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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. I.]

TORONTO, MARCH, 1882.

[No. 3.

## EDITORIAL NOTES

OUR respected friend, Rev. J. Guinness Rogers, in his New Year's address, in the *Congregationalist*, which lies before us, writes some suggestive sentences fitted for our readers as well as for his. The first deserves to be pondered and practically acted upon by our constituency, and reads thus: "A magazine which is not a mere literary venture or a commercial speculation, but which exists for the advocating of great principles, and rendering service to a body of Christian churches, has distinctive aims of its own. The Editor's success is to be tested, not by the mere commercial result he may secure, but rather by the spiritual and moral influence which he can exert; and it is not easy to find a test by which this can be satisfactorily proved." This is a time when the principle underlying these words should be fully understood and practically exhibited. The success of Christian effort does not lie in the plane of the financial and popular, but in the line of Christ and His righteousness, and these are often clothed with sackcloth, thrust into the manger, whilst the inn of life resounds with mirth and blazes with the light of a hundred lamps in the hands of the alien.

"For Congregationalism apart from its vital relations to Evangelical Christianity we have no care," writes Mr. Rogers; "so with emphasis say we, Christians first, and Congregational or Independent, because our Christian life finds the more readily its expression therein. Wherever Congregationalism degenerates into mere opinionativeness, or throws the shadow of its great name over some clique where a dissatisfied Diotrophes rules, it parts from its fundamental principle and spiritually suffers loss. The task, therefore, we have set before us in our editorial chair is to inculcate Christian Independency rather than Congregational Christianity, and in doing so to feel

that we have before us, as a denomination, a distinctive and a noble work. In this age of shams, of shallowness, and thoroughly commercial spirit, where even violated virtue is legally condoned by a money consideration, there is special need for a manly exhibition of Christian virtue. This is our liberty, a liberty for Christ rather than for ourselves—our liberty in Him. We aim for an Independency to work, and love, and wait: not an Independency which beats the air and separates us from our friend. Some forms of Church polity are specially anxious about manifesting the Church's unity, and virtually for themselves and children mark the traditional way whereby the manifestation may be made. Congregationalism, if true to itself, cares first for the individual soul in its direct relation to Christ, and looks for unity as the necessary outcome of the Spirit's power. "Congregationalism has neither form nor rigid creed, believing 'in liberty and progress,' and fails, where it fails, only because it has brought strange fire to its altar and lit its torch at other shrines than 'the blood-besprinkled mercy seat.' The magazine, therefore, that would serve Congregationalism must be judged by the efforts it directs in the manner indicated. Thitherward will our efforts trend. That which is Christ-like, and therefore free, we shall endeavor to commend; and when falseness, degenerate Christianity, crosses our way, such as unhesitatingly shall we condemn."

DR. NEWMAN, a prominent member of the Methodist Church, has taken charge of the Madison Avenue Church (Congregational), New York. Noticing this fact, the *Methodist* says: "Dr. Daniel Curry states that at the present time there is in a section of New York, which he names, nine pastors of prominent non-Methodist churches, who formerly were Methodists. Dr. Curry justly deems the withdrawal of so

many men of mark from Methodism a serious fact that demands some satisfactory explanation. Good may be done by these changes, but can the Methodist Church afford such depletion? Though the itinerancy is given as the chief cause of the dissatisfaction, Dr. Curry seems disposed to give a prominent place to an individual restiveness under the loss of independence in a system where the power is centred in the hands of a few, and the rank and file of the ministry have few opportunities to make their influence felt in the affairs of the Church." We may add, there are a growing number of "loyal hearts and true" who are standing nearer the light of early apostolic days, and find "the traditions of the scribes" a burden unbearable. We shall experience more of this yet in Canada; and if our Congregational churches will but arouse themselves, shake off the reproach of uncleanness and charlatanism, there is yet a future as there has been a past. The race is not to the swift, nor the battle to the strong, but to those who

"Stand ever in the light,  
All rapture through and through  
In God's most holy sight."

There is to us a faith the faith of the gospel; an organization, the organization of life: a liberty which is the liberty of the truth, to do, if needs be suffer, for the loved Master and His Word.

THROUGH the kindness of our friend Dr. Hannay, the English Year Book, 1881-2, lies before us. From it are gathered the following items: There are in Great Britain and Ireland 4,397 churches and 899 mission stations. There are also 589 churches in the colonies, not including the churches sustained by the London Missionary Society in heathen lands, where there are employed 152 English missionaries, 369 native ordained missionaries and pastors, and 4,679 native preachers, the church members numbering 92,474, and native adherents 343,708. Of the churches in the United Kingdom 2,000 are under ordained pastors, 38 are served by lay pastors, and there are 130 evangelists. For the 308 churches without settled pastors, the services of 571 ordained ministers are to some extent available. In the Metropolitan area there are 250 churches and 127 mission rooms.

OUR English friends seem to fight shy of detailed statistics; their Year Book affords no criterion of the state of membership, or of the comparative strength of the churches. The Presbyterian churches are much more thorough in their ecclesiastical statistics, approaching our own in fulness, as the following synopsis makes manifest: The Established Church of Scotland reports 1,560 churches and preaching stations; 1,660 ministers and licentiates; communicants, 520,000. Raised for home and foreign missionary purposes, £377,760. The Free Church of Scotland: 1,006 congregations, 1,634 ministers, 230,000 communicants. Foreign Missionary income, £75,600; raised for all church purposes, including missions, £500,000. The United Presbyterian Church: 549 congregations in Scotland and Ireland, and 587 ministers, with a church membership of 173,982. Foreign missionary income, £32,536; total Church income, £383,600. The Presbyterian Church of England: 272 congregations and 7 stations, with 55,256 communicants; 18 foreign missionaries. Foreign missionary income, £12,090. Total for all church purposes, £205,630. There are also 20 churches in England formed into four presbyteries, in connection with the Established Church of Scotland.

AKIN to this is the religious census of the *Globe*, taken in Toronto on the first Sunday of February, when the attendance at the various city churches was professedly counted. We say professedly, having reason to believe that the large congregations in some instances were *estimated*, whilst the smaller would readily be *counted*. However, the *general* results may be accepted as approximately correct, individual errors balancing against each other. The estimated real attendance for the entire city was 38,796, out of a population of 86,445, or nearly 45 per cent. The Roman Catholics head the list; the Anglican Church comes next; then the Presbyterian, followed by the Methodists; though if we embrace the three bodies of Methodists in one enumeration, the palm belongs to them. The Baptists, with ourselves, follow at a wide interval. From this it would seem Toronto must needs be a religious city, or else some find "amusement" and recreation in churches which pander to a vitiated taste rather than

endure straitness as instruments of righteousness in the hands of the Lord Jesus.

SINCE the above lines were penned on the Toronto religious census, an editorial of the *Toronto Mail*, which we condense, has appeared and presents some very pertinent reflections: "The people of Toronto have lately been called upon to indulge in self-gratulation on their outward respect for religious worship. It is not necessary to appraise the actual value of the figures, nor to attribute formalism to any considerable number of those who attend church. Individually to his own Master every man must stand or fall. At the same time, speaking of church-goers in the mass, it is not at all unfair to question how far the outward show of devotion carries with it evidence of the religious spirit. And yet how fallacious it seems to count heads when one cannot search hearts. Perhaps the naked enumeration of the attendants may flatter the pride or arouse the jealousy of particular denominations; but as a gauge of a people's spiritual condition, it is utterly futile. When the Church was purified by the fires of persecution, the faithful worshippers could have been counted with some approach to accuracy. Yet there were formalists and false disciples from the first; and the zeal of many had waxed cold before the canon of the New Testament had been completed. When the Emperor Constantine professed Christianity it became fashionable, and there no longer remained a test to discriminate between the faithful and the hypocritical worshippers. That much of the outward show was a pretence appeared clearly enough when his nephew Julian, for a brief season, gave the ascendancy to expiring heathenism. When the fires went out upon the altars of the old gods, to be nominally a Christian became a social, and usually a political, necessity. Perhaps the surest proof of a decline in spirituality is the transformation undergone by our public services. The assembling of thousands together is still called by men 'Divine worship;' whereas, nowadays, the great *pièce de résistance*, if the phrase be permissible, is a rousing and exciting sermon—not one to disturb the conscience, but to tickle the ear. The services proper of the sanctuary are often looked upon as tedious

preliminaries to the intellectual feast, except where the music is attractive. One can note the relief experienced by the expectant cough which passes through the congregation when the real business of the time—an oratorical display—is just at hand. Finally, although it is no doubt inevitable under the conditions of modern life, the conservation of only a part of Sunday to public worship tends to isolate religion from human life. It comes to be regarded as something apart from the concerns of the workaday world. Hence it does not shed its hallowing influence over the rest of the week, during which too many church-goers forget its obligations upon them in every thought, word, and action. A sense of Christian duty does not follow them into the family, the shop, the counting-house, or the legislature. It does not inspire men with a more delicate perception of what is due to relations, still less to dependents or those with whom they have business dealings. The result is that the Christian religion is evil-spoken of because of the inconsistencies, not to say the backslidings and positive wrongs, which may be traced in its professors. Before we boast of our church-going, let it appear not only by the words upon our lips, but in the entire tenor of our lives.

A FRIEND writes to know whether any member in the Church has a right of access to the account in detail of the Fellowship Fund. Of course we have no power to speak *ex cathedra*, but we submit in reply a few principles for consideration. In general, every church member has a right to know how funds to which he is supposed to contribute are disposed of. It may be laid down as a principle that moneys in a measure received from the public should be fully accounted for to that public; and a proper disposition of such funds, even an honest misadventure in such disposition, has nothing to fear but much to gain from the giving of regular and systematic account. The Fellowship Fund is a public fund—that is, it is contributed to by the Church public—and therefore is open to their inspection. At the same time it should be remembered that the New Testament rule of giving is, not to proclaim from the house-tops the charity bestowed, which makes the donor a patron and the receiver a pauper. The abstract right of knowing each item in

the Fellowship Fund should not be allowed to unveil the delicacy of true Christian giving, nor to unduly press the needy with a sense of their dependence upon others. Perhaps if we each and all dwelt more upon our individual right of "esteeming others better than ourselves," the oil of Christian confidence and esteem would prevent the creaking of our Church machinery. Suppose we try!

WE clip the following from our contemporary, the *Canada Presbyterian*, as reply is made to some that by way of comparison say "preaching was cheap in apostolic days," and hold up their hands in horror at such waste as these latter days exemplify: "True, but the people were very poor in early times. They 'wandered about in sheepskins and goatskins: being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth.' If there are any 'destitute' people wandering around in sheepskins and goatskins, the Church will send a man immediately to preach to them for nothing. Ministers dressed somewhat economically in apostolic times. Would the fault-finder like to see his minister stand in the pulpit or on the platform clad in 'raiment of camel's hair and a leathern girdle about his loins?' When our friend calls at the parsonage for tea, how would he like to have some 'locusts and wild honey' served up? If the people are willing to go back to the poverty and simplicity of apostolic times, the ministers are. There were no daily papers in apostolic times."

A CONTROVERSY is being carried on in some of our papers regarding the Bible in common schools. There is one thing certain—our Puritan ancestors never dreamed of the secularization of education. Indeed their struggle was to indoctrinate the young with religious truth. They burnt witches, some one says, and we do not cite them as examples. We have good ground for turning from them in that direction; have we any good reason for forsaking their principle concerning religious education? As one sees the number of boys and young men tramping in vice along our streets, the question asked by our contemporary, the *Canada Presbyterian*, is pertinent. Does the state do its duty when it provides teaching for the three R's, and

none for the righteousness which exalteth the nation? There is truth in the charge: "The law practically excludes from our schools the book which says, 'Thou shalt not kill,' and then hangs the man who kills. That may be wise legislation for a Christian country, but no intelligent heathen would say so." There have been attempts to carry on the state against religious sanction; the terrible results should make us pause and inquire "Whither are we drifting?"

THE Privy Council has given judgment declaring the Act of the Quebec Legislature regarding that known as the Temporalities Fund of the Presbyterian Church to be *ultra vires*. This fund is the remains of the capitalized commutation money received by ministers of the Presbyterian Church in Canada in connection with the Church of Scotland at the secularization of the clergy reserves in Canada. When the union of the Presbyterian Churches, in 1876, was consummated, a small minority of what was popularly called the Old Kirk refused to enter the union; and though protected in the reception of their individual annuities from the Temporalities Fund by the legislative action obtained, they have contended that the majority seceded from them, and that the Act transferring properties to the United Church, or a section thereof, was in violation of the terms of trust by which those properties were held "in connection with the Established Church of Scotland." They therefore instituted proceedings against the Temporalities Board as established under the new *regime*, and have secured as against the Canadian Courts the decision that the present Board, under the auspices of the union, is illegal. Who are the proper parties to receive and administer the moneys must be determined by future litigation; and as the decision just given has been against some of our best legal advisers, including Sir John A. Macdonald and Hon. E. Blake, we abstain from venturing an opinion. Blessed are they who have not.

THE Master-General of the Dominicans in a circular commends the work of the *Society of the Holy Infancy*, which in less than forty years baptized 500,000 infants and placed 80,000 in orphan asylums. Every year, he says, "by means of this infantile apostolate,

a vast number of children, snatched from eternal death, are sent to Heaven to complete the number of the elect, whose pure and innocent legions, by their number and stainless beauty, constitute the most resplendent trophy of the Church Militant."

THE British Home Secretary has replied to the friends of the imprisoned Ritualist, Mr. Green, "that the powers of the Crown to discharge persons from custody would not be rightly or even constitutionally exercised in the case of a person imprisoned for contempt of court, committed by a persistent disobedience to a competent tribunal." Let Mr. Green and his friends step out from the emoluments and *prestige* of Establishment and he can air his conscientious frivolities to his heart's content.

THE hospital Sunday collections in London amount this year to \$150,735, to which all Churches—Protestant, Catholic, Greek, Jewish—contributed. The Church of England gave \$114,315; Congregationalists, \$10,225; Baptists, \$5,275; and other bodies smaller amounts.

MR. GLADSTONE has agreed to hear Scotch deputations in favour of disestablishment of the Church of Scotland, if legislation for this purpose should be brought forward in Parliament.

It is reported that the Unitarians of Great Britain are to hold a National Conference in April of this year.

MR. GLADSTONE thirty years ago, held rather extreme High Church views respecting the English Established Church. But on a recent Sunday, accompanied by his oldest son, he attended service in Mr. Spurgeon's Tabernacle Church. It is also stated that he stayed after service to have a talk with Mr. Spurgeon in his vestry.

WHEN the Evangelical Alliance met some years ago, in New York, we wandered one Sunday morning into All Souls' Church (Unitarian), witnessed a Christian baptism, joined in singing "Just as I am without one plea," and heard a discourse on the folly of continually using religious crutches when the Healer

was by to bid us rise and walk. We could readily have supposed ourselves within an Evangelical church of a liberal tendency. We tarried to speak to the elderly preacher, and were struck by his evident large-hearted sympathy and religious fervour. Henry Whitney Bellows, D.D., is now no more. We should like to hear his testimony *now* regarding that Saviour whom he here revered but whose divinity he did not acknowledge. He died at the age of sixty-eight, in New York, early last month, after an illness of a few days. New York mourns the loss of "the warm heart, broad sympathy and winning eloquence" of her Unitarian divine. Dr. Bellows graduated at Harvard College, when eighteen years old. He travelled in the South, preached awhile in Mobile, in his twenty-fourth year was settled over the church in whose service he died, having ministered to it first in Chambers street, then in Broadway, under the new name of the Church of the Divine Unity; and, finally, after the removal to the present position, as All Souls' Church. He was in the editorship of *The Christian Enquirer*, *The Christian Examiner* and *The Liberal Christian*. The most notable service of his life was, as president of the Sanitary Commission, in which it was said that he directed the administration of \$15,000,000 in supplies and comforts and of \$5,000,000 in money. He was active in the literary and art enterprises of the city. As a preacher and lecturer, without reaching the highest line of eloquence his sonorous voice and melodious sentences, his good sense, literary culture, and rhetorical power made him a favourite, especially with strangers visiting the city. He was a man of great kindness, of much religious feeling, and preached with dignity and unction. In the theological questions before his denomination he was with some justice charged with inconsistency, sometimes acting with the more conservative men and sometimes with the radicals. This came in part from the conflict between his deep religious faith and his passion for liberty; but still more from the overflowing kindness of his heart.

THE Geneva Arbitration, by which Great Britain paid honourably some \$15,000,000 into the United States Treasury, has been looked upon as a triumph of peace over war.

Yet \$10,000,000 lie unawarded in the vaults of the Washington treasury, all lawful claims having been settled. We are glad to see our friend, the *Chicago Advance*, writing thus thereon: "Our chief concern is, that our Government should hasten to make evident to the British Government and the rest of the world, that it is disposed to act in perfect good faith. If it has already paid, as by the terms of the settlement, all the 'direct' losses from the piratical cruisers, and still has left some \$10,000,000 of the amount awarded to be paid by Great Britain, then, the only course for our Government to pursue would be frankly to *pay back* that much, or that which, it now appears, was an overplus in the award due. To do this would be an act transcendently honourable—an example of uprightness and fair dealing, on a national and international scale, which would tend most effectually to unite in honourable fellowship the two foremost nations of the world." It is sad that the peace arbitration should have about it the apparent record of a swindle.

### FAITH'S ROLL CALL.—III.

#### NOAH.

The days of impending judgment, the coming of the Lord, are paralleled with the days of Noah. We would keep that parallelism in view. Matt. xxiv. 37, etc.: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come." (Luke xvii. 26-27, an exact parallel.) Peter also, 2 Ep. ii. 5: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing

out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

It certainly was not to discuss the question of a partial or universal deluge the New Testament writers brought forward this history; nor shall we delay very long upon a question which has been forced into the record rather than been suggested out of it; for to what tribunal shall we bring the dispute as to the local or general character of that judgment. The testimony of the rocks is silent, for although indications of floods and wastes of water are abundant, there are none that can be identified with that of Noah, which, though it may have been produced by geological changes, perhaps a great tidal wave impelled by earthquake shock, its duration was too brief to effect those changes which are evidently the result of geologic years. The marine shells found on high mountains are *in situ* and indicate a submergence of years, not of months. Rivers have changed their course in historic times, flooding entire districts, leaving great and permanent changes. Many indications of overflow which have been taken as marks of the Noachic flood in all probability had similar causes, but we are positively without any even probably decisive testimony from the rocks identifying the deluge. There are marks of floods—local, general—but nothing to identify such with the special flood with which we are concerned.

Traditions of a flood are fairly general in Mexico, India, and China. The Chaldean records, so lately brought to light from the ruined palaces of Nineveh, have a remarkable similarity with the Bible account; they undoubtedly have a common origin, and there are no convincing arguments against the acceptance of the Genesis records as the more ancient history. It is, however, a remarkable fact that Egypt, which disputes with Chaldea the proud position of being the pioneer nation of civilization, art, and culture, has, as yet, yielded up no trace of a tradition regarding a flood. The same seems to be true of Persia, which is the more noteworthy since Persia is adjoining Assyria, where the most

accurate account outside Genesis is found. We have therefore nothing to decide whether the flood were universal or not, its tradition is not universal, at least we have no traces of such tradition in Egypt, Persia, nor in Central Africa, apart from Mohametan influences.

We have our Bible. An author of thirty years ago writing of Canada would not include the Maritime Provinces or the great North-West. Canada then was simply Ontario and Quebec—Upper and Lower Canada. The writer of Genesis by "the face of all the earth, the mountains and every high hill," would mean the earth, mountains and hills as then known; and as we have no accurate means of knowing what was the earth as then known, we cannot settle the question by an appeal to Genesis. We may discuss probabilities, but a strict commentary of our record alone will yield us no certain data; nor is it necessary for the purpose for which the Bible was written, which, as we have already hinted, has a more important bearing upon practical truth. We shall then pass on to stable ground.

The time of Noah was characterized by great wickedness (Gen. vi. 5), and daring festivity. Matt. xxiv. 37 and Ps. lxxiii. 6-12 will doubtlessly describe their spirit. "Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither, and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches."

This corruption is described as universal. The public sentiment was utterly ungodly; "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek God. Every one of them was gone back, there was none that did good, no, not one."

It is an easy thing to fall in with a public sentiment, to accept the common standard of morality, and that without any inquiry as to the correctness of the sentiment, the authority

of that standard. A solitary evil looks very black, but when a large company engage therein it meets with more general favour. Thus a dollar purloined is a crime, the dollars obtained by fraud in common mercantile speculation seem respectable. There is a constant tendency to follow the easy-going morality with which we are surrounded. We were sitting at a public dining table where the great majority were total abstainers. "I should like a glass," we overheard; "but as no one else seems to take one, we should become odd." Twenty-five years ago he was a bold man who at some gatherings could firmly say "No," to the offered glass; it needed moral courage to drink in the instance we have mentioned, where total abstinence was no virtue, but its practice a cowardice. Noah was singular, he dared to be singular, he preached righteousness (2 Pet. ii. 5) when it was unpopular, maintained his integrity when all around were false. Noah was no timeserver, nor moral coward. He was alone, but he had the courage of his convictions, he toiled on, and boldly uttered his message.

Noah's faith had a specific direction, "Being warned concerning things not seen as yet, moved with godly fear." We need in these days a faith in the direction Noah took. Rebounding from some very hard presentations of God's providence and redemption, we are flying to the other extreme and meeting the spirit which Isaiah describes (xxx. 10): "Prophecy not unto us right things: speak unto us smooth things, prophecy deceits." Men are ready to accept God's mercy and a chance at the last; they are not ready to accept as rules of life the continued declaration of providence and revelation—"The wicked shall not go unpunished." Such blindness is wilful folly, for is there not a coming judgment for all sin? and where can hope be found for sin unfor-saken? There is a marked significance in the fact that the pearl of parables which opens up so thoroughly the father's heart, emphatically represents no sign from that father as long as the prodigal riots, not even in the degradation and hunger of the swineherd, or any outstretched arm put forth until there is repentance. Afar off indeed the son is seen by love's keen eye, but the steps are then turned—they are homeward bound. God never compromises with sin, never!



The world's proverbs manifest what conscience ever declares as to sin and its consequences. "As one makes his bed so must he lie." "He who is not guided by the rudder must go upon the rock," etc. And an old legend, where one is charging the devil with his propensity to lying, represents the devil as saying, "The world does me an injustice to tax me with lies; let me ask their conscience whether I have ever deceived them into the belief that a bad action is right." Neither God's mercy nor man's conscience belie the utterance of judgment "unseen as yet." There may be that daring spirit in men that delights to run a risk, to take one's chance, such we see ingrained in childhood when a lot of boys will dare some fancied or real danger approaching as near as they deem possible with assurance of escape, and laugh proudly at their self-evidenced bravery—but certain is retribution; the sin will find you out. Noah warned, believed, and his faith moved him to fear, his fear led to action.

This presents a truth not to be neglected, namely that fear has its place in the gospel.

"Happy is the man that feareth alway." Prov. xxviii. 14. Old Testament, you say. Turn to the New. Luke xii. 4-5: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." Philip. ii. 12, 13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." I Pet., iii. 2: "While they behold your chaste conversation coupled with fear." Rev. xv. 4, on the sea of glass: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

But is it not written, "Perfect love casteth out fear?" Yes in the sense of *cowardice*. 2 Tim. i. 7: "God hath not given us the spirit of fearfulness, timidity, therefore be not ashamed of the Lord's testimony though now it is unpopular and I a prisoner—but be possessed of power, and love, and discipline."

Thus read the passage: "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." And it is the moral cowards (Rev. xxi. 8), the fearful, that have their place in the lake which burneth with fire and brimstone, which is the second death. How far reaching that condemnation is, we have, perhaps, not stayed to understand. Men before the flood did not stay to consider, but the billows rose and the waters swept away. Blessed are they that understand.

Noah trusted, feared, and prepared an ark for the saving of his house, a wholesome fear; well would it be were that fear more prevalent. There is abundant fear in the path of duty—fear of offending, fear of loss, fear of singularity; but such fear never saved a soul, rescued a family from ruin, or gave a people righteousness, liberty, and truth; but a fear which rests upon faith in what though unseen is God revealed, imparts strength and earnestness and leads to safety. The man with the avenger on his track will flee with a will; the father whose child sleeps in a room threatened with fire will rush to the rescue. Noah believed in the consequences of sin, had the courage of his convictions, and toiled apparently long years in the building of the ark, and seven days before the flood the work was complete, Noah entered, and the Lord shut him in.

It seems more than probable that Noah would have help in the building of the ark, some for hire, some for friendship sake, others under constraint. Some one has asked "What became of Noah's carpenters?" Every stroke of axe and hammer was a call to repentance, every day added to the testimony; but save Noah and his family none entered into the ark, and the flood destroyed all the rest. There are those who gather around the Christian name and Church—religious hirelings brought by friends, or by custom compelled Noah's carpenters—the ark is not entered, and their fate is declared in one dread word—*Lost*. Are any of you in that position, freighted with such a condemnation?

Noah enters, is shut in; yet the heaven is serene, earth bright, nature joyous—much marrying, and giving in marriage, eating and

drinking still go on. "Where is the promise of His coming?" What folly for that old man to shut himself and family in that gloomy living tomb!

*Look in the ark*—cribbed, cabined, confined, shut up to die.

*Look without*—merriment, joy, pleasure, liberty, sun rising and setting as before, earth poised without trembling.

Look again—there is the sound of abundance of rain, there is a lightning flash, the thunder peals with crashing bursts, the waters rise, refuge after refuge fails. The highest point is reached by the fugitive, the relentless waters flow on, and the ark floats in dire solitude over the judgment whelmed world.

Is there one outside the ark thus vainly having "things unseen as yet, but coming," coming with the certainty of doom?

There was a noble ark  
Sailing o'er waters dark,  
And wide around:  
Not one tall tree was seen,  
Nor flower, nor leaf of green,  
Nor e'en the ground.

Then a soft wing was spread,  
And o'er the billows dread  
A meek dove flew;  
But on that shoreless tide,  
No living thing she spied  
To cheer her view.

So to the ark she fled,  
With weary drooping head,  
To seek for rest;  
Christ is the ark my love,  
Thou art the tender dove—  
Fly to His breast!

## A BRIEF RESUME OF THE LIFE OF CHRIST.

### III.—THE BAPTISM AND TEMPTATION.

John's baptism was unto repentance, and is not to be confounded with Christian baptism—see Acts xix. 5 (Revised). In what sense, then, did Christ need baptism to fulfil all righteousness? (Matt. iii. 15.) Not surely to repentance?

There appears reason to believe that in an eastern and torrid clime, where frequent washings were necessary, "baptism" as a rite was an ordinary symbol of discipleship. The three rites by which a proselyte was received fully into the Jewish communion were, according to the Rabbis—circumcision, *bap-*

*tism* and a freewill offering. Heb. vi. 2, ix. 10, speak of *baptisma*, with reference probably to Ex. xxix. 4, Lev. viii. 6, for the priests; Lev. xiv. 8, xv. 31-32, for the leper. And still further to such passages as Isa. i. 16, Ezek. xxxvi. 25, Zech. xiii. 1. John i. 25 implies that Messiah and the forerunner by common consent had both the right to baptize, that is, to formally accept into their school or faith, and thus an ordinary and well-understood custom was accepted by Christ; and as the natural phenomenon of the rainbow was to Noah thenceforth the symbol of Jehovah's covenant, so the practice of baptism as an initiatory rite into a school or party was henceforth Christ's symbol and seal of entrance into the kingdom of heaven.

Repentance—the forsaking of the past—is the first step into the kingdom. This John proclaimed, and sealed the profession thereof with the baptismal rite. Christ, who is one with His people, entered too, and entered by the door; He humbled Himself that He might be one with us, and in the reception of that ordinance received therewith the Divine witness to His mission and authority, by the Spirit's manifestation, and the endorsing words, Matt. iii. 16. And now, as from Carmel's triumph to the wilderness (1 Kings xviii. comp. xix. 4), so from the Spirit's overshadowing glory to the desert and temptation! How true, our moments of highest exaltation are frequently but the preludes to our heart's severest struggle.

The devil, a personality? The influence of spirit upon spirit is manifest from our constant experience. Friends distant—dead—have a present power over us if we are in sympathy with them. We may be strengthened in a good resolution by the remembrance of a mother gone, or by the felt oneness with a living friend in conscious sympathy with us. Evil influences are in like manner felt. All power is not from the seen. There is no reason why, on experimental grounds, we should doubt the Scripture teaching of "the prince of the power of the air"—Eph. ii. 2—as a veritable person, *influence* if you will, remembering that *moral* influence can only be predicated of a *personality*. There is no morality where there is neither will nor moral consciousness. Tempter and tempted must alike be embodied, though we do not give form to the embodiment.

Was our Lord's temptation visible to mor-

tal eye, audible to mortal ear?—a vision?—or result of intense mental conflict, as with Luther when he hurled his inkstand at the supposed presence? All these are questions which we do not care to answer, seeing each in his varying mood will follow his own conception; but this we must insist upon—a tempter was there, *the* tempter, and our tempter too—to doubt his existence is to eviscerate the narrative. There is an objective temptation as well as a subjective drawing by one's own lust, and Christ was tempted "like as we are, yet without sin." What could be His temptation at this time? Let the state of the Jewish nation and the Messianic hope be recalled. A Messiah who would work wonders, and establish an empire with Jerusalem as its centre, was the expectation. Righteousness and holiness were an afterthought, and in thus longing they were very much like to ourselves, who even in church work look for financial and numerical success, rather than for the unpretending growth of Christian graces. Jesus must have seen that the nation would be bitterly disappointed in the course He came to follow, and that they would turn for the most part away from His work in angry unbelief. Should he yield to the popular pressure a little? Turn stones into bread; appear as some marvel worker; leap from the temple in the sight of a wondering crowd; come down from the Cross? Should He take the sword and use the power of this world, Jewish prejudice and hate, all ready to worship Him, at such a bidding? Temptations these which every worker for God, weary with the slow progress of righteousness, feels, but to which, yielding, the Spirit is put to flight and the tempter made triumphant. Let us be encouraged, therefore, to endure, and, pressing on, possess our souls in patience.

"The kingdoms of the world and the glory of them!" "There are some who will say," says Bishop Andrewes, "that we are never tempted with kingdoms. It may be well, for it needs not be, when less will serve. It was Christ only that was thus tempted; in Him lay an heroic mind that could not be tempted with small matters. But with us it is nothing so, for we esteem more basely of ourselves. We set our wares at a very easy price; he may buy us even dagger-cheap. He need never carry us so high as the mount. The pinnacle is high enough; yea, the lowest

steeple in all the town would serve the term. Or let him but carry us to the leads and gutters of our own houses; nay, let us but stand in our windows or our doors, if he will give us so much as we can there see, he will tempt us thoroughly; we will accept it, and thank him, too. . . . A matter of half-a-crown, or ten groats, a pair of shoes, or some such trifle, will bring us on our knees to the devil." But Christ taught, "What shall it profit a man if he gain the whole world and lose his own soul?"

"There was one living who, scarcely in a figure, might be said to have the whole world. The Roman Emperor Tiberius was at that moment infinitely the most powerful of living men, the absolute, undisputed, deified ruler of all that was fairest and richest in the kingdoms of the earth. There was no control to his power, no limit to his wealth, no restraint upon his pleasures. And to yield himself still more unreservedly to the boundless self-gratification of a voluptuous luxury, not long after this time he chose for himself a home on one of the loveliest spots on the earth's surface, under the shadow of the slumbering volcano, upon an enchanting islet in one of the most softly delicious climates of the world. What came of it all? He was, as Pliny calls him, "tristissimus ut constat hominum," confessedly the most gloomy of mankind. And there, from this home of his hidden infamies, from this island where on a scale so splendid he had tried the experiment of what happiness can be achieved by pressing the world's most absolute authority, and the world's guiltiest indulgences, into the service of an exclusively selfish life, he wrote to his servile and corrupted Senate, "What to write to you, *Conscript Fathers, or how to write, or what not to write*, may all the gods and goddesses destroy me worse than I feel that they are daily destroying me, if I know." Rarely has there been vouchsafed to the world a more overwhelming proof that its richest gifts are but "fairly gold that turns to dust and dross," and its most colossal edifices of personal splendour and greatness no more durable barrier against the encroachment of bitter misery than are the babe's sandheaps to stay the mighty march of the Atlantic tide.

"In such perplexity, in such anguish, does the sinful possession of all riches and all rule end. Such is the invariable Nemesis of un-

bridled lusts. It does not need the snaky tresses or the shaken torch of the fabled Erinnyes. The guilty conscience is its own adequate avenger; and "if the world were one entire and perfect chrysolite," and that gem ours, it would not console us for one hour of that inward torment, or compensate in any way for those lacerating pangs. But he who is an inheritor of the kingdom of heaven is lord over vaster and more real worlds, infinitely happy because infinitely pure. And over that kingdom Satan has no power. It is the kingdom of God; and since from Satan not even the smallest semblance of any of his ruinous gifts can be gained except by suffering the soul to do allegiance to him, the answer to all his temptations is the answer of Christ, 'Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.'

"Thus was Christ victorious, through that self-renunciation through which only can victory be won. And the moments of such honest struggle, crowned with victory, are the very sweetest and happiest that the life of man can give. They are full of an elevation and a delight which can only be described in language borrowed from the imagery of heaven."

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### MOTH AND RUST.

—  
BY ALICE B. NEAL.  
—

"I never could understand, Eliza, why you choose to bury yourself in that little country town, away from everybody and everything."

"I dare say not," returned Mrs. Mason, good-naturedly.

"And there you vegetate the year round," continued her sister, with the same ill-used expression of tone and face. "How you live without a summer's jaunt at the very least, within thirty miles of Saratoga, too! I don't believe you ever see it!"

"We were there three years ago, you recollect."

"Yes, I had to tease you into it though, and write that you would not see me at all if you did not come where I was. You haven't been in New York since that winter, and I don't believe you would have been now but for Harry's wedding."

"I don't think I should have been, Ellen; though you ought to know well enough not to be affronted at it."

"O, it's not that! But what is the use of having a

decent income and a good position, and burying yourself where nobody ever sees or hears of you?"

"But we do have some very pleasant neighbours, and a great many people would miss us if we should move away. It would make a difference to some families."

"O, your poor people, and workpeople, and all that: it's the very thing I complain of. John says so, too. He's provoked whenever he thinks of it—that you should slave your life out for people that have no kind of claim on you. And then you get so behind the times. I believe you've had that dress the last five years."

"But, Ellen, it's a nice silk, and it's just as much in fashion as it ever was. I had it made plainly, and trimmed with the same, so that it might last. I could not afford to get a new walking-dress, and have a pretty evening-dress and cap for a wedding, too."

"I must say you looked very well at the wedding," and the recollection seemed to soothe Mrs. Bradford's irritation a little. "A great many remarked it, Lucy's friends, too, and they are all such fashionable people. To tell the truth, I was afraid you would think it your duty to look like a fright."

No, Mrs. Mason knew her duty better than that—better than to wound her sister's feelings or pride at the marriage of her only son with a fashionable woman. She knew the propriety of time and place too well to appear without a "wedding-garment;" it would not have been following the only rule of life she walked by—the golden rule.

It was for this reason that she had hesitated a little about accepting the invitation. She knew the unavoidable expense of the journey, and her dress would be more than she had been accustomed to allow herself; yet it would give her sister pleasure, and they had not met for a long time. The Masons were not poor, in the ordinary sense of the word. Mr. Mason had retired from business, to the surprise of everyone, just as he seemed in the very way to realize a large fortune, satisfied with a comfortable income—large indeed in the country place to which he removed. Mrs. Mason gave up her town house and fashionable acquaintances, gradually laying aside all extravagance in dress and style of living, as if they really were in straitened means. Mrs. Bradford could not understand it.

The two sisters went on with their morning occupations until Mrs. Bradford had finished looking over her list of calls, and shopping, and general engagements for the week. For a person who had just reproved another for "slaving," it was rather a formidable list, and would require a great deal of planning and calculation, and hard work to accomplish it.

"You did not say how you liked the new dinner-set, Eliza," she said, reminded of the omission by a memorandum "to call at Haugwout's and match wine

glasses and goblets," broken at the wedding supper. "Every dessert plate is different: it's the handsomest set imported this year—the shapes are perfect."

"Yes, I noticed the style, and the painting. It was very beautiful, and very difficult to match, I suppose."

"Match! why, it can't be matched! That's the charm of it, it's the only one in the country."

"I should think you would dread to have it used."

"So I do. I never give a dinner without fear and trembling—servants are so careless. What do you think I discovered this morning? A great scratch on my silver tea kettle. One of the legs of the tripod was bent, too! and I have not had it six months! And there's the large silver waiter, had to go to Tiffany's, it was so dented and injured the other night. Tired as I was, I sat up an hour and a half counting spoons and forks, and hunting up things. We have everything it's possible to have in silver, for I like the family plate, I must say, and it will also go to Harry, so it's really a saving, you see."

Mrs. Mason could not see the saving, particularly if it was liable to loss and injury. She had already noticed the extensive additions made to the great plate safe, let in a recess in the dining-room. Of this Mrs. Bradford kept the key, and generally went herself every time it was required, not daring to trust the waiter. The ordinary tea-set, spoons, forks, etc., was carried to her room every night in a plate basket, and she was usually roused from her morning nap to set it outside the door, the waiter choosing to lay the table an hour before it was necessary.

"Your house seems to have everything heart could wish, certainly," Mrs. Mason said, feeling admiration was expected of her, and then in an instant reproached herself for her common-place remark, for she knew that what her heart most desired was wanting.

"But then, it's a monstrous deal of trouble to keep everything in order," sighed Mrs. Bradford, thinking of the damask curtains that must be attended to, having been almost ruined by the demolition of a tray of creams against them. "You can have no idea of it. John likes to have everything just so, and I do myself. It takes one person's whole time to be looking after things. I expect they will break one of the mirrors every time the parlour is cleaned, and I dust every Parian, and vase, and ornament, myself: only think of it! But I wouldn't let them touch the 'Ruth and Naomi' for as much as it is worth, or the 'Cleopatra,' or the 'Eve.'"

Mrs. Mason thought her sister was beginning to lay down a clear case of "slavery," much as she inveighed against it.

"But I must go and see about putting the French chalk on those curtains," continued Mrs. Bradford, and she darted up suddenly. I really wish you would help me, Eliza: I have so much to do to-day."

Mrs. Mason was at her sister's disposal, and accompanied her to the dining-room, or rather tea-room, where the mishap had taken place. Here appeared the cook for her orders, dinner company being expected, and Mr. Bradford being very particular as to the arrangements. A wrong gravy, or an overdone canva-back duck, would spoil the whole pleasure of an entertainment for him.

"O, so the marketing has come. Well, I'll be down in a moment, Andrew. No mint for the lamb! Send Patrick off for it instantly! Mr. Bradford will never forgive my having lamb without it. And do, Patrick, be sure about the carter. When your master is dressing a salad, every instant is of importance: and don't keep him waiting for the egg, or have it served in a saucer, as it was the last time. Wine! Isn't the wine given out? There, Eliza, you see how it is from morning till night! And I don't believe the silver has been touched. Where's Patrick? The instant you come back, come to me for the key, and tell the cook to garnish the fish properly to-day. She sent up a delicious broiled salmon the last time without so much as a sprig of parsley or a scrap of an egg! Only think of it, Eliza!"

Unpardonable omission!

Mrs. Mason worked away at the curtain, while her sister made divers journeys to the kitchen, dining, and store-room, interrupted by the cook, waiter, and housemaids for special instructions in their several departments; and then she came back heated, wearied, and perplexed with fresh subjects for complaint and lamentation.

"There's no use trying to have anything here! What do you think I discovered in the laundry? Three cambric pillow-cases, with the deep French work, covered with iron-mould; and one of my best tablecloths, seven yards long—that one with Dinah and the hunt! Mr. Bradford's father brought it himself from Russia. There they were, rolled up in a heap, and put away damp, because Maria was too lazy to iron them yesterday. Next to silver, I must say, I like home linen, and as it will last for ever and ever, and do as well for Harry as us, I have the handsomest I can get. Only think of it! ruined! salts of lemon hasn't the least effect. She's tried it, and taken a piece out of one of the pillow cases."

This seemed very much like a contradiction to the statement that home linen "lasted for ever and ever." But to any one who shared in Mrs. Bradford's taste for thoroughly nice and handsome napery, her presses were as much to be admired as her plate was. She showed them to her sister with pardonable pride—pardonable in Mrs. Bradford—in the course of the morning. There were piles of pillow-slips, plain and highly ornamented; sheets smelling faintly of the dried lavender folded between them, an old-fashioned and

delicate bit of housewifery Mrs. Bradford had retained; blankets as soft and fine as a lady's shawl; counterpanes of every variety and tint; yet, not a block from this luxurious mansion, the poor had died of cold and starvation the past winter; the aged, and sick, and little children, shivering with the cold so near this hoard of "purple and fine linen."

"And now we are here, I might as well show you my India scarf and shawl. I keep them in this camphor trunk; and my fur boxes are here, too; so you might as well see my sables at the same time."

Mrs. Bradford lifted two very handsome hearth rugs from the trunk, and knelt to unlock it. "I've tried rather an experiment this year. I dislike the smell of tobacco and all those sort of things so much, that I concluded to try a way I saw recommended in an English magazine, just to have the thing beaten out, and aired well, and pinned up in linen without anything. Gunter's foreman told me that tobacco was all nonsense. Here are my crape shawls, the white and scarlet, but you've seen those, and they're so common nowadays, I never think of wearing them."

The camphor chest held quite a collection of foreign boxes and packages, the dull, silken covers of the Chinese cases being the most prominent. The shawls, which had been replaced in Mrs. Bradford's affections by the still more costly cashmeres, were folded as smoothly, and in as excellent a state of preservation as when they first arrived. Stewart or Beck would have taken them at very little discount from the first heavy cost; but Mrs. Bradford would not have dreamed of selling them, though she probably would never wear them again, now that they were "common."

Mrs. Mason could appreciate the rare shade and delicate texture of the cashmere proudly submitted for her inspection. In her fashionable days, a cashmere was the desire of her heart. Hers was just the style it would have suited; it would have been much more becoming to her tall, delicate figure than Mrs. Bradford's broad shoulders. She could not restrain an exclamation of pleasure as she gathered the graceful folds in her hands, and was conscious of the feminine wish to "try it on"—a lingering vanity she did not suspect herself of before.

"Now, how much do you suppose I gave for both?" asked Mrs. Bradford. Just look at the border of this scarf; and such a lovely shade, too! I happened to be in Stewart's the morning they were opened, and I consider them great bargains. Only nine hundred for the two."

Mrs. Mason had seen more than the border when the scarf was held up to the light. She might be mistaken; she hoped she was; but she thought she discovered the minute traces of moth-holes! Yes, there they were, and the dusty rolls clinging to the thick wool of the border were seen in another instant

by Mrs. Bradford herself. The shawl, too, when it came to be examined, had been attacked by some insidious enemy. Mrs. Bradford tore open her fur-boxes, and shook the costly cape and muff in the sunshine. Alas for experiments! the black feathery particles flew out in a shower, and one of the rich tips came off in her hands.

It was a catastrophe that put all thoughts of visits and shopping out of the question; her chief treasures had sustained irreparable injury, and a paltry pair of embroidered moccasins, purchased at Niagara the year before, had been the cause of all the mischief.

Mrs. Mason felt her lingering love for such perishable finery rebuked, as her sister lamented her folly and its consequence, particularly as she had intended the shawls for Harry's wife at some future day, and so thought them good investments of the large sums paid for them. The suit of sables, purchased only the winter before, were, in their way, quite as choice and costly.

As dinner-time approached, Mrs. Bradford was summoned to the thousand and one preliminary annoyances of a hostess, on whom every detail devolves, and whose heart was set on having every arrangement perfect. She could not trust even the French cook to arrange the costly dessert of hot-house fruits, and then the silver could not be given out till the last moment for fear of thieves. "They had such a fright," she told Mrs. Mason, "at the time the oyster boy carried off all the spoons and forks in his can while the cook's back was turned. New York thieves were getting so ingenious."

Five o'clock train was the dinner-hour, and the whole laborious day had been passed in looking over the valuable woollens in the press, bewailing accidents, and making ready for guests that were almost entire strangers, and very uninteresting people, their only title to Mr. Bradford's courtesy being a letter of introduction. Mrs. Bradford was obliged to be polite and entertaining, when her thoughts were with the careless waiter and the elegant dessert-set, a sullen, unpunctual cook, and her fastidious husband. The host, depressed by the losses of the day and hazards of the morrow, noticed every delinquency with double displeasure, to be poured out to the much-enduring Mrs. Bradford as soon as the visitors had departed.

Mrs. Mason thought she had never had so exhausting a day in all her exertions for the poor and the sick as Mrs. Bradford had undergone for people who would never think of her again. Besides, their claim, notwithstanding her sister did not allow it, was to her a sacred and loving bond.

She told her husband of the mishap to the cashmeres as they retired, weary with the platitudes they had been compelled to listen to throughout the evening.

"Well," he said, with very unsympathising indifference, "I don't suppose Ellen thinks

'Tis better to have had and lost,  
Than never to have had at all.'

There's John been lecturing me this morning for not coming back and going into business again. He says there never was a better chance for people with capital at command. What do you think about it?"

"O, no!" Mrs. Mason said, earnestly. "Just see how John is swallowed up in business and business cares from morning till night. Ellen says herself he scarcely takes time to breathe, and fairly talks in his sleep. He looks twice as old as you do, so haggard and anxious."

"But he says it's neglecting my talents, and—oh, he's exceedingly eloquent on the subject—and how you are shut up from society, and everything you used to be so fond of."

"You know I feel about it."

"John must be coining money," mused Mr. Mason, drawing his neck-handkerchief through his hands. "I shouldn't be surprised if he should die a millionaire, if luck doesn't turn against him."

"But what if he does, Philip? I'm sure you cannot envy him. What is the use of dying rich? And there's Harry and his wife will spend as fast as John can make. Then just see what a life Ellen leads: she is looking after the servants from morning till night, yet they break, and injure, and destroy for all that. You can't be serious."

"But I am," said Mr. Mason, "serious in my determination to abide by my choice of years ago. I could not serve two masters any better now. There's the moth and rust of the body and soul they forgot to watch against. Did you hear one sensible, clever thing from anyone at dinner to-day? What did Mrs. Mears discourse upon?"

"The usual topic here—bad servants and high markets, and how particular Mr. Mears was about his table."

"We had the different dishes talked over, and the difference in English and American mutton discussed. Then the stocks and prices current, and, of course, the everlasting subject of wine, a never failing, inexhaustible theme! Longworth's champagne, and that Madeira was going out, rather, and sherry was in great demand, and so on through the whole list. When are we going home, Eliza?"

Mrs. Mason was very much relieved at the change in her husband's tone. She was beginning to believe him in earnest about returning to city life, and was frightened at the prospect for both of them.

Finding that he could not influence his brother-in-law to embark capital in his favourite speculations, Mr. Bradford suffered them to depart in peace. For himself, he was blind to the inroads that were daily

made on health, disposition and domestic happiness by all this heaping up treasure. He intended to stop some time and enjoy himself and his fortune, but that time never seemed to come. The Masons watched the gains and losses, the gathering and the scattering abroad, from their country-house, where plenty and simplicity were united. Their lives were not fretted by daily recurring annoyances and accidents, or shortened by corroding care. Their treasures had long been accumulating where neither "moth" nor "rust" could intrude.

#### THE SLIGHTED SCHOLAR—A STORY.

Cases like the one I am about to relate are much too frequent in our country, and they are such, too, as should be guarded against by all who have an interest in education. The incident was brought to mind by hearing a complaint made by the parent of a poor boy, who had been grossly neglected simply because he was poor and comparatively friendless!

Many years ago, when I was a small boy, I attended a school in the town of——. Among the scholars there was a boy named George Henry. His father was a poor drinking man, and the unfortunate boy had to suffer in consequence. George came to school habited in ragged garments—but they were the best he had; he was very ignorant, for he had never had an opportunity for education.

Season after season, poor George Henry occupied the same seat in the school-room—it was a back corner seat, away from the other scholars—and there he thumbed his tattered primer. The ragged condition of his garb gave a homely cast to his whole appearance, and what of intelligence there might have been in his countenance, was beclouded by the "outer covering" of the boy. He seldom played with the other children, for they seemed to shun him; but when he did, for a while, join with them in their sports, he was so rough that he was soon shoved off out of the way.

The teacher passed the poor boy coldly in the street, while other boys in better garbs were kindly noticed. In the school, young Henry was coldly treated. The teacher neglected him, and then called him an "idle blockhead," because he did not learn. The boy received no incentive to study, and consequently he was the most of the time idle, and idleness begat a disposition to while away the time in mischief. For this he was whipped, and the more idle and careless he became. He knew that he was neglected by the teacher, and simply because he was poor and ragged, and with a sort of sullen indifference, sharpened at times by feelings of bitterness, he plodded on his dark, thankless way.

These matters went on for several years. Most of the scholars who were of George Henry's age had passed on

to their higher branches of study, while he, poor fellow, still spelled out words of one and two syllables, and kept his distant seat in the corner. His father had sunk lower in the pit of inebriation, and the unfortunate boy was more wretched than ever.

The look of clownish indifference which had marked his countenance, was now giving way to a shade of unhappy thought and feelings, and it was evident that the great turning point was at hand. He stood now upon the step in life from which the fate of after years must take its cast.

At this time a man by the name of Kelly took charge of the school. He was an old teacher, a careful observer of human nature, and a really good man. Long years of guardianship over wild youths had given him a bluff authoritative way, and in his discipline he was strict and unwavering.

The first day he passed at the teacher's desk of our school was devoted to watching the movements of the scholars, and studying the dispositions with which he had to deal. Upon George Henry his eyes rested with a keen, searching glance, but evidently made little of him during the first day; but on the second day he did more.

It was during the afternoon of the second day that Mr. Kelly observed young Henry engaged in impaling flies on the point of a large pin. He went to the boy's seat, and after reprimanding him for his idleness, he took up the dirty, tattered primer from his desk.

"Have you never learned more than is in this book?" asked the teacher.

"No sir," drawled George.

"How long have you attended school?"

"I don't know sir. It's ever since I can remember."

"Then you must be an idle, reckless boy," said the teacher with much severity. Do you realise how many years you have thrown away? Do you know how much you have lost? What sort of a man do you think of making in this way? One of these days you will be too old to go to school, and then while your companions are seeking some honourable employment, you will be good for nothing. Have you parents?"

"Yes, sir," answered the boy in a hoarse, subdued voice.

"And do they wish you to grow up to be an ignorant, worthless man?"

The boy hung down his head and was silent, but Mr. Kelly saw two great tears roll down his cheeks. In an instant the teacher saw that he had something besides an idle, stubborn mind to deal with in the ragged scholar before him. He laid his hand on the boy's head, and in a kind tone he said:

"I wish you to stop after school is dismissed. Do not be afraid, for I wish to assist you if I can."

George looked wonderingly into the master's face, for there was something in the tone of the voice which

fell upon his ear that sounded strangely to him, and he thought, too, as he looked around, that the rest of the scholars regarded him with kinder countenances than usual. A dim thought broke over his mind, that, from some cause, he was going to be happier than before.

After the school was dismissed, George Henry remained in his seat till the teacher called him to the desk.

"Now," said Mr. Kelly, "I wish to know why it is that you have never learned any more. You look bright, and you look as though you might be a smart man. Why is it that I find you so ignorant?"

"Because nobody ever helps me," replied the boy. "Nobody ever cares for me, sir, for I am poor."

By degrees the kind-hearted teacher got the poor boy's whole history, and while generous tears bedewed his eyes, he said:

"You have been wrongly treated, George—very wrongly; but there is yet time for redemption. If I will try to teach you, will you try to learn?"

"Yes—O yes," quickly uttered the boy in earnest tones. "Yes—I should love to learn. I don't want to be a bad boy, he thrillingly added, while his countenance glowed with unwonted animation.

Mr. Kelly promised to purchase books for the boy as fast as he could learn to read them, and when George Henry left the school-room his face was wet with tears. We scholars, who had remained in the entry, saw him come out, and our hearts were warmed towards him. We spoke kindly to him, and walked with him to his house, and his heart was too full for utterance.

On the next day, George Henry commenced studying in good earnest, and the teacher helped him faithfully. Never did I see a change so radiant and sudden as that which took place in the habits of the poor boy.

As soon as the teacher treated him with kindness and respect, the scholars followed his example, and the result was that they found in the unfortunate youth one of the most noble-hearted, generous, accommodating, and truthful playmates in the world.

Long years have passed since those school-boy days. George Henry has become a man of middle age, and in all the country there is not a man more beloved and respected than he is. And all is the result of one teacher having done his duty.

You who are school-teachers, remember the responsibility that devolves upon you. In this country of free schools, there should be no distinction between classes. All are alike entitled to your care and counsel, and the more weak the child the more earnest should be your endeavour to lift him up and aid him.

THE Jubilee Fund of the English Congregational Union now amounts to \$500,000.



*A SONG IN THE NIGHT.*

WRITTEN UNDER CORRIAL

No anxious thought have I  
No terrors to oppress  
And grief and pain but multiply  
My songs of thankfulness.

One day at once I live  
I know my times are in  
My Father's hand and He will give  
No needless discipline.

Upon my daily need,  
He lays no hopeless tax  
He will not break the bruised reed,  
Nor quench the smoking flax.

The cup may bitter be  
Joys wrecked, or hope deferred  
In a dark and lone Gethsemane,  
My midnight cry is heard.

And the light of living peace,  
Descends on dove-like wings,  
And holy strength and tenderness,  
To heart and home it brings.

And so I tread content,  
The pathway Jesus trod—  
My strength, the Lord Omnipotent  
My trust, the Living God.

W. Wetherald.

St. Catharines, Feb., 1882.

*PRESUMPTUOUS FAITH.*

The following sensible remarks are from the Chicago Interior:—

"I do not care for what I have done in the past," says a letter before us. "I trust in the blood, and Jesus has paid it all." But the conduct of the past has been criminal and abominable, and the fact that the writer was indifferent to it because he supposed that Christ had borne the penalty, and that he was free and safe from the consequences of his conduct, is the best evidence possible that he would do the same thing again if he supposed that he could do it with impunity. That man had been taught by some one who did not understand the nature of salvation. The vicarious sacrifice is stigmatized as the "commercial theory of the atonement," chiefly because it has thus been travestied by those who profess to understand and teach it. No soul is pardoned until from grief over and hatred of its sin it turns from it with a full purpose and endeavour to lead pure and righteous life. The redeemed soul will never cease to be ashamed in the memory of a mean act that it has committed, whether that act be toward God or toward man. Those hymns and homilies which represent the saved as glorying in the shame of their lives before supposed conversion are misleading and mischievous. It is setting vice up as virtue to extol depravity as a back-ground necessary to magnify God's mercy.

Repentance is not part of a bargain, or of a shrewd speculation by which a wicked man imposes on the generosity and good nature of God. The test of its genuineness is nothing else than hatred of sin because of its moral repulsiveness, and love of righteousness for its own sake. The theologians who instruct galled sinners how to preach when the rope is about their necks, and that pernicious clerical liberalist, and all liberalists like him, who apologized for the murderer of Mr. Cham, and promised the homicide suicide a new probation under better conditions, such preach or need indoctrination in the first principles of the doctrine of Christ. The contempt and ridicule which is heaped upon such performances by the rationalistic press is fully deserved, but we protest against accrediting such immoral sentimentality to evangelical religion.

*POST MORTEM RELIGION.*

Suppose Herod Antipas had died six months before John the Baptist was beheaded. Imagine a court-preacher of that day making the funeral address. There is no evidence that the Jews had at that time any service-book or anything to read in the synagogue except the Old Testament. So he must make the funeral service according to the circumstances. He would, of course, glance lightly at the infelicity of the royal departed which complicated his domestic life by making him the husband of his niece, who was also his living brother's wife, and in the room of his living wife. There are, however, happily other and brighter spots on which the memory would love to linger. He had shown the deepest interest in that great revival preacher who had, as all knew, stirred the hearts of thousands. He had heard him often, and been deeply impressed. He had even opened his house to him. He gave the influence of his great name and authority to him, so that the courtiers, as they all knew, had been also attracted and interested. Not only that, but the distinguished dead had proved the depth and sincerity of his convictions by doing many things recommended by the eloquent preacher. How can we, in view of these evidences of pleasure and profit from such ministrations, doubt that this child of an Idumean family has gone to be with Abraham, Isaac, and Jacob? Unfortunately, however, Herod lived too long, and his having a place in history is mainly due to the circumstances that he ordered the beheading of this "interesting" and eloquent preacher without the formality of a trial, and from being a patronizing and interested hearer, becomes the Baptist's murderer.

It is one thing to like a stirring sermon now and then, the reality of which is a pleasant variety among the shallow and painted frauds of the theatre, and opera, and even fashionable social life, and it is quite another to believe with the heart what is said. It is

one thing to be on good terms with the prominent men in the Church, and so conciliate their followers, now and then to give a subscription, perhaps even forego a dinner party to preside at a benevolent meeting; and it is quite another to submit one's self to God in faith and obedience. It is one thing to respect devoted men, and even publicly compliment them as sincere and so forth, and quite another to put lusts and passions under the control of the truth they teach, and to deny ungodliness and worldly lusts. But to rich and poor, high and low, this is the Divine requirement; and we must be sparing of our eulogies over men, as Christians, however prominent or public spirited as citizens, if they have never given evidence of submission to the Father of Spirits. Happily we are not the judge of men's standing before God; but we may make ourselves such, and rest favourable judgments on very slender evidences. *Rev. John Hall, D.D.*

#### SENDING A VALENTINE.

I might begin, "The rose is red"  
(Though that is not so very new),  
Or this the boys all think to good:  
"If you love me as I love you."

But, - seems to me, a valentine  
Is nice, when you do not say  
The same old thing that every one  
Keeps saying, in the same old way.

And I asked Jane, the other night,  
What grown-up people write about.  
She would not answer me at first,  
But laughed till I began to pout.  
That stopped her, for she saw I meant  
The question (and she will not tease).  
"Why—love," she said, "and shining eyes,  
A kiss, soft hair—just what they please."  
It can't be hard, if that is all,  
So I'll begin by saying this:

To my dear lady beautiful,  
I send a valentine and kiss.  
The valentine, because she has  
The loveliest hair and gentlest eyes;  
The kiss, because I love her more  
Than any one beneath the skies;  
Because she is the kindest, best,  
The sweetest lady ever known;  
And every year I'll say the same,  
The very same, to her alone!

There! Now it's finished. Who will do?  
I've thought of one and then another.  
Who is there like it? Why, of course,  
I'll send it right away to Mother!

—*Kate Kellogg, in St. Nicholas for February, 1882.*

#### GOOD TASTE AMONG THE MIGHTY.

The more I think about the elephants, the more wonderful they seem to be. The great, clumsy creatures are so very knowing, so very loving, and so like human beings in many of their qualities. They

know their power well, and they also know just when they must not use it. *Deacon Green* tells me that keepers and trainers of elephants often lie down on the ground and let the huge fellows step right over them; and that they feel perfectly safe in doing so, because they know the elephants will pick their way carefully over the prostrate forms, never so much as touching them, still less, trampling on them. Yet the mighty creatures can brush a man out of existence as easily as a man can brush away a fly. And what delicate tastes they have delighted, I'm told, with strawberries, gum-drops, or any little dainty of that kind! They are fond of bright colours, too, and travellers tell wonderful tales of seeing elephants gather flowers with the greatest care and smell them, apparently with the keenest pleasure.

It is true they eat the same flowers afterward, but, dear me! I've seen girls do the same thing! Many a time I've watched a little lady pluck a wild rose, look at it a moment, sigh "How lovely!" then open her pretty lips and swallow the petals one by one.

Why shouldn't an elephant! "*Jack in the-Ediput,*" *St. Nicholas for February, 1882.*

*JOHN BROWN* thinks there is nothing that is going to give such stability to his Government as the religious instruction of our children in the Protestant Sunday schools of this realm, and that the American people are going to be safe if they only stand by their Sunday school men and train their children in the ways of the Lord.

When the late Earl of Beaconsfield returned to office after his first retirement, a question arose as to making Lord Rosslyn Master of the Buckhounds. His Lordship had, it was urged, every qualification for the post. He was a good sportsman, was especially good-looking, and would like the work. On the contrary, it was averred that he swore like nobody since the army in Flanders. "Swears, does he!" quoth *Dizzy*. "Then we will make him Lord High Commissioner to the Church of Scotland." And it was done.

*DR. WALTER SMITH*, of the Free High Church of Edinburgh, who was complained of for installing elders and deacons (among whom was the Professor Robertson Smith) on a modified subscription of the Confession, has been censured by his presbytery for his departure from the rules of the Church. *Dr. Smith*, commenting upon the action of presbytery, contended: That there are things in the Confession which overstate the doctrine of Scripture, as the account of creation in Chap. iv.; that there are also things in the Confession which understate the doctrine of Scripture, as Chap. viii. compared with John iii, 16 and that such things may be supplemented and amended by the Scriptures.

## News of the Churches

**OXFORD**—This church, since it resolved to struggle on without the grant from the Missionary Society, has evidenced increased power. The annual report, to which we referred last month, indicates financial obligations fully met. We extract from the reports of pastor and deacons: "The pastor and deacons have great pleasure in calling attention to the gratifying character in regard to both the spiritual and temporal aspects of the past year's work. The addition to the membership—fifteen on profession of faith, and two by letter—of God's reason for devout thankfulness to the Great Giver who has blessed the seed sown in His name, while the increase in the attendance on the Sabbath services, at the weekly prayer meeting, and in the Sunday school, inspire hope and prayer in regard to the future. The recent improvements in the church edifice, including the re-seating and cushioning, the painting, frescoing and tinting, the new organ, and the erection of the new platform and desk, have borne fruit in the increase of the congregation, and of the income of the church. The financial statement is most satisfactory. Notwithstanding the relinquishment of all further missionary aid, we have been able to pay our Treasurer the balance of \$68 14 due to him at the beginning of the year, to discharge a number of outstanding obligations, and to close the year with a small balance on hand. The total income from all sources has been \$2,283 64, the subscriptions and collections, including the Christmas offerings, having amounted to \$1,123 82, or \$151 more than during any previous year. The parsonage is now nearly completed, and is already occupied by the pastor. We have reorganized our Total Abstinence Society in connection with the congregation. We circulated pledge cards on Christmas Day in the church for signature, and have a large number of the church and congregation enrolled. We want to start well with the new year in this work. Our society is to hold monthly meetings, and we shall try to get all the people pledged to total abstinence, and go out beyond ourselves in our endeavours to do good in this way."

**HAMILTON**—The annual gathering of this church and congregation was held on January 25th. The business meeting was preceded by a social tea, provided by the ladies of the Sewing Society. The meeting was presided over by Mr. David Atchison, who, in a few well-chosen remarks, stated the business of the meeting. Mr. E. Savage, Secretary, gave a report of the state of the church during the past year, from which it is gathered that no less than five deaths had occurred during the year, and that six members had been dismissed to other churches. Mr. Savage made an earnest appeal to the church for continued faithfulness. He was followed by the Treasurer, Mr.

Alexander, who read the financial statement for the year ending 31st December last, which showed that the finances of the church were in a healthy state. About \$2,400 had been raised for ordinary church purposes, besides considerable amounts for missionary and other objects. From the report of the Secretary of the Building Fund, it was found that over \$1,000 was raised toward the liquidation of the debt. Reports from the Ladies' Sewing Society and Visiting Committee followed. After an interval for social intercourse, the reports of the Sunday School and Missionary Society followed; Mr. John E. Brown, Secretary of the Sabbath School, reporting for that institution, and Messrs. Black and Savage speaking for the Missionary Society. The Mission school in the west end was then spoken of by Mr. Shawcross, the founder of the Mission, in a very earnest appeal for more room, more workers, and more sympathy. The Literary Society's interests and work were represented by Mr. Black, the Secretary, while Mr. Charles Duff spoke of the Young Men's Morning Class, of its endeavours during the past year—making a very strong appeal for a larger attendance of the young men. All these agencies seem to be in a healthy condition, and indicate a large amount of work and earnestness in the Church. During the evening Mr. Goulding, the caretaker of the church, made a very handsome present to the church in the form of a piece of carving representing the "Cross and Crown," done by himself. It is beautifully enclosed in a glass case with a handsome canopy, and must have cost months of labour. After the usual votes of thanks to the Ladies' Societies, to the various officers, choir, and organist for their services during the year, and to the chairman for his admirable conduct in the chair, the meeting was brought to a close with the benediction.

**RUGBY**—At a soiree at Rugby, Jan. 26th, the following address was presented to Rev. J. I. Hindley, accompanied with an excellent pair of sleigh robes; also a purse of money for Mrs. Hindley: "To the Rev. J. I. Hindley, M.A.—Dear Pastor,—We take this opportunity of expressing to you our hearty appreciation of the untiring zeal with which you have laboured among us, and the affection your uniform kindness has inspired in the heart of each one of us. May the great Head of the Church long spare you to labour for Him! Please accept these robes for your catter; and while they keep out the chilling blasts of winter, may the knowledge of our love and sympathy cheer you on in your good work! We also beg Mrs. Hindley to accept this purse as a mark of our love and esteem. That Heaven's choicest blessings may be showered upon you both, and upon those near and dear to you, is the prayer of your people.—Signed on behalf of the Church."

**ALTON**.—Rev. Francis Wrigley has resigned the

charge of Alton and N. Erin, and has accepted a charge in Fremont Centre, Michigan. We deeply regret the loss of our brother, but the discouragements met with in the chivalrous endeavour to serve this field more than justify his departure. May the Divine blessing attend Mr. Wrigley and his deserving family, and still we hope that the God of all grace will send peace to the long distracted friends at Alton, and open a way for the building up the walls of their Jerusalem.

**RESCUENISE.** This church has been without a pastor for two years and nine months. It need not be wondered that some of the members have been discouraged. Ministers in the neighbourhood, belonging to the Presbyterian and Baptist churches, have been exceedingly kind in giving an occasional service. In the absence of supply, the church has met regularly and held prayer meetings; they have also sustained a weekly prayer meeting on Thursday evenings (except for a short time); and there is a Sunday school during the summer months. Upon invitation, Rev. H. Mackay came here three weeks ago, and has been holding special evangelistic services ever since. The meetings are largely attended, the church being full sometimes crowded. About the fifth night a few were found anxious. Since then there have been many inquirers. On Feb. 7th there were thirty-seven inquirers under conviction, and there are fresh cases every evening. In the previous revival the work began among the aged, and afterwards many young people were brought in. It is very different at present; the inquirers are young. A goodly number are now rejoicing in Jesus. Fathers, mothers, and friends are rejoicing over loved ones brought to the foot of the Cross. Christians of different denominations are rendering help, both by prayer and in dealing with the anxious. Last Lord's day the church observed the ordinance of the Lord's Supper, the first time in two years. The church was crowded at the public services, and a goodly number sat down at the Lord's Table. Since the last communion four of the members have passed away, viz., Mrs. Archibald Macfadden, and Mrs. Alex. Brown, both devoted Christians and greatly missed. The other two, Mr. Donald Bell and Mr. Archibald McKinnon, though somewhat aged, were brought to a decision in connection with the work of grace here in 1876, and afterwards received into fellowship. They were consistent followers of Jesus. From the time of Mr. McKinnon's conversion he became one of the most active workers for Christ in the district, and died at the age of fifty-six years, leaving a sweet memory behind him. Rev. Messrs. Anderson and Davidson, of Tiverton, have each assisted one evening; and Rev. Mr. Macdonald, of Glamis, has also helped one night. Mr. Mackay has been visiting all the families in connection with the church. Deacon Bell, with whom he is staying, has placed a

pair of horses at his disposal, and either himself or his son accompany him. So far there has been *trache baptisms*. The people are praying for a pastor, but the difficulty is to find one who can preach in Gaelic as well as in English. At present Gaelic is indispensable, with it a good strong cause could be built up by a suitable man. Some more information with reference to the generous work may be expected.

We have received an anonymous notice of a *children pie festival*. Of course friends must know the rule of all papers that correspondents must furnish their names, otherwise, how are editors to be assured of good faith? or is the *children pie* a good take off? What next?

**HARNA.** We are glad to note the following Dec. 27th. The hearts of the Sunday school children were made glad by a Christmas tree well laden with suitable gifts provided by teachers and parents of the children. After the precious gifts were distributed, a piece of music by Santa Claus himself, a few selected remarks by our pastor, and the entertainment was brought to a close, all going home feeling how sweet it is to make others happy. Jan. 1. The first anniversary services of our new church were held, our pastor preaching suitable sermons morning and evening. On the following Tuesday was held the anniversary tea meeting, which proved to be a decided success, socially and financially. On Jan. 31st was held a successful magic lantern entertainment for S. S. children; nearly all the scenes displayed were biblical. Our pastor explained and asked questions, which the children answered in a way that reflected credit on their teachers. Proceeds used in purchasing books for the S. S. library.

**WINNIPEG.** The church here is expecting to sell its present building site and purchase another more suitable, at a gain of \$18,000, which will prove a snug little sum wherewith to begin the efforts towards church erection.

**FOREST.** We regret to learn that the settlement of Mr. Frazer over the church has terminated disastrously, and can but express our regret, though not our surprise, considering the "independent" course that church pursued, as evidenced in our columns some time past. Nevertheless, the church has our profoundest sympathy, and we trust, disciplined by the past, it will prove stronger in those qualities which should characterize every church which believes thoroughly in the communion of saints. May the friends at Forest yet rejoice in a church standing fast in the liberty wherewith Christ makes free.

**WATFORD AND WARWICK.**—The churches in these places have extended a cordial invitation to Rev. R. Hay, of Pine Grove, to the pastorate, accompanying the invitation with a letter to the brethren at Pine

Grove urging their acquiescence therein. The matter is yet under consideration, but the probability is that Mr. Hay will accept the invitation thus conveyed.

**GARAPRAXA FIRST.**—Mr. P. S. Martin, for more than sixteen years at the head of the Sunday school, has had presented to him a handsome easy chair by the friends, in recognition of his services. Mrs. Martin, on the same occasion, had given to her several pieces of glassware.

**TORONTO, RIVERSIDE.**—The Mount Zion Congregational Church Sunday school held its sixth annual festival on the 31st of January, 1882. Mr. Green, the superintendent, presided. 230 scholars and teachers sat down to tea. Each member of the infant class received a present; sixty-nine of the elder scholars received prizes, seven of whom obtained the highest possible number of marks. The Sunday school raised a trifle over \$100 during the past year. After tea, the parents and friends, who filled the building to its utmost capacity, were entertained by recitations, sacred songs, etc., by the scholars. Mr. Revell kindly showed his magic lantern, which was enjoyed by the scholars and friends.

**ATHOL AND MAXVILLE.**—The purpose to replace the venerable and venerated log chapel in which the friends at Athol and their fathers have worshipped for over fifty years, has at length been accomplished, and on the 8th of January a new, beautiful, and commodious house at Maxville—about two miles south of the old house—was opened and dedicated to the worship of God. The site was chosen because of its being a station on the Canada Atlantic Railway, and because of its being more central for the majority of the people. The building is of frame, to be "venered" with brick in the spring, about 40 ft. by 60, without architectural pretensions, but tastefully furnished internally, with comfortable pews, and ample carpeted platform and desk, chandeliers, etc. The opening services were conducted in the morning by the Rev. J. Wood, of Ottawa, and in the evening by Rev. Dr. Jackson, of Kingston, both of whom preached to crowded audiences, which would have been made larger still, if possible, had it not been for the unfavourable condition of the roads, and (in the evening) a pouring rain. In the afternoon a children's service was held, in which three pastors of the church gave addresses, viz., the Revs. J. McKillican, W. M. Peacock, and D. Macallum. The presence and address of Mr. Peacock, although his weakness was so painfully evident, was a feature of the occasion most gratifying to all. His brief and earnest testimony to the preciousness of Christ, and his tearful tenderness in commending Him to the children, will not soon be forgotten. On Monday evening a tea-meeting was held, and such a crowd assembled as one rarely sees. Preparations were made for 700 people, though where they were to be put, if they should come, was a prob-

lem we should not have cared to have to solve. However, the rain and the dismal darkness of the night kindly interposed, and we had only between 400 and 500. There were a number of addresses (including one from the pastor of the Presbyterian Church, Rev. Mr. Fraser), interspersed with music by the choir of the church at Vankleek Hill, twenty-five miles distant. The entertainment was a most enjoyable one. The best remains to be told. The church is dedicated practically free of debt. A balance of about \$500 remained to be provided for: over \$300 was raised in cash, during the evening the rest was pledged, so with thankful hearts to the Giver of all good, the company were dismissed to their homes. A letter just received from the pastor, Mr. Macallum, says the people are now arranging for the purchase of an organ. May abundant spiritual blessing follow the feast of the dedication!

**ST. CATHARINES.**—Pastor Wetherald is vigorously pushing a good work at the Tabernacle. His audiences on Sunday are very creditable to the east end, and his sermons are deeply spiritual, very earnest, and scholarly productions. His lessons are models of Bible readings, and hold his people in lively interest. We wish Pastor Wetherald, his people and cause, abundant success.

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#### EASTERN DISTRICT ASSOCIATION.

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The annual meeting of the above association was held at the usual time, Rev. Robert Brown, chairman for the year, presiding. Present: Revs. S. N. Jackson, M.D.; John Wood, Ottawa; Daniel Macallum, St. Elmo; B. W. Day, Lanark; Thos. Hall, Kingston; and R. Mackay.

Rev. John Wood was elected chairman for the ensuing year; Rev. R. Mackay was re-elected Secretary-Treasurer; Rev. Thomas Hall, late of St. John's, was elected a member of the association. A letter was read from the Rev. W. M. Peacock, regretting absence through illness, and conveying fraternal greetings to the brethren.

On motion of Dr. Jackson, seconded by Rev. Thos. Hall, the following resolution was carried unanimously: "That this association having received the communication from Rev. W. M. Peacock, desires to convey its fraternal greeting to our brother, and to express its deep sympathy with him in his severe sickness; and prays that, as heretofore, he may find the all-sufficiency of God's sustaining grace. Further, that this association would exceedingly regret to comply with Mr. Peacock's request and remove his name from the roll of membership, but requests him to remain a member with us as long as he may be living within the bounds of the association."

Rev. D. Macallum introduced the subject of prayer

by reading a passage from "The Creed of Christendom," which he severely criticised. Rev. B. W. Day read a paper on "How to Study the Bible;" and Rev. J. Wood read a paper on "Personal Holiness an Element of Ministerial Power."

Rev. Thomas Hall read a paper on "How to Promote a Revival in the Eastern District." The reading of these papers was followed by an earnest and profitable discussion, in which each of the brethren participated.

A public meeting was held in the first Congregational church; Rev. S. N. Jackson, the pastor, in the chair

Mr. Wood gave the first address, on "The Churches in their Relation to Local Work."

Mr. Day spoke on "The Churches in Relation to Sunday Schools;" Mr. Macallum on "The Churches in Relation to Home Missions."

The following gentlemen were nominated from the Eastern District Association as members of the Foreign Missionary Board: Revs. S. N. Jackson, John Wood, D. Macallum, B. W. Day, and R. Mackay.

On motion, it was decided to hold the next meeting in Lanark village in October.

R. MACKAY, Secretary.

Kingston, Jan., 1882.

#### CENTRAL ASSOCIATION.

The Central Association will meet in the Congregational Church in Yorkville, March 7th, 1882, at 3 p.m. —(1) Session for organization—Essay by the Rev. E. Ebbs, on Holiness. (2) Sermon by Rev. J. Burton, B.D., at 7.30 p.m. (3) Second session, Wednesday, at 9 a.m. One hour for devotional exercises and reports from churches. (4) 10 a.m., Essay by Rev. R. Hay; discussion. (5) 11 a.m., Poem by the Secretary on Indian Legends, Nana-bush and Moosh-ku-ung; discussion. (6) Essay by Rev. J. Unsworth, at 2 p.m.; discussion. (7) Evening meeting at 7 p.m. Speeches by Rev. W. W. Smith, Congregationalism; Rev. H. D. Powis, Christian Morals; Rev. J. I. Hindley, A Plea for Christianity; Rev. J. Unsworth, Prayer; Rev. B. Hay, Faith.

J. I. HINDLEY, M.A., Secretary,

#### WESTERN ASSOCIATION.

The Western Association of Congregational ministers and churches will hold its semi-annual meeting in Douglas, Tuesday, March 7th, 1882, at 3.30 p.m. The "Associational" sermon will be preached by Rev. D. McGregor, of Guelph, on Tuesday evening, and will be followed by the communion service. Papers will be read as follows: "Our Denomination in Canada," by the Rev. W. H. Allworth; "Revival Efforts—when should they be made, and how conducted?"

by Rev. Charles Duff, M.A.; "Have the children of believers, as such, any place in the Church of Christ?" by the Rev. Wm. Hay.

The following subjects will be discussed, viz.: "Our College, and its present claims upon our churches;" "Our Missionary Society, and its present needs;" "Our 'Union,' and the basis of its Constitution." The brethren will please come prepared to take part in the discussions. A "Sunday School Institute" will be held on Wednesday afternoon, and conducted by Rev. D. McGregor. Ministers and delegates are requested to forward their names to Mr. Andrew Lightbody, Garafraxa P.O. Let there be a full meeting of the Association, to earnestly consider and discuss the various subjects specified. They are all live questions, and some of them demand immediate attention and action.

D. MCGREGOR, Secretary.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.—We should be obliged to the district secretaries, or the officers of churches, where the services of the students during the vacation may be required, if they will communicate their wishes at an early date. Our young brethren are naturally solicitous to learn what will be required of them at the close of the session. As Treasurer of the further Endowment Fund, I beg to acknowledge sixty dollars received from Major Hiram Mills, in lieu of the exhibition mentioned in the last annual report which he has withdrawn.

HENRY WILKES.

Montreal, Jan. 19th, 1882.

#### OBITUARY.

DIED.—At Listowel, on February 11th, George Stirling Climie, aged 57 years 7 months and 24 days.

After a lingering illness of several months, one of the choicest spirits has passed away, to be "for ever with the Lord." The subject of this notice was a son of one of the pioneer Congregational ministers of Canada, Rev. J. M. Climie, of Innisfil, and a brother of Rev. John Climie, late of Bowmanville, and a brother-in-law of D. D. Hay, Esq., M.P.P. He settled in the Township of Wallace in 1855, and after spending about ten years at "bush farming," removed to Listowel, which was then only a small village. Here he spent the remainder of his life. He may be said, without exaggeration, to have been the main pillar of the Congregational Church in this place, in which he "used the office of a deacon well." Few indeed ever filled that office better. In 1877, some time after the new regulations for the liquor traffic came into operation, he was appointed License Inspector for North Perth, which position he faithfully and honourably filled up to the time of his death. In September,

1880, he sustained severe internal injuries by being thrown out of his buggy, and from the effects of that accident he never fully recovered. Though he was so far restored as to be able to attend to business, a spinal disorder had been established, which ultimately resulted in his death. The mental and physical strain caused by a libel suit entered by parties to whom he had forbidden liquor to be sold, because of their intemperate habits, no doubt hastened the end, as he declined in health visibly from that time until his death. In an appreciative notice of his career and removal, the *Listowel Banner* says:—"Amongst our townspeople the death of George S. Clinie is keenly felt, for he was ever the kind friend, the wise counsellor, and a leader in every good work. During the greater part of his life he laboured assiduously in the cause of temperance, and was always a consistent exponent of the principles he advocated. In his magisterial capacity it was always his aim to subserve the ends of justice, irrespective of consequences, and in the discharge of every public duty of him it may also be truly said, 'that even his failings leaned to virtue's side.' His end was peace."

Transparently honest and upright, uniformly kind and sympathizing, he held a large place in the affections of his fellow church members, and in the esteem of the Christian public and the community generally. He was emphatically "ready to every good work."

"His faith in God was strong,  
His godliness was pure."

He was a staunch, but by no means bigoted upholder of the Congregational Church polity, and leaned strongly to what may be called "old-style" Independency. His long sickness was borne with exemplary patience. Not a murmur ever escaped his lips. The name of Jesus was very precious to him. He met death with serene composure, and his last words were, "All is peace." An immense concourse of people flocked to his funeral, all of whom felt they had lost a brother and a friend. His death was improved by his pastor on Sabbath evening, February 19th, from Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints"—a crowded audience testifying the appreciation in which the deceased was held. The Church here feels that it has sustained a severe loss, but He who is "Head over all things to the Church" knows how to make it up, and our prayer is that He will do it.

Mr. Clinie leaves a widow and a large family of children behind him. Two sons are in business in Listowel; a third is a student in McGill College, Montreal; and a fourth, still in his early "teens," attends the High School. There are six daughters, one of whom is the wife of Rev. A. O. Cossar, formerly of Belleville, and now of Michigan. May they all prove worthy descendants of so excellent a sire!

SOME dreadful stories come from Alaska of the cruelties practised by the superstitious heathen. One of the most profound of their beliefs is that evil spirits take possession of persons, especially old women, who are punished with great cruelty as witches. A letter from Miss Dunbar, a Presbyterian missionary at Fort Wrangell, communicates to the Women's Board of Missions at St. Louis accounts of some horrible occurrences recently in which several families were involved. Those condemned were of all ages, from four years to seventy. A family at Lock, where heathenism is strongest, were sentenced to death for being spiritual jugglers, in league with Satan. The grandmother was tied to a tree and tortured and starved to death. When she cried with thirst, the torturers gave her salt-water to drink. The grandfather and two children escaped, and wandered until almost starved in a lonely forest, finally escaping and making their way to Fort Wrangell, in a most pitiful condition. A little girl five years old was accused of giving "bad medicine" to her aunt who had been taken sick, and she was locked up three days, without food or drink, and whipped unmercifully. The military authorities rescued her from death. When an epidemic breaks out, all the defenceless women and children who do not escape to the woods are sacrificed. Much excellent missionary work is being done among these people, who appear anxious to be taught.—*N. Y. Independent*.

MR. SHAW, of South Shields, has written a very sensible letter to the *Christian World* on the present outcry about "scanty congregations." He admits that some ministers must be somewhat to blame for this deplorable state of things, and that the adverse criticisms to which they are being subjected may do them good, and then adds: "But I dissent from those who regard the ministry as mainly responsible for the small percentage attending our churches on the Lord's Day. The Christian ministry was never better qualified for its important work than at the present day. Sermons were never better prepared, and delivered with more earnestness and pathos; and those of our congregations who are best able to judge are fully satisfied on this score. Why, then, are not our congregations larger? What is the *chief cause*? I answer, the absence of solicitude on the part of church members on behalf of the thoughtless multitude. These are accustomed to ministerial solicitude; they know we are *paid agents*, and when they observe indifference on the part of church officials and private members, they are apt to regard our attention as the mere discharge of a duty for which we are paid, the majority of them not being sufficiently thoughtful to consider that those who maintain us are prompted by compassion for *them*. Let members second the efforts of their ministers, invite their neighbours to God's house, find them a seat, lend them a book, and give them a warm hand, and there will be less cause for complaint in relation to the attendance at our churches."—*Christian Chronicle*.

## Literary Notices.

ONTARIO DIRECTORY, 1882. John Lovell & Son, Montreal. Price 26. This large volume is before us. There is not much room for critical notice in the reading of a Directory. For complete returns, local Directories must be consulted, but for a comprehensive condensation this work is invaluable to the merchant and to the Mission Secretary, bringing its information corrected to the last possible hour. Besides the necessarily transient information regarding names and addresses, there are historical notes regarding the provinces, cities, towns and villages, which have a permanent interest. Even its advertisements are a study, though we would like to utter a word against the growing tendency to disfigure books, as the brush has rocks and monuments, with the advertising daub. Notwithstanding this feature, which is not wanting in the Directory, its publication cannot fail to give an enlarged idea of the growth and prosperity of the chief Province of our growing Dominion. The Lovell Directories have been and are important factors in our enterprise and progress, and deservedly so.

THE HOMILETIC MONTHLY—I. D. Funk, D.D., Editor—comes to hand as usual, freighted with sterling matter. The February number is exceedingly good. From it we extract the following, which is more than a literary production, by Dr. J. Sanderson, New York:—

"Where art thou?"—Gen. iii. 9.

These words contain God's inquiry after the first human sinner. What had Adam been? What had Adam done? What had Adam lost? What was Adam trying to do?

Thus God calls the sinner—"Where art thou?" "Whosoever will," etc. What has God done for each sinner? What is his duty to God? What are his sins against God? "He that hath an ear to hear, let him hear." "Where art thou?"

Thus God calls the backslider—"Where art thou?" Art thou forsaking communion with God? Away from the closet? Away from the prayer-meeting? Away from the church? Away from the ordinances of God's house? Away from thy work? "Where art thou?" "Remember how thou hast received and heard," etc.

Thus God inquires after each one of His children—"Where art thou?" Hast thou been tempted to go to the theatre? Tempted to go to the drinking-saloon? Tempted to associate with evil companions? Tempted to desert the post of duty? The prophet fled from Jezabel in Samaria, his sphere of labour, to the wilderness. "What doest thou here, Elijah?"

LESSONS.—How intensely interested God is in the welfare of each one of His children!

God assigns the best place for each, expects to find him in his place, at his proper work, and in the right spirit.

God yearns after each stray one.

God compassionately searches after him.

God's own Word (principally spoken) is the means generally used to find each.

Every stray one must respond to God's call, or remain astray.

No stray one, in responding, must give excuses for going astray, nor seek to cast the blame on another fellow-being,

nor on God (Adam did both), but confess his sins, seek mercy, forgiveness, and restoration.

THE CENTURY, with its midwinter (February) number, has dropped the name "Scribner" from its new title-page, and comes more than ever filled with articles weighty, light, yet always elevating, affording the profit of recreation and instruction. *St. Nicholas* stands still in its front rank of magazines for the young. We are glad to note the following:—

An important unpublished work by Thomas Carlyle, entitled, "A Tour in Ireland in 1819," has been discovered, comprising notes on the moral and political condition of that country. This manuscript was unknown to Mr. Froude, and when submitted to his examination, he was so delighted with it that he volunteered to write an introduction when it is published in book form. It has been secured by Edmund Gosse for *The Century Magazine*, where it will shortly appear as a serial, simultaneously in London and New York. The "Home and Society" department of *The Century Magazine* will be devoted, during the next three or four months, to the proper construction of houses with reference to protection against fire, and the dangers to health arising from imperfect drainage, bad ventilation, and damp walls. In the March number will appear the first of the series, by George Martin Huss, on "House Foundations."

THE SUNDAY SCHOOL TIMES continues its weekly visit, and commends itself by its intrinsic merit as one, if not the very best weekly for fitting teachers for their important work. There are many helps for Sunday school teachers and advanced scholars. This is one of the few whose loss would be a general calamity.

LITTELL'S LIVING AGE is worthy of being continually kept before the public eye. The number for Feb. 4, now lying open on our desk, has no indifferent article. "The Future of Islam," after a masterly survey of the field, declares England unable to "destroy Islam or dissolve her connection with it; therefore, in God's name, let her take it by the hand and encourage it boldly in the path of virtue." The visit to Voltaire is instructive, giving us a near view of the satirist; and the poem on Westminster Abbey, by Matthew Arnold, is worthy of the author.

THE RURAL CANADIAN. C. Blackett Robinson, Toronto.—This is a fortnightly paper of sixteen pages, illustrated, designed specially for the farm, garden, and stock yard. It supplies a want in our Canadian publications, and our friends in rural districts will invest many dollars more foolishly than the one which brings this fortnightly visitor round, freighted with real information regarding those things which make Canadian farms more profitable, but Edens of delight.

PLAIN TALK ABOUT THE THEATRE, by Herrick Johnson, D.D. F. H. Revell, Chicago.—Plain talk indeed, and true; none more needed either. We must draw attention more fully next issue to this most timely monogram. We ought to know how far the theatre fulfils the mission of affording lawful recre-



ation to the weary and dispirited, and this plain talk enables us to make up our mind.

VICK'S FLORAL GUIDE for 1882 should have been noticed before, but the changes in our arrangements this year led to its being overlooked. However, we are not sure but that this is the best time to call attention to this very useful and elegant Annual. For those who love flowers will now be preparing for the coming spring. We need only say that the book is elegant enough for a table book. It has a couple of well-executed plates of flowers, and is full throughout of woodcuts of the various kinds; and we may further add, that we can, from experience, testify to the truthfulness and excellence of Mr. Vick's seeds. Those who buy from him will have no cause of regret. Get his Annual, and study it.

THE American Sunday School Union send us a valuable little book for Sunday School workers—*Teacher's Primer*, No. 1, by the able Editor of the *Sunday School World*, Rev. E. W. Rice. It is devoted to the "Organization and Classification of Sunday Schools;" its matter is initiatory, as may be supposed from its title, and sets forth how to organize a school, its officers, classification, the building and rooms. Here, however, we would express a doubt as to the wisdom of introducing plans like those of the Bethany Sunday School, Philadelphia, and the *S. S. Times'* first prize plan, either of which would cost many thousands of dollars. This part of the "Primer" is decidedly out of keeping with its main idea. What was wanted in such a book is how to make the best use of small means; we have yet to hear of the school which, directly it was organized, had fifteen to twenty thousand dollars to invest in building. Orders of service are given, and will be useful in giving freshness and variety to the opening exercises, which are too apt to run into a rut. The closing remarks, on "Life in the Organization," are true and timely; the key-note is struck in the opening sentences: "The best machinery is useless without the power to set it in motion. System does not create thought; organization does not of itself move the heart; methods do not impart divine illumination." We wish that all superintendents and teachers understood this.

#### ANECDOTES OF TITIAN.

During the winter of 1548, Titian went to Augsburg, where Charles V. again required his services: the Emperor had become very fond of the artist, and treated him with the greatest respect and consideration. While on a visit, it happened one day that Titian dropped his pencil, and the Emperor picked it up and returned it to him: court etiquette forbade that the sovereign should do such a service for anyone, and Titian was much embarrassed. Charles, seeing

this, said: "Titian is worthy to be served by Caesar." ("Caesar" was one of the titles of the Emperor.)

At Augsburg the painter was made a count, and received a yearly pension of two hundred gold ducats.

Some writers have said that Titian visited Spain; this does not now appear to be true, but it is certain that Charles V. continued through life his favours to him, and when the Emperor resigned his crown and went to live in the monastery of Yuste, he took with him nine pictures by Titian; one of these was a portrait of the Empress Isabella, upon which Charles gazed when on his death-bed; it is now in the Museum of Madrid. After Charles had given up his crown to his son Philip II., the new monarch patronized the artist as his father had done, and many fine works by the master are now in Madrid.

Although Titian had enjoyed much prosperity, he had also suffered much; his wife and his dear sister Orsa had died; his son Pomponio had been a worthless fellow, and had made his father very unhappy; his daughter Lavinia had married, and the old artist was left alone with Orazio, who, however, was a dutiful son. But Titian had then reached such an age that most of the friends of his middle life had died, and he was a lonely old man.

He had painted many pictures of Lavinia, who was very beautiful. One of these, at Berlin, shows her in a rich dress, holding a plate of fruit, and is one of the best of all his works.

Orazio was an artist, but he usually painted on the same canvas with his father, and his works cannot be spoken of separately. Many pupils from all parts of Europe gathered about Titian in his latest years, and it is said that towards the close of his life, when he was at work upon an "Annunciation," some one told him that it did not resemble his former works; this made him very angry, and he seized a pencil and wrote upon the painting, "*Tizianus fecit fecit*,"—by which he meant to say, "Titian truly did this!"—From Mrs. Clement's "*Stories of Art and Artists*," in *March St. Nicholas*.

QUITE naturally and quite significantly, Professor Huxley, in a recent "Contemporary Review," confesses that he has been "seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible."

"GENERAL" BOOTH gives the following statistics of the Salvation Army in 1881: Number of corps or stations, 251; officers wholly employed, 533; theatres, concert halls, and other buildings used, 334; volunteer speakers, 13,393; number of services held during the year, over 200,000; contributions raised and expended by the people, about £50,000; circulation of the *War Cry*, 200,000; circulation of the *Little Soldier*, 53,000.

## International Lessons.

March 12, } **POWER OVER EVIL SPIRITS.** { Mark 5:  
1882. } 1-20.

**GOLDEN TEXT.**—"For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John 3: 8.

**TIME.**—The morning following our last lesson—October, A. D. 28.

**PLACE.**—Eastern shore of the Lake of Galilee, about half way down; if "Gergesenes," as in Matthew which is, probably more literally exact.

**PARALLEL.**—Matt. 8: 28-34; Luke 8: 26-39.

### HINTS TO TEACHERS.

**Dangers.**—The subject of evil spirits is to some perplexing, and, as *Trench* remarks, one on which some scholars may ask questions that will trouble you. Don't try to explain where you don't know. You do know this, and may safely say it, that evil spirits having been permitted to afflict both mind and body, the results were those before us, and not simply insanity or epileptic frenzy, and that this evil power was the means of showing the greater power of Jesus, and an assurance of His ultimate complete triumph over the kingdom of Satan.

**Notes and Comments.**—Ver. 1. "Gadarenes:" Matthew, Gergesenes. Gadara is south-east of the southern end of the lake; Gergesa, now called Chersa, site fixed by Dr. Thomson, better answers to the narrative. Near the shore a mountain rises above it, and the ruins of ancient tombs are found there, while Capernaum is in full view.

Ver. 2. "Methim—a man:" Matthew says two—no contradiction; this one likely the more prominent and violent. "With:" lit. "in an unclean spirit." The preposition is very forcible.

Ver. 3. "Tombs:" caves, natural or cut out of the rocks—used to-day in many parts of the East, and in this very district, as dwellings by the poorer classes.

Ver. 4. Vain attempts had been made to bind him—it was needful, as he was dangerous to passers by.—Matt. 8: 28.

Ver. 5. "Night and day:" sleepless, and as Luke tells us, naked—a fearful picture of the physical state of one under the influence of demons; a type of the spiritual degradation and misery of those who are Satan's.

Ver. 6. "When he saw:" wonderful influence of Jesus upon the demoniac; "ran and:" against the will of the demon, but the man wanted help, and felt that here it was.

Ver. 7. "What have I to do?"—What have we in common? Why interferest thou with us? "Jesus," etc. The demoniac spirits seem everywhere to have known the Saviour; "Torment me not." Matt., "Art thou come hither to torment us before the time?" The language of defiance joined to a sense of weakness. This is demoniacal.

Ver. 8. "He said:" rather "was saying." The language implies but one demon; vs. 9-13 speak of many; obeying the one as a Legion its commander.

Ver. 9. "What is thy name?" the man was asked. The demon replied through him, "Legion," used, as with us, for an indefinitely large number, "many." As *Bengel* says, "If so many could meet in a single nest, what myriads must be in the world!"

Ver. 10. "Besought him—not send—out of the country:" explained by Luke's account (8: 31) not to go into the deep—that is, the abyss, their own place; they wanted to remain on the earth.

Vers. 11, 12. "Near to the mountains:" rather "the mountain"—at its base. "Swine:" likely enough the property of Jews who thus violated the Mosaic law, "Besought

him"—"If thou cast us out"—Matt. 8: 31. Much as they clung to their habitation in the poor possessed one, they felt that they had to go, and rather than into the abyss, they would go into the swine.

Ver. 13. "Gave them leave:" there is much that is strange and startling in this verse. We cannot understand it fully, but can grasp the idea that the destruction of two thousand swine was a small price for the deliverance of a man from the power of Satan. Of the action of the demons on the swine we know nothing beyond what is seen in the results.

Ver. 14. The swineherds fled, carrying the story to Gergesa and the adjacent villages, and to the scattered huts of the peasantry. "They went out:" Matthew says, "The whole city."

Ver. 15. Marvellous change, beautiful picture, "Sitting:" Luke 8: 35 says "At the feet of Jesus"—"Clothed and in his right mind." They were "afraid" in v. 4, and are still afraid, but with a different fear.

Ver. 16. The whole story was told, doubtless over and over again, by the herdmen, and carried away to spread like a circling wave through all the region.

Ver. 17. "Pray Him to depart:" they feared this wonder worker—what might He not do? He had spoken peace to the raging storm, He had cast out the demons, but He would not compel those to receive Him who did not so desire.

Ver. 18. "Be with Him:" how natural to wish to be by the side of his deliverer! There was safety from his enemies; yet Jesus, for wise purposes, "suffered him not." He had work for him to do—"Go home tell:" his gratitude would be shown, and his safety lay in service. Why tell this man to do what He had previously forbidden to another? Plainly, because as he was leaving the country the evil results which arose from the other's disobedience would not follow.

Ver. 20. "Decapolis:" ten cities on that side of the Jordan; this was one.

**Topical Analysis.**—(1) The man with an unclean spirit, 1-5. (2) The demons, Jesus, and the man, 6-15. (3) What followed the cure, 16-20.

**What and How to Teach.**—On the *first* topic you can show the effect of the evil spirit on one man, a misery to himself and a terror to others; homeless, friendless, his hand against every man, dwelling in the tombs, or roving like a beast over the mountains; not to be bound—no, not with chains and fetters; not to be tamed, or brought within the influences of a much-boasted civilization. Draw this picture, then ask your class to multiply it a thousand million-fold, and to imagine a world full of such men. It is horror almost beyond conception, and yet it is just what the world might be, physically as well as morally, were the care and lordship of our Heavenly Father removed from it. Show further how sin, which is none other than a demoniacal possession, brings men down to the level of this poor wretch. There are passions which, indulged in, make those so possessed beasts and devils. It is only the lowest depth this side hell, of which what are called "little sins" are the first downward steps; it is opening the door into which a legion of devils may enter. All sin is self-destructive; it brings suffering, misery and death, while it inflicts also the most terrible injury on others—for this see Rom. 3: 13-18.

On the *second* topic you can show how here is an illustration of James 2: 19. The demons knew and trembled at Him whose Almighty power could restrain and punish them at His will. Point out how they uttered a truth they did not intend when they said "What have we to do with thee?" Christ and Satan have nothing in common, nor have the children of each. As far as light from darkness, as far as heaven from hell, are the desires, the aspirations, and the prospects of those who are the children of God from those

of whom it can be said "Ye are of your father, the devil"  
 John 8: 44. Note the power and authority of Christ as in lesson 2, chap. 1: 14-28, to which turn. There is no parley with the demons; it is "Come out," and they felt the mandate must be obeyed; they only begged for respite that the final doom might not come upon them "before the time."  
 Matt. 8: 29. Why they asked to go into the swine, or why Jesus permitted it, you need not discuss, for, like many other things, it cannot be answered satisfactorily. Let the devils go and the swine too; Christ and the healed man are our central figures. Wonderful change! the restless maniac is quietly sitting—he who had torn his clothing to shreds, doubtless, as he wore no clothes. Luke 8: 27, now clothed, and, most wonderful, "in his right mind." Do not forget to show that this is just what Jesus is doing to-day by His Gospel. Many can tell of changes, morally and spiritually, as marvellous as passed over this man. The vilest and most violent transformed into the meek and gentle follower of Jesus.

On the *third* topic it will be sufficient to note that self-interest sent Jesus away from these people, never, so far as we know, to return: see 1 John 2: 15. His miracle had touched their property; and sooner than run the risk of that happening again, they were willing to lose all the blessings which His presence would bring. And they lost them. No sick healed—no dead raised there. Oh! blinding power of this world. But the man—blessed contrast! he wanted to be with Christ "now and always." He was not permitted, for the Master had work for him to do, and right heartily he did it. "Tell how great things the Lord hath done for thee." And right through all that region of the ten cities he went, telling the story of his deliverance, "and all men did marvel." Happy they who can tell the story of a Saviour's love to them!

**Incidental Lessons.**—When Christ asks a sacrifice from men, how many would rather send Him away?

That the lust of gain is opposed to the progress of Christ's kingdom.

That it is possible to send Christ away; He will not stay where He is not wanted.

**Main Lessons.**—There are men to-day under the power of Satan—Rom. 3: 10-18; 2 Thess. 2: 3-12; 2 Tim. 3: 13.

Misery, self-torment and destruction is the lot of the slaves of Satan—1st. 1: 4-6; Rom. 6: 21-23; Gal. 5: 19-21; so did Adam, Cain, Pharaoh, David, Absalom and others find.

Christ, and Christ alone has the power to deliver—Prov. 20: 9; 1 John 1: 7; 3: 5.

When men are found at the feet of Jesus, then only are they in their right mind. So thought Paul—Rom. 4: 7; 1 Tim. 1: 12-16; 1 Cor. 1: 16-24. Those whom Christ has healed should tell what great things the Lord hath done for them—1 Tim. 1: 17; 1 Pet. 2: 9

## POWER OVER DISEASE AND DEATH.

March 10,  
1887.

(Mark 5:  
21-43)

**GOLDEN TEXT.**—"Be not afraid, only believe." v. 36.

**TIME.**—Following the events of the last lesson; likely evening of same day, after the return across the lake.

**PLACE.**—Capernaum.

**PARALLEL.**—Matt. 9: 18-26; Luke 8: 41-56.

### HINTS TO TEACHERS.

**Dangers.**—You have a lesson of twenty-three verses in the two incidents—each full of instruction, and either of which will more than fill your hour of teaching. While not entirely passing over either, so that you may keep the connection of the narrative, choose which of the miracles

shall have special attention, and keep to it. It is better to teach a portion thoroughly, than the whole imperfectly. We notice a tendency in the writers of some "notes" to be wise above what is written, in their comments. Avoid this—keep to your narrative. Avoid also, especially in younger classes, too much critical rendering. We give what we think needful for proper understanding, but even that may be done without in teaching the youngest. Save leading points; be plain, practical.

**Notes and Comments.**—Vrs. 21, 22. Matthew places this during conversation with Baptist's disciples (Lesson V.) in Matthew's house. "Ruler:" chief local Rabbi. Crispus at Corinth—Acts 18: 8. "Jairus:" *Alford* says pronounced Jairus; "fell:" not adoration, but homage—a great thing this for such a man to give to Christ. The giving of names and all circumstances not the act of a fictitious writer—this could doubtless be verified when Mark wrote.

Ver. 23. "Besought:" with earnest entreaty, using many words; "little daughter:" a phrase of love—Luke 8: 42; "one only daughter—twelve years of age," "at the point of death:" here was faith, to leave his dying child; "lay thy hands:" yet not the faith of the century, who believed in Christ's power without His presence.

Ver. 24. "Jesus went:" He did not refuse the request of this Jew, nor of the Roman soldier—He rejected none, not even His enemies—Prov. 25: 21; "thronged:" a strong word denoting suffocation, stifling.

Vrs. 25-29. "A woman:" ceremonially unclean, shut out from synagogue worship; "twelve years:" just the time that Jairus' daughter had been the light of his house. Widely separated, they meet at the feet of Jesus. "Had suffered:" Luke, himself a physician, confirms this. She would receive little care, for she was a woman and unclean. See her, sick, friendless—in poverty. She had heard of Jesus too—she cannot if she would tell the long, sad story; so she thinks "if I may touch" she touches and is healed; "in the press:" the crowd; "his garment:"—Matthew says "the hem," Luke "border" "of his garment," same Greek word,—lit. the fringe or tassel which the Jews wore at each corner of their garments—see Numbers 15: 37-41; "if I may" a real, living faith; although she had a very low idea of Christ's working, she had the superstitious reverence of the Jews for the mere fringe. Christ forgave that for what lay underneath it; then "straightway," immediately, she was healed.

Ver. 30. "Jesus—knowing:" the healing was by His will, not by any magic in His garment. She thought to get good secretly Christ would show her there must be confession of Him. He knew "who touched"—it was for her He asked.

Ver. 31. "His disciples:" Peter was the spokesman—Luke 8: 45.

Vrs. 32-34. "Fearing:" his anger and rebuke, for she, unclean, had touched Him; "told Him all:" now she makes her public testimony to His power. "Daughter:" the only occasion, so far as we know, when Christ thus addressed any one; "thy faith:" she had not thought about that; "go in," lit. "into peace:" let that be thy portion.

Ver. 35. All this time Jairus stands waiting. "Why troublest?" they knew little of Christ—the idea is that now it is useless. "The master:" lit. the Rabbi, teacher, might have healed the sickness, but they never supposed that He could raise the dead.

Ver. 36. "Jesus, not heeding," or as in margin in "over-hearing," so REV. "Be not afraid:" all hope is not gone; "only believe," Luke adds, "and she shall be made whole," as the woman in the miracle Jairus had just witnessed.

Ver. 37. "Suffered no man." Why? likely to prevent the too much noising abroad of the miracle. "John, brother of" James, was evidently best known when this gospel was written, probably not many years after his martyrdom.

Ver. 38. A picture of oriental mourning, loud, demonstrative, often paid for. Matthew adds, "the minstrels."

Ver. 39. "Not dead:" to Him. He could awake her as easily as they could a sleeper. Sleep is a common image of death, to be awakened by Christ. (John 5: 28.)

Ver. 40. "Laughed." Why? (Luke 8: 53.) But our modern unbelievers know better than those who were present. "Put all out." Then there were present only the three members of the family and three disciples with the Master.

Ver. 41. "By the hand." In the other recorded cases of raising the dead, Christ did not touch. "Talitha" more tender than "Damsel;" we have no exact expressive word. "Arise:" the voice of authority.

Ver. 42. "Straightway:" immediately, no delay; Mark's favourite word again. "Walked:" so that the miracle was placed beyond all doubt. The statement is special to Mark.

Ver. 43. "Charged them:" the time for making known His miracles in this region had not yet come, yet He never forbade that men should know of His doctrine. "To eat:" to strengthen life, and prove that she was no spirit.

**What and How to Teach.**—Topical analysis: (1) The healing of the woman, 25-34; (2) the raising of the maiden, 22-24; 35-43. There are two remarkable miracles in this lesson. If you teach both, it will be well to point out in what they are alike and in what they differ. In both faith is the mighty impelling power bringing to Jesus. The woman said, "If I may touch but His clothes;" the ruler said, "Come, and she shall live." Neither doubted the power of Christ, nor the will. Both were tried: the woman had difficulty in getting to Jesus; the ruler endured the agony of delay, which, for aught he knew, might be fatal to his hopes, while the conversation following the first miracle took place. This synagogue ruler and this pauper woman met together on the common ground of need and helplessness, and together found mercy; so we must teach that Christ, the same "to-day" as in that far back "yesterday," sends no humble, believing suppliant empty away. In both the miracles Jesus rises above the mere ceremonial. Defiled by the touch, and defiled by touching, He never alludes to either; for just as no sin can rest on the crystal surface of heaven, so no defilement could cling to Him.

On the *first* topic show that, like all other miracles of Jesus, this was one of the reality of which there could be no doubt. She had suffered twelve years; she never doubted the reality of her plague; she had spent all that she had and was nothing better. Show how that through all the miracles there is one idea prominent—faith. If we go to Jesus as a *Teacher*, He points us to the Sermon on the Mount, and closes all by saying, "Be ye therefore perfect, as your Father which is in heaven is perfect;" but if we go to Him with our sins and sorrows, feeling our need of a *Saviour*, He will reveal Himself, and to our weakness will say, "Go in peace." What distinguishes this miracle from others performed by Christ is the fact that it was without word or action of His. In one sense it was a *stolen* miracle. Yet it was with His knowledge and by His permission. So "the kingdom of heaven suffereth violence," etc. (Matt. 11: 12.) Show, further, that Christ forgives ignorance where the heart is right. Evidently this woman thought that there was something magical about His clothes. Her faith was superior to her reason, and Christ accepted that.

On the *second* topic, picture the home into which sickness had come, and where death stood ready to follow; this a public sorrow, the other a secret one; the action of the father, his love for his child so great, and his confidence in the power of Jesus so full, that, Jew, and ruler of the synagogue as he was, he would brave the ridicule and contempt of his neighbours by going for help where he could get it. Apply this: there is One can help now in every time of

need. Apply it not only to your scholars, but to yourself. These little ones gathered around you need a Saviour; will you not tell Jesus of them and ask Him to save them? Show the *humility* as well as the *earnestness* of Jairus; he "fell at His feet and besought Him greatly." Point out the test of his faith—to stand by, wait, submit, be told of his daughter's death—and show how, finally, after the trial of delay and the hopelessness of friends, his faith received its reward. The whole story has many lessons. A few are below:

**Incidental Lessons.**—That, especially in times of suffering or sorrow, we should go to Jesus.

That no difficulties, pride or shame, should keep us away. That Jesus accepts the faith of even the ignorant and erring.

That when Jesus has blessed us we should confess Him.

That He can delay and yet save.

That Christ twice yielded the point to death (Lazarus), that He might conquer the conqueror.

That sleep and death are one and the same to Him who is Lord of all.

That Christ's miracles of mercy were all complete and perfect.

**Main Lessons.**—It is Jesus alone who can give healing to our sins and resurrection to our spiritual life. (Chap. 2: 5-10; Luke 7: 47, 48; John 10: 10; Eph. 5: 14; 1 John 5: 12.)

Faith, the link between our emptiness and God's fullness, secures the blessing. (Acts 10: 43; 16: 31; John 20: 31; Gal. 2: 20.)

#### FIRST QUARTERLY REVIEW—1882.

March 26th.

"Review:" what do we mean by it, and how shall we conduct it? It is literally a second view, a looking over again of the lessons of the quarter; and how to accomplish this in the most efficient manner is the question. Various methods are used in reviewing. Sometimes the bare machinery of the lessons—the outside setting—is recalled, as the Titles, Topics, Golden Texts, etc.—better than nothing; still, that should not be all. It is like attempting to recall a beautiful structure newly erected, which you and your scholars have been viewing, by asking as to the number of ladders, the height of the scaffold poles, the amount of buck and stone used in the building, etc. These points might help to remember some aspects of the building, but you would not rest there. You would talk of the design, the plan, the style of architecture, with its adaptation to the purposes of the building, the material, the cost, and so on. Just so with our lessons. The points noted above are but the scaffolding, which, useful in its place, may yet, if we are not careful, obscure our view of what is more important to be remembered.

Another and better method, though, like most things that are of value, involving more labour to the teacher, is to take a comprehensive survey of the lessons of the quarter, to find the bond of unity—the central thought of the series—and to show how all the lessons radiate from that as a common centre, or how they all revolve around it. For, as the Bible is many books, and yet one—as its teachings are varied, and yet all spring from one thought—the relationship of man to God—so, in any number of lessons that may be taught, and especially in a selection like that we are now considering, there will always be found a harmony and unity, the bringing forth of which will be pleasant to the teacher and helpful to the scholar.

We are assuming that the Review is conducted by each teacher in his or her class. It is not uncommon—perhaps we might say general—for the Superintendent or Pastor to review the whole school from the desk. Such a review must, of necessity, be superficial: it can only partake of

the character of the first plan we indicated. Such a review may do for secular schools on secular subjects, by teachers uniformly trained, and where, to a certain extent, there can be no variation in the answers; but in Bible schools—where, unhappily, there is too little study in common by the teachers, sometimes, we fear, too little study of any kind, and where, as a consequence, there is wide divergence in the teaching, the facts impressed, the truths brought out, the connection shown, and the general tenor of the whole—it cannot be of service. The teacher who has during the three months endeavoured to explain the lessons, is the right person to review, to recall them; and although a review from the desk may be tolerated, the other is the more excellent way.

Now, respecting the lessons of this past quarter, how shall they be reviewed?

We cannot, of course, give a review lesson—we can only indicate its character and course. The first thing we should endeavour to recall and fix in the minds of our scholars will be about the Gospel and its writer, supposing that you told them something about these in your opening lesson. Taking the popular view of the authorship of the Gospel, we may ask what we know about him. What are the indications of Peter having supplied some of the information? What is there special in Mark's Gospel to distinguish it from that of Matthew and of Luke? What word does Mark delight in when describing the actions of Jesus and the effect of His miracles?—a word that is largely characteristic of his Gospel—quick, sharp, with hurried action; and so on, in a few questions preface to the lessons. Then coming to the lessons, our first thought is the central figure. About whom have been all these lessons? What about Him? They have been about Christ; and for younger classes you may fix the matter on their minds by some such method as this: Write on a small pocket slate (very useful in a class), or on a piece of paper, the word Christ, thus:—

**C**ASTING OUT DEVILS.

**H**EALING THE SICK.

**R**AISING THE DEAD.

**I**NSTRUCTING THE MULTITUDE.

**S**TILLING THE TEMPEST.

**T**EMPTED OF SATAN.

**C**ALLING THE DISCIPLES.

**H**ONORING GOD'S HOUSE.

**R**EWARDING FAITH.

**I**NDIGNANT WITH THE SCRIBES.

**S**PEAKING PARDON TO THE SINFUL.

**T**EACHING THE PEOPLE.

Then question your class as to how you shall fill it up. You may have more than one answer for each letter—so much the better. Take the first letter. One of your scholars may say, "Curing the sick;" another, "Cleansing the leper;" and a third, "Casting out devils." Suppose we take the last, and fill in that letter; and so on with the following letters, until you have it filled up somewhat as above, not of necessity exactly so, but on that idea. If your scholars fail to remember what should follow any letter, lead them to it by questioning, and you will find that by this method you will fix facts upon their minds more firmly than if you simply said these things to them, to go in at one ear, and, likely enough, out at the other. Two specimens are given—a third might easily be framed.

But you will not stop there. You want to get from them some of the teachings of the lessons. Take, if you will, the little slate exercise we have just had, and get your scholars to tell you briefly the story of each, and then get the lessons from them; for instance, "Casting out devils." That happened more than once in the quarter's lessons. Suppose we take the incident in Lesson XI. Your scholars have briefly stated the facts. Now, from the state of the man, get them to show that a state of sin—a state of madness and misery, degradation and terror. Or take "Stilling the Tempest" (Lesson X.), and let them bring out, by

your aid, if needed, how helpless man is without Christ—how calmly and with what felt power He could say, "Peace, be still."

Our space will not allow us to proceed further. The above will indicate the line of review. Then you must endeavour to bring out, in like manner, the truths of to-day—what may be of practical use to your scholars. For this, take as an illustration the same two lessons. From the first—the helplessness of the man himself, the impotence of all attempts by others to restrain him, and the mighty change that follows the word of Jesus—you can lead your class to see that in Jesus, and in Jesus alone, can they, too, find deliverance from evil and sin—that He will heal them and bless them if they will but receive Him. From the other, get them to show how we should always seek to have Christ with us wherever we are, whatever we are doing, and that will lead to a thoroughly practical truth—not to go anywhere or do anything where we cannot ask His presence and blessing.

Finally, the thought covering and embracing all—with which you start and close—is this, the beginning and continuance of the Gospel. This is all a part of the "good news" of Jesus: it is in His acts and in His teachings alike. His miracles are mercy; His teachings are love; His life a daily sacrifice. Let us show how every incident, every lesson, springs from the grand central truth of the Gospel, "Christ Jesus came into the world to save sinners"—how all lead to the great end, the sacrifice on Calvary. Whatever else you miss, do not miss this: it is not only a view of the past quarter; it is a preview of the quarters to come.

## SECOND QUARTER.

April 2. } **THE MISSION OF THE TWELVE.** { Mark 6  
1882. } 1-13.

**GOLDEN TEXT.**—He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me.—Matt. 10: 40.

**TIME.**—In the autumn of A.D. 28, extending probably into the early winter.

**PLACE.**—Vers. 1-6—Nazareth and surrounding villages; vers. 7-13—likely in Upper Galilee.

**PARALLEL.**—With vers. 1-6; Matt. 13: 54-58; vs. 7-13; Matt. 10: the whole chapter; Luke 9: 1-6.

### HINTS TO TEACHERS.

**Dangers.**—Ver. 3 will be a dangerous by-path, unless it be guarded against in speculation and imaginings as to Christ's brothers and sisters. A word or two on this subject will be found in "Notes and Comments." Don't let it engross too much time. So ver. 8, unless you get a thorough understanding of it, may lead you into profitless talk and unwise teaching.

**Notes and Comments.**—Ver. 1. "From thence"—Capernaum—giving it up from this time forth as his regular abode: "own country."—Nazareth—not a long journey, about twenty-five miles; rejected once before there, he might yet expect that the mighty works of which they had heard would dispose them to receive Him; "disciples"—twelve, no doubt.

Ver. 2. "Sabbath day"—first after his arrival; "began to teach," as Jewish custom would allow Him to do; "were astonished." The wisdom and power of this great Rabbi were soon seen. "From whence"—He, not of the Scribes, who has lived for thirty years in their midst, a simple mechanic. "Mighty works." This must allude to the reports that had reached them (see ver. 5). "By His hands." They were right in referring the power to the indwelling wisdom.

Ver. 3. "The carpenter." All Jews, even Rabbis, learned

some handicraft (so Paul). Luke says, "the carpenter's son" - evident that he had worked at His reputed father's trade in Nazareth. Building His spiritual work (Zech. 6: 12). The natural inference from this verse is, that Joseph was dead. "Brethren, sisters" - whether step, actual, or cousins, we do not know. Many Protestant writers believe these, the children of Joseph and Mary, own brothers of Jesus.

Ver. 4. He quotes a Jewish proverb and applies it to Himself (John 1: 11) in a higher sense. So it has ever been. Can we, who have not their prejudices to overcome, cast stones at these unbelieving Nazarenes?

Ver. 5. "No mighty work." Why? No faith. Miracles were at once the reward and teachings of faith. Unbelief practically limits Divine power. "Save a few" - a few drops upon the parched land, when they might have had showers of blessing.

Ver. 6. "Marvelled." Wisdom has its wonders as well as ignorance. Here at the want of faith, where it ought to have been abundant; once at its strength, where it could not have been expected (Matt. 8: 10). "Went round" - left Nazareth, never, so far as we know, to return, but kept on teaching in the surrounding villages.

Ver. 7. "Called," lit. "having called;" "two and two" - six pairs. For the arrangement see Matt. 10: 2-4. "Power over" - the mightiest proof of the divinity of their commission.

Ver. 8. "Take nothing." The general idea through this verse is the dependence of faith. "A staff only." Luke says (9: 3) "neither staves." Probably the harmonizing idea is, that if they had a staff they might take it, otherwise they were not to provide one. It was a walking-stick. "Scrip:" a wallet or knapsack. "No money in their purse," lit. girdle. Money and small articles required for use on a journey are often kept in the folds of the girdle.

Ver. 9. To go just as they were, not carrying any extra garments (see Matt. 10: 10; Luke 10: 4). "Coats," the tunic worn under the mantle.

Ver. 10. As their stay would be short, they were not to waste their time by going from house to house, especially as such a course would be an offence to a hospitable people. Matt. 10: 12 adds that they were to salute the house; Luke 10: 5 - they were to say "Peace be to this house," meaning those who dwell in it.

Ver. 11. "Whosoever shall not" - REV. "Whoever shall not" - "shake off" - dust, a symbolical practice: the Jews, as taught by the Scribes, did so when entering their own country from Gentile land. So Paul and Barnabas at Antioch - Acts 13: 51; they rejected those who rejected them - Prov. 1: 24, 28. "More tolerable" - the guilt greater of rejecting Christ than that of the corrupt cities of the plain. Remember and teach that there is a "day of judgment."

Ver. 12. "Men should repent." So had preached John, and so Jesus - not a mere sorrow for sin, but, as we find, a complete change from sin to righteousness - from Satan to God.

Ver. 13. "Cast out many devils" - wonderful power committed to them. "Anointed" - not medicinally, but as the vehicle of healing power; also, likely, as a symbol of the giving of the Spirit.

Topical Analysis. - (1) Christ rejected in His own country, vers. 1-6; (2) The sending forth of the Twelve, vers. 7-11; (3) The work of the first missionaries, vers. 12, 13.

What and How to Teach. - On the first topic we

shall have to note the blinding effects of prejudice, and to point out how much evil it has done in the world. Here it prevented these Nazarenes from listening to the teachings of Christ - from accepting His message and Himself as the long-expected Messiah, and shut them out of the glories of His kingdom. It left many of their sick folk, who otherwise would have felt the power of His healing, to languish and die, and sent Him forth from them, never, as we think, to return. John 1: 46-49 will show that while a good man may have prejudices, he will abandon them in the face of the truth; while from chapter 7: 41, 42, 52, we see its blinding effects among the people at Jerusalem, and in the highest court of the nation. Show that prejudice against Christ and His Gospel still exists and works - that religion is thought by some to be weak, unmanly - that its professors are all classed as hypocrites - pretenders, because of the inconsistency of a few. So again, if it is not associated with wealth and power, some men will have none of it. But as the Jesus rejected by the prejudiced Nazarenes is the most potent power in the world's history, so His religion, scorned by the worldly, despised by the mammon-worshipper, and trodden under foot by the votary of pleasure, is to be the one mighty test by which the hereafter of all shall be decided. Happy if those you teach can receive with meekness the word of God.

On the second topic, show how they were to go forth in faith, unencumbered by the things of life - to take only what was absolutely needful, and to place themselves in the Divine hands for the rest; what they had to do: to preach repentance - the great work of Christ's servants to-day - that they were to be the heralds of Jesus; that upon those who rejected them would come a terrible doom, because in rejecting them they rejected Him who sent them - the Christ of God. So now, those who turn away from the message of Christ's disciples are shutting themselves out from hope and salvation.

On the third topic, we can teach how these men, fulfilling the commands of Christ, accomplished mighty works, even healing the sick and casting out devils. Perhaps they went forth on their mission fearing and trembling; but when they came back they could gather to Jesus with gladsome hearts, and tell Him "all things, both what they had done, and what they had taught" - ver. 30. And the true servant of God, worker for Jesus, going forth to his duty trusting in the Master alone, shall rejoice to find that by the power of the Spirit he is able to "cast out devils" - the devils of worldliness, intemperance, covetousness, and many vices which hold in thralldom the souls and bodies of men. So practise, and so teach.

Incidental Lessons. - To guard against foolish and hurtful prejudices.

That some to-day, like the Nazarenes, do, because of this, reject the Gospel of Jesus.

That even Jesus was rejected. Shall His servants wonder if they are likewise?

That the rejected Nazareth is the Lord of the Universe, the King of kings and Lord of lords.

That labour has been honoured, for Christ laboured.

To pray that God will send forth many labourers; and to say, "Here am I, send me."

That truly to work for Jesus, we must first be His disciples.

Main Lessons. - To beware how we reject Jesus: our eternal future is at stake - Matt. 21: 44; Acts 4: 12; 1 Cor. 1: 18; 2 Cor. 2: 15, 16.

The disciples of Jesus must still preach Him, whether men will receive their message or not - Ezek. 2: 4, 5, 7; Rom. 1: 15, 16; 1 Cor. 9: 16.

## PRIZE BIBLE QUESTIONS.

We intend giving monthly a series of Bible Questions, for correct replies to which, during the year, we shall give

### THREE PRIZES

in books of the value respectively of FOUR DOLLARS, THREE DOLLARS and TWO DOLLARS. The replies are not to be sent until the close of the year. With the December number forms will be sent out for the use of any who desire to try.

The conditions are that those who send replies must not be more than twenty-one years of age, and they must not have been assisted in the questions. The Scripture reference or references must always be given.

For the first three questions see THE INDEPENDENT for January.

For the second three questions see THE INDEPENDENT for February.

### PRIZE QUESTIONS FOR MARCH.

7. Name the various rejection of Jesus while upon earth, and the different causes.

8. Which of the prophets was a farmer, which a keeper of cattle, and which were priests?

9. Name a Roman soldier whose faith and good works received a remarkable manifestation of acceptance by God.

### "THE 'MORTGAGE' YE SHALL ALWAYS HAVE WITH YOU."

We worked through Spring and Winter, through Summer and through Fall,

But the mortgage worked the hardest and the steadiest of us all;

It worked on nights and Sundays; it worked each holiday; It settled down among us, and it never went away.

Whatever we kept from it seemed almost as bad as theft; It watched us every minute, and it ruled us right and left.

The rust and blight were with us sometimes, and sometimes not;

The dark-browed scowling mortgage was forever on the spot.

The weevil and the cut-worm, they went as well as came; The mortgage staid on forever, eating hearty all the same.

It nailed up every window, stood guard at every door, And happiness and sunshine made their home with us no more,

Till with failing crops and sickness we got stalled upon the grade,

And there came a dark day on us when the interest wasn't paid;

And there came a sharp foreclosure, and I kind o' lost my hold.

And grew weary and discouraged, and the farm was cheaply sold.

The children left and scattered, when they hardly yet were grown;

My wife she pined an' perished, an' I found myself alone. What she died of was "a mystery," an' the doctors never knew;

But I knew she died of mortgage—just as well as I wanted to.

If to trace a hidden sorrow were within the doctor's art, They'd ha' found a mortgage lying on that woman's broken heart.

"Worm or beetle, drought or tempest, on a farmer's land may fall,

But for first-class ruination, trust the mortgage 'gainst them all."—*Will Carleton.*

## Children's Corner.

### LITTLE ONES.

Little ones, tho' frail and earthborn,  
Heirs of blessedness may be;  
For the Saviour whispereth gently,  
"Suffer such to come to Me."

And in that eternal kingdom,  
'Mid the grand, triumphal throng,  
Childish voices, sweet, will mingle  
In the glorious choral song.

### THE CHILDREN'S SONG.

God of heaven, hear our singing;  
Only little ones are we,  
Yet a great petition bringing,  
Father, now we come to Thee.

Let Thy kingdom come, we pray Thee;  
Let the world in Thee find rest;  
Let all know Thee and obey Thee,  
Loving, praising, blessing, blessed!

Let the sweet and joyful story  
Of the Saviour's wondrous love  
Wake on earth a song of glory,  
Like the angels' song above.

Father, send the glorious hour;  
Every heart be Thine alone;  
For the kingdom and the power  
And the glory are Thine own.

### TINY'S WORK FOR GOD.

Growing weary with play, Leila and Tiny drew their garden-chairs close together, and sat down under the chestnut tree which grew beside their house. Their laps were full of flowers, which they had just gathered to make into a nosegay for their mother. Birds were singing in the branches overhead, and a little robin, which they fed every day till it was quite tame, hopped round them with a consequential air, and sometimes perched on their shoulders.

Both children had been quite silent for a few minutes, when Tiny suddenly raised her blue eyes, and said, "I am so happy. I do love the flowers, and birdies, and you, and everybody so much." Then she added in a whisper, "And I love God, who made us all

so happy. Sister, I wish I could give Him something."

"Mother says if we love Him, that is what He likes best of all," replied Leila.

"Yes, but I do want to do something for Him—something that would give me trouble. Can't you think of anything?"

Leila thought a little, and said—"Perhaps you could print a text for the flowers mother sends every week to the sick people in the hospitals. They are so glad to have the flowers, and then the text makes them think about our Father in heaven."

"Oh, I should like that! I will write, 'Suffer little children to come unto Me, and forbid them not.'"

But Tiny was only six years old, and it was very difficult for her to hold a pen, so she only did two letters every day until it was finished. Then she went alone to her room and knelt down. "Please, God," she said, "I did this text for You. Please take it from Tiny, for Jesus Christ's sake." And God heard the prayer, for He always listens when little children truly pray.

So Tiny's text was sent up to London, and a lady put a very pretty flower into the card and took it to the hospital. She stopped beside a bed where a little boy was lying. His face was almost as white as the pillow on which he lay, and his dark eyes were filled with tears.

"Is the pain very bad to-day, Willie?"

"Yes, miss, it's dreadful. But it's not so much the pain as I mind; I'm used to that, yer know. Father beat me every day a'most, when he was drunk. But the doctor says I'm too ill for 'im to 'ave any hopes for me, and I'm mighty afear'd to die."

"If you had a friend who loved you very much, and you were well, should you be afraid to go and stay with him, Willie?"

"Why, no; I'd like to go, in course."

"I have brought you a message from a Friend who has loved you all your life long;

He wants you to trust Him, and to go and live with Him. He will love you always, and you will always be happy.

Then the lady read Tiny's text, "Suffer little children to come unto Me." She told him how Jesus had died, and then rose again and went to heaven to prepare a place for *him*, and many other children too. She told him how Jesus is still saying "Come," and His hand is still held out to bless.

So Willie turned to the Good Shepherd, and was no longer afraid.

A few days afterwards he whispered, "Lord Jesus, I am coming," and died with Tiny's text in his hand.

The little girl's work had helped to bring a soul to Jesus, and Willie is waiting for her in heaven.

#### OUR JESUS.

Happy are we, God's own little flock,  
Sheltered so close in the cleft of the Rock,  
Far above storm or danger or shock—  
Happy are we in Jesus.

What shall we do for the Master so dear?  
O, there are many in need of our cheer,  
Souls that know nothing but darkness and fear,  
Souls in the dark without Jesus.

Many He has who are not of His fold,  
Out in the storm and the pitiless cold;  
These we will win by our prayers and our gold,  
Win them to love our Jesus.

Over the mountains and over the seas,  
Lovingly, joyfully, speed we to these,  
Seeking to save them by tenderest pleas,  
Saved by the blood of Jesus.

Even a child, He has told us, may lead  
Any to Him from their sorrow and need;  
Any who come He will shelter and feed,  
Any who come to our Jesus.

Joyfully, then, let us spread the glad news,  
Never this service for Jesus refuse,  
Never a moment to work for Him lose.  
Joyfully work for Jesus.

SINCE I began to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Payson.*



*EVERY BIT OF IT.*

One evening, at a prayer meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls and their determination to love and serve Him. Among the rest, a little girl about seven years old jumped up, her face beaming with happiness—and straining her childish voice to speak as loud as she could, she said, "I have given my heart to Jesus, every bit of it." Was not that a beautiful little speech? I wonder if all the elder people who had risen before could say what she did, "I have given my heart to Jesus, every bit of it." And is not this what Jesus wants? "My son, give Me thine heart," is the command of the Bible. And will He be satisfied with having only a part of it? No, indeed; He must have the whole, every bit of it.

*"THOU SHALT HAVE NO OTHER GODS BEFORE ME"*

Anna was standing in front of the glass getting ready for Sunday-school. "I heard Mrs. Jones tell mother the other day, I was prettier than ever," she said half aloud. "I wonder if she will see me to-day. This hat is so becoming. I only wish my sash was a better colour. Let me see—this curl will have to be done over again—I wonder what the catechism questions are this afternoon. I'll look over them while mother is getting Willie ready. Oh, yes, the first two commandments. I can't see what Dr. Edgerton will find to say about them. I don't worship false gods or make graven images. I suppose he'll tell us about the poor heathen children in India. Oh, dear, this curl isn't right yet. Well, I'm glad I'm not a heathen,—that I know what is right,"—and with a final look at the glass Annie took up her pretty parasol and started for Sunday-school.

The minister did talk about the poor little heathen when he explained the answers to the school. Annie felt more than ever glad

that she was not one of them. While she was thinking this, she caught Mrs. Jones, whose class was near the one where she sat, looking at her for a moment.

"I suppose she is saying to herself, 'How pretty Annie looks in her new hat,'" she thought. "How dreadfully plain Sarah Brown is! and how like a fright she dresses."

Just as she was trying to get a glimpse of herself in the glass doors of the library case, she caught a sentence of Dr. Edgerton's talk about the lesson. He was saying that there were idol-worshippers even among children in Christian lands, those who thought more of their pretty faces and fine clothes than of God. He went on to speak of these things, and of other ways in which children broke these commandments; but Annie heard nothing more, excepting something about their being more sinful than the poor heathen, because they had been so much better taught.

These were new thoughts to Annie. She was really a sensible little girl about most matters, notwithstanding her foolish vanity. She went very quietly home from Sunday-school, thinking very busily about herself and the heathen children. I am glad to say that though she did not get cured of her fault at once, she did in time,—and this day made a beginning.

I wonder if there are any other little girls or boys who worship themselves in this or any other way?

THE desire to be loved is ever restless and unsatisfied; but the love that flows out upon others is a perpetual well-spring from on high.

THE German proverb, "If I rest I rust," applies to many things besides the key. If water rests it stagnates. If the tree rests it dies, for its winter state is only a half-rest. If the eye rests, it grows dim and blind. If the lungs rest, we cease to breathe. If the heart rests we die. What is true living but loving? And what is loving but growth in the likeness of God?