

toil. The severity of Bligh and the temptations of the island induced the larger part of the crew to mutiny. The captain and eighteen men were put into the ship's launch, and after suffering incredible hardships, performing a voyage of 3,600 miles, they arrived at Timor, an island east of Java, in the Asiatic Archipelago, and finally obtained passage home. The leader of the mutineers, after remaining some time at Tahiti, removed to Pitcairn's Island with eight of his comrades, six Tahitian men, and twelve women. Of the sixteen that remained at Tahiti, fourteen were captured by a British man-of-war sent out for the purpose, and the leaders executed.

Pitcairn Island is wholly surrounded by rocks, about two miles long, and one half as wide. Alone, unrestrained, we can readily imagine the society they formed; free from all rule, they had truly cut all bands asunder, and cast all cords from them—and the dread description of the Psalm was terribly verified, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." In the course of a few years all the men save one had died, mostly violent deaths; disease, too, made havoc among the rest. Alexander Smith, the one survivor of the mutineers (whose name afterwards was John Adams), when he found all his old companions dead, like to the prodigal in the far country, began to be in want, and remembering his Father's house, fled for refuge to the hope of the gospel. A changed man, surrounded by his own children and those of his dead companions, he became the patriarch of the colony, instructing them in knowledge and in the Christian faith. From forgotten corners the old sailors' Bibles were brought forth, and the Word of God found favour, giving grace. Till 1808 they lived there unknown; in that year an American ship discovered the colony growing up in virtue, love and truth. As the colony increased the island became too strait, and obtaining the protection and aid of the British Government, Norfolk Island, now denuded of its penal settlement, was given to the Pitcairners for their future home. Several still remained in, or returned to, their old home, and those two islands, first known as homes of violence and crime, are now the abodes of a new race of English and Tahitian blood, who for law-abiding and God-fearing spirit have no superior, we fear no equal, in Christian lands. Their laws are simple; swearing is penal, but no violation has been known for years. They are, as a colony, small, but they rank among the brightest of the gems which gleam in the many-jewelled crown of Victoria's realm.

"The mutiny of the *Bounty*" we seldom see now on the shelves of our youth's library, yet with the addenda of subsequent years it would point many a moral as well as adorn a tale, evidencing that the gospel, practically believed, makes even the deserts to bloom; whilst the want of it, with the natural man unrestrained, can make the sunny isles of the peaceful ocean a pandemonium—a home of violence and of shame. We wonder not at the interest taken by our Queen in Pitcairn Island, for among the trophies of grace few are

more marked than John Adams, the transformed mutineer, with his youthful colony trained up in virtue and peace, making in truth an Eden restored, and amidst the swelling waters, far from the enterprise of those great centres where mammon hath its seat, establishing "a little heaven below."

ADVANTAGES AND DUTY.

It is one of the advantages of our ministers in these times of upturning and conflict of opinion that they have simply to inquire "What saith the Lord?" without much care as to what creeds and confessions may say. To entertain breadth and largeness of view is in no wise inconsistent with firm adherence to the great truths which constitute the gospel of the grace of God. And surely in such times as these it is of great moment that our ministers should cultivate the former while they hold fast the latter. They should know what men are thinking on these great themes, and why they so think. A man who would do the Master's work to purpose should endeavour to eliminate from the human forms in which divine verities have been expressed whatever will not bear intelligent examination. And this can be done. For example, he may expound with all clearness the grand doctrine of God's sovereignty and equity, taking care that no logical inference can be drawn from his discourse that God ordains men to perdition and that there are little children in hell. He may exhibit with fulness of evidence that "holy men of old spake as they were moved by the Holy Ghost," and that in the Scriptures of truth we have God's messages and God's teaching, without maintaining in detail impossible theories, or any theory of inspiration.

He may realize the infinite tenderness of compassion towards all His children of our Heavenly Father, and at the same time maintain the essential truths, not only that God is just and holy and is always on the side of righteousness, but that He is in a new and specially high and holy sense the Father of them that believe, namely, of such as are adopted into His family through Christ and are joint heirs with Him. In other words, that the divine fatherhood of universal man is a different relation from the divine fatherhood of His regenerate children. Without recognizing this distinction there must be great blundering in the interpretation of the sacred Scriptures.

Again, while it is not his business to discuss scientific questions as such, yet he should know how they are dealt with by those whose office it is to discuss them, so that when they come in his way it should be seen that he is not ignorant of their nature and bearing. The fact is, that to be thoroughly effective as a teacher of Divine verity, he must be more or less abreast of the thinking of the age; and this, not that his pulpit be in any sense an arena of constant battle with error, for that would not be a wise use of it, but that all may understand as he preaches truth in its positive forms, that he knows what has been said against it. One word more. Let our people, especially our young men and women, be made aware of

the downright impudence of many who write or speak adversely. Utterances such as these are quite common: "No sensible man now believes in miracles." "It is admitted by all thoughtful persons that Moses did not write the Pentateuch." "The notion of direct creation is quite exploded." And they reason as if the doctrine of evolution was scientifically established. The whole of this is absolutely untrue. This general consent does not exist among thoughtful, intelligent, scientific men. Many a fact will have to be explained, and many a knotty question will have to be settled before such utterances can be otherwise than impertinent.

This work of the Christian ministry is eminently Christ-like, ever teaching and ever stimulating. It enlightens, and it arouses and purifies. It has lost none of its power when exercised in the fear and love of God and in living dependence on the Holy Spirit.

Correspondence.

To the Editor of the Canadian Independent.

MR. EDITOR,—Spiritual life, whether in the individual, or in the church, if at all vigorous, will express itself in practical effort to bring men to Christ. Hence, the degree of self denial practiced in the support of missionary effort, will at least approximately indicate the spiritual condition of any denomination.

In home missions there is, or should be, an additional element of power. The strong ought to help the weak; and when brethren are struggling under trying circumstances to maintain our distinctive principles, and to preach the gospel, the duty of rendering them assistance is clearly imperative.

The cheerful acknowledgment of this duty will greatly depend on the spiritual tone of the churches. We are thus furnished with a two-fold test. How far it may be creditably applied to our denomination, facts must attest.

I fear the following facts will too plainly show that the missionary spirit is painfully on the decline amongst us. They are taken from the year books, refer exclusively to Ontario and Quebec, and the comparison extends over five years.

The churches, in the two provinces just mentioned, raised for home missions in

		Less than previous year.
1875-6, the sum of \$4,213.		
1876-7, " " 3,516		\$697
1877-8, " " 3,324		192
1878-9, " " 2,678		646
1879-80, " " 2,616		62

N. B.—The amount for 1880-1 has not yet been published.

The decrease on the above five years amounts to the alarmingly large sum of \$1,597, being more than one-third of the whole amount.

The membership of the churches in 1875-6, according to statistical table, was 4,702; of total attendance at all stations, 12,260. Thus in that year each member contributed an average of 89 cts. or each attendant, 34 cts.

The membership in 1879-80 was reported 5,397, the attendance at 9,945, hence the average contributions for each member was 48½ cts.—for each attendant, 26 cts. The discrepancy between the reported attendance of these two years, may be accounted for, partly, by the fact that some of the larger churches had not sent in their statistics in 1879-80. Had they done so the average would have been still smaller.

So depleted had the Treasury become in the last mentioned year, that the last

quarter's grants to the missionaries had to be raised by a special effort. Eight hundred dollars were thus obtained. As this effort was special, and confined to comparatively few, it cannot properly be reckoned in the present argument.

These facts are given to furnish reliable data for future remarks—in the meanwhile let them be pondered by the members of our churches, and by their pastors.

We are making progress in our home missions, but the progress is beyond doubt—downwards.

Yours truly,

MINASON.

LITERARY NOTE.

The Salon of Madame Necker, Vol. III. Standard Series. I. K. Funk & Co., New York. We have already noticed the issue of Vols. I. II. This opens up some interesting features of the early life of M. Necker's celebrated daughter, Madame de Staël, as well as some hitherto unpublished matter connected with the financial career of the celebrated administrator of French finances during the reign of Louis XVI. A few reminiscences may not be uninteresting to the reader regarding Jacques Necker, the husband of Mme. Necker, whose *Salon* is here published. The ubiquitous Scotchman has a rival in the Irishman, whose claims can only be passed over by allowing him equal Celtic rights. On the honour rolls of European history, "in all that great battlefield that lay between Dunkirk and Belgrade," Irish names are to be found; half the European States number among their leaders men of Irish blood. Wherever life was to be lost or deeds of bravery to be done, there flocked the exiles of Erin. Not only was their blood shed, and sinew spent, but brain power was supplied. The MacMahons are to-day a household name in France, and at least one of the name died an Austrian colonel. M. Necker was born at Geneva, where his father, a native of Brandenburg, practised law, yet the family was not German but of Irish descent, another Celtic tribute to the history of the Continent. During the "Seven Years' War," (1756-63), as a banker, he acquired a large fortune, and gained great credit in financial dexterity. This induced Louis XVI, at whose Court he attended as representative of his native city, Geneva, to invite him to take charge of the disordered finances of the government. M. Necker, however, belonged to "the religion falsely called Reformed," a minister of which, fourteen years previously, had been by the Parliament of Toulouse condemned to torture and to death. Yet so great was the reputation of the Genevan banker, so urgent the necessities of the Court, that M. Necker was eventually made General Director of Finances in France, a position held for five years, when, doubtless owing to his Protestantism, and retrenchments made affecting the royal household, he was summarily dismissed. Yet the King found himself under the necessity of recalling his banished minister seven years after, who however, not proving subservient to the royal will, was again dismissed, the dismissal at this time being the proximate cause of the disturbances which hurled Louis XVI. from his throne, and established the revolution in Paris. Throughout all this stormy period, his drawing-room, presided over by his talented and almost puritanical wife, where, too, his soon to be famous daughter won universal admiration, was the resort of talent, wealth, rank, and no doubt there were to be seen some of the secret springs which moved the actors on the stage of European politics. He died on his estate of Coppot, near Geneva, at the age of seventy-two.

COMFORT.

If the night is dreary,
It leads to the day;
If the heart is weary,
It learns to pray.
If, standing lonely,
The tears fall fast,
We know it is only
Till life is passed.

'Tis all in measure
Of each day's share—
The pain and the pleasure,
The joy and despair.
We lose on the morrow
The ache of to-day;
The sweet and the bitter
Must both pass away.