a character when young. The boy and the girl will have the

advantage of longer life, and have therefore better opportunities to establish a *firm* and *fixed* character.

Listen, my boy, I've a word for you,
And this is the word : " be true, be true !"
At work or at play in darkness or light,
Be true, be true, and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, " be true, be true !"
For truth is the sun, and falsehood the night
Be true, little maid, and stand for the right.

SHOULD WE MANUFACTURE CHRISTIANS ?

John vi. ch., 44 v. : " No man can come to me except the Father draw him."

Christian workers should remember that this verse means just what it says : " Except the Father draw him." If the Father draws the sinner, all is well—if He does not draw him, all is wrong. Christian workers are too often so extremely anxious to see the fruits of their labor—wishing to have persons converted that they take refuge in all kinds of ways and means to accomplish the end in view ; but the faithful worker for God while sowing the seed should have sufficient faith to wait upon God for results. Like the husbandman waiting for the early and later rain to bring him an abundant harvest, so should we do as laborers for God, and the harvest of souls will come in the Master's own appointed time.

" No man can come to me except the Father draw him." Don't let us manufacture Christians, and by so doing allow ourselves to be lifted up in our own doings as if we could save anybody, but let us discharge our duty faithfully and allow the Father to draw the souls and *not ourselves*. Satan will surely tempt us to rob God of His honor and glory, and will flatter

us so that we glory in our own great sayings and doings. Don't forget ; God must have the honor and glory.

Self-manufactured professing christians deceive the Ministry and the Minister, the church, themselves, and even the world ; they are never steadfast, nor established because the Father has not drawn them.

PROFIT AND LOSS.

Does it pay to drink and sell liquor? It does not, as the following is a proof :

A few young men come to the bar of an hotel, they ask for drinks ; they have no money or are not willing to pay for them ; the bartender takes the hat from one of them for his pay ; a row occurs, bottles and tumblers are flying, the bartender is struck over the eye, the young men are caught and put in jail, and after a number of weeks imprisonment, are brought before a judge and jury ; they are found guilty, and sentenced to two or four years in the penitentiary.

Loss.	PROFIT.
The prisoners lost their characters None.	All this for a few cents' worth of liquor.
and a few years of the best of life.	
The hotel-keeper lost his eye.	

SHOULD PRISONERS AND LUNATICS BE CONFINED TOGETHER IN THE JAIL ?

We have written about this subject in the Belleville city papers. We have shown the wrong of the present custom, and expressed the hope that a suitable place for the insane would be provided.

We are glad to see that others have listened to our voice against the present custom, and the following may be read with pleasure by all who love and sympathize with suffering humanity:—"The Grand Jury of the Carleton assizes, in making their presentment, expressed themselves strongly against the practice of confining lunatics in jail."

We are glad to see this firm step taken by the Grand Jury of the Carleton assizes; we feel that we are not alone in what we have advocated, and we hope that ere long our Canada will be delivered from this great evil.

DEAD AND ALIVE.

A short explanation upon the passage Romans vi. 2.—"Likewise reckon ye also yourself to be dead indeed unto sin, but alive to God through Jesus Christ our Lord."

Death robs us of all our bodily activity. The dead have eyes but cannot see, ears but cannot hear, hands and cannot handle, and a heart but cannot feel. The passage means that the christian should consider himself dead to sin but alive unto God, which his relationship to the Father, the Son and the Holy Ghost demands; he should be fully interested in God and His cause and not at all interested in sin. Let us consider the meaning of these precious words by our surroundings in every day life. For instance; you have often conversed with persons on a subject in which they have no special interest; the result is, that such a person will give neither you nor the subject any attention; the eye shows the absence of interest, and the impression of the countenance gives the appearance of little or no sympathy with it. Of such a person it may be said that he is dead to what you are saying.

Again, if a citizen of the United States residing in Canada would be asked to do duty in the defence of our Queen and

the Canadian Government he would refuse, and perhaps answer, I am a stranger, not a Canadian ; I am therefore not interested in the affairs of your country, or in other words he might excuse himself more forcibly, saying, I am dead to Canada but alive to the United States.

In the same sense, the Christian should reckon (consider) himself dead to sin, although he is living in the very midst of it ; he beholds it, is tempted and surrounded by its influences, yet is not interested in it. Sinning is not the desire of his heart nor the purpose of his life ; indeed he is DEAD to it and when Paul speaks in Rom. viii. 38, 39, and says :—" For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." He declares by these words that he had so little interest in these things that he could not be moved nor influenced by them, or in other words, he reckoned himself dead to sin and alive unto God.

BEING ALIVE IS THE OPPOSITE FROM BEING DEAD.

It may be said of a thorough business man who is interested daily and hourly in his business, and who is earnest, careful, diligent, and hard at work, that he is ALIVE to his business.

Again, the Physician who with the greatest skill, interest, sympathy, and care, watches the disease of his patient, forgetting even his own comfort, and who does all in his power to discharge his duty, conquering the disease and saves the life of his patient. Of such a Physician it may be said that he is ALIVE to his profession and to the interest of his suffering patient.

The parents who are so much interested in their children's welfare that they cannot rest satisfied until they give them a

thorough training and education, thereby seeking their interest for time and for eternity. Of such parents it may be said that they are ALIVE to the well being of their children.

In the same sense the Christian should be ALIVE to God, the interest for the prosperity of God's cause should be his highest aim, and the whole being should be fully devoted to His service; the eyes, the hands, the feet, the affections, the heart, all the energies and talents should be devoted to Him.

ALIVE TO GOD! What does it mean? Please read Ps. cxxxvii. 5, 6, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." How often we fail in preferring God above all our joys and interests! The children of this world are, in their generation, wiser than the children of light. Men of business know what they are about, they know it is for their own interest to be alive, they employ men who are alive; only such are sought and engaged before any others.

God, His cause and the church, need men and women fully alive to Him. Dead soldiers are no use in the battle field. We cannot be alive to sin and at the same time alive to God. I can understand how an unpardoned sinner can be dead to God but I cannot understand how Christians can reckon themselves alive to God and at the same time alive to sin. The apostle asks this important question in Rom. vi. 1, 2. "What shall we say then? Shall we continue in sin that grace may abound? God forbid; How shall we that are dead to sin live any longer therein?" There never was a time when this sure, firm, fixed principle of the text is more necessary than at present; because it is and ever was the only sure weapon against infidelity and unbelief. The Christian who reckons himself dead to sin and alive to God, will have greater victories than

any of the world's greatest conquerors. He has power, and the text says that power is given "through Jesus Christ our Lord."

OUR POSITION AS A MISSION EXPLAINED.

This being the beginning of the year 1885, I think it would be well in as few words as possible to explain our position as a Mission. Although we have toiled about 4 years, yet there are only a few who understand us and the work.

We have undertaken the Mission work in the name of God, purely and alone for the benefit of mankind. It has been, and is our aim to gather children and parents for the purpose of teaching them the word of life.

Being aware that there are many children who go to no School, we have adopted a system by which we are successful in gathering them. With the Bible our guide, and God of the Bible to lead us, we are trying to teach them the benefit of becoming useful men and women in society, for this purpose they are taught every afternoon from 2 to 4 o'clock, the most necessary branches of education.

Our whole system is calculated to teach them reliance upon God and to help themselves. We are trying to impress upon the youthful minds fully to understand that the only way to become useful is to become "Diligent in business, fervent in spirit, serving the Lord." For this purpose we seek for both parents and children, employ wherever we can find it. We have also an Industrial Garden, where children are taken entirely under our charge, they are taught there to make an honest living. Our Sunday School and religious services are well attended, the evening services are closed at an early hour and great care is taken that young girls are protected and at their homes in good time. Our regular evening services are

held on Thursday and Sunday evenings in the Mission Room.

For the support of the work, we have adopted the Faith principle. Believing *this* to be a scriptural way of carrying on a work of this kind, we intend D. V. to abide by it. We ask not man for means to support the work but God only. All we do is done free of charge, we have only one purse and that purse belongs to God. We fully believe that when God calls workmen among those who cannot support them that He in answer to faith and prayer will provide them with all their need and if they cast themselves upon Him, he will sustain them according to His promises. "But my God shall supply all your need according to his riches, in glory by Christ Jesus."

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. iv. 6.

We take up no collections, we have no collectors appointed by us, we have received no grants nor stated salary, but are willing to receive thankfully, such means which God may see fit to give, and lay upon the hearts of the friends to help voluntarily, believing that the work is of God and worthy of their support. Mr. A. G. Northrup is the Treasurer. He and myself have received the means to help to carry on the work.

- God has blessed us abundantly and those He has given us to care for. Many children under our care have good homes and are doing well, we are glad and thankful to be able to say that we have bright prospects of seeing the boys and girls become useful men and women in Society, and they with their parents will yet spend happy lives serving God. We are no organization and have no organized Membership, but keep a watchful eye over all who attend our Mission Services and Industrial Home. We thank God for the results, He heard also our prayer and has sent us ladies who have felt that God called them to help

us, who are teaching in the day and Sabbath School for which we are thankful ; like the silent dropping of the rain upon the soil so has God favored us with his blessings, almost noiseless but sure. Four years have nearly passed away, some have said that in Belleville, such a work, supported in such a way will not stand long, yet here we are, the work and the workmen are still alive. Among those who were afraid were our best friends who have felt anxious about us and some of them are anxious about us even now. Often we are asked the question, but how do you live ? We can only say, we have lived and we live now, because He who is wise and good and kind has protected us and taken care of us. We are never afraid ; we are not afraid now.

As a full report of the year will be given at the Anniversary on the evening of February 21st next, this must suffice at present.

TRUE BROTHERHOOD.

TRANSLATED FROM THE GERMAN BY THE EDITOR.

One of the greatest evils of the age is that brotherhood is so loosely treated and true sympathy is almost asleep. The stubborn and independent is ever foremost and is never missing, but the feeble, humble, loving, and sympathetic and honest efforts for the welfare of others are made feeble, and too often discouraged and ridiculed. *Help thyself*, and *I am the man*, were perhaps never so prominently exhibited as in our day. It seems that the more careless and unconcerned persons are in respect to the welfare of their fellow man, the more successful they appear to be. The more persons sympathize with those in need, the less encouragement they receive from the world.

It is a fact that the most unselfish self-denying kindness, love, and sympathy for others, can be found among the poor. The man who works hard for the support of his family, shares often his small wages cheerfully with his neighbor in need. The poor woman, who, from the early morning to the late hour at night, is hard at work, can most frequently be found by the bedside of her sick neighbor. And why? It is the result of a growing heartfelt sympathy for those who, under the same trials, discouragements, difficulties, and disadvantages have to make their way through the world.

The poor man knows and understands perfectly well how terrible any calamity is to the poor and destitute; he also knows that the life of the poor is hard and discouraging, even in the midst of the most favorable circumstances, and when he sees others in distress such as he himself has experienced, he realizes it, puts himself in the position of the distressed, and shares with him what he possesses.

Wealth makes its possessor hard, and, clinging to self has the tendency to lessen charitable feelings for suffering humanity. The rich have more self-reliance, therefore are hardly ever closely united with others. They believe they can help themselves out of their own difficulties, therefore, in their dollars and cents rest their dependence. This is the reason why they seldom realize what a blessing kindness is in the hour of need and in depressed circumstances because they are never in need of it. They have no idea of the great value of true Brotherhood and favors bestowed in the hour of distress and suffering.

We don't mean to say that the rich have no sympathy at all; but in consequence of the surrounding influences and customs being brought to bear upon the mind of the rich, they frequently lose their kind feeling towards the needy and dis-

tressed, it is different with the poor, therefore they are more ready to help their brother, and are by far, more kind in time of need. There are exceptions to this, but such is the case generally. The rich must blame themselves if they become so unfortunate as to have created in their hearts a feeling of hatred against the poor.

Many are of the opinion that the position of the poor is the result of a careless life, and think that they should suffer the consequences. This may be true with some with whom the wealthy are unfortunately *most* acquainted, but there are a great many of the poor who bear their own sufferings quietly, and will not allow their nearest friend or neighbor to know anything about their trials.

These are *the poorest of the poor*; of this class we speak; and it is they that should be helped. But such are too seldom sought and found out, and are left in the cold, because the rich don't seek to become acquainted with their suffering circumstances.

Even should it be acknowledged that there is a judgment upon some of the poor, as the result of a careless and ill spent life, it would be no means an excuse to any of us, for the neglect of our duty to humanity. No argument or excuse can make void the fact that we are *all Brethren*. If a brother or sister is hungry or cold or in distress, sick or afflicted in any way, we should do our duty and help. There are many of the poor who are wishing to help themselves, and who desire to get out of their misery, but they see no escape; their life appears before them like a long dreary and dark night of misery and poverty, all linked together by a long chain of sorrowful circumstances of which they seem to have no control. These are the poor who should enjoy our sympathy, encouragement, love, and friendship. These can be helped without encourag-

ing pauperism and beggary. This class of poor should be found out and assisted ; which is the duty of all, and one of the noblest duties which God and humanity demands.

THE LIQUOR TRAFFIC.

BAR-ROOM NO. 1.

The place for the so-called respectable people, and licensed to sell intoxicating drinks.

BAR-ROOM NO. 2.

The place for the so-called common people, and licensed to sell intoxicating drinks.

THE EVIL RESULTS OF NO. 1 & 2.

The liquor of No. 1 ruins the so-called respectable people. When intoxicated they are brought home by a kind friend and gently put into a comfortable bed.

The liquor of No. 2 ruins the so-called common people, when intoxicated they are kicked out of doors, the money and friends are gone, arrested by the police and sentenced to one or two months in the jail.

BOTH GO DOWN THE LADDER.

IF CONTINUED LONG, SURELY BOTH DROP.

B E W A R E !

GOD'S HOUSE DESECRATED.

Luke xix, 45, 46. "And he went into the temple, and began to cast out them that sold therein, and bought ; saying unto them, it is written, My house is the house of prayer, but ye have made it a den of thieves."

It is written, my house is the house of prayer.

What should be the exclusive use of God's house, and for what purposes is it erected? We mention a few.

For God's worship and praise.

Luke xxiv. 52, 53. "And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, praising and blessing God."

For instruction. Matt. xxvi. 55. I sat daily with you teaching in the temple.

For spiritual inquiry and to behold God in all His beauty. Ps. xxvii, 4. One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, and behold the beauty of the Lord, and to enquire in his temple.

To understand God's ways. "Ps. 73, 17. Until I went into the Sanctuary of God ; understood I their end."

To meditate upon God's loving kindness. Ps. 48, 9. "We have thought of thy loving kindness, O God, in the midst of the temple."

GOD'S HOUSE DEFILED IN THE PAST.

It has been defiled in the Old Testament dispensation.

Ezekiel xxiii, 38. Moreover this they have done unto me ; they have defiled my Sanctuary in the same day, and have profaned my Sabbath. For when they had slain their children to their idols, then they came the same day in the Sanctuary to profane it ; and, lo, thus have they done in the midst of mine house.

The modern abuse of the Sanctuary belongs to the dark ages of the world's history, and should have no existence in the 19th Century. We are going backward instead of forward, dragging the solemnity of the Sanctuary and God's worship into the very dust. Read Daniel viii 11, 12. The 13th verse reads. Then I heard one saint speaking and another saint said unto that certain saint which spake : "How long shall

be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot?" Well may Christians have such a vision, and may ask themselves the same question.

It is a solemn thing to worship in God's house; so solemn is it that we dedicate it, consecrate it, set it apart; for what? For instruction, for praise, for spiritual inquiry, for meditation, and to learn and understand God's ways. We profess to claim His presence with us every time we meet and yet in modern times God's house is consecrated on Sunday, and often desecrated on the following Monday. Let us be honest with God, and He will surely be true to us.

"Christ began to cast out them that sold and bought in the temple." There are many ways of buying and selling in the temple without taking our goods there and offering them for sale.

"My house is the house of prayer, but ye have made it a den of thieves." What piercing words are these, how *firm*, how *true*, how *convicting*; they *must* have made Christ's hearers *shake* from head to foot; *without* and *within*." Ye have made God's place of worship a den of thieves. Supposing some one would have stepped cautiously behind the Saviour, and said to Him "Be silent, Hush! This will not do, don't speak so plain, words like these will offend and drive people away. Hush! Be silent, you will arouse enmity." What answer would Christ have given to such a cautious friend, He would likely have answered, "Get thee behind me, Satan." Christ spoke as having authority, this was the difference between his words and those of the Scribes! His authority was God the Father. The Priests and Scribes sought to kill him on account of His piercing words, yet he did the will of Him that sent him.

As Christians we are too much afraid of man, afraid of our life, of our support, afraid to speak out for fear of offence, and afraid to discharge our duty. Satan is ready to stand behind us, saying; Be silent, Hush! Don't offend any one, you make enemies. We speak as if we had no authority, and too often we allow Satan to conquer.

There never was a time when it was more necessary than at present to exalt the principles of true and undefiled religion. *Never* was there a time when it was more necessary to hold up before the people the Religion of Christ as a pearl of great price; *highly esteemed, noble and valuable*, we should not allow it to be made low nor permit it to be trodden under foot. It is a very solemn thought that Christ was under the necessity to cast the buyers and sellers out of the temple. Is it not solemn also to think that he had been obliged to say to them "My house is the house of prayer, but ye have made it a den of thieves?" In the 19th Century we have more light, the Christian Religion is established, yet the Sanctuary is too often sadly desecrated. May we not ask ourselves the question, If the buyers and sellers were cast out, How many would remain?

FUNERAL EXTRAVAGANCE.

Extrac. from the lecture on the manners and customs of the Jews.

The simplicity of burial among the Jews is worthy of imitation; there is no pomp nor pride; the coffin is made of a few rough boards in which the body is laid. At death the poor and the rich are treated alike, the Lazarus is as good as the Rothschild, a custom which is much to be admired and worthy of imitation. Thousands of dollars are unnecessarily expended on funeral occasions. Why? Because pride is taken even beyond death and the grave. It is called respectable and

honorable to have an extravagant funeral; the poor man is often forced by the spirit of fashion and the custom of the age to spend his last cent to keep up funeral appearance, while the money is necessary to provide for the surviving family. A few deaths in the family will take away all that a father can earn in a year. The wealthy Jews spend money on funeral occasions, *not* in the *decoration* of the poor dead body, but they give *freely* to the poor and needy at the day of the funeral and it is *only* where the Jews live among *nominal* Christians, they bury their dead extravagantly.

THE MISSION SAVINGS BANK.

A Mission Savings Bank is about to be organized, its object is to give parents and children the opportunity of saving small sums of money in the summer to enable them to be better prepared to face the approach of the winter. The money is to be returned on or about Christmas. Responsible officers will be appointed and by the next issue of this paper, we hope to be able to give the good results of this additional work in connection with the Mission.

A GOOD WOMAN.

PROV XXXI. 30.

“Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised.”

The subject is most important; all that is great, noble and good is of God. A good woman such as described in this chapter is one of God's greatest blessings and one of the greatest instrumentalities for good in the world. Upon good wives and mothers depend the welfare of the church, the nation, the human family, and the homes of our country.

The text and the following verses describe woman in all her departments in life ; she is brought before us as a wife, a mother, a mistress ; as a friend to the poor and also in influence over her family.

What are the qualifications of a good woman ?

The heart of her husband doth safely trust in her (v. 11), he is sure that he has a good wife, *none better*, she gains the confidence of her husband, her aim is to make his life happy and prosperous. In adversity she stands by him, and as in (v. 12), "She will do him good all the days of her life." The husband's interest is her interest, she is one with him and when difficulties are arising she is calculated to be a silent sufferer ; at the same time takes the brightest, the most encouraging view of them, and has always some words to soothe his discouragements. I remember reading of the case of a rich merchant, who had lost in a business transaction all he had gained for years. He became bankrupt, but he had a good wife and one day as he entered the house, he said to her, My dear wife, we are ruined, the Sheriff will take all we possess. The good woman, with true christian courage and full of sympathy with her husband, answered, My dear husband we are not ruined yet ; there are three things which the Sheriff cannot take. What are they ? asked he anxiously, and pointing at him she said, the Sheriff cannot take from you *Manhood !* and putting his hand on her heart she said, he cannot take from me *Womanhood !* and placing her hand upon the child's head sleeping in the cradle, she said neither can he take away *Childhood !* these three cannot be taken from us, and as long as these three are left, we can start life again. From that moment the disconsolate husband felt encouraged and with renewed strength started afresh and prospered.

A good woman is careful and industrious.—(v. 13 to 20.)

By her carefulness and industry she will lessen the burdens

of home. She is like a merchant's ship which bringeth her goods from afar; by her prudent management she saves, and to the surprise of her husband, the money entrusted her goes a great distance, she hates *Debt* and doth not purchase anything, her husband is not able to pay; there are ladies who are afraid or ashamed to work, many think it a disgrace to harden their soft hearts by toil. God's word gives us examples of ladies of high rank working, as in the case of Sarah, Gen. viiii. 68; Rebecca, Gen. xxiv. 15, 18. Rachael, Gen. xxix. 9, 10, also the seven daughters of the Median priests worked, *they drew water for their father's cattle.*

A good woman provides in time of need.—(v. 21.)

“She is not afraid of the snow for her household.” She is not overtaken by the winter's frost, nor by the 'summer's heat, but is willing to work with her own hands, to provide in time things necessary for the household *and what she provides is good and substantial. No sham, nor vanity for popularity, for fashion sake.*

A good woman is a keeper at home, (v. 27), she looketh well into her own household, and eateth not her bread in idleness. She does not live by going about spending her time talking about others. Home is to her the dearest spot on earth, no company so pleasant and so interesting as the company of her own family; she is not spending her time in arranging worldly entertainments and amusements, she is not seeking to be honored by being invited to parties, nor can she be found in places of nightly entertainment. The Toboggan Slide, the Roller Skating Rink, the Ball Room, the Theatres, and other places of amusement are not the delight of her life, she lives for something better, she finds sufficient entertainment at home, she aims to be a moral and religious instructor to her family, and she believes in the passage, I Timothy iv, 8. “For bodily exercise profiteth little, but godliness is profitable unto

all things, having the promise of the life that now is, and of that which is to come."

A good woman is charitable.—(v. 20.) She stretched out her hand to the poor, yea she reached forth her hand to the needy.

By her industry, carefulness and love for home she is able to give something to the poor and needy, willing to bestow charity with her own hands. Many have nothing to spare because they must have all for themselves and their own enjoyments.

A good woman shows her kindness as a mistress.

She is kind to everybody, in her tongue is the law of kindness, therefore kind to her hired help (15 v.), she giveth meat to her household and a portion to her maidens. A good woman will give the hired help rest and the privilege of worshipping God, enjoying the blessings of the Sanctuary from time to time. Esther is an example of this (Esther iv, 16.) "I also and my maidens will fast likewise"; I admire the Christian mistress who is not too proud to call the hired girl and to permit her to have the privileges of family worship and think it an honor to be the means of leading her to Christ.

The influence of a good woman.

Such a wife, such a mother, such a friend to the poor, and such a mistress must have an influence for good.

The Influence upon her Husband.—(23 v.)

"Her husband is known in the gates when he sitteth among the elders of the land." He is honored and respected; the husband is generally known by his wife. A good woman is the means of exalting her husband, but on the contrary, a careless, extravagant, pleasure-seeking, and party-making wife

will surely drive the husband from home and family to the bar-room, card and billiard table, and to other places of pleasure and amusement which finally lead him into the company of those who seek to destroy peace and harmony, which is the sad experience of thousands in the world.

“A virtuous woman is a crown to her husband ; but she that maketh ashamed is as rottenness in his bones.”—Prov. xii. 4 v.

The Influence upon her Children.

(v. 28, 30.)—“ Her children arise up and called her blessed.”

A good woman has no need of seeking popularity and flattery by others. “Give her the fruit of her hands, and let her own works praise in the gates.”—v. 31. Her children arise and call her blessed ; her husband also, and he praiseth her. She is honored and praised right at home ; she will never be forgotten ; her body may mould in the dust, but her remembrance by the family will always be fresh, sweet, and happy ; because her children will arise and call her blessed. Mothers ! It pays to be a christian.

The value of a good woman.

“For her price is far above rubies.”—v. 10. She is one of earth's greatest treasures. Who can estimate the value of a good woman ? She is one of heaven's brightest gems !

The foundation of all these Excellencies.

The foundation of all excellency is expressed in the words “a woman that feareth the Lord.” The fear of the Lord is the beginning of wisdom, and this is the foundation of all that is good, great and noble. God is, and must be, the mainspring of all our actions and usefulness. A good woman's fidelity to her husband, her industry, her love for the family, her sympathy for the poor, and the complete formation of her noble

character and life ; all is adorned by her love to God, by which she is moved to do all for His honor and for His glory.

Who can find such a woman? Thank God, they can be found.

“ Favor is deceitful ” ; favor is seldom true ; it is unsatisfactory. Beauty is flattering ; it is vain ; it passes away ; it is soon forgotten ; but, a woman that feareth the Lord, she shall be praised.”

TRAINING.

Prov. XXII, 6.—“Train up a child in the way it should go and when he is old he will not depart from it.”

This subject is of the greatest importance, it is so comprehensive that I am only able to give a few hints.

I am a firm believer in this passage, it contains most precious truth ; some argue that this text is a failure because they think that good parents may have bad children, to such I would say, You are mistaken. Parents who are truly God's children and who ask God's guidance and direction daily, and who are fully consecrated to Him, can certainly claim the text as one of the most precious gifts.

It may be asked to what kind of training has the text reference? I answer “ *To home training.* ” It includes intellectual, moral and spiritual training at *Home* ; to mould the character of the child is the parent's duty, and to give it a foundation of true principles on which it will build its future career is the parent's great privilege.

The first thing necessary for true moulding is a correct pattern ; such a pattern must be the Father and the Mother. How great, then, the responsibility, how sad the mistake and how terrible the consequences should the child turn out bad.

Pure metal is another necessity for good moulding and casting, not breakly, sandy and stoney, but pure and good, so that the flow of the metal may not be interrupted or broken up.

Parents should be mindful to put into the young mind and heart of the child principles pure and true—therefore

Be a pattern of truthfulness.

I know the parents desire to be truthful in matters of great value, but most of us are not careful, sufficient in matters of less importance (as we think); forgetting that all things, great or small, are noticed by children who watch us very closely—for instance—

The bell rings, the mother is not prepared to receive visitors; she is busily engaged, she has no time to spare. The little girl is asked to receive them, but before she reaches the door she asks her ma, What shall I say to the strangers? Wait, my dear, answers the mother, I will run up stairs to hide before you open the door. Tell them that I am not at home. Immediately the bell rings again, the door is opened, the visitors are invited to the parlor and upon the inquiry, if Ma was at home the child answers just as she was told, Ma is not at home; the callers leave at once, mother runs from her hiding place and cheerfully asks her little daughter, What did you tell them? I told them that you are not at home. All right, my dear, they had no business to call so early, when everything is out of order, and here is a penny for being so good and obedient; the candies are bought *for the penny*, they are eaten, but can you imagine the child's thoughts? What kind of a pattern is this? I allow you to judge.

Be a pattern of unselfishness, don't allow all your love to be swallowed up in yourself. Doing good to others by denying yourself has a great and powerful influence upon children and

it is one of the most valuable patterns for moulding character. "And if ye lend to them whom ye have hope to receive, what thank have ye, for sinners also lend to sinners to receive as much again, but love ye your enemies and do good and lend, hoping for nothing again, and your reward shall be great and ye shall be the children of the highest, for He is kind to the unthankful and to the evil.—Luke vi, 34, 35.

Some of you may say, this will *never* pay; it may not pay in dollars and cents, but it will surely and finally pay in the training of your children. May I ask you, who are the good, the useful and the great of this world? Men like Luther, Knox, Wesley and others; they had before them the pattern of unselfishness and self-denial and lived for the benefit of others. If you want your sons and daughters to become stingy, selfish, miserly, beggarly and miserable, just show them the example and pattern of selfishness; do nothing for any person except you are fully paid, know nothing about doing favors; be ignorant of friendship, kindness and brotherly love, never allow your mind to be disturbed by the suffering of others; take the highest interest for the loan of money when you find people in great need; be as hard as steel and you will without fail succeed to lead your children to ruin; you will destroy yourself and reap your final well deserved reward. For with what measure you mete it shall be measured to you again. I have seen parents when old driven from their own homes and firesides by their children, because they had brought them up in the way I have just described; be therefore a pattern of liberality; teach your children to sympathize with the poor, the needy and the distressed, and you will be rewarded.

If parents are rich, their children should know, if possible, nothing about it, it will prevent them from depending upon the Father and Mother for support by which they are not made idlers; rather teach them that hard work is honorable and give

them the opportunity and great privilege of building up their own career of usefulness, depending upon God and the talents He has given them.

Be a pattern of influence and example.

I have been asked frequently, if drinking a glass of strong drink, smoking or chewing tobacco, is a sin. I answer, that I believe it to be a sin of influence and example. If I wanted my boy to learn to smoke or chew tobacco; the best method I could adopt would be to drink intoxicating drinks, smoke or chew tobacco myself; but if, on the contrary, I would wish my child to abstain from these I must leave them alone. The same holds good in other matters. But some say I have no influence, my children do as they please. I pity you parents if you have lost your influence over your children; please examine yourself and your training, the mistake is at home, find out your error before it is too late.

Beware of Scepticism.—There are different kinds of sceptics. A person may be called a sceptic who trusts no one; everybody is a liar a thief, and a robber, in business transactions with others, they deal with them as such; teach your child this form of scepticism and I guarantee it will become a sceptic in religious matters as well, it will believe in nothing sacred nor divine. I do not hesitate in saying that most all, if not all religious sceptics have been thus trained by their parents, and by this kind of training the foundation of unbelievers has been firmly laid, first not trusting in anybody, and being led step by step they deny God at last.

This training at home is the only influence and lasting training. Home is the School of all Schools, the College of all Colleges, a nursery above all nurseries; no other school can supply the wants of home training, neither the teacher of Sabbath or day school, nor the Minister who visits the homes.

Parents are the only teachers of home, no one can take their place, no governor nor governess, no matter how educated, how kind and skillful ; therefore, parents should devote strict attention to home. They should be at home to accomplish this important duty, but as the Father is engaged all day, the Mother is hurried with the affairs of the household, when should this duty be performed. The evening hours should be taken for training. The worst of training is too often found in higher society, because the parents are seldom at home and the training is left to strangers. The parents having no time to attend to the training of their children in the day time and at night go to the Theatre, the Skating Rink or to parties, the children are left in the care of strangers, which is a sad mistake. I have serious objections on this account to too many night after night services, even should they be carried on under the auspices of religious organizations, as the evil overbalances the good accomplished.

I know a Minister who held special services for about 12 weeks, night after night, in a place of worship, a distance from his home ; most of that time unable to return ; when he got home after the close of these services he found his boy entirely uncontrolable and with bitter feeling of regret he told me he believed his staying too often and too long away from his family is the reason of this, his very sad experience. That minister, like many others, was no doubt sincere and zealous ; but made this mistake, he worked for the welfare of others, but neglected his own house and fireside.

Parents, you cannot be away from home and do home training. Remember, home training must be done at home and done by you and cannot be done by any one else.

The great blessing of the text,

When he is old he will not depart from you.

Is it true? Yes it is—Children may forget their age, the events of their past life, they may forget their parents' outward appearance, but their example, their influence, their walk, their conversation, their devoted life, these will not be forgotten, they are as a light always shining in the darkest hours of life. I have repeatedly heard people advanced in years speaking of the words of counsel and advice from their parents which they cannot forget, the remembrance of their home instructions, their influence and example was still bright in their memories and hearts.

The subject is worthy of careful consideration and imitation ; no subject of greater importance. A failure in home training of our children is a failure for time and for eternity ; for this life and the life to come ; it is indeed Life or Death.

PERFECT OBEDIENCE.

Here am I.—Genesis xxii, ii.

These words are recorded 3 times in this Chapter.

First in answer to God's call.

Second, in answer to Isaac's important question.

Third, in answer to the angel's voice.

"Here I am!" was the language of Abraham, when most severely tried by God, in a moment when the greatest self-denial was demanded of him, when human nature would shrink from the discharge of duty and at a time when the nearest and dearest ties were about to be broken, these words were also the expression of an obedient heart who was about to gain the victory over self. We read the history of Abraham with the greatest delight and interest, we could almost covet his triumph of faith, we become inspired with an earnest desire to have a

similar experience and to become like him and we ask ourselves the question, What lack I yet?

The secret of Abraham's life of faith and triumph was his *perfect* obedience to God's will. "Here am I." What depth of meaning in these words? They mean I am ready to be tried and tempted, ready to be discouraged, ready to give up Isaac at thy bidding and willing to withhold my hand from him at thy command, the wood, the fire and the knife all is at hand. Now Lord speak and Thy will be done; such was Abraham's *perfect* obedience to the will of God.

Gladly would we accept Abraham's triumphs and victory, but we are not willing to stand the test and do God's bidding. Read 1 Samuel 15, 22, And Samuel said, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

In temporal matters we are only too glad to be obedient, so much so, that the world will make slaves of us. People are willing to give up life itself for the world's honors, pleasures and influence; there are men in the world who are so thoroughly engaged in business that they forget eating, drinking and sleeping because their whole life is in their trade. "Here am I," say they; my time, my money, my all is given up, I have no time for anything else. Christians fail in this spiritually. We talk of consecration, sanctification and holiness. Many are sincere in their desires at the time when they give expression to them, but with too many it is talk only and not practicable reality. Our resolutions are like clouds without water, sadly lacking reality, consequently we are disappointed and not blessed. "Here am I," precious words, what is their meaning? Who can describe them fully; body and soul, linked to live for God. The heart, the affection, the mind, the eyes, the hands, the feet, the tongue, all are ready for God's service, as the clay

in the hands of the potter, so should Christians leave themselves in God's hands to be moulded for his own glory and purpose. Don't dream of sanctification except you are ready to obey ; and except we think obeying it the greatest honor, privilege and delight and realize that it is our duty to do the will of God, our anxious desire for holiness is vain.

Abraham stands before us as an example of faithfulness, "Abraham believed God, and it was counted unto him for righteousness," Rom. iv. 3. We admire his life full of faith, and as you gaze at it your desire to become like him increases, then "Here am I," should be the language of every Christian, faith and obedience must be united, separate them and you separate yourself from spiritual power. Perhaps there never was a time when doing God's will was more necessary than at present. People read enough, they hear enough and understand enough, but what is most needed in seeing, reading and understanding Christ through living Epistles ;—the Christian's life, "Here am I," frames no excuses for the non-discharge of duty. It does not say, "No man has hired us" but it means, service rendered to God, voluntarily and cheerfully through life. But alas ! how few are willing to do Christ like Christian work. "Here am I," is also the lever which brings out buried talents and abilities to be made useful for God and for his cause. Reader, think of these words, allow the spirit to fasten them upon your heart, and resolve to give yourself unreservedly to God now.

PART III.

MISCELLANEOUS PAPERS HAVING RELATION TO MR. SCHUSTER,
HIS WORK AND DEATH.

INTRODUCTION

—TO—

PART III.

—:O:—

I have reserved for this Section various articles by others upon the character and labors of Mr. Schuster or upon subjects connected with City Mission work. A "Letter to Mothers" by Mrs. Schuster will be read with deep interest. The testimony of Rev. Bro. Rice is of much value, and the Minute of the Ministerial Association of Belleville, is a sincere expression of sorrow, of appreciation and sympathy. The Memorial Sermon by request finds a place in this part of the Volume.

THE EDITOR.

Why do we mourn departing friends
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms.

Are we not tending upward too
As fast as time can move?
Nor should we wish the hours more slow
To keep us from our love.

Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay,
And left a long perfume.

The graves of all the saints He blessed,
And softened every bed .
Where should the dying members rest
But with their dying Head?

Thence He arose, ascended high,
And showed our feet the way ;
Up to the Lord our flesh shall fly
At the great rising day.

Then let the last loud trumpet sound,
And bid our kindred rise ;
Awake, ye nations under ground ;
Ye saints, ascend the skies.

—WATTS.

MEMORIAL SERMON.

REV. A. SCHUSTER'S CHARACTER AND WORK.

Preached by the Rev. D. Mitchell in John St. Presbyterian Church, on the evening of 5th July. 1885, upon Acts xi. 24 : "For he was a good man, and full of the Holy Ghost and of faith."

There are two views which may be taken of a Christian life. We may regard faith as its beginning, fullness of the Holy Ghost as its continuance, and goodness as its flower and fruit. The narrative of the Philippian gaoler is an example of this. We are told that he first believed, and immediately after, instead of cruelly treating his prisoners, he extends to them the utmost kindness and hospitality. Again, there is the other way, as in the text, of regarding the outward manifestation of the christian life, and then tracing it up to its source in the indwelling of the Spirit through faith. Thus of Barnabas it is said, "He was a good man, and full of the Holy Ghost and of faith."

Barnabas, as we learn from Acts iv. 36, signifies "Son of Consolation." This name is made up of two words: the one son, and the other consolation, or exhortation. It is to be noted here that the term consolation, applied to Barnabas in the 4th chapter, is the noun of which the word "exhorted" in the verse preceding the text is the verb. To be worthy of such a title Barnabas must have been a man of heart as well as intellect. He was a man of feeling. We should judge him to have been an able and acceptable minister of Christ. His path was rather along the valley of humiliation than up the mountain slope of lofty ambition. If he was an Apostle, he was "a living epistle of Christ." Very little is said about him as compared with Paul or Peter, but what is said sets before us a man of

true missionary spirit and noble benevolence. He is a pastor in the best sense of the world.

We are called this day to mourn the loss of a Barnabas from amongst us—one who was in truth a son of consolation, a man who had a path of his own to serve his Master, and who in his own way reached the highest usefulness and honor. His familiar form will no longer be seen in our streets, nor his voice be heard. But he has lived long enough amongst us and done such work that his name is enshrined in this city as a zealous and successful missionary of the cross. We may well say of this son of consolation as of Barnabas, "he was a good man, and full of the Holy Ghost and of faith."

I. In the first place let me express the conviction that our City Missionary was a good man. I have heard a number of persons use this word in saying what they felt concerning him. Such, too, is the sentiment of those who do not pretend to this quality of character. Now, in goodness there are the two ideas of purity and benevolence. As to the first I can bear testimony. I am able honestly to say more regarding my brother than he would have said, for like all really good men he was known by his reticence in speaking about himself. He was far from claiming perfection. But we can all testify that "he kept himself unspotted from the world." He was singularly truthful. His yea and nay were the sincere utterances of his heart. His word was as good as his bond. He was also honest to a degree, wronging no man, but on the contrary denying himself that he might "owe no man anything," and when he felt death coming upon him, giving instructions as to his debts, twenty cents here and so many dollars there. The only person wronged by him was himself, for he lived in the simplest form rather than be a burden to any one. Virtue or manliness was an essential part of his character. I hardly think that even in thought he wandered from the path of recti-

tude, but ever kept himself loyal to his family. His longing desire was to see his children and all others walking in the pathway of integrity and honor. And now let me speak of his benevolence. "He visited the fatherless and widows in their affliction." The orphan, the poor, the degraded and suffering were the objects of his special care. Of his preaching I shall have to speak later on. Let me rather refer to his activity and zeal in doing good. He loved his fellowmen, and it was the object of his life to take by the hand unfortunate children, and such as had fallen or others suffering in such as had fallen or others suffering in any form. As soon as the Mission house was completed he established a day school for instruction in the three R's, or the ordinary branches. It was not without opposition, but he showed remarkable independence and fortitude in this undertaking. He felt that such a school was needed, for his experience revealed that there were a large number of children who would or could not attend our public schools, and they must either live on in ignorance or he must take them by the hand. This work was carried on by him and his wife for a considerable time, till relieved to a great extent by a niece of singular devotion becoming the settled teacher of the school. How many have received their education in this way and have passed into useful and honorable employment, it is impossible for me to say. But I know that the average attendance has been from 30 to 40, many of them boys and girls and some lads and young women. Feeling keenly the evil habits of intemperance and impurity to which many were exposed, he early established a temperance society, which aimed at more than merely abstinence from drink, which aimed at substituting positive virtues for vices. To encourage the young and attach them to the Mission, he instituted summer excursions and social meetings, at which the good things of life were given in no stinted measure. I have often seen the pleasure thus communicated and I shall always

regard these occasions with delight. In addition to this the Missionary and his wife did much to relieve actual want and suffering. They clothed and fed the poor. Our Mission may be viewed as a Dorcas Society, which accomplished wonders considering its limited means. Tract distribution, to impress the lessons of temperance and virtue, was carried on all the time, Mr. Schuster himself having given away thousands of tracts and pamphlets. Only recently a Savings Bank was begun to induce people to save money during summer and when work was plentiful, and thus to meet the hardships of winter and enforced idleness. I believe these were only the beginnings of a work which looking into the future and which, under the guiding hand of our brother, would have unfolded and developed into grander proportions. An industrial school and home for poor children and needy persons were already provided, and other measures to relieve the destitute and afflicted were in prospect, of which I cannot speak now, but which I yet hope to see blossoming into much fruitfulness. I could say more, but enough has been said to show forth a man governed by the purest motives, engaged in the most unselfish and disinterested labors, and seeking lovingly to relieve suffering and to build men and women in ennobling qualities. A man with the spirit of Muhler or Guthrie has passed from our midst, and we cannot now fully estimate the goodness of his character. Our Missionary has earned the honorable name of "the poor man's friend," one in my opinion of greater value than the highest honors of learning or the proudest titles of rank.

II. Let me remark in the second place that our City Missionary was "full of the Holy Ghost." This leads us to consider what the man was in himself. We understand that Christians are filled with the Spirit of God when they show forth certain works. Amongst these we mention genuine conversion. "The wind bloweth where it listeth," and so it blew

upon the subject of this sketch at the early age of 20. Anselm Schuster was born at Frankfort-on-Maine. His parents were Jews, the father priding himself in morality and national prejudices against Christianity, and the mother a typical Jewess worshipping the God of her fathers and giving heed to every title and iota of the ceremonial law. She was most devoted to this her youngest child and the more because he was feeble and sickly. He received a good education and was carefully trained in the Jewish religion. He thus inherited downright hatred against the Christian faith. Having learned a trade according to Jewish custom, he was required by the law to spend some time in a foreign country. His father advised him to go to America, and while on his way a remarkable deliverance from death made a deep impression upon his mind. He had taken his passage out on a vessel named the *Arctic*, and had proceeded from London to Liverpool to join his ship. On his arrival at the latter city he was mortified to find that the *Arctic* had sailed. But afterward learning she had foundered at sea and every soul on board had been lost, he realized the danger he had escaped. Coming at length to Canada, he attended from mere curiosity several Methodist churches. But again and again he refused to listen to the "still small voice" of God and showed an almost malignant hatred against the doctrines of Christ. At length he began to compare the old and New Testaments and found it impossible to resist the conviction that Jesus was the Messiah. He gave his heart to the Saviour. He now took pleasure in meeting with Christians, and from that time till his death—a period of upwards of thirty years—he has consistently maintained the walk and conversation of a sincere believer in Christ. No one can doubt his conversion, and this being the case there are considerations which render it of special value. He was a narrow prejudiced Jew, and we know what that means. On account of their hatred against the very name of Jesus, the Jews are the most

difficult subjects of conversion. They are blinded, and the light that is in them is become darkness. As a people, we believe they will remain in this condition until certain prophecies are fulfilled, and hence it is only here and there that a Jew is converted. Again, such a conversion is a very intelligent one. We cannot value the Old Testament as a born Jew does. It is with him the word of God. He himself in his exile and despised condition is a proof of what the prophets wrote concerning the dispersion and consequent sufferings of his people. He is looking for a Messiah that is yet to come. And when, comparing the New Testament with the Old, and discovering the Messiah to be "a man of sorrows and acquainted with grief," he is led to exclaim, "My Lord and my God," it is an invaluable testimony to the truth of Christianity. Although, as I said, it is only one Jew here and there who is being born again, yet as this is taking place every day, when a cumulative evidence in favor of Christianity is furnished by the hundreds and thousands of Jewish Christians throughout the world ! But we have to consider further that our Brother is eminently the case of a man leaving father and mother and houses and lands for the sake of Christ ; nay, not leaving, but being forsaken by parents, brothers, sisters and friends and being disinherited. The father of Mr. Schuster, who was wealthy, answered the letter of his son intimating his conversion by casting him out and commanding that no child of his should speak to him. But while loving his family well, our friend loved his Saviour better and contented with his lot—humble and poor though it was—we are glad to say he remained "faithful unto death."

Another mark of the Holy Ghost being within a man is that he continues steadfast in prayer and communion with God. This was said of the apostles and brethren when "great grace" had come upon them. If you want to know why a tree grows and bears fruit, examine downwards and see the roots growing

out in every direction, and secretly drawing nourishment from the soil. And so it is with a Christian; "his life is hidden with Christ in God." He is asking and receiving, seeking and finding, all the time. With the christian life it is not merely receiving the Spirit at the outset. It is being filled with the Spirit from day to day. To this end he is constant at the throne of grace. I can speak with confidence on this point, and say that our dear brother was eminently a man of prayer—that he breathed its vital air, that it was his joy to go to God and tell Him all, that he pleaded with God on behalf of his work, that not a day passed without an earnest cry for Belleville. And, Oh! what a responsibility does this lay on us that his prayers were ceaseless in our behalf! But we can say more—that his prayer rose to communion with God. The Saviour was ever near as a brother, friend, companion, and as the three Jewish youths walked with One like unto the Son of God even in the midst of the fiery flames, so in poverty, affliction and suffering, our brother walked with his Saviour. My friend was to me an interesting study. As he comforted me during my my own long continued suffering, it was always the one thing he said, "Pray, commune, depend upon God." And then I felt that he was indeed a man "full of the Holy Ghost."

If further evidence were needed to show that our brother was filled with the Divine spirit it was his ever eager, longing thirst for souls. He could well say, "I seek not yours, but you." I have spoken of his well-wishing towards others, but it was all to the end that he might make them not only good citizens, but heirs of the kingdom of righteousness. What can account for his manner of life but this? It could not be money; or then he had strangely mistaken his calling. Nor could he be thinking of honor, for he had thrown in his lot with the despised Nazarene? No, No! He was after men. He thought only of their salvation, he could only be satisfied with their conversion. It was enough for him that they were

men and women. Poor they might be, fallen, aye trembling in every fibre with drink or passion, he discerned the broken, distorted image of God, and because he was "full of the Holy Ghost" he sought their redemption.

III. The last point to which I shall refer is that our City Missionary was a man full of faith. He believed in the saving power of the Gospel of Christ. He was not ashamed of it. On the contrary he preached with faith that the God of Grace might bless his words to the winning of precious souls. I have heard of several sermons of his being specially blessed; and this was because the preacher emptied himself and thought not of the praise of men, but looked on high for power. Remember too his self-assumed office as chaplain in our jail. What took him there every Sabbath morning? It was faith in the Gospel to save our criminals. What led him to visit the prisoners during the week? It was the conviction that nothing but the Grace of God could lift up these unfortunate fellow creatures and restore them to the image of God. For some time past he never entered his pulpit without feeling that this might be his last opportunity and because of this he could only speak with deep solemnity and burning affection. He had himself received the gift of salvation by believing in the Gospel of divine grace. He felt what it had done for him. He knew what it could do for others. And hence with faith in God he presented his message. On the last occasion when addressing his people he spoke from the words in James, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life." He spoke with premonition of his coming death. He solemnly impressed his hearers with the thought that this might be his last sermon. He implored the Divine blessing upon his words. It was with unspeakable joy he spoke of the crown of life. He already beheld the reward, and many were deeply solemnized by his earnest manner.

Would that every sermon were preached and every lesson taught with like faith !

Our brother was full of faith in the providence of God. He had long pondered over the problem of city mission work. He had counted the cost and said, "Here am I, send me." His many friends, who were interested in the Mission when it was first proposed, were anxious about his support. Amid their discussions as to ways and means Mr. Schuster stood up and said, "I ask nothing from man, I look to God for support." And full of faith in his Heavenly Father putting it into the hearts of others to send him money as required, he undertook the Mission. Surely it was a sublime sight to see this man of God "going forth and weeping, bearing precious seed," without thought of earthly reward. While he had nothing to say against the ordinary plan of ministerial support, for a work like his he preferred the principle of looking to God for his maintenance. I think that as a community we have reason to grieve in not having given more to the Mission, yet it is interesting to find that the method adopted was so far successful. I believe that during the first year the amount thus raised was less than \$50 and the second year (or 1882) \$138, while the last report shows an income of \$360 with an additional \$700 from a legacy made payable to any Christian Jew with such a Mission. Had our brother been spared I believe the normal income would have increased from year to year. I have faith in a work like this being supported in the manner described, for the work appeals to all, it is undenominational, it is intended for the general good. We cannot help wondering at the results of Muhler's labors, who supports thousands of children and has bought lands and built houses for his orphanage without asking of man a single penny. He has frequently not known whence would come breakfast or dinner for his large family, but come it did. There has never been want. And I believe the work will go on in this way until it again doubles or quad-

ruples itself. So it is with many Christian enterprises in our day. Given a benevolent, nonsectarian work that appeals to all, and that is world-wide in its sympathies, and I have faith in its support being ensured from the Lord. As it was, Mr. Schuster was contented with his day of small things. At first I felt most anxious about his support, but he always answered my questions with a smile, saying, "It is all right; God provides."

The loss of our City Missionary is a severe one. This will be more and more felt as we miss the familiar form of our friend from the streets and our various meetings. I am satisfied that the work will go on in the lines laid down by our brother. Let me appeal to the community to rally round our City Mission. We know what it is and what it is intended to accomplish. While our Missionary, as he has he said to me, "had a desire to depart and be with Christ," he would fain have stayed a little longer for the sake of the work. He said, "by the blessing of God I have laid a foundation." It is for us now to build upon this foundation. I cannot imagine our not doing so. Everything appeals to our sympathies. The labors of Mr. Schuster, his self-denial, his faith, his sudden death, the ever pressing need of such a work, the good of children, the necessities of the poor, the riot, intemperance and debauchery that abound, the voice of conscience, the call of God, are all saying "keep up the good work."

Our brother rests from his labors. He sleeps in Jesus. It is my prayer for myself, "Let me die the death of the righteous, and let my last end be like his." Let this also be your prayer. and now in bidding farewell to our beloved friend until we meet again, let me say in these beautiful words :

"Calm on the bosom of thy God,
Fair spirit, rest thee now,
E'en while on earth thy footsteps trod,
His seal was on thy brow.

Dust ! to the narrow house beneath,
Soul ! to the home on high,
They that have seen thy look in death.
No more may fear to die "

A LETTER TO MOTHERS.

MR. EDITOR,—I am not in the habit of writing, I would not write now, but wishing to have a little talk with some friends, and as I have not time or strength to go from place to place, I will take this opportunity, with your permission, of saying a few words through your paper, believing God's blessing will rest upon what I may be directed to say, I am a true believer in this passage, 'Train up a child in the way he should go and when he is old he will not depart from it.' He will not depart from it, God says it, and it cannot be otherwise, 'The grass withereth, the flower fadeth, but the word of our God shall stand forever. This is why we have the Mission. It is true that our work may appear to some of little or no importance, but we have this knowledge that God approves of it ; and it is He who says unto us "go forward," 'Lo I am with you always,' 'I will never leave thee nor forsake thee.' Don't you think we ought to be encouraged, knowing that this work will and must tell, not only in time, but throughout the countless ages of eternity. We know that from the beginning it has been of the Lord's own planting and not of ourselves. We also have the assurance that our Father will uphold his own cause and will take special care of those who are engaged in it, Please turn to Matthew 25th chapter, read carefully from 31st verse through the chapter. 'I was in hunger and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in,' &c. Give attention to the Lord's answer, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' Just think of Christ's love for His own dear children. and the blessings upon those who help them. They do

it unto the Lord himself. Who would not follow such a friend as Jesus all the way from earth to heaven? My earnest prayer is that you may have your eyes opened to the fearful responsibility that rests upon you, mothers, and all those who have the oversight of children. When our boys were about three years old, I saw a strong tendency to evil. So fearful did their case appear to me, that I was led to the conclusion that my wisdom was but ignorance and my strength weakness. This knowledge led me to cry unto God my Father for the right kind of wisdom, that I might live and act before my children as God would have me do; fully realizing that my words and actions would live in the hearts and lives of my boys; not only through time but throughout eternity. Oh, mothers! I call upon you in the name of my Saviour and your Saviour, to look into this all important matter. Will you believe that you are making a coat for your child that must be worn not only in time but forever in the world to come? I entreat you, before you close your eyes to-night, for the sake of your dear children, for your own happiness, and for Christ's sake, to no longer neglect this salvation, which Christ now offers to you without money and without price. Receive him now into your heart. 'Learn of me,' are the words of Christ. You cannot teach your children that which you have not learned yourself. Oh! learn the story of Jesus' love. Although it may cost you considerable self denial, it will bring you peace and joy to which you have hitherto been a stranger. As I pass up and down the street sometimes, and look into the innocent little faces of those whom I know are not being trained for happiness here and heaven hereafter. I say to myself, how much I would like to have the care, if possible, of all such till they are about ten years old, as I fully believe that if the good seed of righteous living is sown into their young and tender hearts, no earthly power can erase the first impressions, and the precious seed that is early sown will abide forever.

M. E. SCHUSTER.

OUR MISSION—WHOSE ?

BY REV. J. J. RICE.

In the years gone by, my dear friend, the late lamented Anselm Schuster, gave up his position as a Bible Christian Minister, casting himself as a special charge upon the Lord, and devoted himself with characteristic earnestness to that portion of the city population for whose souls no man seemed to care. No doubt, his best friends deemed the good man erratic, and, in their opinion, the early collapse of his enterprise was a forgone conclusion. But time, which always clears away the mists, and often makes manifest the folly of fancied wisdom, has demonstrated the utility of Bro. Schuster's work and thus has justified his course. Its vindication is seen in the amount of good accomplished—good the bulk of which, but for his faith in God and zeal in the Master's service, had never been begun; and the ever-increasing recognition of this Evangelistic, non-sectarian work, by Christian philanthropists, and the constantly growing sustenance which the good work evoked, is supplementary evidence in the same direction. And now that the Lord has seen fit to remove His servant from toil to rest, his work has so commended itself to the community, that the Evangelical Alliance, comprising the Evangelical clergymen of the city, have determined that this work must go on; and have made out a plan of appointments for the Mission, which the several pastors alternately supply at the regular hour on each Lord's day. Calculating on the forbearance of my people, I filled my appointment at the Mission building, on Sunday evening, 4th October, and, in doing so, I was more deeply impressed than ever with the importance of the work. An interesting congregation had assembled of a class of our population which had evidently been gathered up by devoted missionary effort or they would still have been outside gospel influence and work. The ordinary service over, and after a few

words from Mrs. Schuster (now in full charge of the work), several of those present stood up for prayer, and ere the meeting closed, some were rejoicing in the God of their salvation. Here was tangible evidence, most conclusive evidence of the importance of this Mission. Of the regular congregations gathered into the several church edifices on that evening, in how many, I thought, were heard the cry for mercy and the shout of the new-born babe in Christ. Yet in that homely little building, and among a class not certainly the most likely, this was realized; and no uncommon event there either as I am happy to learn. And now I would repeat the heading of this brief article, "OUR MISSION—WHOSE?" Every child in our fair city should have a proprietary interest in it, and if so, should honor that interest by, in some way, rendering it aid. Those whose hearts the Lord may touch in that direction, will continue to aid financially; and in this same direction every congregation may render valuable help, without heavy sacrifice, by cheerfully foregoing the service of its pastor, only at long intervals, so that this Mission shall have in perpetuity the most effectual supply in our power to bestow. Thus every church member will feel to say of it "Our—my—mission," and as such, will not fail to sacrifice and pray for this, as for every other valuable interest he calls his own.

CITY MISSION PIC-NIC.

The Annual Excursion of the Day and Sabbath Schools, and friends of the Mission, took place per Str. Quinte, to Trenton on Tuesday, 15th Sept. It was an enjoyable day, and the large number on board enjoyed themselves to their hearts' content. Plenty of good things were enjoyed with keen appetite. We have to thank the Messrs. Rathbun for their kindness on this occasion as well as for their general interest in the Mission work.

THE VOLUNTARY PRINCIPLE.

The late City Missionary laid down as a distinctive principle not to accept a salary from men. He exemplified the voluntary principle in its very highest form. He looked to God to put it into the hearts of men to contribute to his support. He did not ask money of any one. When it was urged that steps should be taken to secure a salary, Mr. Schuster steadfastly refused, and said he looked to God for what he needed. No one could doubt his sincerity, for during the whole period of his labors as City Missionary he lived in this way. He believed in this principle for his work, and he was not disappointed.

The City Mission will still be carried on according to this plan. Mrs. Schuster will carry on the work in the lines laid down by her beloved husband. She will, as we say elsewhere, visit the poor and sick, conduct the Sunday School and be the leader in the manifold work so well begun. Miss Wright will carry on the Day School in the same way as before. The servants of the Lord do not look to man for support. They undertake for the Master in the faith that He will care for them. We believe they will succeed, for their hearts are right in this matter. We trust to see the voluntary principle even more fully exemplified in their case than it was with Mr. Schuster. Let us all pray for them and their work. Let us sympathize with them, and when we feel the Spirit of God prompting us to cast into His treasury for the City Mission, let us give at once. He gives twice who gives quickly.

OUR MISSION.

While the Rev. Mr. Schuster has been taken from our midst, and while deeply regretting the loss to the Mission, we cannot believe that his work is now ended. Such has never been the case in the dealings of God with his people. The removal of

a servant of His means, we doubt not, the elevation of his work to a higher plain. One man sows the good seed, and another reaps the harvest of souls. The mantle of Elijah falls upon the shoulders of Elisha. Paul leaves his work to be carried on by his sons according to the spirit. Timothy and Titus and the numerous persons whom he was the means of saving. Luther is followed by his Melancthon. A minister who in the estimation of his people is necessary to the congregation dies and in doubt the question is asked, "Where can a worthy successor be found?" And then God raises up just the man who is suited for the place. So we believe the work of our City Missiouary will be continued. If we be true to our mission, it will be more blessed than ever. In the meantime, it is for us to follow the light which God will give. Blessed be His name, we are not without light now. Mrs. Schuster, who has proved herself an excellent helpmate in the Mission, will carry on the work. With her bereavement sanctified she will be more the friend of the poor and suffering than ever. Who that has heard her telling addresses and earnest prayers can doubt her ability and willingness to take up the task which has fallen to her lot? She will be aided by the city Ministers, some of whom have conducted the Sabbath evening service during the past month, and the rest will follow in order. The Thursday prayer-meeting as well as a Sabbath service have been conducted by Mr. Northrup; others are to follow, such as Messrs. Richardson, Vermilyea and Brown. And what of others who are well able to conduct the Sabbath services and prayer meetings of the Mission? May we not look for many lending a helping hand? It is a golden opportunity for willing laborers in the vineyard of the Lord. As well as being a blessing to others, they will be greatly blessed in their own souls. Let us have men of faith and prayer, volunteering in the service of the Captain of Salvation and who can doubt that our Mission will continue to blossom and bear'fruit?

" Prove me herewith, saith
the Lord of Hosts."

God declares His faithfulness, and invites His people to prove Him for themselves and see if He will not fulfil His promises to them. Nearly all the promises of God to men are made on certain conditions to be met and complied with on their part. Now, we think we may safely say that all prayer offered to God for blessings promised, when the condition on which the promise was made has not been complied with fully on the part of the praying one—that such prayer will not be answered, and that in offering it we do not in any sense prove God or test His faithfulness. God promises to open the windows of Heaven and pour a great blessing on His people, but only on condition that they "bring all the tithes into the storehouse" and so they cannot "prove Him" until their part is performed. "Return unto me and I will return unto you, saith the Lord of hosts." Here the promise is plain and emphatic. But Israel must return to the Lord first in order to "prove Him." He says, too, that "He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." But when and on what terms does He thus promise? Why, when we "repent and forsake our sins." He also promises to receive us and to be a Father unto us, and make us His sons and daughters. But on what conditions does He make this great and precious promise? The conditions are, that we come out from among the worldly and ungodly, and be separate, and "touch not the unclean thing." In case we comply, He invites us to prove Him, and test His love and mercy, His faithfulness and power to save to the uttermost. Christians, are we offering our prayers from "promise grounds"; or in such a way and manner as to prove the Lord's faithfulness and willingness to save, and to answer and bless? God is waiting to prove to us that His promises are all sure, and He is asking and entreating us to prove Him and see if He will not fulfil

all on His part. He has an undoubted right to make His own terms consistent with the perfection of His own nature, and He will not change them or lower the standard in the least to suit our sinful hearts. Let us get where we can prove the Lord's faithfulness when we pray.

A. W. MAIN.

THE OLD HOME.

“Backward, turn backward, Oh Time in thy flight.
Make me a child again just for to-night.”

Who is there, that has gone out from childhood's home and can see the dear place only by the aid of the eye of memory, through the mist of intervening years, who does not sometimes feel a heartsick, homesick wish that in some way the years might roll backward, and leave us again at the spot we once called home.

Sometimes in our dreams we are permitted to visit the familiar scenes, but all too soon we are brought back to face the present and to realize that the swift train of time has carried us miles and miles beyond the door of the dear old home, and there is a sigh in our hearts when we remember that this train only goes one way, and that never again on this earth will we come to the spot so lovingly enshrined in our memories.

Do you remember that home? We were boys and girls then, we are men and women now. We had Father and Mother then. They were strong and brave and it did not seem that they could ever be otherwise. There were merry voices then, that made glad music in that circle. We never thought then that that music would be hushed and that our hearts would grow cold and out of tune for want of those happy music makers.

Father, Mother, Brothers, Sisters, Playmates and friends of

our young life, where are you now? In vain we call. There is no answer. The voices that were so loved are hushed forever. The fire upon the hearthstone of that home has gone out and those who once gathered there have left the place in desolate loneliness.

Some have folded their weary hands, and laying down their burdens they have passed over the shining river. Others have been driven by the winds upon the ocean of life until they are scattered far from each other.

Will the old home circle, now so broken, ever be reunited? Not on this earth, not on this earth, but in "the home beyond the river" in "the mansions above." In my Father's house Christ has gone to prepare a home for us.

In those mansions the old home circle shall again be perfect, the fire shall again be lighted on the hearth. Father, Mother, Brother and Sisters shall be there, and once again our hearts will be made glad by the music of loved ones, and there shall be no more parting, nor sorrow, nor pain, there in that home in the mansion of God.

Written by Mrs. Schuster for "Our Mission."

"Learn of Me."—Matt. xi, 29th verse.

As parents we like to send our children to the best teachers, that they may be well instructed, and get on as fast as possible. After entering the school of our choice, their names are enrolled, lessons entered upon, &c. Apparently all is prosperous, but soon we hear complaints of long and hard lessons, and many other trifling excuses are given by them to hinder their onward progress. It is true that, in proportion as we value the happiness and interests of our children, we will and must urge them forward by giving them every possible encouragement.

speaking well of the teachers, their wisdom in choosing lessons best suited to the mind of each child, and the great benefit arising from strict obedience, and as some of them as yet have not learned to value education as they ought, we may at times be compelled to use the rod rather than allow them to have their own way.

Thus our Heavenly Father deals with us. We who are Christians have entered the school of Christ. Our names are enrolled in the Book of Life; our teacher is the Lord Jesus, He who is too wise to err and too good to be unkind. The lessons He has given us to learn are rather difficult; more particularly will we find them so till we have learned to know ourselves. When we have this knowledge we shall realize "That without Christ we can do nothing." Trusting His strength, we can do all things, and as we go on from conquering to conquest, we hear the Master's voice speaking to us, (Matt. vi, 50 v.) "Be of good cheer, it is I, be not afraid."

OUR MISSION.

The work of the City Mission was practically closed for the year with a joyous Christmas Festival. The interior of the building was beautifully decorated with evergreens by Miss Eliza Bonar. Santa Claus was in his glory when he covered our Christmas trees with a variety of gifts. Owing to the kindness of Mr. Thomas Ritchie and other friends there was an abundant supply of good things for the Day and Sabbath School children. The exercises were gladsome and instructive. If earnest wishes that the present year be one of decided success for our Mission amount to anything, we may well expect a blessing upon this work during 1886. For this indeed we pray in faith—nothing doubting—that God will give many signs of His presence with us. While thanking our Heavenly

Father for the grand work and fragrant memory of our dear brother who founded this Mission, we believe that his devoted wife with her faithful niece, Miss Wright, will reap, in a large measure, the fruit of his labors. It is our conviction that the Mission is entering upon an important stage of its history and that no long time will pass away without evidence of this being given.

A valuable feature of the Christmas Festival was the part taken by Mr. Thomas Duncan, Treasurer of the

MISSION SAVING'S BANK,

who brought his books and paid out to the depositors the amounts to their credit, which caused much enjoyment, some returning their money to be again deposited in the bank. The following are the names of those who received from the bank, with their respective amounts :

Sarah Gibbs, \$5.00 ; Lizzie Gilbert, \$10.00 ; Ellen Gilbert, \$4.60 ; Kitty Smith, \$6.67 ; Ella Hendricks, \$3.28 ; Sparry Vardette, \$2.00 ; Emma Gibbs, \$3.00 ; Cora Foster, \$2.40 ; Walter Phillips, 51c. ; Clara Wallace, \$1.75 ; Beatrice Lake, 22c. ; Sarah Palmer, \$2.00 ; Mrs. J. Davell, \$2.00 ; Alice Taylor, 50c. ; total, \$43.93.

The value of the Savings Bank cannot be over-estimated. It is the means of leading poor families to save their earnings during periods of employment and thus having something for times of enforced idleness. It was almost the last saying of Mr. Schuster, "Put money in the Savings Bank," showing how he was thinking of his work during his dying moments. That it is highly appreciated by the class for whom it is established is evident from the printed statement, and that time will show a growing tendency to cultivate the habit of saving, no one can doubt. To Mr. Duncan, for giving the time and labor to carry

on the bank, our sincere thanks are due and are hereby tendered. His highest reward consists in the good he is doing.

Another department of work to which we would refer is

THE BROOM FACTORY.

The first half ton of the Broom Corn has all been made up and sold, yielding a small profit to the factory. The second half ton has been bought and paid for, and the work of making brooms is now going on. The design of the factory is to supply work to those who have been reclaimed, or are otherwise needy, and from our experience thus far we can safely look for success. This is one of the objects Mr. Schuster had most at heart, and is evidence of his forethought and also of his disinterested efforts in the interests of the poor. We may further state that it is the intention of Mrs. Schuster in the spring to put up another building on the farm in which there will be a shop for the Broom Factory and a play-room for the children. Here we may also speak of

THE INDUSTRIAL FARM.

The soil is admirably adapted for fruit raising, and for this purpose work will be needed through the growing and in gathering seasons. This will give employment to a number of persons, and by-and-by there will be accommodation for several more children. The ground and buildings are dedicated to the Lord, and by this means being blessed of God we expect to accomplish much good.

THE SABBATH SERVICES,

including Sunday School and evening meetings, have been very well sustained. To those clergymen and laymen who have given their valuable aid in carrying on these, we tender our heart-felt thanks, and it is our hope that these and other laymen will kindly help us in this work. It is pleasant to

think that we can point to not a few who have been singularly blessed at those meetings. We believe that this is but the beginning of what will prove to be a grand work of turning many from darkness unto light, and leading such to accept the gracious invitations of the Saviour.

We must not omit to speak of

THE DAY SCHOOL.

This is kept up with unflagging zeal and unsparing effort by Miss Wright. The attendance has been good all along. Many, who have been led to taste the pleasures of education, have gone to the public schools, while others have learned the three Rs to the extent of being useful. There is a constant succession of children, and many young persons are now in employment as household servants. Miss Wright ministers to the spiritual as well as to the intellectual wants of the scholars, and is thus doing the very best kind of Mission-work.

THE WEEK OF PRAYER

was observed every evening in the Mission building. The attendance varied from 23 on Monday to about 70 on Friday. Throughout an excellent spirit was manifested. Many of the converts spoke and sang and prayed. The spirit of God was present with us. Meetings every evening, except Saturday, have been kept up for some time, and they will be continued. We earnestly plead with Christian workers to rally around this centre of missionary work. Let each give an evening to it every now and again, and we can assure such of many blessed results.

In addition to the moneys which were sent to the Mission at Xmas, we have to acknowledge the receipt of \$20 received from the collection taken up at the Mass Meeting of Sunday Schools held on the last Sabbath of the year in the Bridge St.

Methodist Church. A finer sight has never been seen in Belleville than the thousand children with teachers, parents and friends assembled in that building. As we write the once beautiful church lies smouldering in ashes. What a change from that bright Sabbath, with the children singing the hymns of Zion! But we thank God that while the building is in ruins, the congregation remains intact. The whole city is interested in the well-being of this Church. The splendid lecture-room and the Church above it were always at the service of the public. It will now be a graceful expression of gratitude for Christians in the City to unite in aiding their stricken brethren in the erection of a new building which will be even more beautiful and well adapted than the one which has passed away.

THE PRESENT EDITOR

Of "Our Mission," now sorrowfully begs to take farewell of its readers. He goes far hence to occupy another field in the vineyard. One of the happiest thoughts that will ever cherish is that he has had some little to do in instituting and carrying on the City Mission. The memory of his warm friend Mr. Schuster will ever be fragrant in his heart. We take pleasure in commending the work of Mrs. Schuster and Miss Wright to the citizens of Belleville, and it will always be his earnest prayer for the Divine blessing upon

OUR MISSION.

OUR MISSION.

Editor, REV. A. W. MAIN.

With this issue of "Our Mission," we notice with regret the departure from our midst of Rev. David Mitchell, in whom the "Mission" had a zealous, warm hearted, faithful friend.

Besides aiding greatly in other work in connection with the Mission, Mr. Mitchell since the death of Mr. Schuster has edited this paper, and faithfully discharged his duties in connection therewith. We wish him prosperity and God's richest blessing in his new field of labor. In assuming the charge of this paper I would ask for myself the prayers of God's people that it may continue to be a blessing in the future as it has been in the past.

THE FIFTH ANNIVERSARY.

A PLEASANT TIME AT THE CITY MISSION—THE ANNUAL REPORT.

"He leadeth me! oh! blessed thought,
Oh! words with heav'nly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."—*Selected.*

The annual entertainment given by Mrs. Schuster's City Mission Monday night was a very pleasant affair. The children of the Mission furnished the programme. They seldom have an opportunity to witness festivities and to participate in them, seemed to afford them supreme happiness. They were treated to good things during the evening. Recitations, reading and music made up the programme. Mr. A. G. Northrup occupied the chair, and addresses were made by Revs. A. W. Maine and J. J. Baker. The singing was under the direction of Miss M. Holden, who has labored indefatigably in the interest of the Mission. If any names are omitted from the following report, the parties interested will confer a favor by reporting to Mrs. Schuster:

The following is the Fifth Annual Report of the City Mission, read by Mr. A. G. Northrup at the anniversary held in the Mission Room on Monday evening, Feb. 22nd, 1886:

The one great loss I feel in writing this statement, is that of my dear husband ; this took place in June last, and was apparently sudden, though Mr. Schuster had long suffered, and the thought of death was seldom, if ever, absent from his mind. I felt constrained to take up the work where my husband left off. I was too much disturbed in my mind at first to accomplish much ; but by and by the Lord made clear the path in which he would have me go. I am convinced that the Mission is fully answering the end for which it was intended, and that it has a future before it of the greatest promise. Sabbath evening services have been conducted by Ministers of the Evangelical Alliance and earnest laymen. There is also an excellent Sabbath School at 3 p. m., attended on an average by about 30 scholars. The following are the teachers : Miss Ritchie, Miss Bonar, Miss Wright and Mr. T. Henry, teacher of the High School.

The day school is now an established institution in connection with the City Mission. The scholars on the roll are about 40 in number. Miss Wright has taught 191 afternoons during the year ; average attendance 15. Between 25 and 30 have left since the last report came out. The most of them are now attending the other day and Sabbath schools. Some apparently receive a little benefit, and pass away into service and out of view. The Home has now been in operation during the last two years, no fewer than 25 persons have been taken in from time to time and cared for, till they received employment elsewhere. Scarcely a day passes without some one calling for help.

Our broom making is closed for the present, owing to the rise in the price of corn. Work has been suspended, I trust only for a short time.

Through the efforts of Rev. D. Mitchell there was raised a sum sufficient to pay for the lot in which my husband is buried,

for clearing and sodding the same, and for a handsome bronze monument to his memory. The following is the statement :

Monument and foundation.....	\$100 00
Plot at Cemetery.....	25 00
Clearing and sodding.....	8 00
Expenses.....	2 00
Balance for the City Mission work.....	16 75

\$151 75

To Rev. Mr. Mitchell and the numerous contributors to this fund I return my heartfelt thanks for this substantial token of esteem for my husband.

The following are the sums and articles received since Mr. Schuster's last report in aid of the Mission :

Last May we received a present of a box of plants for the Home from T. C. Robinson of Owen Sound, for which we are very thankful. The box contained 1,000 strawberry plants, 1,000 raspberry plants, and 500 blackberry plants.

About the first of September we received Mr. Schuster's Life Insurance through Mr. Northrup, \$1,000. Paid on house in which we are living out of this money, \$500. Paid on the Home, \$100. Balance due on our new house is \$600. Balance due on the farm, \$328.

M. E. SCHUSTER.

