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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

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[No. 10.]

EDITORIAL JOTTINGS.

We direct special attention to the letter of the secretary of our college. It was our privilege to be present at the opening exercise on Thursday evening, Sept. 18. The attendance in the college hall was certainly in advance, both in number and enthusiasm, of what we have formerly experienced: the unusually large number of students entering has filled many hearts with hope. We have been praying for greater interest in our college work and some of us seem surprised at the prompt answer. Well here we are with just what we want, men in training for Gospel work, what a blessing! What responsibility! God grant that pastors and churches may prove equal to the blessed opportunity. The opening address was given by a former editor of this magazine, and secretary of the college, the rev. F. H. Marling, now of New York. We shall find room in our next for some of his touching words. Regarding the teaching staff we may say that Dr. Jackson will be invited to give a course of lectures on Congregational Church History and Polity; Mr. Wetherald, of St. Catharines, a series of illustrations on the practical use of the English Bible, and the editor a course on Apologetics. A re-arrangement of the other subjects among the professors will, with this aid, cover fairly the year's work and give time to learn by experience regarding future adjustments.

THEY have in the great London a statutory Bank holiday, not the semi-eclesiastical ones, but a special holiday akin to our civic holiday, or the "annual picnic" say of R. R. employees. This year's was early in August, and appears to have been a day of unclouded sunshine and healthful breeze. That we may have some little conception of such a holiday in the modern metropolis let our readers calmly consider the following figures.

The trains of the Great Eastern alone conveyed 113,000 to places more or less remote. From the stations of the London and Brighton Company 25,082; 80,000 had been carried off by three o'clock in the afternoon by the London Steamboat Company; 60,000 revelled amidst the beauties of 'Kew Gardens; 50,000 disported themselves on Hampstead Heath, where a large contingent of the Salvation Army sought to make conquests and to win recruits; 50,000 explored the wonders of Hampton Court; 60,000 contented themselves with the more accessible attractions of Clapham Common; 30,000 found their way to the Alexandra Palace to see the fireworks and the Maori King; as many plunged into the rural glades of Epping Forest, 40,120 resorted to the Crystal Palace; 12,000 went to see Madame Tussaud's renowned wax-work wonders and thrilling horrors in their new and magnificent home; more than 6,000 feasted their eyes upon the grandeur of the State apartments at Windsor; 9,000 enjoyed the historic curiosities of the Tower; 30,000 crowded the beautiful grounds of Finsbury Park. It would be but the tedious repetition of figures equally immense were we to specify the numbers who invaded the various holiday resorts and risked suffocation or liquefaction in crowded places of amusement.

Yet this very happy state of things has its drawbacks; what all seek together none find. Rest and peace are thus found only at home. Indeed we often wonder what rest beyond change our fashionable watering places yield. We had recently a four days' drive through the country away from railway whistle, and were led to feel that rail and boat with their facilities, excursions and their excitement, keep us from seeing the real beauty of our Canada, which this fall has been an Eden gem on our earth.

DR. PARKER does not profess narrowness, and his address as Chairman of the Union in

England on "Orthodoxy of the Heart" has not a single ring in it of sectarian bigotry. The more weighty therefore, are his words regarding the case of Mr. Frankland, a Methodist minister in England, who calls in question the doctrine of the eternity of future punishment. Men must not shrink from the penalty of following honest convictions, nor forget that fellowship has its basis and honour. Like Dr. Parker, we are not concerned here with the truth or falsity of the teaching, but with the integrity of a contract where such exists.

There is no doubt upon my mind that the recent action of the Conference is perfectly justifiable, and is the only action which can secure the integrity and continued influence of every form of civilized society. A body of men are banded together for the propagation of certain doctrines; the doctrines are clearly specified in terms which have been practically, as well as etymologically, defined; historical traditions of a very sacred kind are involved in the belief of those doctrines, and a ministry paid, and otherwise sustained, for preaching these doctrines has been established. So far all is customary, and is absolutely without novelty or surprise; but a member of that band denies one of the doctrines, or preaches some contrary doctrine, or in some way separates himself from the common sentiment of his brethren in regard to that doctrine. Under such circumstances it seems to me that only one course of action is open, either the dissentient must prove his sincerity by withdrawal, or the consentients must prove their sincerity by expulsion. This is by no means a one-sided question. If the solitary thinker (who may be right or wrong) has a duty to discharge, so have the united thinkers, and it must be discharged at all risks. It would be criminal to the principle of union to treat the dissent as a matter of no consequence; and it would certainly be an act of contempt towards the dissenter to treat his dissent with indifference. Take the matter from the entirely opposite point of view, and it will, to some minds, be made clearer still. Suppose an organization established upon the basis of the non-eternity of future punishment, and suppose that a member of that society should make it his business to preach the commonly received doctrine of eternal torments—how then? Suppose a member of a total abstinence community to begin to preach the doctrine of the moderate use of strong drink—how then? The question is not whether this or that doctrine is right, or whether it would be better to make an open subject of it, or whether it would be better to treat it in any other way, it is, in the present instance, simply a question of constitution, or of the organic and official relation of men toward a given constitution, and in that view my opinion clearly is that the action of the Conference was necessitated by the constitution which makes Wesleyan Methodism what it is. My argument does not attempt to settle the right or the wrong of a theology, but the limits of loyalty to a special constitution and faithfulness to a repeated and solemn declaration.

JOSEPH PARKER.

It is, however, to be noted as a mark of the times, that a motion for Mr. Frankland's expulsion was lost, he was simply inhibited from preaching and placed on the superannuated list, which leads us to the reflection that creeds and articles have little weight with many people.

A MOST remarkable letter in connection with this case of Mr. Frankland's appears in an English exchange, written by a Methodist local preacher. It is a bold justification of the position condemned in Dr. Parker's letter. Certain it is that the position is one occupied by very many in all the churches that require a creed subscription or acquiescence. In the Anglican Church we know that the thirty-nine articles are in numerous cases articles of peace rather than of faith, and abundant evidence exists that the confession of faith of the Presbyterian Church is *not* the confession of the faith of many accredited teachers therein. It is equally manifest that the men who occupy this position of departure from the accredited standards of their church are not rashly to be branded with dishonesty, at least as they view the same. The writer of the letter referred to repudiates emphatically that Methodism in England is sound in the general acceptance of that term regarding "the old monkish idea of hell," though he confesses that the time has not come for a revision of their statements of belief. The trust deeds especially stand in the way, but "the time is coming, and is coming rapidly, when the people of Methodism will ask what right John Wesley had to impose hard-and-fast conditions of thought on people then unborn; or to demand that certain doctrines only should be preached in chapels then unbuilt, or to require his 'dead hand' to control the living thought. And so, seeing this, the thinkers—ministerial and lay—are biding their time. In the meantime it is tacitly agreed to wink at 'heterodoxy,' and Mr. Frankland would never have been molested, had he not, on at least one occasion, publicly committed himself." How is this position to be justified? The writer thus answers those who gave the simple advice to the dissatisfied to "arise and go hence."

"It may be the duty of some disgusted persons to immigrate to distant lands or churches, but it is none the less the duty of others to stay at home, if they see any better reason for stay than flight, and I think we

'black sheep,' have two very strong reasons for saying. First, we cannot better ourselves by moving—as a general rule. I mean. I could go to the Church of England, but I am a Liberationist; the Romanists, but I am a Protestant; the Presbyterians, but the same bar is there as here. A second reason is, our duty to our Church. Dr. Osborn said in his speech, "If we are running against the spirit of the age, all I can say is, so much the worse for the spirit of the age. I say, 'If Wesleyan Methodism is running, &c., &c., so much the worse for Methodism.' The greatest curse of any church is to be out of harmony with the need of the times, and though he entreats, 'Go hence, leaving us as you found us,' I say 'No,' as we have been benefitted by Methodism, it is our duty, our bounden duty, to try to benefit *Methodism*, and we can best do that by staying in her pale, and trying to remove that blemish in an otherwise 'glorious church,' namely, her lack of harmony with modern thought and Biblical criticism. It is useless and foolish to say 'Leave us as you find us.' Reformers have always had to meet that cry; see the same principle illustrated in Luke iv. 33-35. It is our duty to stay till after a sufficient working of the leaven some Wesleyan Luther initiates the Wesleyan Reformation."

And this is the position of the churches to-day who prefer to abide by the creeds of the past!

"The living faith of the settler's old,
A dead profession the children hold."

Powerful for discipline no doubt the creeds are, for "any narrow-minded person who clings to old monkish ideas, has only to bring the thing forward *officially*, and the whole machinery of the Connexion being on his side, the authorities are powerless to act otherwise," but the pulpits put forth weakly, if at all, many of the points for which their fathers contended, and the charge thus has weight made by shrewd men of the world, that many denominations wear their colours falsely, or their principles very lightly. After all, the church is to be found not in formularies, but with "the band of men whose hearts God hath touched."

THANKS to the energy, courage and tact displayed by the man who discovered Livingstone, a brighter future awaits that land of the slave-hunter "the open sore of the world." The opening-up of that vast region is proceeding. Missionary societies have established stations, half industrial, half religious, on the shores of its lakes and rivers; the traffic in human life is gradually giving place to legitimate trade. A philanthropic association promoted by the King of the Belgians is causing civilization to dawn upon the banks of the Congo. The success of this association in

founding trading stations has been entirely due to the perseverance and firmness of the intrepid Stanley; and Gordon's charmed life may yet be brought to bear upon the gigantic undertaking. We glean from the *Christian World* that Mr. Stanley has just arrived in England after a two years' sojourn in Africa. The picture he draws might almost tempt even English farmers to betake themselves to the land of sunny fountains, which has hitherto been associated with missionary rather than agricultural enterprise. In Mr. Stanley's estimation, the Congo region is one of the most fertile spots on the face of the globe, that it would well repay small capitalists to settle in the rich valleys, and devote themselves to cereal cultivation alone. He has a good word for the climate of Africa. Apart from the fear of fever when passing up the mouths of the rivers, there is no reason why white men should not enjoy as good health in Africa as in England. The deaths among his own men he attributes to reckless exposure in the sun, and incautious use of alcoholic drinks. Balancing the advantages and disadvantages, Stanley places it beyond doubt that Africa to-day presents a splendid field for the trader. Unfortunately the wily Arab is only too ready to avail himself of it. With the Arab the industrial development of the country is quite a secondary affair, his one pet pursuit being slave-dealing. Ivory, gum and oil are the natural products of Africa. The first named shows no signs of exhaustion, and the banks of the Congo, for 1,000 miles, at least, are crowded with oil-palms, which would yield a rich harvest. In addition, bananas, oranges, and other fruits can be raised in any quantity, which seems to indicate that a great future is before this oppressed country. Even now the imports to the Congo from England each year exceed half a million sterling. By no means the least interesting part of Mr. Stanley's report is the good word he has to say for the missionaries, who are most successfully pushing their way into the interior of Africa. He would rejoice to see mission-stations planted all along the banks of the Congo, for the Ambassadors of the Cross and the Association evidently go hand-in-hand; the one assisting and supplementing the other. Owing to the determination of Mr. Stanley, trading-stations, with spacious buildings and flourishing gardens, have been established

over a vast tract of country, and are destined to extend right across the continent. Not only so, but Mr. Stanley, who is no less an explorer than a pioneer of civilization, has lately discovered many new rivers in that little-known quarter of the world. In short the succourer of Livingstone says sufficient to show that a great work for the regeneration of the Dark Continent has been more than launched.

THE old Westminster divines were a set of strong men, necessarily hard, for they lived in hard times, and the world had need of them. Their confession of faith and catechisms are to-day the recognised standards of a large section of the Christian Church: they stand like some old castle-crowned rock, in all their original strength, bristling at every point with theological armour. These same standards formed the doctrinal covenant of the early New England churches, and many of our English chapels are held by title deed in trust for the faith they formulate. They bear unmistakable marks of the temper of their times; resolute, stern, controversial, even unto death. Let us indicate the same by a remarkable omission. The definition of God has been long marked as unexcelled. The Shorter Catechism gives it: "God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." Exodus XXIV. 6, is quoted, yet the mercy, and the grace, and the long-suffering, find no place in the definition, and the Apostle John's single sentence, "God is love," never appears to have entered the mind of that venerable assembly whose familiarity with Scripture was one of its crowning excellences. Indeed this remarkable omission marks the entire theology of these standards of faith. We everywhere see lines of justice, purpose, will, mere good pleasure, free and special grace; but you search in vain for that love which loved the world, that greater love than which no man hath, through all the definitions of these stupendous monuments of that old theology. And the reason is not far to seek. Men were battling for all that makes life noble and dear, for freedom and for truth, mercy from man they expected not, justice only so far as they could wring it from unwilling hands and keep it by constant vigilance; their surroundings unconsciously toned all their theology. "They

were but men," and evidenced the same; thereby, too, they are manifested to us, not as infallible guides; their creeds are not necessarily ours. Through their struggles we have entered into a larger liberty, and we manifest greater reverence for them, not by donning their armour, which at best fits us very anciently, but by entering into their labours with gratitude, and reading as they have given us opportunity to do, the softer lines of God's character, suffering ourselves to be drawn with cords of love wherever duty calls or privilege invites.

SIMILAR remarks apply to the thirty-nine articles of the Anglican Church, though the lines are somewhat softer. As they, however, are supplemented by "the Homilies" one turns to them for relief, there too for disappointment. We have a homily on the "right use of the church," another "against disobedience and wilful rebellion;" several practical subjects, but again, God's love is little dwelt on, indeed only mentioned incidentally. We sometimes now see the other extreme, love presented as though righteousness had no place, and God as an indulgent father whose great aim is to indulge his children in every freak of fancy and to bring them through scathless; a style of presentation fitted to produce moral imbeciles, where continuance in sin is encouraged, and therefore not to be abhorred. Nor are we disposed to stumble at a word, or its absence, so long as the spirit is present; nevertheless we are constrained to feel that the creeds of the reformation period are hard, unsympathetic, and therefore not fitted to be the expression of the church's faith exclusively. These remarks are intended to emphasize the position taken in the sermon we published last month on "Why we are Congregationalists?" when Dr. Stevenson says: "We do not hang a screen of any kind, creeds, articles, confessions, call it what you will, between the eyes of a man and the pages of his New Testament. No,—we say, look here—here is the word—here is the history—here is what Christ said, and what His Apostles tell us they understand Him to mean. Look, read, meditate, pray for yourself. We live in a day when men are trying to get at the roots of things, and to come back to first principles. Well, Christ is the first principle of the Gospel. He, in His divine love and

power, is the starting point of it all, and I do not see how we can do better, either for the Gospel or for men, than to send them at once back to Him. Half the scepticism, half the unbelief we see around us, comes from looking at Christ through other men's spectacles—the spectacle of this club or of that writer, instead of seeing him for ourselves." Only let us remember that to emphasize the excellency of our liberty does not require a senseless tirade against creeds, as though the cloven foot had left its mark upon them all; the rather a proper appreciation of the circumstances under which they appeared, together with a true realization of the liberty in which it is our privilege to stand; thus only can we as men "cover our stations," and prove to others that our feet are found in the more excellent way.

CONTINUALLY small souls are grumbling about the calls made upon them for legitimate church purposes. Many may trace their spiritual pedigree to one who indignantly asked "Why this waste?" (Lest some of our friends should forget, we give the reference, Mark XIV. 4.) Really the poverty-stricken appearance of many buildings and of many interests show that the race is not extinct. It may however interest such to know that no movement, even for the salvation of souls, can very well be carried on in this nineteenth century without means; that Mr. Moody's last London campaign, covering a period of eight months, cost the committee \$80,000. (Messrs. Moody and Sankey's first visit was estimated at \$142,000.) Our Missionary Superintendent would rejoice at having ten thousand dollars per month to spend on our Dominion field. Why his millennium of Congregationalism would have come. Yet the very people who tighten their purse strings are the ones who draw invidious comparisons between a church whose monthly income is about \$200, and the mission which spends five times that amount, and then folds its tent like the Arab and away. Do we know what we are grumbling at betimes?

CONGREGATIONALISM in England has suffered a severe loss by the death of Mr. Robert Spear Hudson, of Chester. The deceased gentleman contributed £20,000 to the Congregational Union Jubilee Fund, and more recently he gave £1,000 to the North Wales College. Independently of such gifts, Mr.

Hudson was a generous supporter of every private and public charity in his district, and a fast friend of the liberal cause. He was the son of an esteemed minister who rejoiced in having his children walk in the way of truth. One of the many instances, not canonized, where minister's sons have *not* gone wrong.

FROM the *Andover Review* (which by the way is more than fulfilling the expectations formed by its earliest numbers as to freedom, strength, and eminently Christian tone,) we learn that the North China Mission of the A. B. C. F. M. organized last year a Congregational Association for Mission purposes, and that this year the new Congregational statement of doctrine was unanimously adopted by the Association with the appended form of Covenant as a working basis for use, and that the Publication Committee are translating it into Chinese for the use of the Mission. If good enough for the "heathen Chinese" will it suit us? We pause for a reply.

THE China Branch of the Evangelical Alliance, organized by the missionaries of various churches and other Christians there, has made its constitution touching membership read as follows: "This branch of the Alliance shall receive as members all Christians who walk in brotherly love, and who, according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by His grace—in the Son who redeemed them by His bloody passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one only God, blessed forevermore, to whose praise and glory they desire to consecrate their lives."

This is again simply a Congregational platform, and another instance of the catholicity of our order. Again we ask, why should not we discuss union? More and more will it be made manifest that where we stand is the true union platform.

PRINCIPAL G. M. GRANT, of Kingston, writes in the *Canadian Methodist Magazine* of September an article on "Organic Union of Churches; How Far Should it Go?" No one expects from the Principal of Queen's College anything but sentiments of broad Evangelical sympathy. Certainly the article does not

believe the man, and were all of Dr. Grant's views, organic union would soon be an accomplished fact. Well is it pointed out that the recent unions of Presbyterians and Methodists were not intellectual agreements, but results of Christian common sense and mutual forbearance, and that the spirit growing may yet bridge over the gulf—every decade lessening—between the Arminian Methodist and the Calvinistic Presbyterian. Indeed there have been manifest signs that Calvinism is ready to acknowledge "Evangelical Arminianism," though we have seen no sign as yet that "Evangelical Arminianism" is equally ready to hold forth the hand to "Evangelical Calvinism."

Our present interest in the article gathers around one or two sentences specially pertinent to the question of union as already ventilated in our columns. First, Dr. Grant quotes Cardinal Newman, who says "The main difference between a large number of members of the Church of England and Catholics is, that the power which we give to the Holy See, they lodge in her bishops and priests, whether as a body or individually." Principal Grant adds: "We Protestants, on the contrary, lodge these powers in the Church, or the whole body of the faithful." Had a Congregationalist written these last words we should at once have accepted them; we accept them from the pen of our friend, so far as he is concerned: but we ask, does the Presbyterian Church accept them? As a matter of practical polity a Presbytery, which is "the radical court of the church, or that from which the whole Presbyterian government derives its form," is not "the whole body of the faithful," but a representation, often of a generation past, and limited at that. We explain, for when we discuss practical matters, such as organic union, we must leave the poetry of principles awhile for the prose of actuality. One half of a Presbytery is made up of representative elders. These elders, in many cases, are men elected to office by the members who have passed over to the great majority, and may frequently be, are out of all sympathy with "the present body of the faithful." Yet they are the rulers in this "radical court." Again: "The session rules the congregation," says an authorized expositor of Presbyterian polity. This session is made up exclusively of such elders as we have indicated, with the pastor as

chairman, and they having secured their election, remain the rulers until death, removal, heresy, or crime comes in, often for the church's relief. Nor can others be elected unless this close corporation so wills, so that the rule is not representative but oligarchical. We Congregationalists accept the principle—nay, accept is the wrong term—our platform is that ecclesiastical power is vested in the body of the faithful; and our controversy with Principal Grant is that the church he represents actually does not put the power there, but in a permanent church court. When the Presbyterian Church acts upon Dr. Grant's position they become Congregationalists, let the name be what it may, and then, thus far, we join hands.

BUT other issues rise. The second sentence to be noted in the article is the following: "Let us now ask, which of the Protestant Churches in Canada are already so closely allied, so really one in race, language, spirit, doctrine, polity, modes of worship and procedure, that they might be looked to for the initiation of the union movement. To begin with, there is nothing to keep Congregationalists and Presbyterians apart. The fact that they exist as separate churches in this country, with distinct institutions, agencies and missions, shows how completely we are slaves of names and traditions." On which we remark, first, we Congregationalists need no initiation in a union movement. We are unionists in the broadest sense of the term. How broad let the present aspect of the London Missionary Society, and the American Board of Commissioners for Foreign Missions testify. But supposing we were to knock at the door of the Presbyterian Church for admittance, what then? In some form or other the church applying for admission would have to incorporate into its constitution the Westminster Confession of faith; its office-bearers would need to record their general assent thereunto. Doctrinally that confession teaches Calvinism of a decidedly high type. We care little for mere expression, but dwell upon principles. We shall select a crucial one, viz., the extent of the atonement, and we shall state the question in words written by acknowledged Presbyterian pens. Dr. A. A. Hodge, in discussing the atonement, thus states the question on this point: "Did Christ die with the design of

making satisfaction to divine justice in behalf of all men indiscriminately, or in behalf of his elect seed personally and definitely?" Now remember these words are not from the dead hand of the fathers, but from the pen of a living divine; and the affirmative is given by Dr. Hodge to the latter alternative, as the confession teaches: "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." In other words, God designed to save by Christ A. and C. and designedly passed by B. D. E. Now we are not concerned in discussing the truth or falsity of this theory, but confessedly, a devoted minister of Christ in the Congregational or any other body who does not accept this view of the atonement is debarred from the Presbyterian pulpit by the confession. That at least is clear.

ONE other point: There are men who shrink from consigning the entire world of heathendom to the hopelessness of despair; yet, says this same confession — "much less can men not professing the true religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested." Therefore again, a brother, who regarding the heathen world uttered a larger hope, would be a heretic. We might multiply instances of this nature, and ask—Is there nothing to keep Congregationalists, with their simple platform of Evangelical Christianity, and Presbyterianism, with its stern hyper-Calvinistic creed, apart? Nay more, if the broad Catholic spirit in which Principal Grant has written the article is Christlike, as we verily believe it is, the schism does not rest with Congregationalism but with Presbyterianism, which repels from its authorized pulpits all form of Evangelical teaching that does not wear the gown of Geneva. Let any one compare the declaration of faith of our union, or the late declaration of the committee of the last National Council of the Congregational Churches of the United States with the Presbyterian standards and then ask where the sin of division rests. There is a gospel broader than either the Arminianism or Calvinism of Dort, broad enough to con-

tain both, that gospel Congregationalists seek to exemplify: that breadth as yet the Presbyterian confession most certainly has not, and therefore until attained unto it stands a stubborn fact in the path of union.

THE British Association for the Advancement of Science have held one of their annual meetings in Montreal. This Association represents the highest British talent in the world of science and hence demands attention. One evident tone is specially to be noted in the pages of a religious journal, viz., the reverential. There has been a tendency at some of the former meetings to have a side fling at revealed religion. Prof. Tyndall's celebrated Belfast address among others elicited very unfavourable comment from the Christian world. The timid hostility of many expounders of the church's faith towards scientific research from its supposed anti-Christian tendency has had something to do with the sneers that have occasionally fallen from the lips of scientific men. But the tide has turned, and most manifestly.

The College Halls of the denominations have been freely opened to the Association meetings, and the scientists have maintained throughout a thoroughly reverential spirit. What else can men do that are earnestly engaged in the search after truth? And theologians are becoming familiar with such terms as development, energy, etc. No longer are they bugbears to frighten, and in this connection we with pleasure print some of the closing remarks of the President—Lord Rayleigh's address.

"There is one objection often felt to modernized education, as to which a word may not be without use. Many excellent people are afraid of science as tending towards materialization. That such apprehension should exist is not surprising, for unfortunately there are writers, speaking in the name of science, who have set themselves to foster it. It is true that among scientific men, as in other classes, crude views are to be met with as to the deeper things of nature; but that the life-long beliefs of Newton, of Faraday, and of Maxwell are inconsistent with the scientific habits of mind, is surely a proposition which I need not pause to refute. It would be easy, however, to lay too much stress upon the opinions of even such distinguished workers as these.

Men who devote their lives to investigation, cultivate a love of truth for its own sake, and endeavour instinctively to clear up, and not, as it is too often the object in business and politics, to obscure a difficult question. So far the opinion of a scientific worker may have a special value, but I do not think that he has a claim, superior to that of other educated men, to assume the attitude of a prophet. In his heart he knows that underneath the theories that he constructs there lie contradictions which he cannot reconcile. The higher mysteries of being, if penetrable at all by human intellect, require other weapons than those of calculation and experiment.

Without encroaching upon grounds appertaining to the theologian and the philosopher, the domain of natural science is surely broad enough to satisfy the wildest ambition of its devotees. In other departments of human life and interest, true progress is rather an article of faith than a rational belief: but in science a retrograde movement is from the nature of the case almost impossible. Increasing knowledge brings with it increasing power, and great as are the triumphs of the present century, we may well believe that they are but a foretaste of what discovery and invention have yet in store for mankind. Encouraged by the thought that our labours cannot be thrown away, let us redouble our efforts in the noble struggle."

LABOUR AND CAPITAL.

Two factors in our social life often found at variance, and yet upon their harmonious co-operation depend the peace and stability of our social fabric. Not many years ago in the Pennsylvania coal fields, anarchy prevailed, property was ruthlessly destroyed, law set at defiance, evil passions roused, bloodshed and civil war threatened, because labour seemed oppressed and rose against capital which it considered ruthless. We cannot readily forget in our own Dominion how for a time trade was paralyzed, uncertainty prevailed, when, in the depth of winter, trains were deserted in snow banks and our great artery of commerce cut by the engineers' strike on the then main line of railway. Our own city has in a large measure become familiar with strikes: as the working season advances they seem the rule rather than the exception. Is there no rem-

edy? Are labour and capital to be at constant strife?

I have read somewhere that during the days in Paris of the late Commune, a B. C. Bishop was brought before one of the leaders. "Who are you," was insolently demanded. The bishop calmly replied, "A servant of God." "Where does God dwell?" sneeringly asked the leader of the Commune, "Everywhere," was the response. "Take the bishop to prison," said Rigault to his comrades standing by, "and let a warrant be issued for the arrest of this God who lives everywhere." Not many days after Rigault was lying on the streets of Paris weltering in blood, his brains shattered by a cannon shot, one eye closed in blood, the other wildly staring into space—shall we say seeking for that God who lived everywhere, and whom his warrant was powerless to arrest?

I care not to discuss the question where the fault of these conflicts lies, but men who have to struggle for their rights have had largely so to struggle outside the pale of the Christian church, or at least outside those organizations which profess to be the Christian church. Liberty of conscience in Europe had to be wrung from the Papal hierarchy which enlisted Caesar on its side. Freedom of speech in the fatherland has been gained by painful struggle against the influence of the church as by law established. The influence of the bishop-barons in the British House of Lords has ever been felt as against the rights of the common people.

In Russia to-day, Nihilism is avowedly atheistic. Why? because the Czar whose rule oppresses is the state embodiment of God on earth. In the grand coronation ceremony at Moscow, rivalling in magnificence all the gorgeous stories of oriental pomp and grandeur, the first crown placed upon the Czar's head by his own hand is that of the spiritual rule. From the iron hand of God's vicegerent comes the wrench which breaks hearts and crushes lives. Thus too frequently under state supremacy, from the visible representatives of Christ's Church, has come the blessing to the oppressors of the people.

As a result labour has too often enlisted on its side the liberalism of the atheist and the destructive hand of the agnostic. The church was too timid lest its glebe lands and tithes should depreciate in value. Even as now both in state, pulpit and press, the doors are

barred with gold and open up to golden keys. There is nothing so selfishly timid as a thousand dollars, unless it be ten thousand; pulpit and press feel its power.

We are not surprised therefore, though pained, that under enlisted godlessness we read such words as these on labour's side:—"Labour must be crowned king even if it wades knee deep in blood."—"We the working men are in the majority and shall install our candidate though the streets run with blood." "If God is, man is a slave; now man can and must be free, then God does not exist."

On the other hand, capital has too often driven to church and proudly sat in its cushioned seat to prepare for the evening banquet, with Lazarus helpless and dog-pitied at the gate; occupied the chief seats in the synagogue; been greeted with popular applause for giving from the gains made by oppressing the hiring in his wages, and by trafficking on the trusts of the widowed and fatherless. Thus have the poor whom God hath pitied been thrown into the hands of the demagogue and of the unbelieving.

I believe that God reigns; that he cannot be arrested, not even by the united voice of a strong people; that it would be easier to quiet with a humming bird's wing the Atlantic's wild billows than to rule into quiet the adverse interests of struggling men apart from the revelation which God has given, and the Gospel of Jesus Christ which proclaims a universal brotherhood in himself of all the tribes of man. Therefore, my humble endeavours will be, joined to those of others, to show labourers and capitalists alike that there is a brotherhood in which they may clasp hands not swords, and that the gospel which the one feels too often is not for him, and which the other graciously patronizes, has its blessing and its voice alike for both.

Labour.—The voluntary exercise of muscle and of brain in the economy of social life. In which connection let us first settle the fact of the dignity of labour. Does labour mean inferiority? What saith the Lord? God planted a garden eastward in Eden and there he placed the man whom he had formed "to dress it and to keep it." Plainly labour is the birthright of man unfallen. Why should it be viewed as a curse? Life is activity. Work does not kill. Worry may, not honest

toil to which even He was born whose birth the herald angels sang, and whose throne is fixed on high. The healthful child is "full of life." The typical man has labour for his heritage. Shall we then define labour as "The proper direction of the vigour of life"? and sing:

"Labour is rest from the sorrows that greet us;
 "Rest from all petty vexations that meet us;
 "Rest from sin promptings that ever entreat us;
 "Rest from world syrens that lure us to ill.
 "Labour is health! Lo the husbandman reaping,
 "How through his veins goes the life current leaping;
 "How his strong arm, in its stalwart pride sweeping,
 "Free as a sunbeam the swift sickle guides!
 "Labour is life! 'Tis the still water faileth;
 "Idleness ever despaireth, bewaileth;
 "Keep the watch wound, for the dark rust assaileth;
 "Flowers droop and die in the stillness of noon.
 "Labour is glory! The flying cloud lightens;
 "Only the waving wind changes and brightens:
 "Idle hearts only the dark future frightens;
 "Play the sweet keys, would'st thou keep them
 in tune."

Read *Eph. iv: 28* and *Second Thess. iii: 10*, as the Christian's labour charter.

What is *Capital*? It is in reality that which labour has produced from the earth beyond present wants, or saved from present enjoyment.

When Abraham went up from Egypt he "was very rich in cattle, in silver and in gold." Cattle formed in primitive times capital, wealth; silver and gold too, though not, as in modern days, money, which is after all but a medium of exchange; but as cattle, kept for its own sake, gold and silver being associated largely with the ancient worships of the sun and moon, the gold being drops of sunlight caught in the rocks, and silver the product of the moonlight, even as the pearl was a rain drop caught as illuminated by the lightning flash. Capital became possessions, and possession is enjoyment.

But cattle needed herding and rearing, gold and silver collecting, labour therefore would be represented by the cattle and precious metals possessed. The property in land being at this time tribal rather than individual, he that possessed the greatest number of cattle would in reality utilize the greater portion of the tribal land.

Abraham died. What became of his possessions? Naturally they fell to his sons either by the law of acknowledged custom, or by his own private disposition. Thus begins the law of inheritance. All this is very natural and very just. If a man gathers by

perseverance, or retains by economy, the idle and the shiftless have no right to demand a portion. "If any will not work, neither shall he eat." And at present no valid reasons have been given why that same man's children, or express legatees, should not have the preference in the enjoyment of the same when the original owner has passed away in death.

Somewhere I have seen a socialistic suggestion that the state should become every man's heir, and that thus taxes would be remitted and wealth evenly distributed. I suspect that the expense of administration would not leave much for distribution. The state, whatever that may mean, seldom has more money than it can spend. Should any surplus remain for division, the individual share would not make rich. At present, what each man earns by labour, saves by economy, or inherits from both, must be preserved to him unless we are willing to resort to the "simple plan, that he should take who has the power and he should keep who can"; and lapse into savage life.

If labour then is "the proper direction of the vigour of life," capital may be defined as life's vigour stored up for use. Capital is properly accumulated labour. Is the advantage thus given unjust? Is it unjust that you should live under fair Canadian skies and the Kaffir under tropic sun? That one man should be born with a vigorous frame, another with nerves strung sensitive as an Æolian harp to slightest murmur?

God cannot be arrested, and "one vessel is made to honour and another to dishonour," not in the sense that any are by fatal decree foredoomed to perdition, but that with different circumstances men are surrounded. Augustus came to Rome's imperial purple—made to honour. God's own beloved Son was made to dishonour, even the shameful death of the cross. Such inequalities are, and for some time at least, must be. We cannot all be born into the wealth of the Rothschild, it is not best that we should. Ordinarily speaking every man is born with faculty to labour; the few are born with capital. What then?

Capital should not forget that it is but stored up labour, and should, therefore, not seek a hundred per cent. on its investment compelling labour to be content with ten. The hireling should not be oppressed in his wages. And labour should understand that

by the use of capital itself is rendered more effective. Capital employs labour, it is also labour employed; and each in oppressing or destroying the other is working surely its own ruin. In the very nature of things capital employs and supports the labour which created it, *e. g.*, labour stored the winter provision, garnered the autumn fruit, which thus becomes capital—where would labour be without the store? When Abraham and Lot journeying together found the land unable to bear them without strife among the herdmen, the patriarch of faith, the friend of God, said "Let there be no strife between us for we be brethren," and in love they departed. Labour and capital are more than brethren, they are part of the same social body, and as the eye cannot say to the ear I have no need of thee, neither can the one say to the other I am sole sovereign here. Contention means schism and social disorder. Even the plasterers' strike in this city some months ago was felt in every building contract, and house not vacated at the expected time. How avoid these conflicts? By realizing brotherhood beyond even enterprise and gain. By teaching men to pray "*Our Father.*"

Britain has passed several factory acts. Women and children were compelled by the low rate of wages to toil night and day in a slavery not exceeded by African, for the African slave was the property of the master, and generally a man will exercise some care over his property; the factory hands were hired—get what work you can out of them, no matter if they die at their toil, no loss to the factory. Legislature stepped in to mitigate these wrongs. "What is to become of our trade?" cried grasping capital. In the words of Carlyle, British humanity answered "deliver me these rickety perishing souls of infants, and let the cotton trade take its chance. God himself commands the one, not God especially the other. We cannot have prosperous cotton trades at the expense of keeping the devil a partner in them." "Woe unto him that oppresses the hireling in his wages," saith the God whom man's impiety has not arrested. And because capital has thus oppressed, the woes of strikes and loss have fallen.

Are strikes justified? They are to be regretted, but if capital learns the advantage of association we are not to wonder that

labour follows suit. Still strikes are unhealthy symptoms, and like rebellions to be avoided, except in extreme cases. They are social wars which bring social wreckage, no matter which may gain or lose.

But there are signs of brighter days if only agnosticism and socialism be banished from the councils of the labourer, and Pharisaic piety from the hearts of the capitalists. Strikes are generally now organized efforts of trades-unions, and "it is satisfactory to note that much of the old blindness and bitterness has disappeared. The voluntary courts of arbitration and conciliation may be credited with this result. In them, the union representatives get a real knowledge of the difficulties and fluctuations of trade, and come into personal relations with employers, by which both sides learn to make allowances. *Disputes as to the rate of wages can never cease until the development of association has made the interest of employer and employed identical.* When that time comes strikes will disappear. Meantime, trades-unions perform this signal service, that the conflict is now on the workman's side, maintained by an organized force and not by bands of guerillas." So writes Thomas Hughes, so say we.

Social revolutions are not wrought in a moment, but some considerations listened to will aid the good time coming.

Every man is entitled to the legitimate possession of the fruits of his labour.

The remuneration that capital gives to labour should enable labour to live. You will mark I said *live*, not *exist*. I have known of hardy Scotch lads emulous of a college training living chiefly on their bag of oatmeal at an average of a shilling a day. Capital has no right to demand from labour this hand to mouth existence.

Capital has no right so to depress labour as to render home a virtual impossibility unless mother and child slave too for a bare existence.

It is not Christianity to pinch labour down to the lowest point. A sterling man of business was offered service at a low rate. "You cannot work for that and be honest," said the employer. "I will give you this," and he named an advance sum. Let capital assume this attitude, which is the true one, and a great step has been taken towards removing the disastrous struggle between these inse-

parable factors of our social life, for God hath so ordained that in the harmonious adjustment of the whole men should be at peace.

A few words on trades-unions. In Britain they have done much good work. The organization of strikes has been but a small part of what they have done, as the following extracts will show.

In a half decade ending 1880, the reports of the union show:

| | |
|---------|---|
| £87,459 | .. given to men out of work in slack times. |
| 313,566 | during sickness. |
| 118,196 | aged and permanently infirm. |
| 89,810 | funeral expenses. |
| 25,305 | accidents. |
| 36,130 | special grants on special cases. |

| | |
|------------|-------------------------------------|
| £1,393,466 | total as against |
| £158,361 | spent on account of strikes!— |

Let trades unions progress on these lines of mutual support, they will be blessings indeed; let them inculcate mere class interest, endeavour to raise the indolent workman to an equality with the painstaking, they are seeking to arrest the God who is everywhere, and who will still reign sternly in justice. And it cannot be lost sight of that labour may be as dishonest as capital can be grasping. The eye servant can create the suspicious and hard master. Let employer and employed prayerfully read Col. iii. 22-25; iv. 1, 2. Eph. vi. 9. Finally "It remaineth that they that have possessions be as they that have none, they that weep as though they wept not, and those that buy as though they bought not, they that rejoice as though they rejoiced not; and those that are in the world as not using it to the full, for the fashion of this world passeth away, but the word of the Lord endureth for ever; and this is the word which in the Gospel is preached unto you.

ACCORDING to some of the reliable journals of Rome, the Jesuits are again making their way into that city, and acquiring property for their accommodation under an assumed name. The ancient and famous palace on the Pincian Hill, has just been purchased, it is believed by them, and transformed into an educational institution, which is said to be the seventh Jesuit establishment now revived in Rome, of course, under the wing of the Vatican. The holy pontiff seems to be working away with a vigour that indicates great hope for the future. In the present month a consistory is to be held, in which it is said that thirty bishops and twelve cardinals are to be appointed.

Correspondence.

MR. HALL'S LETTER.

Mr. Editor.

I have to take your readers over a long and rough road and must earnestly request that they be patient. I am anxious in this letter to complete my tour of the Lower Provinces in order that I may have space to say a few plain and practical words in your next regarding our missionary campaign of the coming fall and winter. If I occupy a little more space than usual I am presuming that most of your other correspondents will be having a holiday and there will be ample room for mine. I am sending it earlier than I am wont lest your space should be pre-occupied. In my last I parted company with your readers in Pleasant River, N. S. We will start from there, and I will take them with me to Milton, some forty miles distant, and within two of where the wild Atlantic dashes its billows against the rocky shore. I will not trouble you with details of the journey for an unpleasant accident to our buggy rendered a walk of seven miles at the end a stern necessity; but we were equal to that, and could have doubled it, if that had been required, so I got to

MILTON,

a very pretty village on the Liverpool River. I received a hearty welcome from the kind friends of the Congregational Church. The pastor was across the line enjoying his holiday in the home of his youth. The Ladies' Missionary Society had their monthly meeting on the evening of my arrival. I had the pleasure of being present. Afternoon of next day they gave me an opportunity of addressing them on "Woman's Mission in the Church." The work of this association deserves special mention, for they gave about one sixth of the sum raised for home missions by the ladies' missionary auxiliaries of our churches in these Lower Provinces last year. The associations of Liverpool, Brooklyn, Beach Meadows and Milton, hold quarterly meetings, which have resulted in stimulating their zeal, and greatly encouraging them in their work. When I am upon this subject, I may say, that the Ladies' Missionary Associations in the Maritime Provinces, are far in advance of the sister organizations in the Upper Provinces, and they are doing for their numbers and circumstances, very much more for the cause. This may be due in some measure to the fact that they have been longer and better organized; but chiefly, to the wise counsels, and self-denying labours of the devoted Secretary, Miss J. G. Tupper. I sincerely wish that as their society has become identified with ours, she would extend her efforts to Ontario and Quebec. The Milton Congregation was never large, but always select. In recent

years it has suffered from the "crowding," by other denominations, and from emigration, being within two miles of Liverpool. I advocated, as I did last year, a union of the two churches under one pastor. The suggestion was favourably entertained by the majority in both churches, but it remains to be seen whether this most natural and desirable union can be as easily accomplished as its ardent advocates hope it may. I had a good congregation for a busy evening in haying season. The Rev. S. Sykes gave me assistance in the service. The following evening I had a very fair attendance in

LIVERPOOL.

This is a good port, and but for disastrous bank failures a few years ago would be a flourishing town. I was pleased to notice very great improvements since last year. Then the town bore an appearance of decay and death, but now of revival and life, several new buildings in course of erection, besides general repairs both to dwellings, public buildings, and wharves, the harbour presented the appearance of industry. I was told that there were several causes contributing to this state of affairs, and among others, a successful effort to develop the fishery which on this coast is very good. There is hope yet for Liverpool. The same may safely be predicted of the Congregational church in the town; though it is the day of small things still. There is a very fine church building, with vestry and class rooms. I imagine it requires the full time of a pastor to do efficient work in Liverpool, while at present he is obliged to care for two other churches as well.

BEACH MEADOWS

is four miles distant. I had only an afternoon of a week day to give to this place, yet we had a good congregation, and a most encouraging meeting. There is a gracious influence among the people of this shore. They appreciate their opportunities of receiving and doing good. Many were from home on the distant Labrador coast, but the meetings are well sustained during their absence. The inhabitants are principally Dutch; they have a very neat church building.

BROOKLYN

is two miles from Liverpool and about the same distance from Beach Meadows. We were greeted by a large congregation here. It was not difficult to address them either, for there was divine power in the place. For some months previously, a work of the Holy Spirit had been in progress, and great numbers have professed conversion. The membership of the church has been greatly increased, and others are coming forward saying, "Thy God will be my God." The pastor's heart has been greatly cheered, and his hands strengthened by the gracious tokens of divine love. These three churches are served by the Rev S. Sykes, the work is too much for one man. The two

last named churches should have a pastor all the time. Liverpool and Milton might be worked by one man. There is scarcely enough work in either of the last named churches to satisfy a man in full physical and spiritual health. I have strongly recommended that the Milton and Liverpool churches unite under one pastor, and that the Brooklyn and Beach Meadows do the same. From Milton clear down to Beach Meadows, and indeed on to Chester town, is Congregational ground, and should if our work had been properly attended to in years past, be occupied by our churches to-day. As it is we take the lead from Milton to Beach Meadows. But if we were to hold our own, and advance even here, there is need for a united effort, and the spread and increase of such revivals as have been experienced of late in Brooklyn. I must invite your readers to step on board an ocean bound or coasting steamer at Liverpool, I am sorry the accommodation is not better. She is nothing like our lake or river boats, but slow and dirty in the extreme. After calling at several beautiful villages and towns, and coasting along the shore, we pass the scene of the wreck of the S.S. "Atlantic," in 1873, and a more recent wreck whose masts are to be seen; we steam into the magnificent harbour of

HALIFAX.

The Congregational Church is still closed in this important city, the most important in the Maritime Provinces. Why it was closed I need not remind your readers; but it has now been closed over seven years. The building occupies a good central position, too much in the business part of the city some think, yet I imagine in a good place to reach the masses. Externally it is not attractive, but it is well adapted internally for the purposes of worship. If it can be sold at anything like its value, a more desirable site may be obtained, and a more modern structure erected, if not it should be put in repair, and reopened with as little delay as possible. An outlay of nearly \$2,000 will be necessary; then let a tried man be put in the pulpit, one who will be willing to do mission work in a city where that is needed as much as any city in the land. There are good men and women ready to come to the help of such a worker. There are a great many Congregationalists in the city, some of whom have temporarily united with other denominations, but most of whom, I was informed, are anxious to see their own church re-opened.

The churches in other parts of the province feel that the present state of things in Halifax is a weakness to them. There would be a good deal of sympathy with a movement to open the church. It is needed in the city. It is sadly needed, I speak advisedly, and from personal knowledge of the state of religion in the place, and the present requirements of the city. Having spent a few days with the kind family of my

friend, Captain Mylins, preached in one of the Baptist churches, and visited extensively among the shepherdless Congregationalists, we will take an early train *via*. Intercolonial, & Halifax & Cape Breton Railways, change cars at Truro, change again at Port Glasgow, both large and flourishing towns, where we should and must have Congregational churches, and where many are ready to welcome and support them; we come to the end of the line at Port Mulgrove, on the Straits of Canso, about 200 miles from Halifax. Here there is a stage awaiting to drive us to Manchester, some sixteen miles distant. Please do not complain of the roads and bridges, when you have passed this way there is nothing worse in the wide world, the civilized world at any rate. Indeed there are a great many bad roads and bridges throughout these provinces. One of those bridges I passed over fell about a fortnight afterwards, just as Her Majesty's mail had crossed. It spanned a broad deep river, and was the most dilapidated looking affair I ever laid my eyes on. The people down here say that confederation, into which they were dragged sorely against their will, has been the ruin of their country. That before this confederation scheme they had almost free trade with the states, but now, everything they require from our neighbours is highly taxed, while they have almost nothing to export. At any rate the young people are leaving the provinces just as fast as they can get away, and general discontent with our rulers prevails. I am no politician, and have no desire to mix in the pool, but I state what I have seen and heard; union has not helped this part of the great Dominion. What part has it helped?

MANCHESTER.

You think of a great city. You are mistaken, it is only a township, a very rich farming country. There are several villages, none large. The Congregational church is in the country, within about five miles of Guysborough. The first missionaries of our denomination began work about seventy years ago. The present missionary, Rev. Jacob Whitman, has been ten years in the field. He has not confined himself to one or two points, but has ranged round an immense stretch of coast, preaching the gospel in school houses, barns, farm-houses, and the fishermen's cottages. He has been greatly blest in his work, but there is not much that man's eye can see, except a very neat church building; the membership is small, and the Sunday school has been closed for some time. What a splendid site for a church, in the midst of a thickly populated and rich country, and within a short distance of the coast. Looking south you see Cape Canso, and the wild Atlantic. What congregations gathered three times on the Sunday I spent with them. Thoughtful, attentive, serious, I proposed that as this mission had not been giving satisfaction

they consider the advisability of closing the church. What a commotion among young and old. No, No, they could not do without the services in that church. They were and had been Congregationalists, they had built that meeting-house, and kept it in repair. How could they part with it! "What do you propose?" "Will you help to support the missionary?" "Yes, to the best of our ability." "Will you commence Sunday school?" "Yes, without delay," and six persons volunteered to give their services to the school. "Then we will advise to keep the missionary, and that instead of spreading himself over so much territory, he give at least one part of every Sabbath here." There is a great work to be done among the young people, if the missionary could have the assistance of some of his brethren for a few weeks, or some tried evangelist, I am sure there would be blessed results. I was well cared for by the kind family of Mr. David Macmaster, Clam Harbour. Before leaving we have a pleasant dip in the briny waters of the Atlantic. It is nice, and this is the tenth and last for this year. We are taken in charge by Brother Whitman and we drive round the coast about twenty-four miles to Port Mulgrave. We pass a union church, where our missionary preaches in his turn, several villages, where in school houses and dwelling he has been in the habit of holding forth the word of life, and where he is much respected. Indeed he has been the means, in an indirect way, of sustaining regular services in many places. It is not a new thing for people to send for him from a distance when they have been neglected by their own denominations, and his zeal hath provoked very many if not to love, at least to good works. These wants were attended forthwith.

We take one of the lake boats at Port Mulgrave, and steamed down the Strait of Canso to St. Peter's, there is a canal here, which unites the strait, with the far famed, and beautiful Bras d'Or lake. I arrive just in time to hear our missionary, the Rev. James Shipperly, announce his text. He preaches in a hall to a very fair and attentive congregation; it is Monday evening remember. Next morning by six o'clock we are aboard another boat bound for Baddeck. The accommodation on board is all that could be desired. We are now in the capital of

Cape Breton.

The scenery here is beautiful beyond my power of description. The Bras d'Or lake is far famed for its magnificent scenery. Vessels enter the lake at Sydney from the ocean, and passing through the canal at St. Peter's are in the Strait of Canso, thence to Halifax, Montreal, New York, Boston, or any part of the world. Baddeck is unusually gay just now. The Grand Division of the Sons of Temperance of Nova Scotia and New Brunswick are holding their quarterly

session. There is a great public meeting in which I am expected to take part, and being an ardent teetotaler, and a faithful Son of Temperance and P. G. W. P., I do so with great pleasure. Less than twelve months ago, our worthy missionary received his commission to Cape Breton. Margaree was to be his headquarters, and doubtless would have been, if the new parsonage had been ready for occupation. Till this is, he resides in Baddeck, visiting Margaree and numerous other places. His labours have been owned of God. A revival in which a goodly number of precious souls were converted to the Saviour was one result of his work in Baddeck. Many of those thus saved, have united with the denominations to which they belonged; others have joined the little church organized by our missionary. A very commodious new church building is in course of erection, right in the centre of the town. It is marvellous how so much has been done by a mere handful of people, but they go on in faith. There is a Sunday school, and a good congregations. If our Society can find a suitable man for this field, and give support for a few years, there is no reason why there should not be a strong self-supporting church here in the near future. There are many places in the neighbourhood very poorly supplied with the means of grace. Baddeck itself has not any service in the evening of the Lord's day, or but occasionally. I met with some of the leading people of the place who expressed great satisfaction that our denomination had come at last to do a much needed work, and who promised to assist to the utmost of their power to carry forward the undertaking, as indeed they have done already. I delivered a lecture in the hall, on Thursday evening, and on the following day visited another preaching station five miles distant, where I preached to a very interesting congregation principally composed of young men. On Saturday we are crossing the mountains in the direction of the St Lawrence, winding round the shores of the picturesque Lake a'lor, and down into the

MARGAREE VALLEY.

Marvellous spot is this valley. When you are once in, you cannot see how you entered. You are completely surrounded by mountains. A river runs through the valley, and on either side are the neat and comfortable homes of the farmers. I judge the valley is about ten miles long, and four wide, and is rich in agricultural and lumbering resources. The Congregational church stands about the centre, and the parsonage house, fast approaching completion, near by. The church was organized sixty-two years ago, and with varying fortunes has been witnessing for Christ and His Gospel ever since. I suppose it was never more encouraged than at present. Many, if not most of the young people, are members of the church, and evince by their godly conversation and

consistent lives, that they are truly converted to God. The only cause of complaint I heard was, that they had not more of the Rev. Mr. Shipperly's time. The fact is, he has been trying to do the work of two or three men. The Margaree church requires the full time of a Missionary. There are two or three neighbourhoods where preaching stations may be opened with encouraging prospects of usefulness. But Baddeck cannot be worked from here.

I delivered a lecture on Saturday evening, and preached to a crowded house on Sunday morning. We enjoyed a season long to be remembered around the Lord's table, the centre of the building being filled with communicants, and the side seats and gallery with most attentive and solemn spectators. I am sure that convictions were produced on that occasion that will shortly ripen into true repentance. Among our number were some American tourists, and the Rev. John H. Dennison, one of our ministers from Williamstown, Mass., successor to Rev. M. Hopkins, D.D., LL.D., who kindly agreed to preach in the evening. As soon as possible after these services, we retraced our way to Baddeck, a distance of thirty miles, where a large audience is awaiting us. We enjoy a good time preaching the grand old Gospel of God's grace. For patient and appreciative hearers give me a congregation of Highlanders such as I have had in Cape Breton. There is a great work to be done on that Island. I know of no more inviting a field for evangelistic efforts.

Early on Monday morning I take leave of mine host and hostess, and of Mr. and Mrs. Hart, and still in company with our heroic Missionary, embark on the S. S. *Clyde* for St. Peters, where we have a service same evening, and still earlier on the following morning I wave a tender good-bye to Cape Breton, thankful that my Master has permitted me to do some little work for Him in that distant part of our country, and given me the joy of forming some new friends, who have promised to help me by their prayers. I take the cars at Port Mulgrave, spend the night at Truro, and next morning take the stage for

SOUTH MAITLAND.

Here I meet again our brave and self-denying missionary, Rev. Jacob Cox. There is a very handsome church building here—which is only partially completed. The basement or school-room is used for public worship. When the building is finished, and it is well advanced, it will have no rival for comfort or for beauty in the Province. There is a good congregation, and some very earnest souls connected with the church. But they need more help and encouragement from the denomination than they have had yet. The following evening I preached again in

MAITLAND,

five miles distant. There is the frame of a very fine

church here, partly covered in, a good deal of material on the spot, and some money in hand towards carrying forward the work. Maitland is a rising place, surrounded by a good farming country. We should have a strong cause between the two Maitlands, and but for unfortunate circumstances intervening when these buildings were commenced, no doubt we would, but the friends are full of hope that their cause will yet succeed, and they are also willing to put their shoulders to the wheel and make it. There is wanted in the first place a Missionary on the ground. Mr. Cox can only visit once a month, having to supply Noel, Lower Selena, Noel Road, Moose Brook, and other places besides these. The wonder is that there are congregations at all. I was unfortunate all the time I was on Mr. Cox's field, both on my former visit and now, in having incessant rain. I had not as good an opportunity as I desired of judging of the work along this extensive shore, of at least thirty miles. So far as I am able to form an opinion, much good has been done, and there are encouraging prospects of greater success in the future.

We must recross the Shubenacadie river at flood tide early in the morning, for time and tide will wait for no man, and stage back to Nurd, some twelve miles, and now we are on our way to New Brunswick. Without delay I will take you with me *via* Intercolonial Railroad, through a great many pleasant villages, and the rising town of

MONCTON,

where I learned there are a number of Congregationalists, and others, very anxious for a church of our order. They wonder, (and well they may), why a large flourishing town, and the centre of so many industries, should have been neglected by us so long. But we cannot stop off here. We rush on to St. John, and without asking you to remain here at present, we take the boat up the magnificent River St. John, to Fredericton, the capital of the Province, where we were told we should have a church of our faith. Here we are met by the Rev. John Cameron, by birth and education a Presbyterian, and for some years a minister of that denomination, but by profound conviction a Congregationalist, and who says he can be nothing else, believing that to be a Congregationalist implies that he is first a Christian. Behind a good team we soon reach Keswick Ridge, twelve miles distant, the scene of Mr. Cox's labours for some years past. There has been a revival in the church since I was last there. New and great have been the changes effected; young and old have been won to Christ. This is the banner church of our denomination in this Province. There is a large congregation besides two out stations. No debt on either church or parsonage—and this year they were in a position to declare the independence of the Missionary Society, as well as

contribute handsomely to its funds. It is haying time, and that means a good deal here, and especially when there happens to be a fine day, and a rare occurrence this season, but we have a large congregation, who do not seem to weary, though it is ten o'clock at night before the service closes. There is power now, and faith and zeal. The work still goes on. Next morning in company with the pastor and his wife we drive to

SHEFFIELD.

Our road lies by the Keswick and St. John rivers, a distance of thirty miles. The Rev. Joseph Barker still holds the fort here. He has some sore discouragements in the continual removals of whole families from his congregation to other parts; but the Sheffield Congregationalists are loyal. Some of them told me they were Congregationalists and could be nothing else. They make large sacrifices to keep up their services, and at the same time assist other denominational objects. We had a well attended service at which the Rev. Mr. Hamilton, Methodist minister, rendered willing help. I asked somewhere down here why there were so few Congregational churches in these provinces? my question was answered by asking another, "The State of Maine lies close by. How is it that there are two hundred Congregational churches in Maine, and only one small, and recently organized Presbyterian church in the whole state?" Our last point in these parts, is the city of

ST. JOHN.

I preached here on the Sunday, and addressed Sunday school, took part in installation service of Rev. J. B. Saer.

More than a passing notice of these services seems called for here under present circumstances. This church was organized in 1884. It has never been large, but it has all along occupied a respectable position among the churches of the city, but for a good many years past it has not been making satisfactory progress. It has had good and able ministers, some of whom were from the old country and others from the United States. It has had one or two failures, in the pulpit *out of it*. But I think the chief causes of its non-success of late years have been the frequent changing of pastors. Several brethren were just beginning to have prosperity when, for some cause or other, they resigned. Next to this, there appears to have been a desire on the part of a good many to have a *respectable* church, a church of well-to-do people, hence the poor were not sought after by the church. An effort to evangelize the masses would be frowned upon and discouraged. "Revivals, we do not believe in that sort of thing," and while other churches were building up and extending by that "sort of thing," this was growing small by degrees, and beautifully less. Then to crown all its misfortunes some years ago,

it had a pastor, who had the idea in his head, that Congregationalists should all unite with the Presbyterians—(be absorbed). Well, he wrote union, preached union, talked union, inspired union articles in some of the leading newspapers, until the church turned its attention to the subject, so supremely that it neglected everything else. Yes, "they might as well unite with the Presbyterians," and that was echoed by the Presbyterians, of course, and they were about to consummate the amalgamation or union, when it was discovered that they could not carry the property with them. Not even an act of Parliament could be had to make it legal to alienate the property created by the Congregationalists of England, principally, to Presbyterianism, at least, while there were any members to demur, and that there would have been, is highly probable, judging from what I was told of some of them. One of the members speaking some time ago when there was a suggestion, that they had better disband the church, said: "Well if you do and the doors are closed, you will find Mr—— and my wife sitting on the door steps next Sunday, talking Congregationalism." The union was not effected, but the unionists were disappointed. Others had been discouraged, almost persuaded that there was no hope for their church, nor their denomination. All this had its effect upon the congregation. The loose ones were gathered into other churches and put into office forthwith. The pastor failing in his attempt to hand over the church to the denomination to which he belonged returned himself, leaving those who remained sadder and wiser it is certain from their experience. The mistake that many make regarding Congregationalism is, that we have not any distinctive principles, and therefore we may as well be one thing as the other, or nothing whatever. When it comes to such a test as it came to in St. John several years ago, it is found that we have principles, and that we hold them very tenaciously too. Our doors are wide open to brethren from other denominations who have conscientious difficulties, and who on the whole accept our church polity as most in harmony with the New Testament. But the salutary lessons we have had both in the States and in Canada, should make us very cautious in receiving men who can boast that while they have changed their base they have not changed their opinions. It is scarcely the thing for men to take advantage of our glorious freedom to sow discord, discontent, and sectarianism. There is no other denomination that could suffer to the same extent from such efforts, for every one of the others guard themselves against such. Now that we have adopted the Council system throughout the entire Dominion, we are not likely to be the victims of such practices in the future. I need say nothing about the newly installed pastor of the St. John Church. He is one of ourselves, and a

tried man. A denominationalist without one iota of bigotry. He has accepted the position from a strong sense of duty, has gone to stay, to work, wait and succeed. He is surrounded with a band of faithful workers, who are at the present time inspired by strong faith, and rejoicing in a fuller hope than they have had for years. They believe there is room for them in the city of St. John and the adjoining city of Portland, both together having a population of about forty thousand souls. There is not an obstructionist in the church, nor one who will not open his pew to the poorest man in the city, and be willing to adopt any legitimate means to bring the Gospel to the homes and hearts of the thousands of neglected ones in their midst. Our brother has hard work before him; but he knows where his strength lies, and his reward is sure. Let us pray for him, and for the church under his pastoral care.

There were present at the installation, Revs. Cameron, Cox, Barker, and McIntosh. We had a conference the following day regarding the work in these parts generally, and in the churches represented particularly, and a season of communion and prayer which will probably never be forgotten by us. The Lord was with us in power, and we separated from each other rejoicing in hope of the glory of God, and believing that we shall see the power of God upon our churches, in the conversion of souls. Reports were given at that meeting too, that drops had already begun to fall upon two or three of the congregations represented. Same night, at the close of the public reception tendered Mr. Saer, I left for the West, when in due course, I arrived to find loved ones at home enjoying the blessing of health, and where I have found enough of correspondence and other work to keep me from rusting during the few days that are called "my holiday." I expect to have rest, but not while there is so much to be done in the world's great harvest field. "Rest comes sure and soon."

Oh, may we all so labour now, that it may besaid of us by-and-by :

" Rest from thy labour, rest,
Soul of the just set free ;
Blest be thy memory, and blest
Thy bright example be."

Kingston, Ont., Sept. 1884.

T. HALL.

COLLEGE AFFAIRS.

MR. EDITOR.—Permit me to remind your readers that the second Sunday in October has again been set apart as a day for special prayer and contributions on behalf of the College. The circumstances amid which the present session opens are full of encouragement, and render such action generally appropriate. For years past the cry has been for increased numbers of candidates for admission into the College to study for

the work of the ministry in our churches. That cry has been heard; for there are now before the Board the names of ten candidates, who come from Cape Breton in the far East, from Montreal, from divers parts of Ontario, and one from Belfast in Ireland—of these, seven apply for the Full Course, and three for the Shorter; and should they all be received they will, with the eight already enrolled, make up the number of eighteen students in attendance—the largest number in the history of the college. This is not the time to enter upon further details; I simply mention these facts for the information and encouragement of the churches, and to show what large need there is for the earnest prayers, the loyal sympathy and support of all interested in the work and success of the College. With increased numbers, there come weightier responsibilities and enlarged expenditure, and it is on all grounds desirable that the supplies to meet the latter should be prompt and generous. Our constituents may be assured that the Board will take care that these are husbanded with the greatest economy. During the vacation, the Principal visited the churches at Ottawa, Toronto, Guelph, Stratford, London, Paris, Brantford, from all of which he reported a hearty welcome and much generous interest manifested for the College. My visit to the Maritime Provinces had two objects; viz.—to further the interests of our Missionary work, and to say and do something for the College. In the former, I had for my associates, Dr. Jackson and Mr. Hall, by whom our success has already been reported in your columns. The former object in conjunction with unusually bad weather, interfered with the latter; and hence I was not able to reach so many places as I intended, nor to get so much money as I wished. Enough was said and done, however, to show that the good friends there are not lacking in zeal and interest for the College, and will be found ready in the future to do their part to sustain it. There are many points of interest in the condition of our work, and in the position of our churches, in Nova Scotia and New Brunswick, on which I should like to comment, had I more time. But, speaking generally, I may say that I found matters in a more hopeful state than I anticipated; even at Halifax I would not shrink from making another trial, provided only that we get the right man, and begin the effort in the right way and in the proper place.

A valuable addition has been made to the College library by a donation of some 300 volumes carefully selected from the library of our late honoured brother, Rev. E. Ebbs, by Rev. H. D. Powis, at the request of Mrs. Ebbs. For a time Mr. Ebbs was Secretary of the College, and was always a zealous friend and liberal supporter, as well as one of its oldest alumni; facts which the Board recognized last June by inviting him to speak on behalf of the alumni at the dedication

of the College, but owing to the weak state of his health he had reluctantly to decline the invitation. Little did we think that in so short a time, and in so sudden a manner, he was to be taken from the midst of those with whom he had lived and laboured so long. His widow could not have kept the memory of his name alive, in connection with the College, in a more appropriate way than by this valuable donation of books.

On behalf of the Treasurer, and of the Chairman of the Furnishing Committee, I send (1), a list of receipts up to date, on account of the current session; and (2), a list of churches and of persons who have undertaken to furnish students' rooms. He respectfully begs to remind the latter that the amounts of their subscriptions for furnishings are needed at once, in order to defray expenses incurred; and he would be thankful for prompt remittances.

Montreal, Sept. 12th. 1884. GEORGE CORNISH.

The following remittances for the College have been received up to date :

| | |
|---|---------|
| Montreal, Calvary Church | \$10.25 |
| Toronto, Northern Church | 50.00 |
| Stouffville | 12.00 |
| Milton, N. S. | 36.00 |
| Mr. James Woodrow, St. John | 4.00 |
| Mrs. McGregor, Listowel | 1 00 |
| Rev. J. Whitman, Manchester, N. S. | 5 00 |
| Rev. C. Pedley | 1.00 |
| Rev. E. D. Silcox | 5.00 |
| Mrs. Brigham, Brigham, Quebec | 50.00 |

\$174 25

Montreal, Sept. 12, 1884. GEORGE CORNISH, Treasurer.

List of churches and of persons who have undertaken to furnish students' rooms :

| | |
|--|----------|
| Church at Ottawa | \$ 82.00 |
| Church at Guelph | 70 00 |
| Church at Stratford | 60 00 |
| Church at Cowansville | 70.00 |
| Church at London | 70.00 |
| Church at Paris | 70.00 |
| Church at Brantford | 70.00 |
| Church at Granby | 70.00 |
| Mr. Benj. W. Robertson, Kingston, in memory of his brother, George Robertson | 70.00 |
| Mr. E. Beckett, Toronto | 75.00 |
| Mr. George Hague, Montreal | 75 00 |
| Mr. Brigham | 75 00 |
| Mr. H. Lyman, Montreal | 75.00 |
| Mr. Wm. Reid | 75.00 |
| Mr. F. Scholes | 75.00 |
| Mr. J. S. McLachlan | 75.00 |
| Mr. J. M. N. Duff | 75.00 |
| Mr. C. Alexander | 50.00 |
| Ladies of Emmanuel Church, subscription not closed. | |

Montreal, Sept. 12th, 1884. GEORGE CORNISH, for J. S. McLachlan, Chairman of Furnishing Committee.

MR. EDITOR.—As I now live within six miles and a half of the city of St. Thomas, I am frequently asked for information about that city, in relation to

our denominational work. Will you allow me to state what I know, as the information may be suggestive of a reason why many of our large towns are scarcely accessible to us for a Congregational church?

I knew St. Thomas when it was a small village, and preached there by request several times in 1843. About that time Rev. W. Wasiell, Congregational minister from England, settled in St. Thomas and preached there and at Port Stanley. People now living in St. Thomas who attended this ministry tell me he had good congregations, but there was no church building, and a better opening was thought to be at Port Stanley. So after a time, Rev. Mr. Wastell, though living in St. Thomas, confined his ministerial labours to Port Stanley. In the year 1847, the Rev. gentleman left the field, but left no nucleus of a cause at St. Thomas. During the eight years following I occasionally preached for the Methodists and Presbyterians in St. Thomas but saw no means of occupying it by our denomination. We had not the means to do it, and many other places seemed to be more promising. There were, however, a number of our people there who had been trained in our liberal modes of thought, and who, of course, joined themselves to other bodies, and those other bodies were not anxious to see us come in.

Rev. Dr. C—, of the Episcopalians, who was an evangelical man, stated to me at that time: "Some of the best of my Bible class are of your church." A few years subsequently, Rev. Mr. Snell, who had been my fellow-student, and was now labouring for the Presbyterians in St. Thomas, and visiting among the people, stated that he found a considerable number of Congregationalists in St. Thomas. It was quite natural that we should feel that St. Thomas had a claim on us, but it still remained a village, well churched by Episcopalians, Baptists, Presbyterians and several kinds of Methodists,—perhaps others. The village passed through a season of depression, and we felt that our Missionary moneys would not justify the outlay required for a cause there.

Circumstances, however, changed, and St. Thomas began to grow, and became a railway centre. It was, doubtless, then our opportunity. We heard, that with others, Congregationalists were pressing into St. Thomas. Rev. Mr. Hindley, who was settled in Frome, in 1869, tried again and again to start a cause in St. Thomas. Mr. Hindley, however, worked at a great disadvantage. A cause in a place like St. Thomas could not be expected to succeed, without a church building, with an afternoon service, held in a not very inviting Town Hall, by a minister living in the country and his hands full there. Mr. Hindley was hopeful, but the Missionary Society could not take the place up, and to get a cause there, as an out station from Frome, was not feasible.

After several efforts the work was abandoned. Some promises of earnest co-operation were made by some influential parties in St. Thomas, but the Missionary Society could not meet the conditions proposed by these friends of our cause.

After this a minister from England who had been engaged by the Reformed Episcopal Church, finding many of his people Congregationalists, avowed himself an Independent. He left the bishop, and for a little while got quite a congregation. He got no endorsement from the denomination. I am not aware that he sought any. It became known that his character was tarnished, letters from England revealed what made it prudent for him to leave. The flock he had gathered were scattered, and a blow was given to Congregationalism which some who wanted to prevent our getting a foothold in the place, made the most of.

The Rev. Mr. Cuthbertson, Congregational minister of Frome, tried to gather the scattered sheep but he had the Rev. Mr. Hindley's experience over again. He could not build up a Congregational church under the circumstances, with his own work in Frome, and Shedden and no backing, and no church building. St. Thomas is now a city, thriving and growing in proportion to its population, faster than any city in the Dominion. Our Missionary Society have been looking to the North West and what could be spared has been sent there. Although to some, St. Thomas has presented as fine an opening as any in the Dominion. During the last few months, the Rev. Mr. Colwell, who was for some years a minister amongst us, and latterly had charge of the Reformed Episcopal church in St. Thomas, left them with a considerable number of the congregation, for, as he considered, justifiable reasons, and commenced a Congregational church in St. Thomas, calling it the "People's Church."

A number of the people were either Congregationalists or favourable to them. Rev. Mr. Colwell strongly desired to act under the auspices of the denomination, sending several messages to Rev. Mr. Hall to come up and help him organize; but since May, the engagements of the superintendent have been such that he could not come. Rev. E. D. Silcox, of Embro, Rev. Mr. Hunter, of London, and myself have been severally invited to assist in organizing the church. Rev. Mr. Hunter was hindered by sickness and Rev. E. D. Silcox could not leave home. I have on two occasions preached for Mr. Colwell, to very fair congregations under the circumstances. In the meantime, Rev. Mr. Colwell has seemed to have been pushed on by circumstances to avail himself of the opportunity to purchase a church, and parsonage with some furniture, in working order, sold by the Bible Christians on their Union to the Canada Methodists. The building is brick, not far from the main street,

near the eastern centre of the city. The parsonage is adjoining, frame, in good repair. The property was sold much cheaper than it could be built. Rev. Mr. Colwell has formed a church of some twenty members. He has about twenty-five families of adherents, and others, of course, waiting to see if it is likely to be permanent, before they break up their present relations to join with their own church.

The difficulties Mr. Colwell have found to be almost insuperable.

Other denominations who have always a good word to say for us where we are fairly settled, do their best to discourage and keep us out, when we are attempting to come in, as at St. Thomas. Some ignore us, some discourage our people. Then another difficulty, which we fear is the chief one, is how can Rev. Mr. Colwell meet his payments for the church property? Perhaps if they had a fair start they could carry the interest without much difficulty. But this, however, must act as an incubus on the cause, and no doubt keeps many from uniting with the church. Men are not anxious to assume pecuniary responsibility. For myself, I have little doubt but if there were any means to float off the church without debt, it would speedily be self-sustaining.

I believe further if it were not for the heavy requirements for church edifices, there is enough of the Congregational element in St. Thomas to form two self-sustaining churches. Of course the difficulty lies in getting men to assume heavy liabilities. The existence of such an element won't help us, unless they can be brought together. I offer the above as an opinion, not a tested fact.

Our want, is the means to meet an emergency promptly, and to have confidence to push it on. For want of this, says a writer from the North-West, we missed our chance of having the first church in Brandon, and first in Pilot Mound region, each of which would be soon self-sustaining if not so by this time. I do not wish to prolong this letter, although I have much more I should like to say.

Our opportunities in St. Thomas have been many. As a body, we have never been ready to embrace them. And now that the work has developed in the hands of Rev. Mr. Colwell almost *volens volens*, we can excuse ourselves for further inaction by criticizing the manner of its inception. Some I have no doubt will say there has been too much haste, so it will be said if we wait forty years longer. If you please, Mr. Editor, I will suggest in another article from my own standpoint a remedy for this hesitancy in going forward.

W. H. A.

TURKISH armourers no longer make a secret of their manufacture of fraudulent antiques. Visitors to Constantinople can see the ancient weapons of the Turks, Persians, and Mongols in course of fresh construction.

News of the Churches.

DALSTON.—Some time ago I told you of a work commenced at the above mentioned place. Since then the friends have moved forward in building an edifice in which to worship. This has just been completed and was formally dedicated on the 14th inst. There were three services. In the morning the Rev. E. D. Silcox presided, subject: "The Pre-eminence of Christ;" text—Eph. 2: 20, etc. In the afternoon Rev. J. I. Hindley preached, subject: "Clearing the Way;" text—Isa. 62: 10, etc. In the evening Mr. Silcox preached from 1 John 3: 1-4. All the services were well attended, many having to remain standing, and numbers indeed could not get inside the building at all. The services during the day were much enjoyed, and in every sense a success. On Monday night a social meeting was held, at which addresses were delivered by the brethren already named and also by the local ministers. This meeting was also well attended and much enjoyed. The service of song was conducted by the Edgar choir. The music, both instrumental and vocal, was well rendered and well received, adding very much to the enjoyment of the evening. A statement was given in regard to the financial position of the church. The property is valued at \$1,800, of this all has been provided for with the exception of \$300. It is with the most devout gratitude to God that we record so far the progress of the cause in this place. J. C. W.

LONDON.—After a protracted illness the pastor, Rev. H. D. Hunter, has returned to his pulpit with recuperated energies, and the effect is at once apparent in our attendance. He begins a series of special sermons on "The Denominations" in September. The Sunday School for the half year shows a great increase over the corresponding period last year. The Superintendent is at present taking a holiday in the Lower Provinces. The summer so far has been almost barren of church incidents with us and beyond a visit from Dr. Stevenson and a very successful garden party there has really been nothing moving. Nevertheless your correspondent feels like letting your readers know that we are progressing and hopeful.

MONTREAL, ZION.—The remnant of this old historic church has been for some time worshipping in the building formerly occupied by Rev. J. Roy and his congregation, and known as the Wesley Church. An endeavour, as our readers are aware, has been made to re-organize under the honorary pastorate of our venerable father, Dr. Wilkes. Mr. A. H. McIntyre, who began his studies in our own College but completed them abroad, has been labouring for some time in this field, and the church resolved to invite him to the co-pastorship, to be practically the working pastor. A Council was convened by the church on Wednesday,

Sept. 17th, consisting of representatives from the sister city churches and others. After due consideration the Council unanimously resolved to proceed to ordination, which solemn service was discharged on the evening of the same day in the presence of a large and representative congregation. Dr. Jackson presided; the chairman of the union, Mr. Sanderson, led in devotional exercises; our Superintendent of Missions preached from 1 Cor. 1: 21; Dr. Stevenson offered the ordination prayer, the brethren present laying on hands; Mr. Hill, of Calvary Church, gave the right hand of fellowship; Mr. K. K. Black the charge to the minister, and Mr. Burton, of Toronto, the address to the people. Dr. Wilkes and Dr. Cornish were also present, taking part in the ordination. We can only pray that Zion may renew her strength, and, forgetting the things immediately behind, remember the earlier past, pressing on in the spirit of those happier days to a future fraught with blessing.

PINE GROVE.—A garden and ice cream party, was given under the auspices of the Ladies' Aid Society, of the above church, on Aug. 27th, at the residence of W. A. Wallis, Esq. Refreshments were served from 5.30 to 8 p.m., after which a parlour entertainment, consisting of singing and readings, was given by Miss St. Croix and other friends from Toronto. The Woodbridge brass band played at intervals during the evening. The weather being favourable a large number availed themselves of the opportunity of visiting the beautiful grounds. The proceeds amounted to \$36, which goes towards repairing the church property.

W. H. W.

St. JOHN, N. B.—On Wednesday, August 21st, the council for the installation of Rev. J. B. Saer, B.D., met in the Congregational Church at four o'clock, p.m., and organized by the appointment of Rev. Thomas Hall, as moderator, Rev. Joseph Barker, of Sheffield, as scribe. The documents relating to the call to Mr. Saer and its acceptance was read, the result of council at Wingham for his dismissal, and a letter of confidence from the church there. A statement of doctrinal and ecclesiastical principles was submitted by Mr. Saer, which is almost identical with that given to the church at Wingham and published at the time in our columns. The council reported the documents and examination satisfactory. In the evening the council proceeded with the installation. The pulpit and surroundings were decorated with flowers, and the church had a fine appearance. Rev. Thomas Hall presided. The meeting, which was well attended, opened with the singing of the hymn, "All hail the power of Jesus's name." The Rev. J. W. Cox, of Noel, N. S., read the scriptures and made the opening prayer, after which the choir rendered the anthem, "O, pray for the peace of Jerusalem." Rev. J. B. Saer read the statement of principles, which was, as a reference

to it will make manifest, characterized by evangelical independency and Congregational loyalty. Rev. Joseph Barker, of Sheffield, offered a fervent installation prayer; Rev. Daniel Cameron, of Keswick, chairman of the Congregational Union of Nova Scotia and New Brunswick, extended the right hand of fellowship expressing his joy at the orthodox sentiments of Mr. Saer, and welcoming him to the pastorate of an important church in the important city of St. John.

The hymn—

We bid thee welcome in the name
Of Jesus, our exalted head,
Come as a servant; so He came,
And we receive thee in His stead.

was sung; when Rev. Wm. McIntosh, of Yarmouth, addressed the pastor. He referred to the special pleasure it gave him to welcome a brother from the province of Ontario. The churches in these provinces required his help, his counsel and his words of power. He was glad to know that while Mr. Saer did not bow to the statements of the old fathers simply because they said thus and so, yet he adhered in the main to their principles, because they embodied the power of godliness. These doctrines were the gift of God, the power by which the world was to be regenerated. To weak, sinful man was given a commission which the angel Gabriel might covet. The more he examined this fact the more did he wonder and adore the condescension and grace of God who has permitted it. He said the new pastor must not expect to meet with no disappointments or discouragements. There would be annoyances of every kind and bitter opposition in his heart, in the hearts of his hearers and in the hearts of the unsaved people of St. John. The work of the minister of God is to go out into the world and save men who are lost and ruined and at enmity with God. God is not at enmity with man, but in Christ it is intended more to reconciling man to God than God to man. Again, the pastor should use every means to come into sympathy with his people. He should be their nearest and dearest friend outside of their family circle. He should possess their confidence even more than their physician. He would hear a great many complaints about neglect in visitation and, at some places, if he did not call at least once in two weeks, he would be met with the remark, "Why, it is a sight for sore eyes to see you." He would have many carping queries to meet with on one hand, and on the other there would be many who would shun the pastoral visitation and would receive him only at stated periods. Never mind, be faithful. The speaker alluded to the importance of Sabbath school work and passing on, referred to the necessity of aggressive denominational work which was the secret of success to many other sects, each of whom claims to be the apostolic church. The Presbyterian will claim that the shorter catechism is the beginning,

middle and end of revealed religion; the Baptist emphasises the necessity for plenty of water, and the Methodist believes that Wesley was a second Apostle Paul. Teach the people to be Congregational Christians and they will not be adherents merely from convenience but from belief. Above all he impressed upon him the urgent need for the saving of souls. His mission should be to secure that most glorious of all honours—the testimonial of a dying soul. And then the living testimonial should be looked after. Young men should be made manly, young women pure and womanly so that they might brighten the dark world in which they move. Rev. Thomas Hall addressed the people, congratulating them on securing a pastor well grounded in doctrine and anxious for the salvation of souls. They could look after his temporal necessities for which he was not very urgent. He referred in flattering tones to Mr. Saer's career in Newfoundland and Ontario. The people of the St. John church must not, however, expect a remarkably eloquent sermon every Sunday, because there pressed other duties, such as the visitation of the sick. He spoke of the harm done by godly people in their criticism of the pastor. Many a sermon had been cruelly criticised which had been a winged message from God for the salvation of souls. As to visitations the people should not expect to be spoon-fed like children, but should be better pleased to know that he is going among the lost and neglected. If stricken by sickness they should let the minister know as well as the physician; so that the former might not be unjustly accused of neglect. Then as to encouragement, they should not be afraid of making the minister vain or proud by thanking him for a good sermon. It would not make him proud, but would give him courage and make him feel thankful to God. They must expect some innovations and breaking in upon old systems of work and in this they should endorse their pastor. They should pray for him. Men who pray do not criticise. He (Mr. Saer) was animated by no selfish motive in coming to St. John, for he had refused the offer of a larger salary in the smiling West. They should not emulate the example of the good old deacon who, in praying for an eloquent young minister, exclaimed, "O Lord, keep him humble and we will keep him poor." Passing on, Mr. Hall said he would like to see the Congregational church the poor man's church of St. John. There was a genteel sufficiency of aristocratic churches in the city. John Wesley was right when he said religion never worked downward from the rich but upwards through the poor. The church had a central position for missionary enterprise in the city, and if the poor men were brought in, it would be abundantly blessed.

The minutes of the council were then submitted and confirmed. Council adjourned *sine die*.

After the singing of the hymn, --

With Heavenly power, O Lord, defend
Him whom we now to Thee commend,

Rev. Henry Daniel (Methodist) delivered the closing prayer and the exercises came to an end.

MOUNT ZION, TORONTO.—By some error, this church is entered in the Year Book as the Riverside Church. It was called, in the early days, the Don Mount Mission; but, though it is only about seven years old, it has outgrown its old name some time ago. It must not be confounded with its mother, familiarly called "old Zion." How the similar name came to be adopted for the younger church, deponent saith not. The Mount Zion Church continues to receive spiritual blessings, for which it is deeply grateful to the giver. It may be said to be in a state of constant life, which is preferable to spasmodic revivings, excellent as the latter may be. At its Sunday School picnic, on July 28th, the 300 scholars were conveyed by the Kingston Road tramway to Victoria Park, a distance of about five miles. Some 150 adults accompanied them, paying all expenses of fare, provisions, prizes, &c., leaving thirty-seven cents to the good for the school. This they might well do, as the scholars contribute about \$180 annually to the church's work. Old and young enjoyed their holiday hugely, and the behaviour all round was admirable—something not always referred to, but which cannot always be said of scholars, large or small, on festival occasions. One indication of the life of this church is its prayerfulness, which always implies everything else that is good. There is not only the regular week-night prayer-meeting, attended by nearly all the resident members, but there is the young people's prayer-meeting, the female prayer-meeting, the "after" meeting on Sunday evening, and two week-night cottage meetings conducted by the members themselves, the last being productive of much good. Best of all, no one complains of too much prayer. The church has also taken up tract distribution systematically and heartily, not mechanically. Three things are aimed at in church work:—1. To make it everybody's church, combining the different elements and agencies that are too frequently distributed separately among the various denominations, some of which are characterized specially by kneeling postures in prayer, others by standing or sitting postures; some by females taking part in prayer and speaking, others by males alone; some by relatings of experience and mutual exhortation, others by the absence of both, etc., etc. This church seeks to blend all of these that may be found profitable to any one, leaving all to the enjoyment of the spirit's "liberty," and thus making no necessity on these grounds for divisions. 2. To combine the agencies of pulpit and pew for teaching and for evangelizing. The pulpit is not depended on

to do both, as is too common, but nevertheless impossible; it does most of the former, while the members—by the Sunday school, tract distribution, cottage meetings, and personal appeals—do most of the evangelizing. It was on this principle in part that our Saviour sent the newly restored demoniac to do what the wicked Gadarenes would not allow Himself to do—go and tell his friends and fellows of the Lord's compassion and power that he had experienced. 3. To see that every member uses to profit the spiritual gifts bestowed upon him, believing that each has some gift, and that health depends largely on constant exercise. This church has now outgrown its clothing. The church building is but 40x24, which, with a small wing 14x10, has to accommodate the whole Sunday school. Imagine the infant class, consisting frequently of seventy children, with two teachers, and in winter a stove, within an area of 140 square feet! Not the best opportunity—any one would say—for teaching such little ones, and keeping them alive in that confined air. No public system, even in the olden times, can equal that; it would be barbarism, but for the necessity. In the absence of a church building society, Mount Zion looks to the scattered members of its sister churches in this its necessity in order to the enlargement of the building, hoping that these may prove a good building society after all, if not the best one. Circulars containing particulars have been addressed to all the pastors of the churches in these two provinces, who are trusted to give their kindly aid in making known our appeal. Widow's mites will be thankfully received and acknowledged. Many small gifts aggregate more than a few large ones, and benefit the donors more, while the recipient is equally helped. E. B.

IS THE LABRADOR MISSION TO BE ABANDONED?

For more than twenty-five years it has done a good work amongst a hard-working people on a desolate coast. Recent advices from Rev. G. Rogers and Miss Cory, the teacher, are most interesting and encouraging. The little church is Congregational in its membership and order; but it can never be self-supporting. The people do what they can. But funds are absolutely exhausted; one dollar fifty-three cents is all the Treasury contains. The Colonial Missionary Society cannot afford aid. At the end of September there will be owing to the Missionaries \$150, and if they are to remain over the winter the supplies of food, etc., sent from Quebec by the middle of September for which cash must be paid, will amount with the freight to \$240. The question is, and it must be settled immediately, shall they be at once recalled so that no supplies will be required? If this is done the most valuable work of the year for the people—that from

October to June will be neglected. They will not be gathered in respect of their temporary winter habitations around the little church building, in which their children can be assembled for daily instruction and the people generally for instruction and worship. The services of the valuable Missionary, Mr. Rogers, will be lost—the Mission paid most of his expenses from England, and he is pledged to a continuance of three years—and it will be difficult to find a successor. Indeed if they are recalled it is apparent that it involves an abandonment of the Mission. What is to be done? All that has come into the treasury from the churches in Montreal, and Sunday schools, and from Sunday schools elsewhere and contributors, amounts in the last year from August to August to \$180. The Missionaries' salaries are \$400 per annum, and the supplies cost a year about \$300. The American Seamen's Friend Society give \$100. A sum of \$300 sent immediately would enable us to go on through the winter in faith that other monies would be forthcoming. The question is put with much anxiety, yet not without hope.

The Treasurer is Mrs. Wilkes, 249 Mountain Street, Montreal.

Montreal, Sept. 19th, 1884.

The above appeal reached Toronto too late for the September issue. But decision as to the continuance of work during the winter was absolutely necessary before the end of the month. With an entirely empty treasury and some indebtedness to the missionaries, it was nevertheless resolved to go on in faith. The supplies will be sent, usually costing some \$240. Since this decision \$12 has been received from Edgar Sunday school, and \$50 from the Newburyport Ladies' Bethel Society. This last mentioned sum added to a previous \$30 is for the new Mission Boat, the *Elizabeth Jones*, which has been in use all summer. It will be seen that the need of further help is clamant. Address Mrs. Wilkes, Treasurer, 249 Mountain Street, Montreal.

Official Notices.

THE WESTERN ASSOCIATION.

This Association will hold its semi-annual meeting in the Congregational Church, Wingham, Oct. 21st and 22nd. Opening service at 3.30 p. m. The sermon will be preached by the Rev. H. Hughes, of Paris, on Tuesday evening, which will be followed by the Communion service. Rev. J. Morton will "review" Drummond's "Natural Law in the Spiritual World." Rev. C. L. Ross will read a paper on "Certain Features of Scottish Religious Life and Character." The following subjects will be "discussed" and the discussions opened as follows: "Special services;

their place, and how best to conduct them" by Rev. Dr. Gunner. "How best to develop the religious life of young Christians" by Rev. George Fuller. "Missions; and how best to interest our churches in them" by Rev. Mr. Hunter. "What is to be done with church-members who are too modest, or too fond of their ease to engage in active Christian work?" by Rev. J. R. Black. An *evangelistic service* will be held on Wednesday evening when fifteen-minute addresses will be delivered as follows: "The sinner's need of Christ," by Rev. W. Wetherald. "The sinner's need of decision for Christ," by Rev. J. Morton. "The Christian's consecration to Christ," by Rev. W. H. Allworth. "Full assurance of hope in Christ," by Rev. D. McGregor.

Ministers and delegates are requested to forward their names without delay to Mr. John Ritchie, Wingham, Ontario.

Arrangement has been made with the Grand Trunk Railway, by which those attending the meeting can procure "round-trip tickets to Wingham, at one first class fare and a third," on "presenting at the starting point certificates signed" by me, as Secretary. Tickets good for a week.

Churches, according to resolution, are kindly requested to defray such travelling expenses.

D. MCGREGOR, Secretary.

Guelph, Sept. 19th, 1884.

EASTERN DISTRICT ASSOCIATION.

This Association will meet, D. V., in Kingston, on Tuesday and Wednesday, October 28th and 29th, commencing at nine a.m., on Tuesday; and it is hoped there will be a full attendance of all the members. The following is the programme of exercises adopted at the last meeting:—1. A paper by Rev. A. L. McFadyen on, The Baptism of Power in Our Churches Needed for More Efficient Service. 2. An exposition of scripture, by Rev. W. Way. 3. A paper by Rev. A. Pedley, on The Present State of Unbelief. 4. A review of Max Müller's Work. What we can learn from India, by Rev. W. Stacey.

B. W. DAY, Secretary.

CENTRAL ASSOCIATION MEETING IN PINE GROVE, OCT. 14 AND 15, 1884.

Tuesday Afternoon.—2 to 2.30 p.m., Business. 2.30 to 3.30, Local Mission works of our churches. 3.30 to 5, "Present Temperance Reform and Our Relation to It, Specially in Regard to the Scott Act," J. I. Hindley, M. A.

Evening.—Devotion meeting presided over by the pastor, (W. H. Way,) with reports from the brethren of the work of Christ in our churches.

Wednesday Morning.—9 to 10, Business. 10 to 11,

The duty of the church in securing and educating suitable young men for our ministry. 11 to 12, "State Aid to Denominational Institutions," C. Duff, M. A.

Afternoon—2.30 to 3.30, Foreign Missions, our duty and our opportunities. 3.30 to 5, "Our Sunday Schools and Sunday School Literature," W. H. Warrins, B. A.

Evening.—"Home Piety," A. F. McGregor, B. A. "Conversion of Children," "The Holy Spirit in Relation to Christian Work," J. Salmon. "The Best Method of Bringing Working People to Christ," H. D. Powis.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

I thankfully acknowledge receipt of the following sums for the W. and O. branch of the Provident Fund Society:—Bowmanville, \$10; Sheffield, \$10; Margaree, \$5; Unionville, \$5. The following churches have responded to our appeal for help, promising the sums asked:—Kingston 1st, Guelph, Barrie, Vespra and Yorkville. Would those churches who have not hitherto replied, kindly do so at an early date, so that I may know what to depend upon from that source. I hope that the response may be liberal so that the widows and orphans may not have to suffer.

CHAS. R. BLACK, *Sec.-Treas.*

Literary Notices.

THE CENTURY will begin with the November number of the present year, and continue without intermission (if possible); a series of separate papers, the object of which is to set forth, in clear and graphic manner, the life and spirit of the most important of modern military conflicts—the War for the Union. In many instances the contributor will be the officer of first command, and in every instance a participant in the engagements under consideration. Prominent Confederate generals have engaged to contribute. In several instances briefer supplementary papers will chronicle special incidents or consider special phases of an engagement. Personal reminiscences of several of the most prominent military leaders, now dead, will also give variety to the scheme.

The illustrations of the scheme will receive the most careful attention, and in this particular it is thought that the series will possess an unequalled historical interest. THE CENTURY has at its disposal a very large quantity of maps and plans, portraits of general officers of both sides, authentic paintings and drawings, and especially photographs of camp scenes, battle-fields, famous localities, etc., etc., etc. A strict regard for accuracy will guide the preparation of the illustrations, and where composition pictures are desirable, the details will be carefully studied from eye-witnesses and

the best records, and, where practicable, from nature, with the aid of avoiding so-called "fancy" scenes.

ACCORDING to Edwin Allen & Bro.'s (Cincinnati, O.) American Newspaper Catalogue for 1883, there are 14,867 newspapers and magazines published in the United States and the British Provinces. Total in the United States, 14,176, in the British Provinces, 691; divided as follows: Dailies, 1,357; Tri-weeklies, 71; Semi-Weeklies, 168; Sundays, 295; Weeklies, 10,975; Bi-Weeklies, 39; Monthlies, 1,502; Bi-Monthlies; 26; Quarterlies, 83; showing an increase over the publications of 1883 of 1,594. The greatest increase has been among the Weekly Newspapers of a political character (?) while it has been least among the class publications. The book is very handsomely gotten up and contains some 850 pages, printed on heavy book paper, elegantly bound in cloth. It will be sent to any address, prepaid, on receipt of \$1.50.

THE HOMILETIC MONTHLY, New York: Funk & Wagnalls, has made steady and decided progress in character and circulation. Strong commendations from all over the country and from all classes in the ministry are constantly received. With the January Number the MONTHLY will be enlarged one-half, the sixty-four pages will be increased to ninety-six pages. It will be printed also on much better and heavier paper, so that each number will be nearly twice the present thickness. Notwithstanding this enlargement and increased expense, only the nominal sum of *Fifty Cents* a year to the subscription price will be added: \$2.50 in advance, to clergymen, to others, \$3.00. The work will make two vols. a year, royal 8vo size.

THE Standard Library continues, its latest issue being "Ten Years a Police Court Judge" and "49"; a story of the Sierras.

THE PULPIT TREASURY, with which has been incorporated the "Southern Pulpit," maintains its excellence, and with the "Monthly" vies in presenting from its Treasury "things new and old." Its frequent illustrations of prominent churches is a feature by no means to be lost sight of, presenting as it does useful hints for building.

WE have received the September number of *The English Pulpit of To-Day*. In the sermonic department we are presented with five excellent sermons: "Lost opportunities," by Rev. Canon Liddon; "Summer Holidays," by Rev. Arthur Mursell; "Mary's Memorial," by Rev. Wm. Hubbard; "The Lover," by Rev. B. Waugh; and "A Priceless Gem," by Rev. Dr. Stanford. The expository section has an unusually rich exposition of the lxxxiv. Psalm, by Prof. E. Johnson. The prayer meeting service, by Rev. W. H. Stratham, on "Mutual Consideration," is highly instructive. There is the usual amount of editorial and book matter. Price, \$1 a year; single number,

10c. A. E. ROSE, Westfield, N.Y. THE TORONTO NEWS Co., Canada.

GYMNASTICS OF THE VOICE, by Oskar Guttman. Edgar S. Werner, publisher, Albany, N. Y. Cloth, \$1.25. This is a practical guide in the training and use of the singing and speaking voice, and is designed as a drill-book for schools and for self-instruction. We have read it through and can testify to its simplicity and scientific truthfulness and its plain practical precepts. Those learning to speak or to sing will do well to consult its pages. It is characterized by a complete absence of pedantry and a constant development of common sense. We endorse its advertisement that "by its teachings *private individuals*, as well as public personages, may learn the use of their respiratory and vocal organs, whereby the ordinary talk of daily, social, and business life can be made more pleasing and less fatiguing. In view hereof, "Gymnastics of the Voice" is of value, not alone to the actor, the preacher, the lawyer, the public reader, the lecturer, the singer, the speech-sufferer, but to *every person*. There is no greater mark of culture than a well-trained voice; there is no surer way to ward off pulmonary and throat disease than well-developed and rightly-used organs of respiration, voice and articulation."

OBITUARY.

Died at Kingsport, in Cornwallis, N. S., on the 21st August, in her 79th year, Mary Bigelow, widow of Joseph Cox, Esq., for many years a deacon of the Congregational church in Cornwallis.

She was the only daughter of Ebenezer Bigelow, sr., Esq., and granddaughter of Amasa Bigelow, one of the first deacons of the same church. She was married in 1828, and was a widow for twenty-two years. She was favoured to bear a constant and protracted testimony to the love and grace of her Saviour. Hers was no joyless, dismal, harsh religiousness, but a genial, tender, loving and large-hearted Christian life. Her affection for little children and young people was very conspicuous and attractive. She gave her sympathy to all workers in the Master's service, and she gave a home to all the ministers who laboured in the Congregational church. The writer, who is indebted to her for the truest kindness and hospitality in a residence with her during the last seven months, desires to record his tribute to the sweetness of her sanctified disposition and to the charm of her Christian character and demeanour. She has entered into the joy of her Lord—leaving seven sons and two daughters to mourn her removal, and yet to rejoice in the recollection of a noble mother. Of these sons, Isaac N. Cox, Esq., of Kingsport (a deacon in the church) devoted himself to his mother; and the Rev. J. W. Cox is a Congregational bishop at Noel, in Nova Scotia.

B. MUSGRAVE.

IN MEMORIAM.

Gathered home to her loved ones who have passed on a little before
To cross the darkness of Jordan safe to the other shore.

Gathered from where her weary feet so many years have trod
Filling her circle of duty, ever true to the kingdom of God!

Gathered from off this earthly soil like a sheaf of ripened grain,
Whose silvered head by the reaper's toil, is safely garnered in.

Gathered from off the sea of life no more its waves to breast;
Gathered from storms of worldly strife, safe in the harbour of rest.

Gathered from out the circle of those who held her dear,
From her room, from her couch, from her table, from her seat in the old *arm chair*.

Gathered, where not a thought of sin shall ever mar the soul;
To walk with saints in garments white within the gates of pearl.

Gathered home; ah, that promise so cheering to all who believe in His word;
When we put off this form of corruption we shall put on the image of God.

W. PHIPPS.

It is noted by the *Christian World* that the three last Lord Chancellors of England, the eminent lawyers Earl Cairns, Lord Hatherly, and the Earl of Selbourne, have all been Sunday school teachers, and well known for their Christian character.

It is a mistaken idea that no fruit should be eaten at breakfast. It would be far better if people would eat less bacon and grease at breakfast, and more fruit. In the morning there is an acid state of the secretions, and nothing is so well calculated to correct this as cooling sub-acid fruits, such as strawberries, apples, peaches, etc. This brings to mind an old Spanish proverb: "Fruit is gold in the morning, silver at noon, and lead at night."

FRENCH irritation against Great Britain is hard to allay. Perhaps one reason is that the English press has for most part been simply amused at the petulant diatribes of French journalists, which seem as ridiculous as they are uncalled for. Criticism of the bombardment of the forts at Foochow has exasperated a people whose susceptibilities are of the most sensitive kind. The average Frenchman can stand any amount of praise, but he winces under the slightest censure. French vanity is easily tickled, and just as easily mortified, though the same weakness is not exclusively confined to people of that nationality. Abuse of England will add nothing to the glory of France.

International Lessons.

LESSON 2.

October 12, 1884. } **DAVID'S CHARGE TO SOLOMON.** { 1 Chron 22: 6-19.

GOLDEN TEXT.—"Arise, therefore, and be doing, and the Lord will be with thee." Ver. 16.

TIME.—B. C., 1015. Very shortly after the last lesson. Such is the time given by *Peloubet, Vincent* and others. Our own opinion is that this portion should come *before* not after that; this charge is altogether different in tone, spirit and subject to that recorded in 1 Kings 2: 1-9, which certainly did not long precede David's death. Those are dying utterances, special personal requests which had been kept until the last moments of life, while this charge is vigorous, stirring, and is entirely directed to the Temple and the kingdom. It is of little moment, of course, but if we give "time," we may as well strive to follow indications.

PLACE. Jerusalem.

NOTES AND COMMENTS.—Ver. 6. Recall Lesson Three of last quarter, "God's Covenant with David,"—this is a beautiful sequel to it—David was not permitted to build a house for God as he had proposed; he might, however, prepare the materials to the hand of his son Solomon; this he has done, and he would now "charge" Solomon as to the duty.

Vers. 7, 8. "In my mind:" or in my heart. "Thou hast shed blood abundantly;" this was another message in addition to the one recorded in the lesson alluded to. The shedding of "much blood" was not only unavoidable and sinless, but much of it was by command of God, yet it unfitted him to build the temple of Jehovah whose perfect reign on earth is perfect peace. And there are men to-day who build temples with money made by trades ruinous to body and soul alike. Does not the Word of God come to such? "Thou shalt not build an house unto my name."

Ver. 9. "A man of rest:" one who enjoys rest, who has the blessings of peace—"Solomon:" Hebrew form is *Solomoh*, peaceable. This was the name given him by his mother. David called him *Jedidiah*: "beloved of the Lord;" the former name was, however, retained—"peace—in his days"—fulfilled; see 1 Kings 4: 20-25; 5: 4.

Ver. 10. "He shall build an house:" more highly honoured in this than his father; more than that he should be received into the closest relationship. "Son—father:" the Divine King of Israel would make Solomon His son, and in that blessed privilege would do for him as only the Heavenly Father could. "Establish—his kingdom—for ever:" it should be continued during the whole of his life, a promise conditional on his obedience as we shall see. But there is an everlasting throne of David and David's Son, the throne of Jesus Christ, king over all blessed for ever.

Vers. 11, 12, 13. In these verses we have the necessary conditions of prosperity for Solomon, God's presence. "The Lord be with thee:" David felt as Moses did generations before, that only in the abiding presence of the Lord was success and prosperity. "Prosper the:" true prosperity is the gift of God. "Wisdom and understanding:" so David prays in that grand Messianic Psalm, the 72nd: "Give the king thy judgments"—a prayer which Solomon himself made in that memorable dream, and which was so eminent-ly granted to him; 1 Kings 3: 9-13. "Give thee charge:" do what I am feebly endeavouring to do, give thee instruction in thy duties as to the kingdom; "that thou mayst keep the law of the Lord thy God:" be obedient to His commands, without which there could be no true prosperity. "The law:" written and unwritten, that contained in the Pentateuch as then possessed, and the words of the Lord by his inspired prophets, delivered from time to time.

"Then," and only then, "shalt thou prosper;" "if thou—fulfil the statutes:" and what was true of the prosperity of Solomon is true of the well doing of all to-day, "only as in obedience to the law of the Lord. "Be strong and of good courage:" is the charge of Moses to his successor, Joshua, Deut. 31: 7; be strong and firm, keep tight hold of all that you have grasped, or ability to maintain one's position against the attacks of enemies, and who could be other than strong and courageous with God for helper!

Ver. 11. David now speaks of his preparations for the building of the temple; "in my trouble," or "poverty," as margin, or "affliction;" the idea is that amid all his troubles, warfare and distress he had gone on making preparations of which these were the outcome; an hundred thousand talents of gold," "a thousand talents of silver": it is impossible to get at an approximate value of these sums, as we are ignorant of the value of the talent named, whether the Mosaic, the Civil, the Chaldean—which is possible as the book was written after the Babylonish captivity—or the Syrian talent; the lowest estimate is equivalent to \$600,000,000, an enormous and almost inconceivable sum. We must not, however, think of this sum with our ideas of money, as representing so much coin or bars of gold and silver. It consisted, without doubt, largely of vessels of gold and silver, partly booty obtained in David's long wars, and partly tribute which he had received for several years from the conquered nations round about. Other ancient conquerors obtained enormous sums by their victories; "timber and stone:" ready, prepared and dressed.

Ver. 15 "Workmen—hewers and workers of stone and of timber"—"Cunning men:" There was plenty of labour skilled and unskilled.

Ver. 16. "Of the gold—silver—brass—iron:" the metals mostly necessary in the building. "No number:"—so vast that no count has been taken of it. "Arise, therefore," as everything is ready to thy hand, "and be doing," the great work the Lord hath given thee to do.

Vers. 17, 18, 19. David now gives charge to all "the princes of Israel that they should "help Solomon," and as an incentive he tells them what God had done for them; first and foremost, as in his prayer for Solomon, they had the presence of God; "hath—given you rest:" from the attacks to which your fathers were so long subject; inhabitants of the land:" the Canaanites still left in the land, with the trans-Jordanic nations, so long before, and again in later years a terror to them. "Set your heart—to seek the Lord:" in the special manner indicated: to "build the sanctuary," "the ark:" see Lesson Two, Third Quarter; "the holy vessels:" the golden candlestick, the snuffers, and the snuff-dishes, the censers, etc., which belonged to the old tabernacle and its worship.

HINTS TO TEACHERS.

Topical Analysis.—(1) The present duty, 6-11; (2) Preparation for duty, 12-19.

On the *first* Topic, teach that every man, every boy and girl has a present duty, and it is theirs to seek to know what it is. "Lord what wilt thou have me to do?" was the first utterance of the awakened and sin-convinced Saul, and thereafter throughout his whole life his great desire was to know and fulfil the will of God. The duty set before Solomon in our Lesson was one in which all who love and would serve God can engage, to help to build up the House of God, not simply the material house but the spiritual house, the ever growing, living temple, made up of "living stones;" 1 Peter 2: 5; Eph. 2: 20-22. Every sinner converted from the error of his ways, is a fresh stone built up into that eternal temple, and he who is instrumental in that work is in the highest sense doing the duty enjoined upon Solomon, building a house for God. *That* duty is always the present duty, always incumbent, but there are many ways

of working, and he who is truly desirous of doing God's work will seek Divine direction and guidance, and in some way or other he will be brought into the place God has chosen for him. But let there be no error, no impatience, the present duty may be to prepare for future duty—your scholars, some of them are at secular schools, their duty then is to acquire all the knowledge they can, to make the best use of their opportunities, thus they will be best fitted for any future duty that may come to them. Some are in mercantile positions, their duty there is integrity and faithfulness. He that is faithful in little will be trusted in much; influence and with it opportunities of doing good will come, one faithfully used will bring others; good duties performed are the steps by which we rise to higher duties, day by day.

On the second Topic shew that in the work Solomon had to do, there were two kinds of preparation, a preparation of material and a preparation of the heart—in other words, not to neglect anything that may help them in duty, and to keep the heart right with God. It is right that a captain, for instance, should be a pious man but he must know how to navigate his ship; it is right that he should pray but he must keep clear of shoals, icebergs, and such like, or to put the matter still more plainly, it is not enough to pray "Thy kingdom come," we must give of our means so that others shall go and preach, for how shall the heathen "believe in him of whom they have not heard?" and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10: 14-15—and it requires money to send men. And there must be *large-hearted liberality*: we are amazed at the vastness of the preparations made by David, which yet were to be supplemented by his son and by the people. All came from a loving heart that thought nothing too costly or too good for the service of God. Happy they who can give their all in loving service to the glory of God—in the spirit of Miss Havergal's Consecration Hymn—

"Take my life and let it be,
Consecrated, Lord, to thee."

But note how David insists upon the preparation of the heart; vers. 11, 12, 13; only as Solomon kept the law of the Lord, only as he took heed to fulfil the statutes of the Lord, would the Lord be with him, would he prosper and his throne be established. Teach, therefore, that the servant of God must be obedient and faithful. We have also a lesson of *co-operation in the service of God*. David had done his part, there was a part for Solomon to do, and a part for the people, for in speaking to the princes, the heads of the tribes it was as representatives of the whole nation. We must not think that the minister, or the Sunday school teacher, has alone to do God's work, no, it is the work of all, to all it comes as a privilege and a duty. Hand in hand, shoulder to shoulder, let all join to do the work of God, then God's blessing will come and this work will prosper.

INCIDENTAL TRUTHS AND TEACHINGS.

Happy the father, Lappy the son whose hearts are united in the service of God.

God selects individuals to do special work for Him. Whatever you are fitted to do God has that work for you. Only, there is some work you can do and ought to do.

It is an honour to be chosen as a worker for God.
Let past mercies strengthen us for future work.

Difficulties and discouragements may arise, fear not, God is with you.

Add—go on adding to all that has been prepared for setting up the kingdom and temple of God on earth.

The silver and the gold are the Lord's, let them be consecrated to His service.

Main Lesson.—The spirit of service should be a willing spirit. Ex. 25: 2; 35: 2-21; 1 Chron. 28: 9; 29: 5; 2 Cor. 8: 2-4-12.

LESSON 3.

Oct. 19th, }
1884. }

SOLOMON'S CHOICE.

{ 1 Kings 3:
5-15. }

GOLDEN TEXT.—"Wisdom is the principal thing, therefore get wisdom."—Prov. 4: 7.

TIME.—B. C. 1015.

PLACE.—Gibeon, in the tribe of Benjamin, a few miles north of Jerusalem.

PARALLEL.—1 Chron. 1: 1-15.

INTRODUCTION.—David was dead; for six months Solomon ruled in conjunction with his father, but at the end of that period "the days of David drew nigh that he should die;" he therupon delivered his last charge, his final personal wishes, to Solomon. It had reference chiefly to individuals whom he would have Solomon punish or reward, as Joab and Shimei on the one hand, and the son of Barzillai on the other, and "so David slept with his fathers," and "then sat Solomon on the throne of David." The preceding chapter deals with the King's actions towards the men respecting whom his father had charged him. We need not suppose from the fact of their being recorded together that the death of these men took place in close succession, the contrary is probably the fact, but the narrator would show how the instructions of David were fulfilled, and so groups the incidents together. One of the first acts of Solomon, was to marry an Egyptian princess, he "made affinity with Pharaoh, King of Egypt, and married his daughter," an incident which shows how high, politically, the Hebrew nation had become under the rule of David when it could make an alliance, on equal terms, with such an ancient and proud monarchy as that of Egypt. Solomon, we are told, "loved the Lord," only he sacrificed in high places; "a practice against the express command of God, but the practice had all along been tolerated, from necessity or the force of ancient custom. Gideon and Manoah had both built altars on such spots, Samuel had repeatedly done so, while in lesson eight of last quarter we find David offering sacrifices at the threshing floor of Arannah, on the top of Mount Moriah. Gibeon, the scene of our lesson, was the great high place of the time, more sacred than any other from the fact that there was "the tabernacle of the congregation," and so to Gibeon Solomon went, in great state, as we find from the parallel account, to take the lead in this season of national consecration to God. From the vast number of sacrifices the observance must have lasted several days, and it was probably at the close of the services when the mind of the King had been greatly lifted up to Divine things that the vision took place.

Notes and Comments.—Ver. 5: "the Lord appeared in a dream," as he often has made known his will, so to Abimelech, Gen. 20: 3; to Jacob, 31: 11; to Laban, 31: 24; to Daniel, Dan. 7: 1; to Joseph, Matt. 2: 12, 22. We are not to suppose, as some would tell us, that Solomon felt an intense desire and had offered a fervent petition for the gift of wisdom, and so "his dream was but an imaginary repetition of his former desire." No! He who speaketh to men in a dream, "in a vision of the night," spake in that method to Solomon, "Ask," Solomon loved the Lord, ver. 3, and this is God's approval.

Ver. 6. This verse recounts God's mercies to David, all that his father had and was, he received from God, the greatest manifestation of kindness being that he, Solomon, his son, was sitting "on his throne."

Vers. 7, 8. There is wonderful humility and true wisdom in the utterances of these two verses; how few young men of Solomon's age, and in Solomon's position, would have felt the need that he did. We are reminded of that touching incident, when the young girl about the same age as Solomon, was told that she was Queen over the greatest Empire in the world; she could only say, with deep

emotion and eyes streaming with tears, to the Archbishop, who was the messenger, "pray for me," and the after life and reign of Victoria would show that, as with Solomon, the prayer was heard and that wisdom and understanding were given her for the arduous and responsible duties to which she was called. "I am but a little child," inexperienced. *Railton* says: "for a youth of nineteen or twenty, known to be of a pacific disposition, 1 Chron. 32: 9, to have to rule over the warlike and turbulent Hebrew nation, with a strong party opposed to him and brothers of full age ready to lead it, was evidently a most difficult task." "Go out or come in," perform the whole duties of his position, so, Num. 27: 17; Leut. 31: 2; "in the midst of thy people," called to rule over them "which thou hast chosen," Israel being God's peculiar people the responsibilities of government were very great; "that cannot be numbered;" possibly, as has been suggested, a reference to the promise made to Abraham, but more likely one of the common hyperbolic expressions common to all languages, but especially to the east. Solomon now presents his petition. It is for "an understanding heart:" the capability of exercising a judgment that was not drawn from mere outside impressions, but from the principles which he hidden in the human heart; "that I may discern:" it was wisdom for his office that Solomon asked, to know the right from wrong, to see the truth even through the falsehoods with which it would often be covered. An illustration of this is given in the latter part of this chapter, a wise, far-seeing judgment.

Ver. 10. "The speech pleased the Lord," as prayer always does when it is for the best gifts, and in accord with his will.

Vers. 11, 12. Now we have God's reply, "hast not asked long life:" what most men long for; "riches:" the almost universal passion; "enemies:" of whom he had some, and powerful ones too; "all his days:" nothing, in fact had he asked simply for himself; "understanding to discern judgment:" that is to judge righteously. "I have given thee:" that for which thou asked, "a wise and understanding heart." Solomon's wisdom was largely a supernatural gift, a special dispensation of Divine favour; at the same time we must not suppose him as perfectly passive, doing nothing himself; we know that he was a student, active and untiring, he laboured for the acquisition of knowledge, and so labouring God aided him to a degree which no other man ever enjoyed; "none like thee: before thy reign, or after thee in the same position. If we consider the character of Solomon's petition, which was for wisdom to perform kingly duties, we shall understand aright the limit and extent of the promise.

Ver. 13. "Have given thee that which thou hast not asked:" so said our Saviour, "seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you," Matt. 6: 33; this is God's law of giving; the greater, the spiritual blessings, He gives us if we seek them; the lesser, the temporal blessings, He often adds unsought.

Ver. 14. A conditional promise of length of days, these were to depend upon obedience, this was only partial so the promise was not fulfilled; Solomon would certainly not be more than sixty at his death.

Ver. 15. "A dream?" mentally so, but none the less a Divine revelation, and an assurance of Divine purposes towards him: "came to Jerusalem:" where the Ark was, the tabernacle being in Gibeon, perhaps the last public service in Gibeon, and a transfer of sacrificial worship to the divinely chosen spot where thenceforth vows and offerings were to be made; "offered burnt offerings:" signifying entire consecration; "peace offerings:" offerings of communion and friendship; "a feast to all his servants:" which naturally followed the peace offerings, the flesh of the animals offered in sacrifice was eaten by the wor-ship-

per, his friends and the priests. This was the sacrificial feast of which we have many instances in these earlier books.

HINTS TO TEACHERS.

Topical Analysis — (1) God's offered gift, 5; (2) Solomon's choice, 6-9. (3) The gift bestowed, 10-15.

On the first topic let us note that the vision of Solomon and the choice of gifts offered to him came at the close of a public religious service. Solomon loved the Lord and sought to honour Him before the people, and bring the people to honour Him also; his heart was full of consciousness of the mercies of God, mercies to his father David, mercies to the nation and mercies to himself; his position then and there as King over Israel, was a manifest token of the grace of God, of his faithfulness to the covenant with David, and of his purposes of love; so with devout gratitude Solomon would confess all this before the people and by a solemn religious service inaugurate his reign over God's people. It was not so far back to the days of Eli and to him had come the message from God; "them that honour me I will honour," and Solomon was now realizing the fulfilment of that promise in the gracious condescension of the proffered gift. Teach, that the same promise holds good to-day; to all who love and honour God the word comes, "ask what I shall give thee." "Hitherto," said the Saviour to His disciples, "have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." God stands, so to speak, with His infinite blessings waiting to bestow them upon His children if they only ask. What shall they ask? What does Solomon teach us? Let us see.

On the second topic we find that *Solomon's choice was based on a realization of his duties*; it was from the fact that he had been chosen to reign over that great people, an office requiring the highest wisdom, that he felt the need of "an understanding heart." Here is a lesson for us and our scholars; every servant of the Divine Master has his work, yet how often is he oppressed with a sense of his inability to do that work aright, and in bitterness he is often tempted to give up, and to exclaim, "Who is sufficient for these things?" no one, not one of themselves. but our sufficiency is of God." Do any desire to be made useful in the service of God, yet fear that they cannot do the work, let them ask of God the wisdom they need, "that giveth to all men liberally, and upbraideth not," Jas. 1: 5. But may we ask for lower, for temporal blessings, yes, in submission to the Divine will, for we know not, when we leave the region of spiritual things, what are really blessings; like little children we choose too much by appearance or by our own limited knowledge, and the things we think a blessing may prove a curse; there is such a thing as God hearing a prayer in anger and answering it in wrath. With reference to all these things, our hearts must say "Thy will be done." Teach, that it is acceptable to God that we ask the best gifts. The greatest and best gift of God to man is His Son, the free and full salvation that comes through His atoning death; and the next best gift, if we may reverently compare the gifts of God, is the Holy Spirit, and our "Heavenly Father" is ready, we are told, to "give the Holy Spirit to them that ask Him," Luke 11: 13; in that gift are included all gifts of wisdom, understanding and guidance. That you may realize something of the blessings this gift brings, consult the following passages, selected from many others of the same character. John 7: 38-39; 14: 16-17; Acts 9: 31; Rom. 5: 5; 8: 14; 8: 26; 15: 13; 2 Cor 3: 17; Gal. 5: 5-16. Eph. 2: 18; let us then pray as we sing,

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers."

On the third topic note that the request pleased God; it was not a request for himself but for the benefit of others, he had not asked riches, or honour, or what was so dear

to ancient monarchs, victory over enemies; he had asked for that by which he could be a blessing to the people over whom he was called to reign, and it was this unselfishness of choice, this desire to consecrate everything to God and his chosen nation, that made his request acceptable and pleasing to God. Let us learn that he who humbly seeks to be a blessing, will both be one and get one. Further, *with the highest gift God giveth the lesser, unasked gifts.* Where the best gifts are asked it is a proof that the lesser may be safely added. The man who does not look upon temporal blessings as the best thing is the least likely to misuse them, or be unduly exalted by their possessions; it is only those who know the true value of the highest gifts that can be trusted with the lesser ones. God has given to the world his grandest gift, the gift of His Son, and the Apostle asks with triumphant assurance, He who has done this "shall he not, with Him also freely give us all things?" Rom. 8:32, "So also every one that forsaketh houses—for my name sake shall receive a hundredfold, and shall inherit everlasting life," Matt. 19:29; and "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. "He is able to do exceeding abundantly, above all that we ask or think," Eph. 3:20.

INCIDENTAL TRUTHS AND TEACHINGS.

To every young man there comes, consciously or unconsciously, a time of choice and decision, and upon that the whole of his future depends.

We are not likely to attain anything greater than the thing we desire.

We should ask God to help us, that we may be a blessing to others as well as ourselves.

If we feel our inability rightly to perform our duties let us ask God to help us.

If we truly ask the best things, God will give them to us.

If we have not the blessings we need, it is because we have not asked for them.

It is a privilege and a duty to ask; God says to all "Ask." If the choice came to us as to Solomon, what should we ask?

Something the Bible says about true wisdom.

The wisdom of God, Psa. 104:24; Prov. 5:13-20; Jer. 10:12; Rom. 11:33; Eph. 3:10.

The spirit of God the spirit of wisdom, Ex. 31:3; Acts 6:3; 1 Cor. 12:8.

Wisdom the gift of God, Prov. 2:6; Dan. 2:23; Jas. 1:5.

Wisdom is opened to all, Prov. 2:2; 3:20; 4:7.

The fear of the Lord that is wisdom, Job. 28:28; Psa. 111:10; Rom. 5:33.

The truly righteous are truly wise, Psa. 37:30.

Wisdom will be manifested, 1 Kings, 3:28; Prov. 10:31; Dan. 2:4.

The graces of wisdom, Jas. 1:17.

The blessings of wisdom, Prov. 3:13.

The value of wisdom, Prov. 8:11; 16:16; 19:8.

Jesus Christ, wisdom incarnate, 1 Cor. 30.1:24-30.

LESSON 4.

THE TEMPLE BUILT.

Oct. 26, }
1884 }

{ 1 Kings, 6:
1-14

GOLDEN TEXT—"Thine house shall be called a house of prayer."—Isaiah, 56:7.

TIME.—From B.C. 1012, when the building was commenced; to 1005, when it was finished; from the fourth to the eleventh years of Solomon's reign. It took seven and a half years, in all, to build.

PLACE.—Mount Moriah in Jerusalem.

PARALLEL.—2 Chron. chaps. 2-4.

INTRODUCTION.—The Temple of Solomon was unques-

tionably one of the most magnificent buildings of ancient times. Any attempt at a detailed description of its architecture, must, however, be conjectured, as we have not the materials for forming a correct representation. We know this much, that in its principal parts it was, substantially, a repetition of the ancient tabernacle. That the Phœnician builders would largely influence its style there can be little doubt, but of Phœnician architecture itself we know nothing. We can map out its ground plan with almost certainty, and of its internal arrangements we can form a tolerably fair conception, but of its external appearance we can have no accurate idea. Its site was the threshing floor of Araunah, bought by David at the time of his sacrifice for the staying of the great plague. See lesson eight of third quarter.

Notes and Comments.—Ver. 1, "four hundred and eightieth year:" this is one of the given dates of Scripture by which the earlier chronology has been fixed. The date has been found to be B.C. 1012, by reckoning back from the accession of Cyrus to the throne of Babylon, the date of which is accurately known, then going back 180 years, we get the date of the Exodus, B.C. 491; "fourth year:" the work of preparation for the building and settling the affairs of the kingdom had taken until their "Zif": April, May; "began to build:" laid the foundations, a marvellously massive work, as we know.

Ver. 2, "Length—threescore cubits:" reckoning according to the early standard, or "holy cubit," of eighteen inches, this will give us ninety feet; "breadth—twenty cubits," or thirty feet, one third the length; "height—thirty cubits," or forty-five feet, half the length; all the dimensions, right through, were exactly double those of the tabernacle.

Ver. 3, "The porch," or portico, "twenty cubits," extending across the whole front; while the height was four times the height of the temple itself, 120 cubits, or 180 feet, an enormous height considering the size of the building, if the text is correct; it differs however greatly from the Septuagint, and critics are divided as to its accuracy. Whatever its height, it rested on two great pillars of brass which were considered a marvel of workmanship; they were twenty-seven feet high, and eighteen in circumference, in the shape of the stalk of a lily, broadening above into a capital of lily leaves, round which hung wreaths of 100 bronze pomegranates, which swayed in the wind. One pillar was called Boaz, the other Jachiu, the meaning is, however, unknown; "ten cubits—the breadth:" rather, before the breadth—meaning the length of the porch before the breadth of the house.

Ver. 4, "Narrow lights:" or lattices, fixed so that they could not be opened or shut at pleasure; probably the apertures were wide inside and narrowing to the outer wall, necessary to let out the vapour of the lamps and the smoke of the incense.

Ver. 5, Chambers:" around the outer wall of the temple, but apart, not resting on the wall, these were for the convenience of the priests, such chambers had grown up around the tabernacle at Shiloh, 1 Sam. 3:2, 3, "round the temple, and round—the oracle," that is, the most holy place, the idea is that these chambers were around both sides and the rear—"the oracle" is "the speaking place:" the place where Jehovah spake to his people.

Ver. 6. For several reasons, chiefly, perhaps, that these chambers for secular uses should not form an actual part of the Temple, their timbers were not inserted into its walls, but rebatements were made in the Temple walls, that is, they were built in step form, and the beams which formed the roofs of the lower chambers and the floor of the upper were laid on these steps, consequently the lowest chambers were the narrowest, and the uppermost the widest being respectively five cubits or seven and a half feet, six

cubits or nine feet, seven cubits or ten and a half feet wide.

Ver. 7. "Stones made ready:" a quarry has recently been discovered near Jerusalem where the Temple stones are supposed to have been excavated and dressed ready for the building; there is little doubt that his supposition is correct as in the quarry are found blocks corresponding in the size and in the nature of the stone to those forming part of the ancient remains. From the quarry the blocks would be moved on rollers down the Tyropean Valley to the very side of the Temple; "neither hammer nor axe nor any other tool of iron was heard in the house;" Solomon would by this express his idea of the sanctity of the house of Jehovah.

Ver. 8. There was, so far as we can find, only one door for the two upper tiers of chambers, that was on the south side, a winding staircase conducted from the ground to the second tier of chambers, and similarly from the second to the third. The writer is not telling us of the ground tier, probably there were several doors to that, or each chamber had a door.

Ver. 9, 10. A summary of the preceding views, "built—finished: " nothing is said of the roof, some commentators maintain that as the Temple was built on the model of the Tabernacle, it would have a sloping or tent-like roof, others contend that we are not to think of such a roof, but that like all oriental buildings it was flat and finished with a parapet. For various reasons we incline to the former idea, but it cannot be determined "cedar" of Lebanon.

Ver. 11, 12, 13. "The Word of the Lord came:" how, we are not told, probably by a prophet, perhaps Nathan, "if thou wilt walk—execute my judgments,—keep all my commandments,—then, etc." In other words, "Think not because you have built this magnificent house to My name, that the condition of my favour and blessing are changed. I still require true, spiritual, constant service, if this is given, then I will dwell among and will not forsake my people Israel." No building of temples is acceptable to God unless the spiritual temple is built also.

HINTS TO TEACHERS.

There are several important lessons taught directly by the narrative, and others suggested by it, so numerous, in fact are they as brought out by various writers, that we can only note a few of them—we have, *The meaning of the Temple*. There were existing when the Temple was built, larger, grander and more permanent structures, and their number has been multiplied a thousandfold since; compared with some it was a small and homely looking building, magnificently fitted up internally, lavish in golden coverings and golden vessels, yet smaller internally than numbers of churches even in Canada to-day; but here was to be the Ark of the Covenant, here was to be the dwelling place of Jehovah whom heaven and the heaven of heavens could not contain; it was the palace of Israel's Divine King, the presence chamber of the Highest, the "Oracle," the speaking place where God made known His will to man. Further, *It was a type and a prophecy of Christ and His church*. It expressed to the ancient people of God the idea of His dwelling amongst them; Zion was His home, and Israel His abode. It was a prophecy and a type of that final temple, silently reared by the Spirit of God, each stone a living soul—and the whole structure filled and glorified by Christ. The word was made flesh and tabernacled amongst us and we beheld His glory,—the glory of the only-begotten Son of God, full of grace and truth. And when that temple was wickedly destroyed, the veil of the earthly temple was rent in twain from top to bottom, and God left the place where He had for centuries met His people. So we are to understand the words of Jesus that the Father and the Son will come to the true disciple and make their tabernacle with him. So each be-

liever is a temple of God, and these separate living temples are parts of a vast eternal temple even the body of Christ. The whole company of the saved, past, present and to come, are parts of this spiritual, living, ever-growing temple. And the day of completion will come; as Solomon finished the temple, God will finish this infinitely more glorious temple of the church, Christ the foundation, Christ the topstone; rooted, grounded, built up and completed in him. *The temple was to be a place of prayer, of intercourse with God*. From the very first man was taught that he must draw nigh to God with sacrifices and prayer. In the very earliest records we find that men began to call upon the Lord, and although, even then men might pray anywhere and everywhere, yet it pleased God to have for himself a special house of prayer, an appointed place for His people to draw nigh to Him and offer their petitions at His footstool, and true prayer is acceptable to God. In the ancient temple-worship, God caused the people's prayers to be symbolized by the smokey incense, the sweetest possible fragrance that could be devised; could there be a more significant token of the pleasure which His people's prayers give to God? The time of sacrifices, of burnt offerings and whole burnt offerings has passed away, for the great sacrifice has been offered, but prayer retains its place as God's appointed method of blessing man; social, united prayer is as right to-day as ever, and will continue so even unto the end; it is to those who agree—"touching anything that they shall ask" that the promised answer shall be given.

Every believer has his part to do in temple building: He must himself first become a living stone in the spiritual temple. His body must be the temple of the Holy Ghost, his whole being a sanctuary. This realized, then let him devoutly consider what is the work God would have him to do, what is his mission; the man who sincerely seeks for the work God has given him is not likely to miss it. Solomon realized his mission, early in life, and felt that he was called to it, and in fulfilling his mission immortalized his name. So the man who recognizes the Divine purpose guiding his life may attain to a measure of greatness. Whatever the work may be, if the consciousness of a Divine purpose be felt and obeyed, the work and the worker will be alike blessed.

Finally, *The temple has passed away but the Throne of God remains*: The sentence "My house shall be called an house of prayer for all nations" was applied to the material temple while it lasted, but the whole prediction could be fulfilled only after its destruction, when the house of God, even upon earth, ceased to be confined to one place, but was as large as the church in its extension and diffusion. The Saviour told the woman of Samaria how nearly at its close was the dispensation that involved local limits, "neither in this mountain nor yet at Jerusalem," was to be the central place of prayer, but "the true worshippers shall worship the Father in spirit and in truth," unfettered by place and circumstance; now, every believer in Christ may draw as near to the invisible mercy-seat as Aaron or his sons.

INCIDENTAL TRUTHS AND TEACHINGS.

The importance of a building does not rest on its external magnificence.

The temple an illustration of the dedication of the silver and gold to Him whose they are.

In unselfish performance of God's work we may expect God's blessing.

The church of to-day God's house of prayer for all nations.

"No workman's steel, no ponderous axes rung,
Like some tall palm the noiseless fabric sprung."

So is the growth of the greater, the spiritual temple.

And the world that hears nothing thinks that nothing is being done.

But the temple is rising all the same, each one of our scholars is building, what? A temple for God.

The building is for eternity, let them see that it is founded upon the Rock of Ages, and that it is built after God's model, the man Christ Jesus.

Main Lesson.—The spiritual temple—1 Cor. 3: 16, 7; 6: 19-20; 2 Cor. 6: 16; Eph 2: 20-22; 1: 12; Heb. 3: 6; 1 Peter 2: 5.

LESSON 5.

Nov 3, 184 } **THE TEMPLE DEDICATED.** } 1 Kings 8: 22-36.

GOLDEN TEXT.—"Behold the heaven and heaven of heavens cannot contain Thee."—Vs. 27.

TIME.—B. C. 1005.

PLACE.—The Temple at Jerusalem.

PARALLEL.—2 Chron. chaps. 5-7.

Introduction.—The Temple was built and ready for the sacred purposes to which it was to be dedicated. For months before, the day had been eagerly expected and discussed, as in anticipation it was to be the greatest day the Israelitish nation had ever seen. Grandly broke the bright October morning, while the thousands and hundreds of thousands who had come up from every part of the land, from the southern boundary at the River of Egypt, to Hamath, far north on the Orontes (for at that time the boundaries of the nation were more widely extended than in its later history) were all gathered on the streets of the city and on the mountains round about Jerusalem, to see and take part in the magnificent and joyful ceremonies of the day. Very early two processions were seen approaching the Temple from different points, one from Gibeon bearing the Tabernacle of the Wilderness, venerable with its more than four hundred years of service; faded and worn with long exposure, perhaps often repaired; but sacred from all its associations with the early history of the people. Then from Mount Zion, from the temporary resting place prepared for it by David, came the Ark of God, still more sacred and awful, for above it had rested the symbol of the presence of Jehovah, and in recent years its sanctity had been attested by God himself in his visitation of the sin of Uzzah. Into the Temple enclosure came Solomon in all his glory, the most magnificent prince of his race. Sacrifices, so vast that they could not be numbered, of sheep and oxen were offered by Solomon and all the congregation. A full gathering of the Levite singers, under the leadership of Asaph, Heman and Jeduthun, stood at the east end of the altar, and with them an hundred and twenty priests bearing trumpets; then the trumpets and the singers "as one," broke forth into a mighty chorus "praising and thanking the Lord," and the refrain caught up by the vast mass in the Temple area spread as by a flash through the streets of the city, and was echoed back by a myriad voices from the hill-tops around, "Praise the Lord for He is good, for His mercy endureth for ever," and as they sang the symbol of a gracious acceptance was manifested, "the house was filled with a cloud—so that the priests could not stand to minister by reason of the cloud." The solemn silence which had fallen upon the worshippers, caused by the thick cloud, was broken by Solomon in the words of ver. 12; then he blessed the congregation, and in a few words told them of the desire of his father David to build the Temple, of God's choice of himself to do the work, and of his performing it by the good hand of God; then followed that wonderful prayer, the earlier portion of which, a type of it all, forms the subject of our lesson.

Notes and Comments.—Ver. 22. "Solomon stood," at first, then knelt, see ver. 54; "spread forth his hands,"

lifted them up "toward heaven;" he was on the platform or "brazen scaffold" specially prepared for the occasion. All this, we must remember, took place outside the building, in the court of the Temple.

Vers. 23, 24. Solomon begins his prayer as ours should begin, with a remembrance of past mercies—"No God like Thee:" not to be understood as comparing Jehovah with the gods of the heathen, but he is described as the only true God. "Kepest covenant:" one of the attributes of the God of Israel was that he was a covenant-keeping God, see Lesson three of last quarter, and Lesson two of this quarter, those who are faithful will always find that his covenant of mercy is sure; "with thy servant David:"—the promise to whom was that he should have a Son who, in peaceful possession of the Kingdom, should build the house which David desired, but was not permitted to build; "fulfilled"—as it is this day.

Vers. 25, 26. He now prays that beyond himself the promise of God may be verified, that "there shall not fail a man—to sit on the throne of Israel," and as he coupled with it the condition God had given, a righteous walk before God, it is practically a prayer for his successors that they should "take heed to their way," and even if they sinned, that God would not withdraw his mercy quite from them.

Ver. 27. "Will God dwell on the earth?" Other thoughts come now to the mind of Solomon, he remembers the greatness of God, "heaven and the heaven of heavens cannot contain Thee;" with a firm belief of God's special presence in the Temple he yet would guard himself and the people against the narrow views or notions of the deity into which they were only too apt to fall: Jer. 7: 1; Mic. 3: 11. When we consider the ideas of a local god or gods as held by the heathen nations of the land, this conception of the infinity of God is very marked and striking.

Ver. 28. "Yet," notwithstanding that thou art so far removed, "have respect to the prayer," that I am now offering which has reference to blessings to be given from and through this house. "Prayer—supplication—cry," these words seem to indicate a general increase of intensity in the prayers of the people to God, beginning with ordinary requests for daily mercies, and continuing in the agonized "cry" for help and deliverance in times of peril.

Ver. 29. "Eyes may be open towards this house: that thou mayst hearken," see Psa. 31: 15—the eyes of the Lord upon, and the ears of the Lord open to the righteous; "the place of which thou hast said," to which a general reference had been made, but the exact locality of which has not been stated, see Dent. 12: 5, 11, 18; 14: 23; 15: 20; 16: 2, and elsewhere. And God was graciously pleased to tell Solomon that his prayer was heard: "Mine eyes and Mine heart shall be there perpetually." Ch. 9: 4.

Ver. 30. It had been a personal prayer hitherto; it is now enlarged and includes the whole nation: "hearken to Thy people Israel when they shall pray." And we find that thenceforth the Jews always worshipped toward the Temple: Dan 6: 10; Jonah 2: 4. "When thou hearest forgive;" hear the prayer and forgive the sin.

Ver. 31, 32. Solomon now proceeds in his prayer to make mention of special cases, in the which he besought God to hear and answer. The first has reference to the oaths sworn in the Temple, the sanctity of which he asks God to protect. Every oath is an appeal to the knowledge and justice of the Most High, and the prayer is that God will vindicate the truth by punishing the false-swearer. "Tresspass," as in the cases mentioned in Ex. 22: 7-12, an oath had to be taken by the accused person as to his innocence. "Judge thy servants:" because human judgments are fallible, he therefore prays that God would interpose, condemn the wicked and justify the righteous.

Ver. 33, 34. The next is a petition for the nation, when its sin—as sin the King knew too well it would—was pun-

ished by defeat in battle and being carried away captive, then when the people prayed toward that house, his petition is that God would hear and forgive and bring them back to the land of their fathers. Doubtless Solomon had in mind the threats of Lev. 26: 11-17, and of Dent. 28: 15-25; "confess thy name;" acknowledging their sins, that they were justly punished, and making supplication, "in," rather "toward," as in the margin; they could not make supplication "in" the house when in a strange land. This, to a Jew, was one of the greatest calamities that could fall upon him and so it has a prominent place in the prayer.

Ver. 35, 36. Another petition based upon the moral certainty of the people sinning and of other threatened judgments coming upon them; "heaven is shut up—no rain;" this was also a threatened punishment for sin, see Lev. 26: 19; Dent. 11: 17; 28: 23-24; "hear—forgive—teach," not only does Solomon ask that God will hear the prayers of the people in their repentance and forgive their sins, but that he will "teach them the good way," that is, by their afflictions, by "the judgments Thou dost send upon them." Here we have the great New Testament principle, that the chastisements of the Lord are designed to bring His people back to Himself, are, in fact, for their eternal good. Note the order of Solomon's prayer: first, that they should pray, confessing their sins; then that God would forgive; that he would teach the right way, and last of all that the affliction should be removed. Is there not here a lesson for us, do we not sometimes want God to remove the affliction before we recognize his purpose in sending it and make confession of our sins before Him? Let us learn that this is God's way.

The teacher should read and note the rest of the petitions down to ver. 53.

HINTS TO TEACHERS.

Preliminary.—Although the title of our lesson is, "The Temple Dedicated," the select verses only contain a portion of Solomon's dedicatory prayer, the intention of the Lesson Committee being, doubtless, that those should serve as a centre around which teaching on the whole service should be grouped. We have dwelt somewhat at length on the more impressive portion of the ceremonies preceding this prayer, so shall confine our remarks now to the thoughts suggested by the selected verses. Will the teachers suffer us to caution them against spending too much time on the ceremonies alone, or any at all on the mystical lessons which some writers would associate with those dedicatory services; there are spiritual and practical lessons of great value in this portion; strive to teach those.

Topical Analysis.—(1) Praise and thanksgiving, 22-24. (2) Prayer for continued mercies, 25-28. (3) Prayer for special circumstances, 29-36.

On the first topic show how Solomon, following the constant example of his father, David, thankfully recognizes the "faithfulness and constant mercy of God." Ever before these men was the fact that their God was a covenant-keeping God, and they sought to set forth this truth in the public utterances especially; before Solomon prayed he blessed God; so should our prayers ever be mixed with thanksgiving; let us not be reaching forth the hand for blessings and forget those which have been so bountifully given to us in the past. Then the truth is repeated here that we have so often noticed in this quarter's lessons—the conditions of God's blessings. On this there can be no mistake, it was repeated again and again to, and by David, and now Solomon reiterates it: God's mercies are to those who walk before Him "with all their hearts." No half service is acceptable. He must have the supreme affection of the undivided heart. This truth set forth so unmistakably in the Old Testament was affirmed by our Saviour to be the foundation stone of the New Covenant, it was the "first and great Commandment;" Matt. 22: 37-38.

On the second topic we may teach that *past mercies should encourage continued prayer.* God is not angry at our continued or persistent prayers, even when sometimes we appear to be bold in our requests and would remind Him of His promises. Not that he needs reminding, but the pleading of the promises shows that they have a place in the hearts of His children even as he would have them. So as we stand in the present, looking backward over our mercy-strewn path, let us be encouraged to ask larger and greater things and believe that he is able to do for us "exceeding abundantly, above all that we ask or think" Eph. 3: 20.

On the third topic, there are one or two lessons not so common as preceding ones. We are taught to *make our petitions special and pointed.* There is a story of a good old man whose child was dying, and he with his wife knelt down to implore the mercy of God and healing of their loved one; the good man had a stereotyped prayer embracing the whole world, which he had often offered in the prayer-meeting, and so he went on in his regular rut until he came to pray for the Jews, when his wife could stand it no longer but burst out "Man, it's our child that's dying!" and forthwith prayed herself, earnestly, vehemently that God would have mercy upon their child. Just so, we may bring our special wants and needs before God; but we learn further, that we must get beyond ourselves and be *unselfish in our petitions*, we may, ought, to pray for ourselves and ours, but we must not rest on that—let our prayers be for any whom we know need God's mercy, blessing and guidance; there are the sick and weary; there are the tempted and tried; there are the anxious and worried; the prodigals far away from their father's home; the forgetters of God, and there are those who are seeking Him—we should pray for all these in our prayers before God and we should pray for our country. God has given us a fair and beautiful home, but how much we need the care and keeping of God—let us pray for our country with all its interests. The school with which the writer is connected sometimes sings:—

"Now pray we for our country,
That Canada may be,
The holy and the happy,
And the gloriously free;
That through her wide Dominion,
Across from sea to sea,
Her children may be blessed,
The righteous and the free."

In this is the hope of a great future for our country.

INCIDENTAL TRUTHS AND TEACHINGS.

God will dwell in the midst of his true worshippers. Where there is sincere dedication to God, He will accept and give the true consecration.

The visible symbols of the Divine presence may be lacking but the Lord will really be in the midst of His people.

The teachings of the last lesson are suggested again—Our bodies living Temples of the living God and should be thoroughly dedicated to Him; see texts quoted there.

He who is filled with the highest wisdom will be foremost in humble prayer.

Prayer should be thankful, practical and large-hearted. The house of God is a blessing to a nation.

It is as the people walk with God, that the nation is prosperous and happy.

Main Lesson.—The dedication of ourselves—who then is willing? 1 Chron. 29: 2.

LESSON FOR OCTOBER 5TH.

Last line but one of Introduction, for "Barach" read "Baruch."

Ver. 32, etc. 6th line from bottom, for "Our Israel and our Judah" read "Over Israel and over Judah."