

But in order to reconciliation and sanctification, the *truth* must be continually before the mind, and, consequently, the only ministry which can be exercised by man in this sphere is the *presentation and employment of truth*.

The Scriptures which present the authority for the pastoral office describe the function of the ministry as *teaching*; and teaching is the presentation of truth in forms of the understanding for whatever end may be accomplished either in the understanding, the sensibilities, or the will.

This is in substantial agreement with the injunctions and examples of Scripture. Christ said to His disciples, "Go and teach all nations: whatsoever I have commanded you;" and Christ himself "taught as one having authority." The early converts "continued steadfastly in the apostle's doctrine." Paul said to the elders at Ephesus, "I have taught you publicly, and from house to house," and the same apostle in writing to Timothy, enjoins upon him to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." From this it is evident that teaching is the primary function of the ministry, and that truth is the grand instrument employed by God in the work of redemption and salvation.

Trusting that this account may be of service to you, I am,

Yours faithfully,

C. H. KEAYS.

23 East Divinity Hall, Yale Theological Seminary, New Haven.
Feb. 4th, 1881.

News of the Churches.

MELBOURNE.—At one of our out-stations some five miles from the village, special services have been held, the Methodist ministers joining with us. The result has been, believers have been much refreshed and quickened, and over twenty converted to the Lord. A number will seek fellowship in the Methodist Church, the rest will join us. The prayer and fellowship meetings are very blessed places. A Sunday School is also sustained with vigor. A spirit of earnestness is prevailing over whole community, the Lord has good things in store for us all. May our faith rise equal to the occasion.

LONDON.—The Sunday School in connection with the London Congregational Church, held its anniversary service on Sunday evening, 23rd ult. The scholars with their teachers, numbering over 200, occupied the galleries. The service was of a most interesting character. On the pastor ascending into the pulpit, the school rose and sang the opening hymn. The 103rd psalm was then read in alternate verses by the pastor and school, and the regular form of service was then taken up; except in that the Rev. Mr. Hunter divided his address into two parts, the school singing a hymn between them. The scholars sang and read well and behaved admirably throughout the service. On the following Tuesday the annual tea-meeting for the Sunday School was held. When the scholars had partaken of the excellent tea, Mr. Johnson, the energetic superintendent, called the meeting to order: by this time the lecture-hall was filled to its utmost by the friends who had come to see the children enjoy themselves. A very interesting programme was then carried out, comprised of readings, recitations, singing, and an address by the pastor. But what interested the children most was when the doors of an ante-room opened and a sleigh bearing Santa Claus and his Christmas tree was drawn in by eight boys escorted by eight little girls carrying lighted tapers. The scene was very pretty as the tree appeared decorated with presents and lighted candles, and

as the torch bearers waved their handkerchiefs and the boys shook their sleigh-bells the whole school cheered again and again. The presents were then distributed to the infant class. The meeting was of a very happy description, every one enjoying themselves very much.

R. W. H.

NEWMARKET.—A special sermon was delivered on Sunday evening last, in the Congregational Church, by the Rev. W. Burgess, who has been filling the office of supply-pastor of this church since Rev. Mr. Hunter's removal. The subject selected for the discourse was "The Young Ruler's anxious inquiry for Eternal Life," Mark x. 17.

The above, from the *North York Reformer*, which also gives a report of the sermon *in extenso*. We regret that our limited space will not permit us to reprint it. It appears to have been an able and powerful discourse.

TORONTO. *Western*. On Tuesday evening, 8th inst., the deacons of the Western Congregational Church, Toronto, met at the residence of David Williams, Esq., to bid farewell to Mr. Greenfield, prior to his removal to Winnipeg. Mr. Thomas Sanderson was called to the chair, and after the meeting had been opened by singing and prayer, expressed his personal regret at losing one, who, as member and trustee, stood so long identified with the active work of the church. Mr. Williams, on behalf of the deacons, then read an address, embodying the kindly sentiments of the diaconate towards Mr. and Mrs. Greenfield. Accompanying the address was an excellent photograph of the deacons and Rev. J. B. Silcox, for which Mr. Greenfield tendered his warmest thanks. Brief parting words were then spoken by Messrs. Geo. Roper, E. H. Arms, and Rev. A. F. McGregor. A pleasant social hour brought the meeting to a close.

PERSONAL.—A paragraph appeared in THE INDEPENDENT a few weeks ago, stating that Mr. H. G. Grieve had suffered from illness, arising from overwork at the college. We are now informed that his illness arose, not from college work at all, but from taking a severe cold, which went to his lungs.

Literary Notes.

REV. DR. J. M. Gregory commences, in the February number of *The National Sunday School Teacher*, his series of helpful articles to Sunday School teachers. The first article is entitled "How to Teach a Sunday School Class." Dr. Gregory's reputation as an educator is such that no earnest worker in the Sunday School will want to miss the hints that he is so capable of giving. The Editorial Miscellany for the month is even more sparkling and trenchant than usual. The expositions for the lessons are full, complete—satisfactory. As a prominent Sunday School man says: "In the analysis of the lessons, class outlines, Bible readings, lesson notes and comments, will always be found the real strength and value of *The National Sunday School Teacher*." Chicago: Adams, Blackmer, & Lyon Publishing Company, 147 and 149 Fifth Ave.

CHOIR ANTHEMS, by T. Martin Towne, Chicago, D. C. Cook, 137 Madison Street. Sample copy 35c—\$3 per dozen. Mr. Cook's name is familiar to all who are interested in Sabbath School publications, but this work, which contains 160 pages, is meant particularly for church choirs. The name of the publisher is a guarantee of the excellence of the work. Besides a large number of anthems suitable for ordinary services this book contains selections of music suitable for funerals, for Christmas, Easter, and for Temperance gatherings. The choirs who are wishful to add their repertoire of anthems cannot do better than send for a sample copy.

At the annual meeting, recently, of the Scotch Society for the Evangelization of Italy it was stated that the effort to raise \$60,000 for the support of Waldensian pastors has produced so far about \$45,000.

STIER'S PERSONAL HISTORY.

The autumn of 1820 was the point of his full and radical self-consecration to God. From this time forth his love of the truth allowed him no longer to be silent in the presence of sin. Friends, foes, relatives, all were made conscious of the thorough change. To work out his own salvation, and to help others to do so, was henceforth the one motive of his life. He fully explained this change verbally or by letter to all whom it could interest. His parents—formal orthodox Lutherans as they were—found it difficult to comprehend the change that had come over their son. Rudolf wrote to them with great caution and detail. We take the following from the midst of a long apologetic letter to his father:

"Since I have been in Berlin, this second time, the greatest and most blessed change has taken place in my soul. I have been brought by the wonderful grace of God to a clear knowledge of what is true, vital, and alone-saving Christianity; or rather, alone justifying faith in Christ. I have been awakened out of a terrible, profound, and blind sleep of sin—out of that condition which the Scriptures call spiritual death, and wherein I have thus far myself been, notwithstanding all my learning and writing. Dearest father! I have so long hesitated to write this to you, simply lest I should give you occasion to a severe sin, namely, if you should reject what I write to you, and stigmatize it as superstition. But I now feel that I cannot write to you at all unless I first explain myself on this matter. I beg you, call not that which I write you to-day superstition, but prove it before God and the inner voice of your conscience, and see if it does not harmonize with the Holy Scriptures. I *know* now—I do not merely *believe*, with a faith which the world regards as less than a certainty—but my faith is more certain than any human knowledge, having been illuminated by divine light and by untold distress and anguish of soul."

"But this gospel has never been so despised as now, and never so nearly driven out of the world by unbelief in every form. Among a hundred preachers, there is scarcely *one* who faithfully preaches it, and among many thousand hearers, scarcely one who believes or obeys it. And yet this gospel is the everlasting heavenly truth. As such, I have *experienced* it, through the spirit of God. My sole endeavor now is, and shall always be, to do more and more to my previous life, and to all its folly and vanity: to sanctify myself more fully to the Lord Jesus by the help of His grace, and finally, should He give me life and call me to it, to follow Him in the face of all the world, and to preach this gospel of His grace and mercy with all the powers which He gives me."

And to his mother he enclosed at the same time a brief note, of which the following is a passage:

"O how often I now think of you! and of how entirely different I ought to have been last year, and to have spoken to you more earnestly of the most earnest things of life!—had I only known any thing of them then myself. I must once again heartily beg your pardon for all the wrong I did you. I pray you, be thoroughly persuaded that I love you with my whole soul in the love of Him who first loved me with an infinite forgiving love. O how gladly would I be with you once again in Gumbinnen, that I might speak and be to you otherwise than as I then was! When we once come to experience the love of Christ to us, and to yield ourselves to Him, how then does every thing else lose all relative value! If I could only know, dear mother, that you would also give yourself to Him with your whole heart, and thus, even here upon earth, change all your sorrows into joys, and become contented and happy—O then I could glad-

ly die for you this day if I could only thereby bring it to pass. Believe me, dear mother, I mean just what I say."

With him *Christian* and *Biblical* were synonymous; to him the Bible was the *whole* universe of God. For those branches of theology which do not relate directly to the Bible he manifested scarcely any interest; and all that which may be summed up, in the larger sense of the word, under the notion of "modern ideas," he quietly ignored. He did this in part doubtless from principle, so as not to disturb his simplicity in Christ, as also because he feared lest he might otherwise be tempted into the cold regions of unbelief, and into the false heights of a human wisdom rebellious against the word of God—of which in previous years he had himself had experiences which he bitterly regretted. This, however, was not the only reason: for, in fact, these things had for him no special attraction. In harmony with this he confined himself almost exclusively to our older theological literature; indeed, he repeatedly assured me that he could find nothing at all to his taste in our more recent productions, nor derive any fruit from them.—From "*Life of Rudolph Stier*."

REMEMBER THE REMEDY.

In the "Memoir of William Marsh," it is related that a few days previous to his ordination he was invited, with several other candidates for the ministry, to meet at the house of Richard Cecil, in order to spend a day in the study of the Scriptures, conversation, and prayer. Sixty years afterwards he referred to it with the same freshness of enjoyment and thankfulness as if it had been but the day before.

"Mr. Cecil," he said, "was most happy in the art of illustration. Wishing to impress upon our minds the importance of ever making prominent in our preaching, Christ and His atonement, he told us an anecdote of his former life. He had been a great sufferer for years, and none of his medical friends had been able to ascertain the cause. At length Mrs. Cecil was told of a physician who was extremely skilful in intricate cases, and whom she entreated him to consult. On entering the physician's room, he said, 'Welcome, Mr. Cecil; I know you well by character, and as a preacher. We must have some conversation after I have given you my advice.'"

"Mr. Cecil then described his sufferings. The physician considered a moment, and then said, 'Dear sir, there is only one remedy in such a case as yours; do first try it; it is perfectly simple,' and then he mentioned the medicine."

"Mr. Cecil, fearing to occupy too much of his time, rose to leave, but the physician said, 'No, sir, we must not part so soon, for I have long wished for an opportunity of conversing with you.' So they spent half an hour more, mutually delighted with each other's society."

"On returning home," added Mr. Cecil, "I said to my wife, 'You sent me to a most agreeable man—such a fund of anecdote, such originality of thought, such a command of language.'"

"Well, but what did he prescribe for you?" Mrs. Cecil anxiously inquired.

"There was a pause, and then Mr. Cecil exclaimed, 'I have entirely forgotten the remedy; his charms of manner and conversation put everything else out of my mind.'"

"Now, young men," said Mr. Cecil, "it will be very pleasant for you if your congregations go away saying, 'What eloquence! what original thought! and what an agreeable delivery!' Take care they do not forget the remedy, the only remedy, Christ and His righteousness, Christ and His atonement, Christ and His advocacy."