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"One is Your Master, even Christ, and all Ye are Brethren." July 20

THE

CANADIAN



Freeland Mrs. 71 Day

INDEPENDENT.

THE THIRTY-FIFTH YEAR OF PUBLICATION.

VOL. VIII. (NEW SERIES) No. 4.

APRIL, 1889.

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NEWMARKET AND TORONTO, ONT. :

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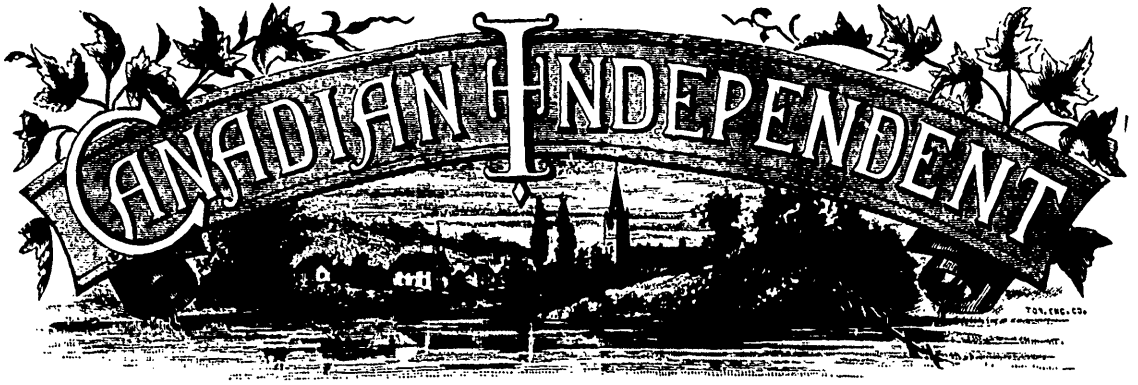
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New Series.

TORONTO, APRIL, 1889.

Vol. VIII., No. 4.

Editorial Jottings.



IN every hand the signs of Spring are multiplying. God, as of old, visits the earth, and waters it; He makes it soft with showers, and blesses the spring there-

of. And to us, over and above all these blessings in themselves, there is a lesson to be learned—like a parable explained. There should always be growth, and repair, and the verdure of Spring, in the field of our spiritual life.

SOMEBODY says that even the postmaster knows when a man's own church paper quits going to the family, that "morality is getting low in that household: it is a sign of decay."

THE three most influential Free Church Pre-byteries in the country, those of Edinburgh, Glasgow and Aberdeen, have memorialized the Assembly to take up the question of simplifying or re-modelling the "Confession of Faith" at its next meeting.

DR. CUNNINGHAM GEIKIE has published a "Short Life of Christ." It is not an abridgment of his larger work, but an entirely new book. He has travelled in Palestine, and ripened and reviewed his former studies, and

given the world a book that will be immensely popular and useful.

"THE Temperance question is now ripe for settlement," said Mr. Chamberlain, "and it would be well for the Liberal party to put it in the first rank of possible reforms." And this is as good advice for Canada as for Britain. The party who takes it up will sweep the country.

WE are glad that Zion Church, Toronto, has secured Rev. Mr. Sandwell for pastor. A long *interregnum* is bad for a church. But we believe in "Repatriation," as much as "Immigration." Now could not some church secure Rev. J. B. Silcox, from San Diego, Cal.? A good pull would probably bring him back.

THE poet Whittier, in a recent letter, advised young men who would make the most of life to identify themselves early with some righteous but unpopular cause of reform. Such was Anti-Slavery, of which the Quaker poet was himself a champion; such has been Total Abstinence; and such is now Equal Justice for blacks and Chinese.

AN ILLUSTRATION OF WAR.—"Why do you kill me?" Pascal makes a man ask another in one of his *Pensées*. "Why do you live on the other side of the river?" was the answer. "If you lived on this side of the river I should be a murderer; but you live on the other side, and so I am a hero, my friend."

AND what does God think of you? What does He think of the thoughts and feelings

that you habitually cherish, your thoughts and feelings towards Him and towards your fellow-men? He knows them all better than you know them yourself, for He searches the hearts and tries the reins of the children of men.

AND now somebody with sharp eyes has discovered a misprint in the Bibles by the English University printers, which went undetected for fifty years: the "idol shepherds" of Zech. xi: 17, instead of "idle shepherds." The revisers must have seen it, for they render it "worthless shepherds," but the public only now are acquainted with this ancient blunder.

A WRITER in the *Missionary Review* says, that, out of the 3,000,000 converts in all the foreign mission fields, 30,000 have gone as workers into the field, or one out of every 100, while Protestant Christendom has sent forth but one out of every 5,000. These converts serve as native preachers, teachers, catechists and lay helpers, and often prove most effective allies to the regular missionary force from England and America.

HISTORY repeats itself. It is said that Mr. Ingersoll appealed to Gen. Lew Wallace to assist in the modern attack on Christianity. Gen. Wallace began to study the system he would fain overthrow. He found its walls of jasper and its foundation to be the Rock of Ages. The outcome was the well-known book, "Ben Hur, a tale of the Christ."—*N. W. Congregationalist*.

FOUR new States on 22nd February. North Dakota, South Dakota, Montana and Washington. But why was not N. Dakota called "Pembina," and Washington "Tacoma?" These have both been influentially proposed. And can no one propose a name for British Columbia? Meantime, our own Territories languish for want of population, and are by no means working fast towards the *status* of "Provinces."

Two suggestions given by Mr. Gladstone for effective public speaking were "intellectual suppleness," the ability to get out of the ruts and apply one's self afresh to patient

investigation of any subject in hand; and "opportunity for abundant reflection upon the subject about which one is to speak." There must be no "common thoughts about deep things, but deep thoughts about common things."

A STORY is told of Dr. Emmons, that he was one day met by a parishioner who said, "Dr. Emmons, I want you to explain something. Yesterday, didn't you say so and so in your sermon?" "Yes." "Didn't you a week ago say so and so?" "Yes." "Now, don't these two contradict?" "Oh," said the Doctor, "that is nothing," and drove on. When one is preaching upon divine agency, he should preach as if God did all. When he is preaching on human works, he should preach as if man did all.—*Ex.*

WORSHIP IN SONG.—In our poor human management, music often and easily becomes anything but devotional. Song worship is one thing, and a most noble thing; mere concert music, or singing to display the skill of the composer, the voices of the performers, or the power and quality of an instrument, is another and a very different thing. If the singing can be scientific, and even artistic as well as devotional, so much the better. But the moment we put the artistic before the spiritual and devotional, we pervert the Lord's house into a mere concert hall, and miss the prime object of religious worship.—*Rev. M. K. Cross.*

A CASE of modern chivalry in connection with a wealthy city church is not unworthy of mention. A leading lady of the church requested the removal of a mulatto girl from one of the classes of the Sunday-school, threatening the withdrawal of her own daughter if it was not done. The matter being brought by the superintendent to the knowledge of the pastor whose advice was sought, he inquired, "What do you think would be right?" "That the girl should remain," said the superintendent. "Then do right!" said the pastor, and the girl remains. What are to be the consequences does not appear, but the pastor declares, if his people objects to this decision, they must look for another spiritual leader. *N. Y. Cor. Advance.*

DR. PARKER'S FREE-AND-EASY MEETINGS FOR WORKING-MEN.—Much has been said about Dr. Parker's meetings in one of the rooms of City Temple, London. They were held at noon, without any formalities; and he allowed the men to bring their lunches, or smoke their pipes. A few did the former; but the latter was merely seen—it could scarcely be said to be practised. The *Christian World* thus reports one of the meetings:—

One or two men, who advised their fellows to trust more to Christ, was scornfully interrupted. Dr. Parker said he owed all he was and all he had to the Nazarene, and therefore he would not have Him insulted in his presence. There was a kind of Christianity that might be called an ecclesiastical, metaphysical, or ritualistic Christianity—that they were perfectly at liberty, like himself, to abhor and detest, but they must not confound things that differ. If it was with his dying breath, he would say to them that the man who spoke a word against the Nazarene was unworthy to be called a man. This noble protest was received with ringing cheers. Next week the interesting series of meetings will for the present conclude. They have been successful beyond all hopes. It will be the greatest of pities if some plan cannot be devised for continuing them *en permanence*. It is scarcely to be expected that so busy a man as Dr. Parker can continually endure so heavy a strain in addition to his other labours.

ONE is sometimes led to predict. About thirty years ago we read in Livingstone's first journals about his meeting a man near the sources of the Zambesi, who, when he told him of God and Christ, replied, that he "had often wondered if there were no Being greater than himself, who made him, and loved him?" The Holy Spirit had just as evidently sent that man to Livingstone, as He sent an angel to tell Cornelius where to find Peter! And we have often asserted our conviction that that seed would yet be found growing in those wilds! And now the Rev. F. S. Arnot, the young Scotch missionary, who, after seven years' exploration and search for a healthy site for Missions, has settled down in the "Barotse Valley," in that very region, writes that he has found two men who repeated to him passages of the Bible, in their own language, they had learned of Livingstone thirty years ago. The reasonable presumption is, that they have been repeating them and discussing them, all these years, in the hearing of everyone who was interested enough to listen to them.

LOVE is the gift of self. To love is to place at the disposal of others for their alleviation, their instruction, their happiness, and their sanctification all that God has lent us.

Editorial Articles.

PUBLIC PRAYER.

Said a man to us once: "If I come into your church, I suppose you will expect me to take part in the prayer meeting?" We said, *yes*; and encouraged him in that duty. And he always prayed when he was *asked*, but not otherwise.

He was a middle-aged man, and was too long in beginning to learn to pray. In one of the Toronto churches, we once heard a man requested by name to pray; and he knelt down, and with a beautiful solemnity repeated the Lord's prayer. We thought it was good. The man had probably never been thus asked before; and was afraid of trusting himself to speak words of his own. A brother in the ministry once told us he was trying to improve his prayer meetings; and would ask one member to pray for *one particular thing*, and leave out, for the time, everything else; and then another, to pray for another specific thing; and so on. What success he had at last, we did not learn. Many of our brethren can remember how pleased and thankful they were, when some one told them, "I have been so helped and benefited by your pulpit prayers!"

A few suggestions. As to the home: you may not find the experiences and needs of one day, very different from any other day; but you will find something in every one of your family *Scripture readings* that will suggest thoughts and petitions in your prayer! Your vocabulary, your range of expression and thought, will greatly enlarge by such a practice. And besides, the habit you get into, of watching your reading for appropriate expressions and thoughts *will follow you to church*; and you will derive this same benefit from the minister's reading, that you do from your own. And then, if suddenly called on to lead in prayer, you will be able to do so "for edification.

A contemporary says:—

"If your language is poor and your ideas few, no matter. Do the best you can and God will help you. The face of man often bringeth a snare. Think only of your heavenly Father, whose pitying eye is upon you. Never desire to pray long. Short prayers, and more of them, are the life of a

prayer meeting—especially if they come from a warm heart."

And for pastors:—"Don't make an elaborate preparation of your sermon, and then trust to the utterance and thought of the moment for your prayers. Study your prayers and your running exposition of the chapter as much as your sermon. Your example, of touching appropriately and strikingly upon the special needs or occurrences of the hour, either among your own people or the country at large, will bear good fruits among your people. They will copy your manner; they will gradually get into your way of grasping current events, needs or sorrows, and weaving them (as they hear you do) into their prayers.

And the pastor may very properly and profitably give private suggestions to his members, as to the prayers at the week-night or other services. The Lord taught his disciples how to pray. His disciples must teach the still younger disciples. "The flesh is weak," and no one likes to be spoken to about his "long prayers"; but say to the brother who has run in that line, that "you want each one, at next prayer meeting, to take up one special thought; and want him to touch on foreign missions, and *nothing else* for that time; others will take other points." Or it may be the conversion of the young, or a blessing on the revival meetings, or for a convert removing, or one of many other things. In a "meeting" with three or four young people only, if they love Christ, it will not be difficult to get them to pray; once you have got their mouth opened, keep them in training.

SCHOOLS FOR CHRISTIAN WORKERS.

We have before us a circular from "The Training School for S. S. Workers and Pastors' Helpers," in Springfield, Mass., under the care of a good Congregational Minister, Rev. E. P. Armstrong. As far as we can see, no charges are made for tuition. No doubt the students have, in some way, to provide for their own board. The circular says:—

The demand for "Consecrated, Trained Laymen" to organize and carry forward Church work, called this Training School into existence in 1886, and since that time has steadily and rapidly increased, far beyond the power of the School to satisfy. During the past year *twenty* men have been urgently called for to work as Sunday School Missionaries; while *more than twenty* positions in the same time have as eagerly sought for

men to labor as Sunday School Superintendents or Pastors' Helpers; all being offered living salaries. The object is to train men for the duties of Sunday School Workers and Pastors' Helpers. *This is, in no sense, a lay college to train men to preach.* The Institution is inter-denominational in character, and has trustees, instructors and students of the different leading evangelical bodies.

The course of study covers two years and includes among the general studies, the Bible, Systematic Bible Truth, Bible and Church History, Methods of Christian Work, Rhetoric, Logic, Vocal Music and Physical Culture in the gymnasium. Applications for admission are carefully examined, and only men of *recognized* merit and *tried* ability are admitted, and each student is only allowed to remain so long as he gives promise of being successful.

Mr. Armstrong says, in a letter:—

"Have you not in your parish or among your acquaintance, a young man adapted to such work, who, after a two years' course of training in our School, might be recommended as qualified to fill one of this increasing number of positions? Will you not kindly call his attention to our Institution and refer him to us for further information?"

It is also in the same line, that Mr. Moody is establishing a Training School in Chicago. He said there is an intermediate class of workers needed, between pastors and members. The pity is, that "members" are not all so hard at work, that a want for such Workers need not be felt! But as things are, it is perfectly clear, that in every large Church there is a great deal of work to do, that is at present very imperfectly done.

And it was also something in the same line that the proposition was recently made, to establish a Training School for Ontario at Toronto. The great School to be established at Chicago, is to train both "preachers" and "workers"; the smaller School at Springfield is at present for "workers" only: the proposed School at Toronto is for "preachers" only. But they all grow out of the same felt need; that there is a great deal of work to be done, in connection with the Church of Christ, which is not at present overtaken. Let our Christian young men think of these things; and ask God where their duty lies? And why should not every pastor among us have two or three young men, virtually "in training," for Y. M. C. A. Secretaryships, S. S. Superintendence, and City and Sunday School missionary work? We are convinced there is never a lack of "students."

EVERY duty we omit obscures some truth we should have known.—*Ruskin.*

REV. H. D. HUNTER,

OF LONDON, ONT.

The Rev. H. D. Hunter, M.A., pastor of the First Congregational Church, London, was born of parents who emigrated from County Tyrone, in the North of Ireland, about 1830, and settled at Bytown, now Ottawa. They were descended from the Browns and Hunters of the covenanting times in Scotland; some of the former suffering death for their loyalty to the Faith. Mr. Hunter's parents were Presbyterians; but, coming to Bytown, "where" as he says, "there was nothing else to join," they joined the "British Wesleyans" of that day and became Methodists. Mr. Hunter,



senior, was a "local preacher" for sixty years. In this communion Mr. Hunter was brought up, and began his ministry in New York in 1872. He spent two years there and four in California. Returning to Canada on a visit he was induced to accept the pastorate of the Newmarket Congregational Church, where he remained three years, and, at the beginning of 1881, accepted a call to the Congregational Church in London, Ontario, in which position he is now entering his ninth year.

Mr. Hunter has been, for a number of years, a member of the Executive Committee, both of the Home Missionary Society and of the Congregational Union; and, in 1887, served as Chairman of the latter body. As a preacher and lecturer Mr. Hunter stands deservedly high. He was honored in being appointed as Sabbath morning

preacher by the Union in 1882, and Sabbath evening preacher at the meeting of 1886. Two of his brothers, both Doctors of Divinity, have held a prominent place among the Methodists of the Dominion.

Our Contributors.

A THOUGHT FOR THE THOUGHTFUL.

Should not the widespread influence of sin in the world furnish matter for serious reflection and great anxiety to the discerning Christian mind? Is it fought against as it should be? Is it prayed about, and sorrowed over, and wrestled with, as it meet? A man who loves his God may well be stricken at heart, when he thinks how his Master's laws are almost universally broken, His commands unheeded, His threats of no effect.

"Is the pulpit losing its power"? has been the subject of discussion recently in a leading British journal. Thoughtful men have given much attention to the question, and very diverse views upon it have been elicited. While the vast majority of those interested would probably answer the interrogation in the negative, still there is matter for serious thought, in the fact that, over many, the pulpit appears to have but little power. They whose intercourse with young men in business is extensive, are often deeply pained by the irreligious spirit frequently manifested by them. Not only do many of them live in sin, but they appear to care little for the better life. Their consciences seem to be dead. With a sneer and a shrug of the shoulders they refer to religion; and scoffs follow serious words, when they are listened to. And not only among young men does this spirit show itself. It is seen in those who are older and more settled, in their carelessness. Moreover, who has not watched with anxiety, the heedlessness of those who are professedly religious? These listen to the teaching of God's ministers; but over them the pulpit has little power. Is it too much to say, that, with a large proportion of our population, the message of God's servants has but little force, at any rate so far as acting as an incentive to righteousness and holy living?

Why is this? Is the pulpit losing its power?

No, no; a thousand times No! Yet surely there is a lesson which comes to us, as we ponder these things. We must preach more faithfully the sinfulness of sin. It is horrible in God's sight; it should be horrible in ours. It must be made horrible in the sight of the world. We must contrast the purity of God and the sweetness of holy things, with the blackness of the sinner's heart and the vileness of his guilt. Men should be made so to look upon wickedness, that they cannot commit it and be at peace. Not only must the terror of the law keep them pure; they must learn to hate sin because God hates it, because it is hateful in itself, because all who are good shrink from it.

A truth has been touched here. If men could only be made to feel the guilt of sin as it is in God's sight, they would listen more reverently to the teaching of the pulpit; and ministers would have to grieve less over carelessness and irreligion. It is not desired to hold up an unattainable ideal here. He who looks for perfection in man, looks for what he will not find. The question is simply left for thoughtful men to answer: "Does our Christian pulpit, with sufficient force and frequency, emphasize the intrinsic sinfulness of sin?"

Correspondence.

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

CANADIAN MISS. STATION,

CISAMBA, Oct. 18, 1888.

DEAR SIR,—You would like to know what I have been doing during the past few weeks, and where my tent has been pitched. Let me give you a few notes from my poorly kept journal. As you are aware I was to have gone on an exploring expedition. The carriers were engaged, half the contingent from Bailundu, and the other half from Bihe. Arrangements were nearly completed for the journey when just as I was about to start from Bailundu, a letter came from Boston saying, that enough of that work had been done for the present. Still I felt that if the way were open to go, the journey could not be abandoned, under the circumstances, and determined to press on. Then came reports of troubles among the Ganguella people which frightened my carriers so, that the men from

Bailundu refused to start. I set out on foot with fourteen men, hoping to collect more carriers on my way to Komondingo, or at least to find the Biheans less fearful, and more willing to go with me. Not a man could be obtained on the way to Bihe, and I took a somewhat circuitous course, in hope of finding some. On the eleventh day I arrived at Komondingo, somewhat tired, for that very day I had walked nearly twenty-five miles. We remained there about two weeks, during which time, I was busy making calculations, practising with the instruments, and getting ready for good work. My few men grew tired of the long delay, and were fearful, in consequence of the stories they were daily hearing, so that they rebelled, and threatened several times to leave me; but we talked them into a better humor and succeeded in holding them. When the Bihe Pomberiv turned up, at length, he had only four men. Now I was willing, and had indeed planned to make the journey on foot, but twenty men would not give me carriers enough, to take the barest necessities, so it became evident, that unless I could secure at least ten more carriers it would be useless for me to start. I fancy our good Brother Fay, thought it would be just as well if I could not, for he was afraid my health would not stand the strain, and had several times suggested the advisability of settling up my affairs before I went. I had no fear, however, and was bent on going if possible. I started with the men, a day's journey toward the Kukema River, in the hope of stirring up some who had promised to go and then backed out, and sent the Pomberiv on a day ahead of me; but it became evident for various reasons that men would not be found in that direction. I called the Bailundus, showed them how the case stood, and told them my heart was sad, because our people at home thought I was making friends with the kings in the Ganguella country, but no carriers appeared to go with me, and so I had to sit in camp. I also told them that if they wished, they might carry me to Cisamba and there take their pay and go back to their villages. They said that if I desired they alone would go with me on the journey. I replied, that unless ten more men would go, I could not start for we would all suffer hardship. They replied, then let us all go to Cisamba, sit there four days, and if carriers do not appear at

the end of that time, we will take our pay and go back home. I accordingly sent the men ahead in charge of the Bihean, Pomberiv, and with the headman of the Bailundus, started back to Komondingo, secured carriers to take the remaining loads to Cisamba, and arrived at the latter place the day after the Biheans.

Sisamba is another name, for Olimbindo, the place of our station in Kopoko's country. Here I found that the old chief Kopoko was dead and his successor yet unchosen. The people had built me a cabin, and were afraid that I was going somewhere to settle. The effort to find men was utterly unsuccessful, only two appeared in the time. There was evidently much work needing to be done, in preparation for reinforcements to our station. I determined to abandon the expedition and pay off the men. The day of my decision, a letter came from Mr. Arnott who was then on his way to the coast, saying that matters among the Ovimbundu and Ganguella people were more complicated than he had supposed, and I need not be surprised if the men refused to go the road I had planned to take. He had seen two caravans from that direction plundered in Civulu. I was very sorry to drop the work, given me by the Mission to do, before it was finished, but I could scarcely believe my way was opened, and strongly inclined to the belief that Providence was not in favor of my making the journey at the time, so I decided to pitch my tent and begin work at our own station.

My first step was to settle for the building of my little cabin, so with a couple of the men I went to Ombala. The chief and head man received me well, and the business was soon arranged in a satisfactory way. I then called the chief over to see if he could sell the gardens along the little stream, which is to run through our villages. He would not come for some days, on the ground that he had no present to carry me, and was ashamed to come over. I sent word that I did not want to bargain with the women for they would all come and talk loudly, so that my head would ache and I would be unable to understand them, besides it would be impossible for me to tell whether the right ones were taking my cloth, so if the chief would come, he would do kindness both to the women and to me. He came at length with a

number of his people, and brought me a gift of a goat, at the same time. The price was arranged, and I became the possessor of a splendid piece of ground, and the privileges of a little stream, with the good-will of all the people, and at the cost of a few yards of cotton. The course of the stream is very irregular, and at places, almost completely broken, causing the land to be swampy, and the water to be bad; so I dug a trench about four hundred yards long, through which the brook now flows nicely, through the Ukalonga river. After this I called on the chief, to see if he would join me in building a bridge across a span of about three hundred yards, which lies between his side of the river and ours. He promised to build half, if I would build the other half. Whether he ever does so or not remains to be seen, but this much in missionary work has been gained, he has acknowledged the benefit of such a bridge to the whole community.

While I was at work clearing some land for a garden, it was rather amusing to hear the women ask, "Won't the white man's hands become sore with such work?" "Isn't it hard for him?" and nearly as much to hear my boy's reply, "Hasn't he got wits?" "Don't he know how to work?"

(To be concluded in our next.)

Selections.

CANDIDATING.

AN OPEN LETTER.

You are providentially open to new undertakings; that is, you are now unemployed, and you are free from engagements controlling your conduct. You have prayed, and watched, and waited, and worked where you were, and at length the invitation to visit some church has come to you. Such is the case, and the question is, How shall the invitation be met.

We lay it down as the rule—a rule no doubt admitting exceptions, which here, however, do not need to be considered—that unsought invitation from a church proposing to you to visit them for the formation of a mutual acquaintance with reference to possible future relation as people and pastor, ought to be held by you to constitute *prima facie* indication of the will of Providence concerning your duty. We say, therefore, Go. This remember, on the supposition that you are not already

settled, or not already under any obligation of some sort to another church. And here let us advise, Never hold relation as candidate with more than one church at once. Dispose wholly in your own mind, and in formal response as well, of the claim on you of any church that may have expressed to you their wish to have you for pastor—dispose of this claim without reserve and without equivocation, before you permit yourself to go, even once, or promise to go, elsewhere in the capacity of candidate. Scorn to play off one opportunity of settlement against another, in such a way as to leave it possible for any human being to say of you that you are waiting, like self-seekers in general, for your best chance, and that you are worldly-wise enough to want to have several strings to your bow. Above all things else, be honorable.

It is an ineligible repute for any minister to have that of being a universal candidate. Beware of it for your own sake, but still more beware of it for the sake of the cause you represent. Imagine Paul visiting first Ephesus and then Colosse to see which church would *fête* him more in order to decide with which he would be a "servant of Jesus Christ"! You cannot be too jealous of your own honor in these respects. It is a good fault to be over-sensitive here. Accustom yourself to "feel a stain like a wound."

Provided, then, you are at the moment free from all committals elsewhere, either expressed or implied, it is we think, safe as a rule to consider a church's invitation to visit them the providential sign that you should go. "But what," you ask, "if the church be one of such rank, as to numbers, wealth, position, that I should not of my own motion, have thought of aspiring to it?" Still we say, Go. True humility consists in obeying God, and not in putting a low estimate on yourself. Much less does humility consist in obtruding your low estimate of yourself as a reason for not obeying God. It may be that God will use you for things that you would have thought beyond your strength—things that are, indeed, beyond *your* strength.

"But suppose, on the contrary, some church invites me that, according to *my* own best, sober judgment, could not afford me a sphere so wide or so high as to furnish fruitful play for the whole round of my gifts and accomplishments—what then?" Well, then, we still say, Go. That is, of course, if the invitation finds you at the moment providentially left without other external sign of what the will of your Master may be concerning your future. Go, in the spirit of expectancy and obedience. Perhaps your own sober judgment respecting your qualifications may be greatly mistaken. It is never well to be too sure of one's own judgment, whether high or low, where self is the subject. Hold your self-appraisal always wisely and modestly in doubt. Again, perhaps

your opinion of yourself, without being at all mistakenly *high*, may be quite mistakenly *proud*.—*Homiletic Review*.

TOUCHES OF NATURE.

BY W. C. PRIME, L.L.D.

Let me tell of one more little record which speaks of personal affections. If I have told of it before it will do no harm to repeat the story. I once opened an Egyptian coffin which contained the body of a woman who had lived somewhere about 1300 or 1400 B.C. The body was enveloped in the usual way, with linen bands. Wound around the head, and trailing down on the chest, was a wreath of leaves and flowers. It was simply made. Splinters of palm branch formed a continuous cord. The fresh green leaf of some Egyptian plant, a pointed leaf, was folded over this cord, point to stem, and pinned with a splinter through the folded leaf. Another leaf was folded and pinned, lapping a little over the first one. Then another and another; so that the cord, more than two yards long, was covered with a continuous row of folded leaves, the points hanging downward. At the place where each leaf lapped over the next one was pinned a flower, making thus a row of flowers all along the wreath. All this was dead now, and leaves and flowers alike were of a dark brown color. When I was a boy, in the up-country, I have ~~4~~ thousand times made baskets in which to gather raspberries and blackberries in just this way, by pinning leaves together with splinters, stiffening the rim by folding the points of the leaves over a flexible stem. In younger days I can remember making wreaths closely like the Egyptian wreath, on which dandelions were pinned like great buttons.

I handed some of the brown flowers of the Egyptian wreath to that eminent and lamented man, whom many readers of this remember with warm affection, Dr. John Torrey, not telling him where I obtained them. He examined them and found them to be the *immortelle*, the flower now in universal use for funeral wreaths in Europe and America. "They were the driest flowers I ever examined," he said; "where did they come from?"

Here was a flower which thirty centuries ago expressed, in the symbolism of flowers, the same thought which it still expresses, the thought of immortality. The wreath itself was eloquent of love, for none but loving hands had woven it for the forehead of the dead woman, sister, mother, which? For is it not likely it was a woman's gift to the woman dead?—*New York Journal of Commerce*.

CONGREGATIONAL METHODS OF WORKING.

We Congregationalists need to broaden out our work and vary our methods. We need not lose our denominational characteristics, nor try to be like some other denominations; but we can learn useful lessons from these. It is interesting to note how our work in the past has seemed to be limited by providential circumstances. The congregation at Scrooby was shut in by its environments, and could not carry the Gospel freely to others. Its work was to nurture the families of those who already believed. The Pilgrims in Holland were shut in by their environments and limited to the same work as at Scrooby; they could not reach and influence the Dutch by whom they were surrounded, and with whose tongue they were not familiar. The Pilgrims at Plymouth were shut in by their environments and limited to the same work of nurturing their own flock. The scattered Indians were inaccessible. As emigration to New England, for a long time, was largely composed of non-conformists, who agreed with the Pilgrims in their views of Christian doctrine, it resulted in the work of the Congregational churches being largely a nurturing of those who believed the Gospel, and only needed to be led to open confession of Christ.

Thus, historically, the Congregational church has been a church of Christian nurture, rather than of aggressive missionary work. And when at last the missionary spirit was kindled in the church, it operated, not by calling the church into active effort for the heathen around it, but by reaching out to heathen far away, through missionaries specially appointed and supported by the church—a process tending at once to relieve the church from a sense of responsibility further than contributing to the missionary treasury, and thus to lessen rather than to increase the personal activity of the individual members. Since that time Ireland has poured her hundreds of thousands into New England, and they have found homes on every side of our churches, and our churches have influenced them little, if at all,—indeed, they have tried to influence them little, if at all. A great mass of people who never attend church, who have no settled belief, who are totally unlike in character the unconverted in Christian families, with whom our church has mainly dealt in the past, has gathered around our churches, and live as if there were no churches and no God, and until recently, our denomination has done little for them. Out of this mass of ignorant unbelief, the Methodists, especially, and the Baptists, to some extent, have brought large numbers by their vigorous proclamation of a free Gospel; and they have thus swelled the ranks of their churches with a most

prolific class of people, whom our denomination never reached, and who, under the preaching of a cultivated, refined, and conservative ministry, never would have been reached. The lesson is one not hard to learn, however hard it may be to practise. The Congregationalists must henceforth be more aggressive in their work among the heathen, by whom they are surrounded, and not be satisfied with taking care of themselves and their own children exclusively.—President Cyrus Northrop, in *N. W. Congregationalist*.

“WRITE THE VISION, AND MAKE IT PLAIN.”—I believe it is true that in many congregations there are intelligent persons, who, after months, and it may be years, of attentive listening to the pulpit ministrations, do not have a clear and definite conception of the way of salvation through Christ. Jesus came to seek and to save the lost. He has sent His ministers upon the same errand. The object of their preaching should be to explain the way of salvation, and to lead men to walk in it. Any preaching that leaves the people in doubt as to how they may be saved, or fails to press upon them the necessity of immediate acceptance of Christ as a personal Saviour, is poor preaching, however eloquent and learned it may be.

Probably no living man has been more successful, as a minister of the Gospel, than Spurgeon. His church is constantly in a revival condition. All the year round, and every year, he is leading people to Christ in large numbers. His success in building up his church and promoting permanent and healthful growth, and in inaugurating and carrying forward many and varied lines of Christian work, is also phenomenal. No man has kept nearer the heart of the Gospel, in his pulpit ministrations, than Spurgeon has. He has preached Jesus, and not much else. He has not discoursed much to his people about science, or literature, or current events. But he has made marvellously clear and attractive the vital doctrines of Christianity, and he has pressed them home upon the hearts and consciences of the people with wonderful power.—Rev. H. S. Mills, in *Treasury for Pastor and People*.

“CHURCH EXTENSION.”—Our fathers were not slow to take advantage of the freedom accorded to them by the Act of Toleration. They set to work, and soon covered the land with “great and fair meeting-houses.” It is computed that by the close of the year 1700 no fewer than 2418 places of worship had been erected. A pretty considerable scheme of church extension, when you remember it was initiated and carried out in the space of twelve years. I have not been able to ascertain the sum expended upon these buildings; but tak-

ing the figures just as they stand, an interesting comparison is suggested. It took the Free Church of Scotland sixteen years after the Disruption to erect 800 churches, 565 manse, and 620 schools; so that, measured by this scale of progress, the progress made by our Separatist forefathers was simply enormous.—*Scottish Cong.*

THE Hindus have the belief that a son saves the spirits of his parents from the miseries of the next world. A Hindu always longs for the birth of a son, so that the son, by performing his *Shradha* ceremony after his death, may save his spirit from the agonies of hell. A Hindu who begets no son feels himself very unfortunate. It is a curious belief; but it seems to me that it is a faint reminiscence of the promise of the Son of Man, who was to be born to save the human race. Handed down by tradition in the early ages, it lost its exact form, and it looks absurd in its present heathen form. Still, the tenacity with which a Hindu clings to the hope that a son saves the spirits of his parents from the agonies of hell, and therefore longs for the birth of a son, leads me to think that all this is owing to a faint remembrance of the great and precious promise that was made in Eden. May He who was thus promised open their eyes that they may all see Him and rejoice in the salvation He has effected for them.—*Native Pastor.*

In an address, delivered by the Rev. D. A. Reed, in Springfield, Mass., at a reception upon his return from a European trip, Mr. Reed said that he found in the Scandinavian countries, Norway and Sweden, that the people had a peculiar reverence for the Gospel. The churches were all very large, having a seating capacity of between 3,000 and 4,000. There were 100,000 Congregationalists, 25,000 Baptists, and 15,000 Methodists, in Stockholm. Mr. Reed spoke to an audience of 2,500 people in Norway, through an interpreter, who was a captain of the Salvation Army, which has a good reputation in that country. After the service, many pressed forward to take his hand and send greetings to Christians in America.—*N. Y. Witness.*

THE difference between people is not so great as we sometimes think. I heard a Christian worker tell a bit of his personal experience that illustrates the likeness of all people. He had been trying to help a poor fellow at once to work into a Christian manhood; but the man rather went from bad to worse, both physically and morally. At last he became an inmate of the town poor-farm. My friend came to him one day and found him in a particularly unhappy plight. He was weak in body, ragged in clothing, and

despairing in heart; and had as little to live for in this world as one could well imagine. My friend said to him, "Why is it, John, why is it, that you are not a Christian? You have so much to gain, and, it seems to me, nothing to lose." "Well, I don't know," said the poor fellow, "but I suppose that it is just this, that I can't give up the world."—*Chicago Advance.*

Temperance.

A MISSION TESTIMONY.



CARTER, an inveterate and hard drinker, said, "I was never happy unless I had a quart pot stuck under my nose, now I am never happy unless I am either singing or talking about Jesus. If you

want to know what change Jesus has done in me and my house, you just ask my missus; why, afore I could never eat aught, never wanted food, or aught o' that sort, but now my wife tells me I eat so much that she has to have an extra baking. Why that drink it does none on us any good, only takes away our appetite, robs your children, and damns your soul. I thank God that ever this mission was started; I have been now eleven months a happy and sober man, and I pray God to keep me humble and make me to serve Him as well and better than I used to serve the devil." This man speaks well; his wife is converted too. Both are communicants.

"A SAMPLE ROOM."

Whenever I go to church, or up town on a shopping expedition, I pass a corner where a gilded sign hangs over the door, bearing the word, "Sample Room." On the side of the building, near the door, is a large black-and-gold shield, and upon it, again in gold letters, we see "Sample Room." Very often we hear a piano and violin going within, and men singing; and sometimes we see some of the "samples" they make inside, leaning against a tree-box, or staggering along the sidewalk, or even lying in the gutter. Now you know what I mean. They make drunkards inside that corner building, and then turn them out as "samples" of their work.

Not long ago a young man went into one of

these "Sample Rooms" with three hundred dollars in his pocket. He had just sold a horse to a friend, and at his friend's urgency he stepped in to take a glass of beer, in honor of the trade. He had seldom entered such a place; but he went this time, took the one glass of beer, then a glass of whiskey, and stopped to see a game of cards played. Next morning he awoke in jail, and presently found himself in court, sentenced to pay a fine of ten dollars, or go to jail for ten days. He put his hand in his pocket—not a dime there! Yesterday, three hundred dollars; to-day, not a dime! That was another "sample" of the work done in the corner saloon. He could remember nothing, except that he went in there, and took two drinks—beyond that his memory failed. Having no money, he had to go to jail, and bear the disgrace of having the story known at home, as well as the dreary imprisonment. Had he kept away from that place, he might have gone gayly home with his money in his pocket. As it was, boys, did he gain or lose by going there?

A POOR SAILOR.

John Street Prayer-Meeting for business men has become a centre of spiritual life and power such as is not felt in any other meeting in New York.

A poor broken-down, drunken seaman stood up the other day and told the meeting: "I am enslaved by an appetite which I cannot overcome. I beg of you all to pray for me." At the close of the meeting one of the brethren took him aside and said: "If you will give your heart to God, and trust in the Lord Jesus, He will liberate you from bondage." They knelt together, and while the brother was praying a spirit of agony came upon the man. He began to plead earnestly to God to save him, for the Holy Spirit had convicted him of his totally lost condition. When asked to give everything up to God, he said: "*The devil has got a tow-line on me, and I can't break away.*" He was then told to pray again for himself, which he did with much earnestness and vehemence, striking the bench at which he was kneeling with clenched hand. He was told that Jesus died for him, and was waiting to save him now; that if he would simply cast himself upon Christ by faith, and trust Him, He would most certainly save and keep him. He asked: "*How can I do it?*" "Say to Him," said the brother: "Lord Jesus, I cannot save myself. Thou must save me, or I'm lost, and I will now give myself into Thy hands, and trust Thee alone to save me. He was asked to repeat the declaration, which he did. He was then asked: "Do you do it?" With a sigh of intense feeling and anxiety, he said, "I

do." He was then asked how he felt. He replied with face all aglow with salvation: "*Christ has got a tow-line on me now. Oh, I feel so much better; the weight is gone. I mean to spend the rest of my days in His service.*"

"When the Lord turned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; wherefore we are glad."—*N. Y. Witness.*

HUGH MILLER'S WHISKEY.

Hugh Miller was a Scotchman and a stonemason. He learned his trade early in life, and worked hard. Some boys would have thought after they had done so big a day's work they ought to have the rest of the time for play. But Hugh Miller wanted it for reading. He loved books, and though he had but little school education, he became a learned man, a writer, an editor, and a geologist. It would be well worth while for any boy or girl, who feels disposed to complain of lack of schooling, to read the life of Hugh Miller and see how he employed every spare moment in reading and studying. For he was not content with story-books. The wonderful things in nature, in the flowers, and even among the stones, excited his curiosity, and he liked to read the books that told about them. And as he worked in stone, he learned by observation, and in time he became a great geologist. True, he had to work hard and wait patiently for his wisdom and his fame, but the real secret of it was that he made good use of his spare minutes when a boy. This gave shape to all his after life. Instead of taking all his exercise in play, he took it in the fields and among the rocks. And then he was eager to get all the time he could for his loved books. He was always contriving to have a few minutes here and there, so that he could read. Bacon's "Essays" was one of his favorite books, and they are deep reading for most men.

Another good thing for him was that he kept his head clear. In those days everybody drank a little, for he was eighteen in 1820, and people had not learned so much about temperance then as they have now. They thought a little drink was good. This is what Miller tells about it:

"I learned to regard the ardent spirits of the dram-shop as high luxuries; they gave (or seemed to give) brightness and energy to both body and mind, and changed dullness and gloom into exhilaration and enjoyment. Whiskey was simply happiness doled out by the glass and sold by the gill. The drinking usages of the business in which

I labored, were many at that time. When a foundation (of a house) was laid, the workmen were treated to drink. They were treated to drink when the walls were leveled for laying the joists. They were treated to drink when the building was finished. They were treated to drink when an apprentice joined the squad, when his 'apron was washed,' when his time was out. Occasionally they treated one another to drink.

"In laying the foundation-stone of one of the larger houses built this year, by Uncle David and his partner, the workmen had a 'royal foundation pint,' and two whole glasses of whiskey came to my share. A full-grown man would not have deemed a gill of whiskey an over dose, but it was too much for me. When the party broke up and I got home to my books, I found, as I opened the pages of my favorite author, the letters dancing before my eyes, and that I could no longer master the sense. I have the volume at present before me, a small edition of the Essays of Bacon; for of Bacon I never tired.

"I felt that the condition into which I brought myself was one of degradation. I had sunk for the time, by my own act, to a lower level of intelligence than that on which it was my privilege to be placed; and though the state could have been no very favorable one for forming a resolution, I in that hour determined that I would never again sacrifice my capacity for intellectual enjoyment to a drinking usage; and, with God's help, I have been able to hold my determination."

Here is a point we should particularly notice. Drink hurts the brain and nerves. It hinders or perverts the action of the mind, even when taken in small quantities. And the mind is what makes the man. We do not think enough about this; we talk about what it does to the stomach, and blood, and heart, and liver; but the worst mischief of it is that which is done to the brain. Hugh Miller recognized that, and saved his brain to serve his God and his fellow-men, and left a name that will last for ages.—*Julia Coleman.*

News of the Churches.

LANARK.—The following resolution, which explains itself, was unanimously adopted at a meeting of Rev. Mr. Day's congregation:

It is with the greatest reluctance and pain that we find ourselves called upon to take action upon the resignation which our beloved and honored pastor, Rev. B. W. Day, has put into our hands. Failing health having compelled him to seek relief from the heavy toils and cares of a laborious pastorate, and with no probability of his being able, for a considerable period, to resume his much

loved work, we are under the sorrowful necessity of yielding to his request and consenting to the severance of that tie which has united us during so long a period.

Coming amongst us over eight years ago, by his faithful preaching of the Gospel, his unceasing pastoral oversight, his unremitting efforts to gather and train up for Christ the young, he secured a hold upon our respect and affection which has strengthened with the lapse of time. His strong, devout, scriptural teaching has been the means, under God, of building us up in those elements which lie at the basis and form the superstructure of true Christian manhood and womanhood.

In the chamber of sickness and at the bedside of the dying he has approved himself as the minister of Christ, making it felt that He whom he served was present to speak forgiveness and pour into wounded, grieving hearts His healing balm. Not only were the sheep fed and "led into green pastures and beside the still waters," but the lambs of the flock have been his constant care, and through the blessing of God upon our united labors on their behalf, he has been permitted to see many of them joyfully yielding themselves to the love and service of Christ their Saviour.

In all these labors we gratefully own the important part borne by his worthy helpmate. In numberless ways she has laid herself on the altar of cheerful service rendered to old and young.

In education, temperance, and the promotion of all that conduces to the highest welfare of society, the same zeal and energy have been displayed.

Under his leadership our material and financial interests have made gratifying advances. The church edifice and manse have undergone improvements to the extent of over \$500. The attendance at the church services has increased twenty per cent. The contributions for local work have been a half larger than formerly, and the church has become self-supporting instead of receiving an annual allowance of one hundred dollars from the Missionary Society, as in previous years. The amount subscribed in aid of the College Fund has increased from about \$20 to nearly \$45 per annum. Our annual collections for Home Missions now reach over one hundred dollars, as against fifty-five eight years ago; and, although it is only a few years since our Ladies Foreign Missionary Society was organized and the church sought to enlarge her sphere of Christian work in this direction, yet the neat sum of sixty-two dollars was gathered for that purpose last year.

We wish also to testify our appreciation of the services rendered to the church and Sunday school by their son, Mr. Frank Day. In the "service of song in the house of the Lord," and in all the movements for the promotion of the social side of

church life, he has been a willing and most efficient worker.

Another feature of the ministry of our pastor which has won our hearty approval has been the extent and readiness of his co-operation with neighboring ministers of all denominations in evangelistic and general Christian work.

In view of services of such a high order, and of a life which was itself eloquent for Christ, we cannot but feel the most unfeigned sorrow for the circumstances which leave us no alternative but to accept the resignation which has been tendered. In doing so, we devoutly pray that He "whose you are and whom you serve" may grant to you a restoration to health, and such an opportunity to aid in the advancement of the Redeemer's Kingdom as may not overtax your strength, and be the fitting sequel of your already long and successful career as a "good minister of Jesus Christ." Before leaving for Stratford Mr. Day was also presented with a purse containing the sum of eighty-four dollars, a tangible testimonial of the sincerity of the above resolution.—*Com.*

OTTAWA: NEW CHURCH BUILDING.—The church has sent out a circular asking for aid in raising funds :

The rapid growth of the City of Ottawa, and of the Congregational Church in this city, having rendered it absolutely necessary to provide additional accommodation for those attending its services and Sabbath school, together with the urgency with which the members of the Congregational Union, which met here in 1886, repeatedly pressed us to "arise and build" a larger house, and one more worthy of the Capital of the Dominion, have led us to take down our old edifice and erect a handsome and commodious church. The new building is 56 feet square, inside, and has double the seating capacity of the old building, giving accommodation for about 550 persons on the floor of the auditorium.

The undertaking, of course, involved a very heavy expenditure, amounting to about \$12,000, towards which the Congregation has pledged one-third of the required sum, leaving, with the present debt on the Parsonage of \$2,000, \$10,000 to be provided for. The congregation is far from wealthy, and it is hoped that churches and friends to whom this circular is addressed, will assist by sending us the small sum of one dollar, so that while not asking a large amount from any one person, we may be assisted in paying off the debt. Subscriptions can be sent to MR. A. J. STEPHENS, Treasurer of the Church, No. 39 Sparks Street, Ottawa, and will be duly acknowledged.

The following, from Rev. John Morton, Chairman last year of the Congregational Union, and from Rev. F. H. Marling, pastor of Emmanuel Church, Montreal, also accompany the printed appeal ; to all which we cheerfully add our editorial testimony.

The members of the Ottawa Congregational Church, Ont., are erecting a place of worship. While they themselves are making noble efforts, and doing all that can be expected of a willing people, the work is too much for them alone. I have pleasure therefore in earnestly commending their cause to the liberality of the Christian

public, especially to those of our own order. In lending them help you are assisting a worthy object. JOHN MORTON, Chairman of the Congregational Union of Ontario and Quebec.

The new Congregational Church in Ottawa, Ont., was badly needed by a growing congregation in the Dominion Capital. The people have given nobly themselves. Rev. John Wood, their pastor, is honored and beloved by us all. The cause is worthy of confidence and help. F. H. MARLING, Montreal.

COWANSVILLE, QUE.—A social was held in the Congregational church under the auspices of the "Young People's Society of Christian Endeavor," for the purpose of hearing reports from the officers of the church and the Societies in connection therewith. The meeting was a large one, and was characterized throughout by the utmost harmony. Tea was served in the vestry of the church. The chair was then taken by the pastor, Rev. A. W. Main. The pastor gave a short address, in which he expressed himself as highly pleased with the uniform kindness and co-operation with which his labors had been received.

Deacon McFarlane gave a very interesting report of the spiritual condition of the church. It had been a year of changes. In October, their pastor, Rev. Geo. Willett, resigned on account of ill-health. The church had very reluctantly accepted his resignation. Mr. Willett had been pastor of the church for seven years, and during that time, had been faithful to his sacred trust, and had been used by God in doing great good. The church was then supplied, during the winter, by students from the College, who gave satisfaction. In April, they secured Mr. Wilberforce Lee (a senior student in the Congregational College) to supply for them during the summer ; which he did most efficiently, and received many tokens of grateful appreciation from the church and congregation. In July, they had given a call to Rev. A. W. Main, of Belleville, which was accepted, and on the 16th November, he was duly installed as pastor of the church. We have been visited by death : on March 7th, Mrs. W. L. Cameron, who had been a faithful member of the church for seventeen years, was called to enter the Church triumphant, and to receive her reward. Although the year had witnessed many changes, yet the condition of the church had been one of harmony and prosperity. They were thankful for past mercies, and very hopeful for the future success of the church.

The Treasurer, Mr. M. D. McClure, showed, in his report: Received for all purposes, \$573.84. The expenditure had been fully met. Deacon W. P. Carter, who, for twenty years, has been the superintendent of the Sabbath School, and, during that time, has most faithfully discharged his duties, then gave his report, in which he expressed himself as pleased and encouraged with the prospects

of the School. The Secretary of the School stated : Names of scholars on the roll 92, teachers 10 ; average of scholars 57 ; lost through removal 15, by death 1. Amount raised for all purposes \$120 ; disposed of as follows : Congregational College \$20, Rev. James Pedley's church, Vancouver, \$10 ; "Morning Star" Mission \$8.70 ; Home Missionary Society, \$38.50 ; Foreign Missionary Society, \$38.50. *Scholars present every Sabbath during the year, five.*

The Treasurer of the Ladies' Missionary Society made the following report :

Cash proceeds of Ladies' Missionary Meeting, \$87.80 ; cash proceeds of Missionary Boxes, \$49.60 ; in all, \$137.40. Expended for books, postage, etc., \$3.90 ; C. C. Women's Board of Missions, \$10 ; to Rev. J. W. Pedley's church in Vancouver, \$10 ; to C. C. Missionary Society, \$56.75 ; to C. C. Foreign Missionary Society, \$56.75.

Reports were then read by the President and Secretary of the Y. P. S. of Christian Endeavor. This Society was organized Dec. 5, 1888, and from it we expect to derive much benefit, socially, intellectually and spiritually.

BURFORD.—The Annual Meeting of the Congregational Church took place last Wednesday evening. The ladies of the church had provided an excellent tea, which was served in the gallery. After partaking of the same, the friends adjourned to the church, where the reports were read. Mr. A. Foster, the Treasurer, presented his annual statement, showing the church to have met all their liabilities during the year, a small balance being in the treasury. The amount raised for all purposes amounted to between six and seven hundred dollars. The subscribers were urged to pay their subscriptions monthly as far as possible, and also it was pointed out that the relief fund and incidental fund should be enlarged. The Finance Committee often found themselves crippled in carrying out needful work in the church by the smallness of these funds.

The state of the church was presented by Mr. Henry Cox, the present membership being seventy. Several had removed during the year, and two members received into fellowship, both from the Sunday school. Suggestions were made bearing upon future work.

The Rev. W. Hay, who has been pastor of Scotland church for forty-two years, and of this church for thirty-three, gave an interesting address, in which he spoke of the help he had received from the choir. Oftentimes he had felt the inspiration of the service of song, which aided him in preaching the word. He also alluded to the good work which Mr. T. S. Rutherford and his helpers were doing in carrying on the Sunday school at Tansley's.

Short speeches were also delivered by Mr. Rutherford and Mr. E. Yeigh, of Toronto. The latter spoke of the deep interest he still feels in the church with which he was so long connected.

The pleasant gathering dispersed at a late hour, having had a pleasant and profitable time.—*Ex.*

GRANBY, QUE.—At our Annual Meeting recently held, reports were received from the Church and Society, and also from the following Societies in connection therewith :—The Congregational Aid Society in Granby, and a similar society at the South Ridge, The Woman's Miss. Aux. Society in Granby, and also that at the South Ridge. We might here explain, there is no separate church organization at the South Ridge ; the members there belong to Granby church. We have a Mission Band, and a Society of Christian Endeavour. All of these are doing a good work, and the reports were very satisfactory. The church-building and parsonage are now clear of mortgage, and almost out of debt.

A few months more, and we shall have a clear balance sheet. Church improvements have been made to the extent of some six hundred dollars, all of which has been paid for. Several members are to unite with the church next Communion, making sixty-five additions during the present pastorate. Mr. Hindley, the pastor, has received in presents, during the last few months, money and valuables to the extent of about \$150. Mrs. Hindley's health has been very poor, but she is now much better.

While we have no separate Temperance organization, we are actively engaged in connection with the Sons of Temperance, Band of Hope, and W. C. T. U. in the town. The pastor feels profoundly grateful to the good people for their great kindness to himself and Mrs. Hindley, during her serious illness of three months.

OTTAWA.—The additions to the membership during the year have been the most gratifying feature of our work. Fifty-six persons have been received into fellowship, forty-seven of whom united with the church on profession of their faith. Most of these were led to decision for Christ largely through the influence of the special services held in the various churches of the city, early in the year, and in our own a little later, by the Rev. Mr. Hall. We ought not to forget, however, that parental teaching, and the sowing of the seed by means of the ordinary services of the church and of the Sunday school, have, no doubt, had much to do in preparing the way for such a result ; so that they who have sown, and they who have reaped, may rejoice together. Two members have received letters of dismissal, leaving our present membership exactly 150. Over twenty of those

admitted to fellowship were from the Sunday school, or from the pastor's Bible-class. The school is in a very vigorous condition, and reflects great credit on the painstaking and laborious superintendent, Mr. James Jarvis, and his very efficient staff of teachers and officers. The attendance, since its re-organization in our new school, has much increased, and last Sunday reached 123.—*From the Annual Report.*

TORONTO, BOND ST.—The annual social of the Congregational S. S. Teachers was held in the Bond St. School on Tuesday evening the 5th inst. The teachers and officers of the nine Congregational Sabbath Schools of Toronto, to the number of upwards of 350, sat down to an excellent supper in the dining hall, after partaking of which they adjourned to the school room. The meeting was presided over by Mr. Wm. McCartney, the superintendent, who cordially welcomed the friends on behalf of the teachers of the Bond St. School. Mr. Harry Thompson, acting superintendent of the Northern Sabbath School, read an excellent paper on "How to retain our young men in the school?" The subject was discussed by several of the superintendents and teachers, and many valuable hints and suggestions were offered; which it is hoped will prove to be of much practical use in meeting the difficulty.

Miss Mattie King, of the Bond Street School, contributed much to the evening's enjoyment by singing with great taste and feeling, "The song that reached my heart," and Miss Brasier and Miss C. King, rendered acceptable service at the piano. A committee was formed, consisting of the superintendents of the Sabbath Schools of the Congregational body, for the purpose of protesting against, and if possible securing a cessation of all Sunday parades and processions, during the usual afternoon sessions of the Sunday schools. By the invitation of the Western Congregational S. S., the annual social will be held there next year.

This very pleasant and successful reunion was brought to a close by singing, "God be with you till we meet again."

The annual meeting of the Women's Missionary Society of Bond St. Church was held at the residence of Mrs. Charles McD. Hay, on Thursday afternoon, Feb. 28th. There was a full attendance of the members; some interesting letters were read from home and foreign fields, and the following officers were elected: *Pres.*, Mrs. Hay; *Vice-Pres.*, Mrs. F. S. Roberts; *Treas.*, Mrs. Currie; *Sec.*, Miss Northey.

At the conclusion of the business, Mrs. Hay entertained the ladies at five o'clock tea, and the "birthday" of the Society was celebrated in a very social manner. The past year has been very

successful, and the ladies are most enthusiastic in their work. Amongst other amounts the following contributions have been forwarded during the year:—Special grant to Mr. Currie, Africa, \$100; to Watford Church, \$50; to French Home Mission, \$40; to Portage la Prairie, \$30; to Frome Church, \$20. There is every prospect that during the present year, the missionary interest will be greatly extended and the contributions largely augmented. The ladies at Bond St. have taken hold of the work with the determination that ensures success.

LIVERPOOL, N.S.—Feeling that a short account of our foreign mission meetings may be interesting to some who cannot attend them in body, but are with us in spirit, I write concerning the fifth meeting that has been held; and though it cannot be truly said yet that these meetings are the *most* interesting of the month, (and our pastor seems to think they ought to be,) we are trying to get interested in Africa. This is to be our theme for some time; as I overheard one say, "What do we know of Africa? nothing." Mr. Watson gave us a good description of "West Central Africa," with many interesting items of news in connection with it. The fact of knowing the subject, seems to be helpful in guiding the thought in one direction. The need of a map was felt, and Miss E. Dunlap was requested to prepare a blackboard outline of South Africa; as the subject for next meeting is, "The Zulu Mission." We do not often have the pleasure of a visitor from the west; but, at our second meeting, we did have that privilege; as Mr. Bale, of the Hamilton Church, Ont., was with us, and gave us an increased interest in the good cause.

It was resolved that the money now on hand (\$11.15) be sent on to the Treasurer; hoping that we may grow in love for our far-away brethren, not privileged as we are in this beautiful and highly-favored land. I would just add, that the Sabbath School has doubled in members within the past six months; and four new teachers have quickly answered the call to service. Our average evening Congregation is about two hundred; but the *real lack* comes when we meet at the Lord's Table, for it is there that we only count about thirty. Hope however is felt that many, now on the borderline of decision, will soon step over.—*Com.*

VANCOUVER.—We are still alive, although we have not made ourselves heard so much lately. It is tiresome writing on the same subject so much. But we want your readers who are interested in our work here, to know that it is going on and *getting larger*. The winter season, (at least for you, we hardly know anything of it here), is about over. We are looking forward for a busy

summer. There is a general impression that this next year will decide the future of Vancouver. The indications are that population and capital will both come in this summer.

The foundation of our new church is nearly finished, and looks well; it is considered to be the finest church foundation, so far, in the city. The next thing is to get the church on it. So far, the way has opened up wonderfully, and we do not despair for the rest. But you will be encouraged to know that a start has been actually made. We are committed to the enterprise. It is hard, perhaps, for eastern people to realize that within a year of leaving Toronto, we would have a foundation for a church (to hold 800 or 1,000 people), laid. Yet it is so, and not only we, but every other church is doing likewise. The religious people of this city are taking on them quite a burden and we think ought to be helped by their friends at home: ours have helped us; but still there is room for more.

Last week we laid the foundation stone; wonderful interest was manifested. We may congratulate ourselves on having obtained the goodwill of the townspeople. I fancy that there is a feeling of surprise at the largeness of our plans. We had an entertainment in the evening. The ladies provided supper, and it would be difficult to imagine a more beautiful and sumptuous repast. The hall was decorated with flags of all nations, and looked very pretty. The entertainment consisted of speeches, recitations, songs and readings, representing as many nations as possible. After all expenses were paid, we will hand over to the building fund nearly \$200; we consider that pretty good.

We are hoping in four or five months to be in our new church; we need it. Although three new churches, presided over by able and popular pastors have been established since ours, yet we see no decrease in the congregation. Last night we were full to the door, and I have heard that the other churches were full also. Our morning congregation keeps growing. Our prayer-meeting is rapidly approaching an attendance of 100; so you see that we are moving. Of course we expect a falling off during the summer months, but I do hope that next winter we will be so well equipped that our work will be greater than before.

There is much to be said, but I have occupied space enough; thanking you and all others who are helping us in so many different ways.

JAS. W. PEDLEY.

WATFORD.—The contract for building the Congregational Church in Watford, was let to a contractor some few weeks ago. We met yesterday for the last time in the old church building. Its removal will take place this week; the material

to be used in the construction of the new edifice. Services will be conducted in the Y. M. C. A. hall, till the church is ready for use. The brick, sand, tile, etc., are now on the ground and work will be hurried on as fast as weather will permit. The specifications are for a building 48x30, with an alcove 8x16 for the choir, and basement full size of church. To be brick veneer, completed by the first of next June, and will cost, including site, about \$2500. The old building was badly located, very many repairs necessary, therefore it was thought advisable to rebuild. The church has, during the last few years, suffered the loss by removals and deaths, of a great many of its leading members and contributors. While a number of churches and friends have assisted us, we yet are in very great need, and trust others will see their way to assist us, that we do not suffer in usefulness, by reason of too great a debt. A. L. H.

ST. JOHN, N.B.—Another National Entertainment was given at the Congregational Church last evening. The previous one, a few months since, was a Scotch concert. The entertainment last night was by the American ladies of the church, who selected George Washington's birthday. The room was nicely decorated with American flags, imitation butterflies, stars, etc., with the British and American flags placed together at the upper end of the room, emblematic of the harmony which should exist between the two Saxon nations. The ladies were assisted by a number of their British friends. . . . The last piece on the programme was the singing of the Star Spangled Banner, all the performers being on the platform. The audience then, in an enthusiastic manner, sang God Save the Queen, and were assisted by those who participated in the entertainment. Ice cream and cake followed. The entertainment was one of the most enjoyable ever held in St. John. The attendance was large. The performers acquitted themselves in a creditable manner, some of them receiving encores. Mr. A. J. Heath, of the New Brunswick railway made an excellent chairman.—*St. John Telegraph*, Feb. 23rd.

WINNIPEG, MAN.—The Central Congregational church has celebrated the second anniversary of its establishment and the first of the Rev. Hugh Pedley's pastorate. This year has been one of prosperity, spiritually and financially. Each week of the year has strengthened the bond of union between pastor and people. One of the features of the church work which has grown and flourished under Mr. Pedley's care is the pastor's Bible class. The class (always a large one) has increased this year until the average attendance is now between sixty and seventy per Sunday. During the year a number of teachers for the Sunday school have

been chosen from it. At the annual social the members of the class showed their appreciation of their teacher by presenting him with a purse containing fifty dollars.

HAMILTON.—The Christian Endeavor Society of the Congregational Church had a special meeting on the evening of March the 11th, which partook of a social character and proved most interesting and elevating. The meeting was held in the lecture room, which was crowded. The first half of the meeting was devotional, thus carrying out even in the social enjoyment the design of the Society. Mr. R. Robertson, the President, filled the chair admirably. After a hymn or two, and a number of sentence prayers, all of which breathed Christ, Mr. Robertson gave a genial, earnest, thoughtful address on the subject for the evening, "How to hallow God's name?" This was to be done by having our conversation as becomes servants of Christ; by living worthily; by consecrating ourselves to Jesus; and by striving to bring others to Jesus. The address was followed up by a number of the young people, each of whom made appropriate remarks. This part of the meeting being brought to a close, the company formed into knots in a free-and-easy way, when they were served with cake, coffee, and fruit. These good things being disposed of, the meeting was again called to order, and the more general part of the programme begun, which consisted of interesting and appropriate readings, combined with suitable music, instrumental and vocal. The evening was then spent in social, Christian joy; and the entire meeting gave proof of the vitality of our Christian Endeavor Society. But it is not in its meetings alone that the Society is proving beneficial, for it is coming out in such good work as bringing children from the street to the Sunday School; and as they have found that many children who are asked to come to school, excuse themselves on the ground of having no clothes, a proposal is on foot to start a Young Ladies' Sewing Circle, for the express purpose of supplying this want, and thus removing every obstacle.

TORONTO, HAZELTON AVENUE.—At the "Annual Prayer-meeting" on 20th March, the various reports were presented. Hymns and prayers were given between the reports. The reports were all in writing, but very short. The Treasurer reported \$1,228 from envelopes (53 subscribers), and from the open collections. The S. S. report showed 12 officers, 23 teachers, and 200 scholars; with an average attendance of 170 scholars. A Teachers' meeting for study had been lately established. The pastor reported 153 church-members; 11 having been received during the year. Deaths, 4. Very tender reference was made to the death of

Mrs. Melville, wife of Rev. Henry Melville, himself now drawing toward his end. Mrs. Melville is much missed, as the heart and soul of a "mother's meeting." The Finance Board's report recommended a new church (and school) edifice.

The Children's Mission Board had raised \$47; and supplied quilts, etc., to missions. Having also raised \$44 from a "Tea," the children were able to send off \$85 in cash, for missions. The Deacons' report spoke of harmony and peace, and constant asking for Divine blessing and guidance. The Pastor, Rev. George Robertson, said, "The deacons do not *rule*, but merely present a docket of business to the Church-meeting." The Christian Endeavour Society reported:—Weekly meetings, began in September last. The Flower Mission is a part of their work. In this department they have sent 1,000 bouquets (with texts) to hospitals, etc.; and during the winter have held meetings weekly at the "Refuge." The Repair Fund of the church reported \$37; with 23 penny contributors. The Woman's Board of Missions reported \$23.80 collected since June last. The Fellowship Fund reported \$40 received; and \$28 paid out to those in needy circumstances. The Missionary Treasurer reported \$56 realized at Missionary Prayer-meeting.

LANARK.—A good work has been going on in this village the last four weeks. Evangelist Meikle has been holding Union Evangelistic services. He was invited by the Presbyterian church of this place to labor here. The Congregationalists joined in. The Evangelist went away last week. A large number profess to be saved. The meetings are still in progress; held alternately in the Presbyterian and Congregational churches, by the pastor of the former, and your humble servant (who has been here two weeks, and expects to remain about two more). All regret the departure of Mr. Day from the pastorate of this church, and feel confident that, in answer to his many earnest prayers, this Revival is largely due. May the Lord guide and strengthen our dear brother for future usefulness. Yours in Christ, JOHN SALMON.

BELLEVILLE AND CANIFTON.—We are sorry to learn that things are in a very unsatisfactory state in these churches; and that the visit of Messrs. Burton and Jackson did not result in restoring harmony as had been hoped. Bro. Bowen's letter in our last, inserted by us in all good faith, and in ignorance of the real state of affairs, gives, we are afraid, a very one-sided (and in the absence of any other statement, a very misleading,) account of the state of these churches. We are sorry that it should have been so; and hope that peace, and concord, and spiritual prosperity may dawn upon the cause.

FRENCH BAY, INDIAN CHURCH.—I visited the Indians last week, they were in a fairly prosperous way. Some of the friends have sent gifts and papers. The Indians appear to appreciate the gifts; and we trust, will learn to appreciate the spirit that prompted the givers. I am responsible for the rent of the Missionary's house. This, with the assistance of friends, has been paid to date. The next quarter will be due in May.

Wiarion, Feb. 18th, 1889. C. E. BOLTON.

THE WESTERN CONGREGATIONAL CHURCH, TORONTO.—On Sunday evening, March 3rd, the Pastor welcomed seven new members to the fellowship of the church—three young men of much promise, and four women, good Congregationalists all of them. The Sunday evening congregations have grown remarkably since the new year began.

OTTAWA.—The growth of the Sabbath School in the New Church has been as marked as it is encouraging. There has been an increase of about forty per cent. in the attendance during the first two months, and the degree of interest augurs well for the future.—*Cong. Record.*

SHEFFIELD, N. B.—The Rev. Joseph Barker, Congregationalist, has severed his connection with the church of Sheffield. At the urgent request of his parishioners, however, he will continue in charge of the church until May 1st.—*Local Paper.*

COWANSVILLE, QUE.—This enterprising church, at present under the pastoral charge of Rev. A. W. Main, has paid \$100 to the College Endowment Fund; besides paying \$30 to the Current Expense Fund during the summer: making \$130 to the College during the year. This good example deserves special recognition.

STRATFORD.—Dr. Hyde, the senior deacon of the church, died on 4th March, after many months of physical and mental decay. We have been promised a more extended obituary notice, and having received it, make room for it elsewhere.

ALTON.—Many thanks for the timely help received towards the building fund of our new church, from the following friends: Rev. F. H. Marling, \$5; George Hague, Esq., \$5; Messrs. A. & W. Johnson, \$4.

F. DAVEY, *Pastor.*

MONTREAL, ZION.—Work has been begun on a new church building. See a reference in the "College Column." We hope many days of spiritual prosperity are in store for this historic church.

OTTAWA CHURCH.

The 29th Annual Report of the Ottawa Congregational Church was presented at the Annual Meeting on January 16th, 1889. We give an extract:—

"The increased attendance upon our public services, consequent upon our enlarged accommodations, and more attractive house, is already manifest, and although expenses will be much heavier than formerly, especially until our debt is reduced, there is good reason for hoping that our income will be materially increased by the additions to the congregation, and the growing "spirit" of liberality among our former adherents. For this, as well as for all other blessings, let us trust the Lord, while we do our best.

"Statements of receipts and expenditure on building account, as well as ordinary current account, will be laid before you by their respective treasurers. It is gratifying to note that the little church, which eight years ago, could not meet necessary expenses without assistance from the Missionary Society, last year contributed \$1,786.40 to the building fund, over and above the sum of \$1,638.93 needed to carry on its regular services, or a total of \$3,445.33. The Ladies' Aid have rendered very valuable assistance in furnishing the church.

"The additions to the membership during the year have been the most gratifying feature of our work. Fifty-six persons have been received into fellowship. 47 of whom united with the church on profession of their faith. Most of these were led to decision for Christ largely through the influence of the special services held in the various churches of the city, early in the year, and in our own a little later by the Rev. Mr. Hall. We ought not to forget, however, that parental teaching, and the sowing of the seed by means of the ordinary services of the church and of the Sunday school, have, no doubt, had much to do in preparing the way for such a result, so that they who have sown, and they who have reaped, may rejoice together. Two members have received letters of dismissal, leaving our present membership exactly 150. Over twenty of those admitted to fellowship were from the Sunday school, or from the pastor's Bible class. The school is in a very vigorous condition, and reflects great credit on the painstaking and laborious superintendent, Mr. James Jarvis, and his very efficient staff of teachers and officers. The attendance, since its reorganization in our new school, has much increased, and last Sunday reached 123.

"In consequence of our having no place in which to meet, our Young People's Association has not been organized for work this winter. The Woman's

Missionary Auxiliary has held on its way, amid many difficulties, and has done what it could to help forward the great work of home and foreign evangelization. It will report for itself, as will also the Sunday school. Our Sinking Fund has ceased to exist after paying over to the Treasurer of the church the amount it had accumulated, \$758.02, towards the cancellation of the Warnock mortgage. We hope it may be resuscitated after all subscriptions to the Building Fund have been paid in."

ABSTRACT OF TREASURER'S STATEMENT.

Receipts.

To Subscriptions for the year	\$ 930 00
Collections " "	437 88
Received for use of Church	3 00
Rent of parsonage, 12 months	160 50
Proceeds of socials	27 55
Organist's Salary to August 11th	100 00
	\$1,658 93

Expenditure.

By Balance due Treasurer from last year	\$ 37 80
Pastor's salary	1,000 00
Sexton and Organist's salary, gas, fuel, etc.	395 12
Congregational College	28 14
C. C. M. S.	50 00
Congregational Union	15 00
J. Ruthven, the rent on P. for interest on new loan	120 00
Sundries	10 57
Balance on hand	2 00
	\$1,658 93

WARNOCK MORTGAGE ACCOUNT.

Receipts.

To Received from new mortgage	\$2,000 00
" " sinking fund	758 02
	\$2,758 02

Expenditure.

By Paid mortgage in full	\$2,700 00
" balance of interest on same	40 50
" lawyer's expenses, transfer, etc.	6 55
" balance of sinking fund to J. Ruthven	10 97
	\$2,758 02

THE WIDER VIEW OF DIVINE HEALING.

"Divine Healing" is the term which is used to designate the agency of certain extraordinary restorations to health, which are popularly called faith-cures, and of which we have had a fresh account recently through the visit to Canada of Dr. Simpson, of New York. The term is intended, we understand, to be exclusive, and to convey the idea that in the cures referred to, secondary causes,

such as doctors, drug stores, and summer resorts have no part; divine agency alone operating on the deranged organism. That this is the doctrine, is established, it appears to us, by the fact that Christians in disease are exhorted to have sufficient faith in Jesus to lead them to give up the use of medical help, and leave Him to cure them.

Now any one who has looked carefully over the multifarious phenomena of physical revival, must have observed that many of them are mysterious and sudden. A life that appears to be withering in every blade, suddenly shows signs of vitality, and goes on to the perfection of health. But while this is so, the vast majority of cases of restoration to health have come about slowly, and through the use of means. The writer is acquainted with a lady who was in her twenty-seventh year, in a low state: so low that many thought she was not far from her end. In this state circumstances in no way connected with her health necessitated a sea voyage, and residence in another land. Without any expectation on her part, this change restored her physically, and for years she continued at her duties, in the strength received from God's ministering spirit, the Ocean. But becoming low again, it occurred to her that she would resort to the same divine minister; which she did with the same beneficial results. Her restoration was brought about by means stored in ocean air; and in like manner, restorations in general are brought about by the use of some healing agent which has, in the goodness of our Father, been lying in rock, or plant, or animal.

The science of the sudden physical revivals under discussion is too large a subject to deal with in a short article. Many of them are, no doubt, imaginary; and the bark, supposed by the voyager to be sound, is slowly sinking, as all see but the voyager himself. Others again, are the physiological effects of a rejuvenated will—the will having been stimulated by some sudden shock, or by Christian faith. Others again may be brought about by the touch of Christ, without means,—as in the days of his flesh—that is by a miracle; but that any of them are so brought about, the writer, at least, has not had evidence to assure him.

In thinking broadly, then, over physical healing in general, it is evident that restorations as a rule are brought about by the use of means, and slowly

while in a limited number of cases, the revival takes place suddenly and by agencies not easily determined. And let it be observed that the term "Divine Healing," as used by Dr. Simpson and his friends, is applied *exclusively* to the latter phenomena; it being, by implication, suggested that the other healings are not by divine agency. But why this exclusive use of the term to the few sudden healings? Though it should be granted that they are miraculous—and stand on the same footing as the New Testament healings—are they the only divine healings?

We humbly think not; and we believe that this doctrine which secularizes all other healings is a heresy which will contract the vision of every one who is affected by it, and belittle his view of the operations of God.

A healing is divine, whether it be brought about suddenly or slowly; with means, or (if there be such cases) without means. When Jesus was in the flesh, there were in all parts of the earth tens of thousands of beings raised up by natural means from beds of sickness to perfect health, besides those whom He restored by miracle. Was not God the healer in the case of the myriads, as well as in the case of the few?

A friend of the writer was recently run down; and went to a health-resort in the Western States. She returned in perfect health. She was a godly woman, and believed that God by various ministries in that establishment had restored her. Was she not right? The woman who in ill-health goes to the mountains, and inhales the pure air, is being touched into health by God, as really as if God were to cure her by a word. God in His grace has surrounded us with the means of physical restoration, when we accept his grace by inhaling his air, or partaking of His herb or mineral; and by and by becoming conscious of health restored, we joyfully say we have been healed by the Lord.

Though it comes by means, it is none the less divine. The fact that the telephone message from your friend comes along the wire, does not make it less a message from your friend. The miraculous manna which the Israelites received in the wilderness was divine; but it was not more divine than the milk and the honey, and corn and wine, which they afterwards received through a natural channels when they had settled in the promised

land. And when our Father raises us up from a fever by the use of His ordinary agencies, we shall, while not forgetting the human ministers and ministries around us, see that in them, and through them, the finger of God was at work, and give Him thanks. Except the Lord heal the sick, the healers heal in vain. Blessed are we when our eyes are opened to see His hand!

We put in our protest then against the exclusive application of the term "divine healing" to the limited circle of healing referred to. Such an application of the term is misleading. It directs the eye to a little part only of God's great work of healing, and is in danger of making those who have been cured, but not miraculously, withhold the thanks from Him to whom it is due. And it is in danger also of blinding men to the stores of curative agencies, with which God in his goodness has surrounded us, and making them pray for restoration, while they look not out for the restoratives lying at their hand. We pray for our daily bread; and take it when it comes: let us also pray for healing, and receive it also, whether it comes in the air of the mountain, or in the herb of the field, or in any of the other innumerable ways in which He sends it.

EVANN.

March 12th, 1889.

THE INDIAN AS HE NOW IS.

"The Indian and the white man met to trade. The Indian gave the white man his lands, and the white man gave the Indian tobacco and whiskey." So the story goes. In this country, the civilized has met the uncivilized, and taken from him his lands, his primitive life and customs; and what has it made of him? No longer dwelling in his wigwam by river, bay or lake, his former environment and means of subsistence a thing of the past, he dwells "in the clearance." What is he like there? Let us remember that he has not brought with him the benefits of ages of Christian influences, and that he has brought the disadvantage of ages of un-Christian influence; and that the influences that drove him from his forest home were not an unmixed good. Since he has come, and stay he must, the Indian has adopted freely the habits and methods of the "whites." Farming is the principal occupation; a little carpentering

is about all his handicraft. Fondness for stylish buggies, sleighs, and dress, are a marked feature in his character; all kinds of agricultural implements, and even sewing machines and organs, are amongst his purchases. The church and school-house are the two sources of healthful new life in the settlement, and they are fairly well attended. Our vices are found and practised more than our virtues. The Indian as he now is, is an unique character. In his dress and surroundings, partly ancestral and partly adopted, he is not by any means, in appearance, a ludicrous individual. He is an Indian still, but not what his fathers were. With the native language and many of the native habits and modes of life; but incorporated with them, those which he has *adopted*, the combination makes a character—an individuality—all his own. I shall never forget the shock I experienced the first time I saw an Indian driving a yoke of oxen. The absence of the Indian dress and outfit, and the presence of the oxen, was a novel presentation to me. An Indian of a new type was before me. When the Indian language, tribal government, and common land is abandoned, a new step will be taken in the evolution of his manhood. What that manhood is to be, is a question for us to help him to solve.

CHAS. E. BOLTON.

Obituary.

JOHN WIGHTMAN, TORONTO.

John Wightman, senior, for very many years a deacon in Zion Church, Toronto, died on 5th March. A more extended obituary notice will appear in our next number.

HIRAM GENTLE.

Another pioneer has gone; this time it is good old Hiram Gentle, of Franklin Centre. Not a few of the readers of the INDEPENDENT will pause in sympathy as they read that he is dead; for he was well and widely known, and known only to be loved. He was born in the State of Vermont, in 1799; his father shortly afterwards removing to Canada on account of the anti-British feeling then existing in the States. In 1808 the family settled down on the homestead in Huntingdon

County, then a trackless forest; and there Hiram Gentle lived till the other day. He was converted under the preaching of Rev. Mr. Nall, 1829 or 1830. Two years afterwards, in 1832, a Congregational church was formed at Franklin Centre, with Mr. Nall for pastor, and Hiram Gentle as first deacon. In this office the latter continued till his death; although, owing to paralysis, he has taken no active part in church matters for the last five years. After more than sixty-five years' life together, Mr. Gentle buried his wife two years ago. Since then he has been as he often said, simply waiting for his own to come. He sank painlessly and quietly to a sleep on Feb. 9th last.

Not many men are able to look back upon a life so long and so faithfully lived. No other man in the County of Huntingdon had personal recollections of the war of 1812. He was called the "father of the county." For fifty-seven years he served as deacon to the church; and all agree that he did his work well. He was universally beloved. Many a time has the writer heard his neighbours say, "I have never heard a word said against Hiram Gentle." His trust in God was strong, and his hope assured. Now he has the crown which is given to the faithful servant of Him whom he so faithfully served. His funeral drew together a large concourse of sincere mourners.—*Com.*

DR. HYDE, OF STRATFORD.

The Congregational Church in Stratford has lost one of its warmest supporters and best workers, in the demise, on March 4th, of John Hyde, Esq., M.D. He was a native of the County Tyrone, Ireland, and studied for his profession in Glasgow; having among his classmates and fellow-graduates the celebrated African explorer, the late David Livingstone.

He came to this country, and settled in Embro, where he had an extensive practice for a period of eight years, and was greatly esteemed by a wide circle of acquaintances. In 1849 he moved to Stratford, chiefly that he might have the privilege of being connected with the church of his choice. He cast in his lot with the infant cause, and through all the vicissitudes of the church, (and they were many and various), he stood firmly by his principles.

In all the business of his life, he had none that gave him more anxiety, than that of the church. He held the office of deacon since 1849. His home has been the resting-place of ministers during all those years, and he never appeared happier than when entertaining the Lord's servants, and making enquiries regarding the work and progress of the denomination. He took an active interest in all good work. For years he was President of the Bible Society. He was one of the originators and promoters of the Mechanics' Institute. President of the Medical Association of Stratford. Also was elected by the profession to represent them in the Medical Council of Ontario, as member for the Malahide and Tecumseh Division; resigning his seat at the end of twelve years, and till within a short time of his death, President of the Perth Mutual Fire Insurance Company. In everything requiring painstaking labor, integrity and faithfulness, he was sure to be required to bear a part. In his own noble profession he was untiring. A laborious student, he kept abreast of the times; ever solicitous regarding his patients, whether rich or poor, and adding to his care for the body anxiety for the soul. Who can estimate the good a godly physician may do, who, when he has prescribed for the suffering, kneels by the sick bed, and invokes the Divine blessing on his patient, on his own skill, and the remedies prescribed? Like the Great Physician himself, healing body, mind and soul. Dr. Hyde suffered from a gradual loss of his mental powers, and for two years was laid aside from the active duties of life. Through all his affliction, he was wonderfully sustained by what was to him ever the most delightful theme, "the love of God." He often complained that he could not think consecutively on any earthly subject; but his prayers at the family altar, and in private, rarely betrayed any evidence of mental failure; and he often remarked that this difference must be owing to the presence of the Holy Spirit. His standing and security in Christ he clearly recognized up to the last; only a few days before his death, he remarked, "Oh! is it not grand to be sure, to be so perfectly certain that whatever God may see best that we should pass through, He will never, no never forsake us. Oh! to think of it, to be with Christ always!" and then turning to one of his family—"Jesus is never tired of having

his disciples with him." With rapture, on another occasion, he said, "I shall be ever with Him."

During the two last weeks of his life, the paralysis from which he had suffered during his illness became much worse, and he sank rapidly. He died in the seventieth year of his age. The Congregational, Episcopal, and Presbyterian ministers of the city conducted the funeral service in the church to which he was so warmly devoted, and on the following Sunday, his pastor, the Rev. J. P. Gerrie, and Rev. Mr. Macpherson, conducted a memorial service in the same place.

Dr. Hyde married the daughter of the late C. J. Mickle, Esq., of Guelph, who survives her beloved husband. He has one son in his own profession in New Zealand, two in Alberta, one in the Merchants' Bank in St. Thomas, and three daughters in Stratford.

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night! Good-night! Good-night!"

Com.

Woman's Board.

HOPETOWN LADIES IN COUNCIL.

"The Ladies' Aid Society of this church will meet Tuesday afternoon, at three o'clock. A full attendance is requested, as the question of sending the yearly donation to the Missionary Society is to be considered." It was the first Sabbath of January, and as the pastor of Hopetown church read this notice, several ladies might have been seen glancing languidly at each other, as if they were thinking:—"Missions again! How tiresome!"

Tuesday came, and, the weather being fine, the meeting was unusually well attended. After the customary opening exercises, the report of the Treasurer was read, and it was found that, during the year, the Society had paid for a new carpet for the pulpit platform; besides buying a cabinet organ for the Sabbath School, and sending a barrel of clothing to the family of a Home Missionary; and now had \$3.17 in the treasury. According to long-established custom, the balance on hand at the close of each year was to be given to some branch of missionary work. "How well we have done," said one lady. "We have reason to be proud of

this year's work," commented another, and, with slight variations, these remarks were echoed from all parts of the room. In the midst of the general rejoicing, some one happened to notice the thoughtful and dissatisfied face of the Treasurer, and exclaimed: "Why, what is the matter; is anything wrong?"

"I am afraid something is not quite right," was the reply. "We have worked hard all this year, raising more money than ever before, but we have spent nearly \$300 of it upon ourselves, while we have given to Missions only a barrel of cheap clothing and \$3.17 in cash. What troubles me the most is, that it seems to come out that way every year."

"I don't see anything to be troubled about," said Mrs. Close; "I don't believe in Missions any way. If every church took care of itself as well as ours does, there wouldn't be any need of Missions."

"My dear Mrs. Close," remonstrated the minister's wife, "you cannot mean that. Just think how much help this church had from the Missionary Society only a few years ago; but, even if the churches already established could take care of themselves, there would still be pressing need of money and helpers for the new settlements. Among the first shanties built in our western towns, you will always find a drinking saloon and a gambling den, and the least our Christian people can do to combat these evils, is to send out ministers and teachers and build churches and schools."

"But, Mrs. Dean, do you call that missionary work," asked a lady who sat near her; "I always think of missions as necessarily in India, China, Africa, or some other far-off land."

"As to that," said the minister's wife, "whoever makes it his business to carry the Gospel message to his fellow-men is a missionary, whether he lives in Canada or India, and the distinctions between Home and Foreign work are very unimportant. Our own Canada was a Foreign Missionary field to the Catholic missionaries who came here less than three hundred years ago; and Mrs. Wheeler told us, at the Board meeting last June, that the only real Home Missionary field in the world is Turkey—the old homestead of the human race.' The people most interested in Foreign Mis-

sions are those most ready to help in Christianizing their own land."

"But," persisted Mrs. Close, "we cannot afford to give any more than we do. Besides, I don't know anything about Foreign Missions; and as for the Home Missionaries, I guess they would get along well enough if their wives weren't so extravagant."

"I used to talk just as you do, Mrs. Close," interposed Mrs. Strong, "but you know my cousin Sarah married a Home Missionary, and I spent a week with her out in Dakota last summer. Ever since then I have had great respect for the economy and business qualities of a woman who can make a salary of \$500 (and that usually six months overdue) support a family of six. You and I couldn't do it, Mrs. Close."

"I am glad this matter has come up this afternoon," said the minister's wife, "for while no one is more thankful than I that we have been able to do so many things for our own church, I confess that I feel much as our Treasurer does; and the only way to remedy this state of things, and accomplish anything for missions, is to have a Ladies' Missionary Society in our church."

"I don't believe in multiplying meetings," remarked Miss Sharpe. "We have too many now."

"One extra meeting a month won't hurt us," rejoined Mrs. Strong. "If any of us had an invitation to take tea with a friend once a month, I am pretty sure we would find some way to go, and not feel it a burden either. I vote for the Missionary Society; for I, for one, am ashamed that I know so little about missions."

"That," responded the minister's wife, "is the very reason so many others lack the needful enthusiasm in these matters. Our Ladies' Aid this year has had unusual success, simply because, in working for the church, we have studied its needs, talked about them, and tried to supply them. We have been so busy with our sewing and planning, that we have had no time to pay much attention to anything else; and yet no one in these days can afford to be ignorant concerning missionary movements. The subject is intensely interesting, interwoven as it is with the history, geography and literature of every country in the world. We need the broadening influences of missionary study,

and we need more fully to realize that 'the field is the world,' and that, by our money, our interest and our prayers, if not by our personal presence, we are to 'preach the Gospel to every creature.' The more I think about it the more sure I am that we need a separate meeting, at least once a month, to be devoted to the study of missions, and to prayer for the workers and their work."

"Ladies," interrupted the President, "I have been very much interested in listening to this discussion, and I am strongly in favor of a separate society; but, as it is nearly time to adjourn, and we have not yet decided what to do with our small balance of \$3.17, I am compelled to call your attention to that subject, and now await your motion."

"Mrs. President," said the Treasurer, "I move that all the ladies present be hereby invited to come to my house to tea next Monday, in order to form themselves into a Ladies' Missionary Society, and elect the usual officers; also, that this \$3.17 be given to the Treasurer of the new Society (as soon as she shall be appointed), as the foundation-stone of the \$10 we will need to raise in order to become an auxiliary of the Canada Congregational Woman's Board of Missions next summer."

"I second that motion," cried Mrs. Strong.

"Agreed! agreed!" came from all parts of the room, in enthusiastic, but most unbusiness-like fashion.

"But," gasped Mrs. Close, "we cannot afford to raise \$10!"

"We cannot afford *not* to do it," exclaimed the Treasurer. "There are twenty of us here to-day, and we have twenty weeks before the annual meeting of the Board. Now if every lady present will put only the small sum of two cents a week into her 'Mite Box,' we shall, with this gift from the Ladies' Aid, have our affiliation fee without any trouble. Some of us will give more than two cents, and we will try to get every woman in the church to lay aside something for the cause, even if she cannot attend the meetings. We must arrange some system for drawing in, not only the dollars, but also the pennies that are waiting for somebody to search them out, and bring them in to the Master's service."

"Yes," added the minister's wife, "we need both the pennies and the prayers of all the children; for, as some one has written,—

Two cents a week, and a prayer,

A tiny gift may be,—

But it helps to do a wonderful work

For our sisters across the sea."

ELLA F. M. WILLIAMS.

Montreal, 1889.

Missions.

MEETING AT SAN DIEGO, CAL.

AN event of a very interesting character, and one long to be remembered by the audience that filled the Congregational tabernacle to its utmost last evening, was the anniversary of the San Diego Congregational Chinese mission society. A programme of vocal music and recitations was rendered by the members of the society, under the auspices of Rev. Mr. Pond, of the united Chinese mission of California. The society here is composed of about twenty-five members, who occupied seats near the pulpit, and as each one sang a hymn or recited a piece, as they were called upon by their preceptor, it soon became manifest that the labor, patience and Christian perseverance of those who had labored in this cause had not been in vain, but rewarded by a public demonstration that clearly proved that even the despised Chinaman could be brought within the Christian fold. The address of Low Quong was delivered in a most creditable manner, in good plain English, that carried conviction to the hearts of his hearers that he was sincere, and deeply interested in the cause of converting his people to the Christian faith. He is a typical Chinaman, rather light, and prepossessing in manners and address. Laying his right hand on the Bible, he spoke nearly as follows: "In China the missionaries experience great difficulty in learning the Chinese language; to me the English language seems equally as hard for Chinamen to learn. This country is known in China as the Land of Golden Hills, not as America or the United States. I became interested in the land of golden hills by hearing others speak of its wonders, and finally obtained consent of my father to come here. Crossing the Pacific I landed in San Francisco, fourteen years ago, and soon after heard of the Chinese mission school, which I attended, became interested, and finally converted to the Christian faith. This new religion of Jesus made such an impression on me that I determined to do missionary work among the Chinese opium and gambling dens of San Francisco. I met with great difficulty and much opposition, as my people were wedded to their idols and superstitions. However I succeeded in rescuing many from their evil ways. China, to-day, is indebted to the Christian religion for her steamboats, railways, telegraphs, and many other enlightening and civilizing influences. The Chinese mission of California has raised by subscription from its own members, \$1,400, and sent two missionaries, one Chinese and one American to China with this money, to establish missions for the dissemination of the Christian religion among a nation

of four hundred millions of people in ignorance and superstition. In conclusion I would appeal to the people before me to help us in our great work, which to many would seem fruitless by its magnitude and seemingly insurmountable barriers, but remember the grain of mustard seed that grew to a tree upon the branches of which birds came and sang their songs of glad tidings; also, that 'Little drops of water, and little grains of sand made the mighty ocean and the beauteous land.' Now, my friends, when you meet a Chinaman tell him of the Saviour and the great work we are doing for Jesus' sake."

The delivery of this pathetic address was responded to by many a tearful eye and quivering lip that bore evidence of sympathy from many hearts in the vast congregation.

At the close of the services, the pastor, Rev. Silcox, made a few well-timed and pertinent remarks.—*San Diego Paper.*

Official Notices.

THE CENTRAL DISTRICT ASSOCIATION.

The Association will meet (D.V.) in Alton (Ont.), in the Congregational Church, on Tuesday and Wednesday, April 9th and 10th. The first session will be held on Tuesday afternoon, at 3 o'clock.

The following programme of speakers, essayists and subjects will engage the attention of the Association, subject of course to whatever modification as to time and order, may, subsequently to this writing, be deemed fit:—

PROGRAMME.

- Tuesday, April 9th, 3-4 p.m.—Organization, Reports, etc.
- " " 4-5 " —The better utilization of the latent power in the Church.—By Rev. Charles Duff, M.A.
- " " 7.30-9.30.—(1) How can our Churches help one another? and How they can help themselves.—By Rev. Joseph Wild, D.D.
- " " " —(2) The consecration of possessions to the Lord.—By Rev. Geo. Robertson, B.A.
- Wednesday, 10th, 9-10 a.m.—Prayer Meeting.
- " " 10-11 " —The Relation of the Church to Moral Reforms.—By Rev. F. Davey.
- " " 11-12 " —The true functions of a Christian State.—By Rev. John Burton, B.D.
- " " 2-3 p.m.—The "Anecdote" in Address and Sermon.—By Rev. W. Wye Smith.

- Wednesday, 10th, 3-4 " —Our Denominational Work.
- " " 4-5 " —Disbelief and Unbelief—their cure.—By Rev. J. R. Black, B.A.
- " " 7.30-9.30.—(1) The Church's Duty to the Churchless and Christless.—By Rev. C.E. Bolton.
- " " " —(2) The Power of Prayer.—By Rev. M. S. Gray.
- " " " —(3) Parting Words.

N.B.—(1) Let all the Churches send Delegates, and pay their travelling expenses, *wherever possible.*

(2) Let speakers and essayists leave "excuses" at home!

(3) Let the Alton friends give the Association a hearty *old-time* greeting!

A. F. MCGREGOR,
Secretary.

Toronto, 26 Major St.
March 7th, 1889.

WOMAN'S BOARD.

By invitation of Toronto Branch the C. C. W. B. M. will hold its third annual meeting in the parlors of Zion Church, Toronto, on Tuesday and Wednesday, June 11th and 12th. According to the constitution each Auxiliary may send one delegate for each \$10 contributed to the treasury during the present missionary year. Each Mission Band may be represented by one delegate. Churches whose Women's Missionary Societies are not auxiliary, or which have not yet organized such a Society, may send delegates, who, though not entitled to vote, will be heartily welcome. We hope to see a large representation of the Congregational churches in Canada. It is expected that a missionary will be present with us and will address a public meeting in the evening. It may be added that the date has been chosen in order that many of our ladies, especially those from a distance, may be able to attend the meetings of the Dominion W. C. T. U. which take place in Toronto, June 13th and 14th.

Miss H. Wood,
Cor. Sec. C. C. W. B. M.

STATISTICAL RETURNS.

The Statistical Secretary of the Congregational Union of Ontario and Quebec and Manitoba, desires to call the attention of the pastors and secretaries to the blank statistical forms, which will

be mailed to them on or about the 15th of April. Let the returns be prompt and full. The value of the statistics depends upon the promptness, completeness and accuracy of the reports sent in. Thanking the pastors and secretaries for their aid in the past years,

We remain, yours very truly,

GEO. ROBERTSON.

March 12th, 1889.

Church Stat. Sec.

16 Avenue Place, Toronto.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The Fiftieth Session of the College will be brought to a close on the evening of Wednesday, April 10th, with the usual public service in the Assembly Hall of the College. The Jubilee address will be delivered by the Rev. F. H. Marling, and the prizes and certificates will be distributed by the Principal. A collection will be made in aid of the Library. All friends of the College are cordially invited to be present.

GEORGE CORNISH, LL.D.,

Sec. C.C.B.N.A.

Montreal,

March 6th, 1889.

STUDENT SUPPLIES.

Churches desirous of obtaining the services of students of the Congregational College during the summer vacation, will please apply to the undersigned immediately, in order that their applications may be laid before the Executive Committee at its next meeting in Montreal, on the 9th April.

JOHN WOOD,

Ottawa, March 16, 1889.

Sec. C. C. M. S.

CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Treasurer's Receipts since Feb. 15th, 1889.

Lake Shore M. B., \$4.80 (counted in last returns); Forest M. B. \$3.25; Forest Aux. \$3; Q. L. D. per Mrs. Williams, Montreal, \$5; Collection at Toronto Branch Meeting in Nov., \$2 30; Collection at Toronto Branch in Feb., \$4; Zion Church L. M. Society, Toronto, \$45; Zion Church M. B. Toronto, \$20; Hazleton Ave. Church, Toronto, \$10; Bond St. W. B. M., Toronto, \$50; Northern Church M. B., Toronto, \$6.10.

Membership Fees—Mrs. Ashdown, Mrs. Horton, Mrs. Currie, Miss Currie, \$1 each.

All monies to be acknowledged at Annual Meeting must be in Treasurer's hands not later than May 20th.

MRS. M. A. BURTON,

Treasurer.

56 Charles St., Toronto.

March 18th, 1889.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

Receipts from June 1st, 1888.

W. AND O. BRANCH.

London Church, \$15; Embro, \$8.20; Toronto, Zion and Northern, Xmas Union Collection, \$30.37; Toronto, Northern Church, \$29.63; Toronto, Zion Church, \$25; Lanark Church, \$16.50; Georgetown Church, \$25; Kingston, Bethel Church, \$25; Kingston, First Church, \$49; Hamilton Church, \$24. Donations—Rev. Mr. Currie, \$10, Mrs. Ebbs, \$5; Mrs. McGregor, \$2.

R. M. BRANCH.

Maxville and St. Elmo Churches, \$10.17; Martintown Church, \$1.50.

CHAS. R. BLACK,

Montreal, 14th March, 1889.

Sec.-Treas.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Received for the Society the following amounts since Feb. 18th, the date of last acknowledgment: Toronto, Northern, additional, \$50; special for Vancouver, B. C., building fund, \$202; C.C.B.N.A. \$39; Maxville and St. Elmo, \$73.45; S. C., interest on G. R. M. F., \$60; A. J. R., interest on G. R. M. F. \$27; Pine Grove S.S. \$5.86; J. T. interest on G. R. M. F. \$51; C. C. Women's Mission Board, \$174.60; Granby, Que., \$36.22; do. Sunday Sunday, \$5.24; Montreal, Emmanuel, \$246.15. do. Wm. Reid for Vancouver, \$5; Paris, for Vancouver, \$11.

SAMUEL N. JACKSON,

Kingston, March 20, 1889.

Treasurer.

Our College Column.

Miss Pigott is still unwell. We hope to see her in the College again before the day of closing.

Lectures closed on the 15th March, and on the same day examinations began. On the 28th March the theological students will be free.

Mr. Mason has received and accepted a call to Brandon, and expects to arrive there in the early part of the summer.

Mr. Bessey, a former student, wrote to us a few days ago. He was in Egypt at the time, and seems to be enjoying his trip abroad.

Mr. Mack has gained the prize presented by the University of McGill for the best collection of plants.

Mr. Pedley has received his appointment from the American Board, and will probably start on his journey to Kyoto, Japan, about the 1st of August.

The Rev. Mr. Warriner has been spending the last two weeks with us, and now that he is gone, we miss him very much. His course of lectures on the Psalms, has been interesting; and his pre-

sence in the building has, in every way, carried sunshine with it.

The Reading Room has just been presented with a copy of an address delivered by Rev. J. B. Silcox, before the Y. M. C. A. Convention at Fresno, California. The subject is, "The Bible its own Defence," and is treated in a way that is likely to be helpful to the readers of the address.

Work has commenced on the new Zion Church. As many of the students had preached in the little hall, where the people now worship, they will watch the building of the walls with pleasure. It certainly does look as if the good old days of Zion are coming back to it. How many of our people will avail themselves of the opportunity to lend a helping hand?

The recent visit of Rev. Judson Smith, D.D., one of the Secretaries of the American Board, to this city, was of great interest to the students. Dr. Smith is a fine speaker, an able scholar and a genial friend. Here are a few of his remarks:

"It is too late in the day for any church to neglect Foreign Missionary work; neglect means death. Some men think this work is all well enough for children and weak-minded women, but that there is nothing in it for men. A review of the matters discussed at the World's Conference in London last year, will show that no more important subjects could be found anywhere than those occupying the attention of the missionary world; and a study of the discussion of these topics will make it evident to all that the highest talents in every department of life are wanted, and are found among these despised missionaries. If objectors would only inform themselves as to facts!

"In heathen lands to-day, five hundred million women are waiting in darkness for some news of heaven. Whose voice will be first to break the dreadful silence? Who will first carry them the light? A village of five hundred souls in Canada without a church or school or any means of grace, would arouse at once the sympathy of all denominations, and each would vie with the others to give them the Gospel; five millions of such villages might be formed from these heathen women, and shall we do nothing?

"In the Foreign field to-day, from all Protestant societies in the world, less than three thousand ordained missionaries have gone forth, and less than six thousand laborers altogether. The City of Boston alone could send out as many Christian workers, and not suffer seriously, yet some people are raising a great outcry against sending so many men abroad, as if the home forces were being depleted."

The work is remarkably successful in all our fields. In this connection it is pleasing to note the missionary interest existing in our College, as shown by the number of men who intend to enter this department of service. The disgrace of having only one graduate in the Foreign field is to be taken away from our College and churches in this Jubilee year; and this will not be the least cause for rejoicing on the part of all right thinking disciples of Christ, who himself has laid this duty upon us.

The people of Montreal have reason to thank the Students of the Presbyterian College, for having brought to the city a gentleman well-known to all interested in Mission work—the Rev. A. T. Pierson, D.D., of Philadelphia. Of five addresses delivered by him while in the city, we make special note of two:—

The first was delivered in the Presbyterian College, before the theological students of all the Protestant colleges in the city. Dr. Pierson said, in commencing his address, that the mission work of the present day was, in its insignificance, a burning disgrace to the Christian Church. Of fifteen hundred millions of human beings, but thirty millions were members of Christian churches. The rest stood in need of evangelization.

Next, he dwelt upon the privilege of being a young man, and especially a young minister. In forty years from now, changes would take place such as are scarcely dreamed of by the present generation; and the young minister of Christ may be among the foremost in bringing about these changes.

Speaking of the comparative needs of the home and foreign fields, the Doctor stated his honest conviction was, that there was really no comparison. At home, all could hear; but abroad, millions could not. The chief thing emphasized in closing his address, was, that everything depended upon the spirit in which a man entered God's service. The man who won't obey the voice of God, to go wherever it may call him, will never be a success.

In the evening of the same day, Feb. 18th, Dr. Pierson spoke in the American Presbyterian church, upon the subject, "The Hand of God in Modern Missions." For over an hour and a quarter, he held the close attention of a large audience, and in listening we could not help feeling, that such words will not fail of effect. By the help of a large map of the world, hanging just behind him, he showed the providence and mercy of God, in opening up the different countries of the world, for the entrance of the missionary. Difficulties that appeared to man insurmountable, had disappeared at the touch of God's hand. If anyone was disposed to take Canon Taylor's view of the missionary enterprise, let him study the facts, and he would be enlightened. In concluding, the Doctor urged upon the people of Montreal to listen to God's voice calling for the evangelization of the heathen; and having heard, to obey His command.

Echoes from the Lecture Room.

To the historic eye there are no startling crises.

Every true preacher of the Gospel will study the best way to administer it.

The worst feature of the "aesthetic pulpit" is its subserviency to the times.

Extremes are not wholesome, either in surfeit or abstinence.

The greatest preacher is he who preaches the greatest salvation.

The Church has suffered more from the world's friendship than from its persecutions.

Preachers should test occasionally the power of repressed emotion.

Sensationalism should be frugally meted out; just enough to affect the sensuously inclined for good.

Truly spiritual preaching is distinguished by a hidden force which no elocutionary analysis will reveal.

Common sense—the faculty of seeing things as they are, and of doing things as they ought to be done.

To trace a law of life is harder than to draw a beautiful picture; to trace a seed in its development, is harder than to admire a diamond.

Literary Notices.

"SOWING AND REAPING" is the title of the Report of the last Provincial S. S. Convention, held at Kingston, in October. It contains some noble addresses, as well as interesting discussions, on vital Sunday School themes. Mrs. Crafts' address on "The Conversion and Christian Culture of Children," ought to be read by everybody. Hon. S. H. Blake, Rev. A. B. McKay, of Montreal, Bishop Vincent, and others, also spoke with great power. The book, in pamphlet form, containing 212 pages, can be ordered of the Secretary, post-free, for 25 cents. J. J. Wodhouse, Box 525, Toronto.

THE HOME MISSIONARY, describes monthly, the work done by the American (Congregational) Home Missionary Society; and very touching some of these recitals are. Hundreds of missionaries are toiling in the far West, as well as 144 in the late slave States. Seeing there are four of our College boys at Oberlin just now, we were the more interested in this item, which we clip from the March number:—

The special collection of \$700 taken up by the First Church of Oberlin for our debt, and gratefully acknowledged in the January number of *The Home Missionary*, has been followed by a similar contribution of \$900 from the Second Church of that goodly college town. No small part of these two sums was contributed by young men and women who are struggling for an education, and who denied themselves many little pleasures and comforts in order to make the gifts. May they be abundantly rewarded from on high, and may their example of self-sacrifice be widely followed.

IRISH CONGREGATIONAL YEAR-BOOK. A com-

pact report of 56 pages, respecting Congregationalism in Ireland, just issued. W. C. Cleland, publisher, 18 Great Victoria St., Belfast; price 3d. At the Union meeting in May, in Belfast, 23 ministers, and 25 delegates were present. Rev. Alex. Bell, of Londonderry was chairman. The Union meets in Limerick this year. Eighteen churches are aided by the Irish Evangelical Society. There are 29 churches on the roll of the "Union," and 23 ministers. Four other ministers are not in the Union.

PILGRIM TEACHER: Congregational S. S. and Publishing Society, Boston. Monthly, 48 pages, 60 cents a year; 50 cents in clubs. A capital commentary and help for the Lessons. We know of no better. An average of eight closely-printed pages on each Lesson.

MISSIONARY HERALD for March. Published by the "American Board," Boston, No. 1 Somerset St., at \$1 a year. Free to ministers whose churches aid the Board. The 85th year of publication for the "Herald." Always full of the Lord's doings among the heathen. We clip a letter from Mr. Currie, at Cisamba.

CENTURY MAGAZINE: New York, the Century Co., Union Square. \$4 a year. The March number is to hand, full of interesting articles and superb illustrations. The Century has now a large circulation in Great Britain, as well as on this Continent.

ST. NICHOLAS. The Century Co's magazine for boys and girls. Mary Mapes Dodge, Editor. \$3 a year. Always entertaining and pure. We heartily commend it.

For the Young.

LIGHT 'MID DARKNESS.

" " *hy seek ye the lying among the dead ?* "

A little maid sat on a mound
Amid the silent dead,
I asked her why she sat so still,
These were the words she said:

"I used to come here every day, and sit beside this stone, But now I've come to say good-bye and leave it all alone; I thought to find my father here," that little maid did say, "But pastor says they've taken him to heaven, far away."

"They say he walks on golden streets, beside a glassy sea; I wonder if he ever thinks of little girls like me? He worked so hard while here on earth, but, yonder—if its true,
They tell me he will have a rest—have nothing hard to do.

"His home on earth was very small, his clothing old and torn,
But heaven is a great big place, and always nice and warm;
A pretty robe of lily-white to father they have given,
I wish I was in heaven, too! but then, I'm only seven.

"Now, since I cannot find him here, I'm going right away;
So glad am I among these stones my father did not stay.
It must be dark and cold down there, no flowers or grass
to see,
No sun to shine—no wind to blow—no, nothing there—to
me.

"He's in the light, not in the dark, and he can flowers pick;
I wish an angel would come down and take me to him quick.
How silly I have been to cry and think that he was dead,
And want to have him back again—I'll go to him instead."

She tripped away, that little maid;
I mused upon her word;—
"A little child shall lead them,"
To my memory occurred.
How often have I wandered,
Through that quiet little spot,
And fancied that I walked beside
The loved ones who are not!

And then the message of my Lord, right to my heart it
sped,
"Why seek ye here the living ones, among the silent dead?"
Nova Scotia. W. H. W.

THE MISSIONARY POTATO.

Two boys who had no money for the Missionary Collection, planted a potato. *The Pansy* tells the rest of the story:—

Somebody must have whispered to the earth, and the dew, and the sunshine about that potato. You never saw anything like it. "Beats all," said Farmer Holt, who was let into the secret. "If I had a twenty acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing: while the boys were picking them up, they talked over the grand mass meeting for missions that was to be held in the church next Thursday—an all-day meeting. The little church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, and wrote out in their very best hand this sentence forty-one times:

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the Spring, and give every one of its children to missions. Signed by James and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off though! By three

o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing; they each have a missionary garden, and it thrives.

ALWAYS WITH US.

I have read somewhere that in one of our English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place made it greatly dreaded. Amongst the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night. At length there was some alleged offense against the prison discipline for which he was sentenced to four-and-twenty hours in this dungeon. He was led by the wardens to the place; the door was opened; and he had to go down into its depths. The door was shut. The steps of the wardens died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror amidst a darkness that could be felt. Nervous, and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbed as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead; and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow. "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here until you come out!"

"What sir?" he cried, fearing that he must have mistaken the words.

"I'm not going away so long as you are there," the chaplain repeated. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough.

"God bless you," he cried. "Why I don't mind it a bit now, with you there like that."

The terror was gone. The very darkness was powerless to hurt whilst his friend was so near; unseen but just above.

Every now and then upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir; I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness.

Ah, so beside us ever He standeth, our Almighty and most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for the blessed Presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you always!" And what else can we do but look up and cry exultingly "I can do all things through Christ which strengtheneth me?"—*Rev. Mark Guy Pearce.*

WHAT TO DO IN TEMPTATION.

Fred was a little fellow, who had been told not to go through a hole in the hedge into a neighbor's garden. He minded pretty well usually, often "peeking through," it is true, but keeping the letter of the law faithfully, till one day when he heard his mother's voice speaking on that forbidden side, and his sharp eyes caught a glimpse of her blue dress as she stood, talking with her neighbor. Then began a tug and tussle with temptation. Oh, he wanted to, so! But mamma said *not!* Oh, but he couldn't help it! *Mamma said not!*

All at once mamma heard a little shaky voice calling, a little frightened voice with the note of entreaty that always claims the imperative mood in any grammar:—

"Mamma, tum *here!* Tum see to F'eddy! I feel dust like I is going froo!"

And sure enough he was half-way through, and she came just in time to save him from entire disobedience. In the very stress and strain of temptation, he had called out for help against himself and found it.

Dear young folks, try little Fred's plan. Keep away from the "hole in the hedge" if you can, but if ever you "feel like you was going through," call out to the One who is "never out of hearing." When you are angry, when you are envious,—no matter what the hole in the hedge is,—not only count twenty-five like Soltycoram, but look up and say, "Lord, help me! My feet are 'well-nigh slipped!'"

"He never yet forsook at need
The soul that trusted him indeed."

—*Selected.*

SHE WHEELED HER OWN BABY.

It was once my lot to board for a few months in a beautiful city. Every pleasant day I wheeled my baby out. On the broad, shady sidewalks which we frequented I used to meet many other

baby carriages, their little occupants in charge of girls with snowy caps and aprons. Hardly a day passed that I was not accosted by some of these girls, and always after the first general chat, would come the question: "Where do you live?" "Say who do yer work fur?" "Whose baby's that?"

The stare of incredulous astonishment which always greeted my quiet answer, "He is my baby," was very funny.

"She says it's her own baby, and she ain't working for no one?" I overheard one tell another, in a tone of perplexed amazement.

"Why do you take me for a nurse girl? Why shouldn't it be my own baby?" I asked one of them.

"Why, nothing, only—well, the ladies round here don't ever wheel their own babies out," she answered.

"Well, I am a lady, and I wheel my own baby out," I replied.

This afternoon one of the ladies who never wheeled her own baby out, went by with a little shaggy poodle in her arms!—*National Baptist.*

STANLEY'S METHOD.

I remember Stanley once saying to me, just as I was starting to ascend the Congo: "Pat a native, slap him if you will with the open hand, but never strike him with the closed fist, and never shoot until you are attacked and escape seems hopeless." This was meant—and I, too, quote it—as both liberal and figurative advice. The 'patting policy' is the only one that carries an explorer safely through Negro Africa, and it is the one that men like Livingstone, Speke, Grant, Kirk, Thomson, DeBrazza, Emin, Schweinfurth, Lonsdale, Coquilhat, and Vangele have pursued with such success: whereas what I would term the "fist fashion"—the impatient recourse to brute force—has often led to grievous disasters and has never resulted in much increase of knowledge or gain to civilization. It is the application of the old fable, "The wind, the sun, and the traveller, or persuasion is better than force," which is so often needed as an explanation of African successes and failures. A savage is much like a cat. Once get your hand—your open hand, your palm, not your fist—in contact with his body, gently and in friendship, and it is rare that he does not yield sympathetically. If he waxes friendly you may pat his broad back approvingly, if he is saucy you may vent your annoyance in a smart siap; beware of the kick and knock-down blow. They effectually preclude reconciliation. Chaff the savage, poke him in the ribs, pull his ear, make him grin, and urge the grin on into a laugh, and he is yours, and the contagion of good humor spreads among his hesitating fel

lows. You need not go in for buffooneries or lower that dignity which should always attend the white man, but you will find a little playfulness, a little human sympathy and kindness in no way prejudice the respect that the poor savage innately feels for the—to him—god-like white man. In penetrating and over-running these uncivilized lands European travellers should remember that they belong to the native inhabitants, not to the civilized discoverer—it is their country, not ours—and this is too easily forgotten.—*The Fortnightly Review*.

BIBLE QUESTIONS.

13. A hired priest is a house. A church in a man's house.
14. Three daughters named ; fourteen sons and three daughters unnamed. Whose family ?
15. A limping man, and a parable.
16. What King set men to copy out something ?

ANSWERS TO FORMER QUESTIONS.

9. The *only* point of resemblance—but it is a very striking one—is, that in neither case, is there any *notice given beforehand* !
10. Colosse (Col. 4 : 9 ; Philemon 10, 12, 22.)
11. Judges 7 : 13 ; Ruth 2 : 17 ; John 6 : 3, 9.
12. Ex. 15 : 25 ; II Kings 2 : 21.

SUDDEN SIN.—During the Crimean war an incident occurred which may serve to illustrate Peter's outburst of swearing. A sergeant of the Guards who once was addicted to swearing had been enabled to vanquish this, among other evil habits, and for many years he had been regarded by his comrades as a man of exemplary character. At the battle of Alma he, with his company, was charging up the heights, when, being nearly surrounded by the enemy, after a severe loss they were obliged to retreat. In vain did the sergeant endeavor to rally his men ; he was born along by the current. Overpowered with shame and rage, he gave way to a sort of madness and swore such fearful oaths that it was awful to hear him. But when the battle was over and he had returned to his tent, he spent most of the night in prayer and was often heard sobbing like a child. He never spoke of the strange outburst of that day to any of his comrades and they had the delicacy to avoid all allusion to the subject. But it was observed that he was more humble, kind, and considerate in his bearing from that day forward.—*Selected*.

A SECOND-HAND LIFE.—In Norwich, I went into a shop to buy a dress. When I had selected

one and was paying the young person who had served me for it, I said, "Now, you'll be sure and send me this dress?" "Oh, yes, ma'am." "You'll send it me now, at once, to-day?" "Certainly, ma'am." "You won't take it and wear it out first, and then send it to me when it is worn out, will you?" The young woman seemed quite hurt and offended. "Why, you surely don't know our house, ma'am ; this is one of the first houses in Norwich ; of course we should not dream of such disgraceful conduct ! I never heard of such a thing !" "My dear young friend," said I, "are you not serving the Lord Jesus Christ so ? Are you not wearing out your precious life, which He bought and paid for with His own priceless, precious blood, in the service of the world and self, and sin and Satan ? Have you given Him what is His own by right of purchase ? You are not your own ; you are bought with a price ! Have you given yourself, body, soul, and spirit to God ?" The young woman burst into tears, and said, "Oh, ma'am, no one ever spoke to me about my soul since my mother died."—*Mrs. Denning*.

NEATNESS IN GIRLS.—Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well, than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them ; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. I went into a little girl's room once, and all her clothes were on the floor, and her playthings too. Learn to be neat, and when you have learned it, it will almost take care of itself.—*The Interior*.

THE HIGHER CRITICISM.—Ex-Mayor Howland of Toronto, tells the following story :—"No one knows the evil done by what is called this 'higher criticism,' this 'advanced thought.' I remember the story of a man who was sitting under a minister who divided the Bible into portions that he did and portions that he did not believe, passages that were inspired and passages that were not, and this hearer made up his mind he would retain in his own Bible only just what was right. His pastor attacked the Book of Revelation ; this good hearer went home and cut the Book of Revelation out of his Bible. And so he went on ; as the minister stated in his discourses, from time to time, that he

did not believe in the inspiration of this or that, the good man went home and cut the passage out, and by-and-bye, in the course of four or five years, he came to his minister with the remains of the book and said: 'I have been keeping a record of your teaching in this way, now look?' and he showed him the cut up rag that had once been his Bible. 'Let me have it,' said the minister. 'No, no, sir, I'll e'en keep the covers now!'"

A WELL-EDUCATED BOY.—While the discussion is going on as to the prohibitory method of dealing with the liquor traffic, the children and young people in the prohibitory States are, to a large extent, growing up free from the saloon contamination to which so many fall victims in licensed liquor-selling communities. Not long ago an eight-year-old boy, the son of a prominent official in Kansas, paid a visit to relatives in Pittsburgh, Pa. He made a continuous journey from his Kansas home, where he had never seen a liquor-saloon, to Pittsburgh. Soon after his arrival, on going out for a walk in the streets of that city, and passing the liquor-saloons, with their screened windows and other characteristic appointments, he inquired with much curiosity of his uncle: "What kind of shops are these?" He had never seen such in his own city in Kansas. What a saving of the boyhood and girlhood of the nation it would be indeed if, as completely as from Kansas, the liquor-saloon could be banished in every State throughout the Union!—*National Temperance Advocate.*

"Mamma!" asked a serious-eyed child, looking up from her favorite Sunday book, "Pilgrim's Progress," "did you ever know anybody who lived in the Land of Beulah?"

"Yes, dear," dropping her voice that it might not reach the patriarch who watched the sunset from the porch, "grandpapa does!"

From a letter written in his ninety-first year—four pages in length and transcribed in clear characters—the following extract is taken:

"As I write, a blue-bird begins to sing in the lilac bush outside of my office-window. I have always loved birds and flowers. On this bright Easter Monday, I am thinking how unlikely it is that I shall be here when the next comes. Ah, well! if not, then where 'everlasting spring abides.' The dark river has dwindled to a summer brook, so narrow that I fancy, sometimes, I hear the birds sing on the other side."

A man once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes. "I ain't got a mother like some of them."

POSTSCRIPT.

THE JESUITS. At the time of our going to press, the warmth and vehemence of the agitation over the Jesuit question is increasing in Ontario, and throughout the Dominion. Far above all "politics," this is a question of British Freedom. Shall we, or shall we not, shape our legislation, in any part of the British Empire, at the opinion or decision of a foreign power? And that power, one we and our fathers have known too well, as utterly selfish, corrupt and grasping. We are glad that the *Globe*, of Toronto, has refused to walk in party trammels on this question, and has come squarely out for Disallowance—on the ground of the unconstitutionality and the wrong, both of the incorporation and the money granted to the Jesuits, and of making the Pope a party to an Act of Parliament. If the Government of Quebec wishes to grant money to Sectarian Education, out of a treasury already virtually bankrupt from improvidence, we in Ontario can only advise as a "candid friend," but will not interfere; but no Jesuit can be allowed to have an inch of ground to legally stand upon, in this Dominion.

Mr Albert D. Kean, of Orillia, whose life was suddenly cut off (Jan. 9th) by a railway accident, was one of the most active, earnest and useful Christians of this country. He had not quite reached his twenty-ninth year, yet in his experience he had lived many years, gauging by the true standard—

"We live in deeds, not years,
In actions, not in figures on a dial."

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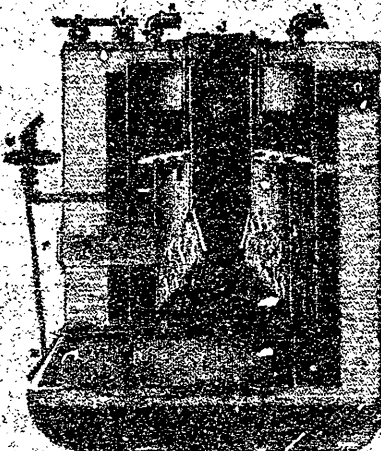
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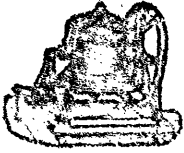
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