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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. III.]

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[No. 3.

EDITORIAL JOTTINGS.

A GLANCE over our "News of Churches" for the past few months, and notably the reports in our present issue noticing several annual meetings, must be encouraging to the well-wishers of our Zion. Steady, cheerful progress seems the rule. Our vacancies are being filled, indeed our Missionary Superintendent says they are all filled in Ontario, and seemingly well filled. With our College on a new basis, and a steady increase in our liberality, we may be able, ere long, to turn attention to fields now dead, and regain, under God's blessing, much of the ground we have lost. We are not going to prolong the refrain "'Twas tribulation ages since, 'tis tribulation still," but raise a strong Ebenezer, take fresh courage and go on, praising God from whom all blessings flow. "And this will we do if God permit."

THE annual conversazione and the banquet of the Toronto University and College, held during February, were both brilliant affairs, and assumed more than ordinary importance from the present discussion regarding further grants from the Provincial treasury. The Rev. H. D. Powis was present and spoke at the banquet, and no doubt represented true Congregational tradition and sentiment when he pronounced in favour of truly national education, and of making our Provincial University efficient in the highest degree. As Canada advances in prosperity and worth, her citizens will appreciate more and more the highest possible culture for such of her children as can devote time and talent to its attainment. In our present state it does seem preposterous that Ontario, with not two million inhabitants, should multiply universities, and it is more than doubtful whether more than one institution can maintain talent in her chairs that will keep abreast with our English colleges. True, the folly, if not something worse, of past

Governments forced the denominations into university work, and some consideration is due to institutions thus forced into existence: but true wisdom will seek to undo rather than to perpetuate the evil, and the example of our Methodist brethren regarding *Victoria* and *Albert* show it is possible to consolidate with due regard to vested rights, whilst the policy of our Presbyterian friends in continuing all her colleges at a wasteful cost of energy and wealth, ought to warn against that policy in Provincial endeavours. Confessedly the best equipped theological hall in the Dominion is the McMaster Hall of our Baptist friends, and that has been made possible by concentrating all available energies thither. If we would not fritter away the educational resources of this young country let us rally round our truly Provincial institutions.

VERY much sympathy is being shown for Rev. Dr. Wilson, of Kingston, late curate of a High Anglican church there. For expressing sympathy with and active participation in the work of the Salvation Army in that city, he was dismissed by his dean from his curacy. Of the wisdom of the dean's action we do not speak, but this much we would say: We confess to little sympathy with men who cling to the prestige and supposed apostolic sanctity of the Anglican Episcopate, and its fancied superiority, and yet claim all the rights and privileges of the Free churches. Dr. Wilson was, as we understand the matter, simply a curate. Ecclesiastically the responsibility rested not on him but on his superior. His superior officer would not assume the responsibility of his action and logically dismissed him. We humbly submit that outsiders have nothing to do with that family trouble. Had Dr. Wilson quietly accepted the position and earnestly gone forth to find another and more congenial field of labour, he would have had our undoubted sympathy, as it is, we confess

we fail to see his martyrdom. It is easy to mount the martyr height on the wave of popular applause. We are far from expressing sympathy with the course pursued by the dean, whose conduct is open to criticism. He is true, however, to his system, a system Dr. Wilson for eighteen years maintained and strengthened, a system which has ever restrained personal freedom; the supposed *eclat* of which, moreover, even Dr. Wilson is not ready to forego. Men who chafe under the same may remember the homely proverb, "You cannot have your pudding and eat it too." This our fathers knew, and stept out of Babylon.

OUR English contemporary, the *Nonconformist and Independent*, has certainly not lessened its worth by reducing its price, indeed we think, with its new departure, it has acquired additional vigour and worth. Its work, as the uncompromising champion of religious liberty and equality in England, is not yet done, as the following choice items may make plain:

Not very long ago a calico printer, of Manchester, purchased the living of Stockport for £12,000, and presented his son thereto. It was a shrewd investment. The rectory of Stockport has attached to it certain glebe lands which have been let on building leases, and they appear to have been hitherto regarded as renewable. The present Rector of Stockport determined, however, to test his rights, and the High Court of Justice has given a decision in his favour. A glebe land leaseholder who had spent his all in improvements on the old assumption of renewal, applied, and the amount demanded as rent was more than the gross annual value of the property. The unfortunate victim died broken-hearted, leaving a wife and daughter in actual want. A number of other leaseholders find themselves in an equally unfortunate position; and under the circumstances, they have resolved to raise a defence fund in order to carry a test case to the House of Lords. It is calculated that if the rector is successful in his present policy, the annual value of his living will be shortly increased to £12,000, its present value being only £2,000. What has the fabled "pious founder" to do with all this! A local paper puts the case very pithily by declaring that the church has been made the heir of the leaseholders during their own life-time. Church defenders may, perhaps, object that the church itself obtains no advantage; but so long as the church permits her wealthy laymen and their clerical relations to act as speculators in ecclesiastical lands, she must bear the responsibility.

Again:

One of the dealers in ecclesiastical property has just issued a circular, in which he says: "I beg to state that I undertake the sale and purchase of advowsons, next presentations, Episcopal chapels, etc.; and if you should have such description of property for disposal I shall be glad to receive full particulars, or, if you wish to make a purchase, a statement of your requirements." Has this gentleman any article on hand of the Stockport pattern, warranted to increase in value tenfold within the next ten years?

GENTLE reader, did you ever see a man with a grievance? "What grievance?" you ask. Ah, well, no one can tell, but one whom the world has united to abuse, neglect, underestimate or put aside; a man whom everybody illtreats, and no one, as he should, sustains. Give him the opportunity, he will bore you, complain to you, gives you abundant reason why his foes should be your special object of hate, and depart to curse your obtuseness in not seeing as he sees. The stars in their courses fought against Sisera, they have "fallen from grace" in not fighting for him. Before his grievance hung a pall over the earth Niagara had beauty, but its rainbow is faded, its spray hideous, and the roar utterly heathenish because its mighty forces have not been turned aside to redress his wrongs. And why should the sun rise in beauty and set in glory unless to join ungrateful man in mockery of him? We have often felt that the framers of the Anglican Litany were short-sighted in not putting among the terrors from which they prayed for deliverance, "men with grievances."

OUR short experience in the editorial chair has, however, revealed to us another specimen of the genus *homo*, which to those who permanently sit therein must be an object of dread, unless, perchance, as the eels to the woman's severe art "they get used to it." We inserted a story with a moral, plain to us as the print upon the page. One of the characters therein was made to utter an exclamation expressive of intense emotion. She could scarcely have done otherwise under the circumstances. Some very sage advice was sent to us thereon about the impropriety of the utterance. Well, had we examined the tale with a critic's microscope, we should perhaps have scored out the word—which, at any rate, is not a bad one—and thus escaped the reproof. But really when we enjoy the sunlight, we are not growling because there are spots on the sun. And we mused. Editorial chairs are not like that of St. Peter's, infallible, where would the infallible critic be were they so? So many people are after-wise. What is done they actually can see! And as they never do anything but look after others, they are happily conscious that they cannot be criticized in return. We do not know in the competition of life which comes

out first, the man with a personal grievance, or the man burdened with somebody else's (e.g. an editor's) fault. We are inclined to follow a university practice and bracket them equal, wondering, as the boy about the musquitoes as they worried him while bringing home the cows, what is their use in the social economy.

WHAT harm in the theatre? asks many a youth as he steps into the mazes of city life. There are good plays. Yes, and there are bad ones. Unfortunately the bad ones prevail in actual life over the good. For our own part we judge the theatre *as it is*, not as it might be, and that, we humbly suggest, is the only true way. Men might be angels; experience tells us they are not, and until they are angels we must accept them as they are. It is not wise to dream ourselves into a fool's paradise while our house is falling over our head. And it is worse than folly to treat the theatre, not as it is, but as it might be. The Paris *Figuro* is not troubled with being righteous overmuch. We clip from our contemporary, *The Morning Star*, its estimate of the morality of the French stage.

"The character of an actress is really a matter that does not concern us; it has never interested the public. If now and then a woman passes virtuously through the ordeal of the stage, a thing of very rare occurrence, the public does not praise her in the least on account of the austerity of her private life; if, on the contrary, as is the case with the majority, the life of an actress is filled with intrigues, the same public does not condemn her for such trifles. It is understood that that separate world which is called the theatre can not be judged by the strict morality which rules the rest of society.

"A young girl who chooses the dramatic career either is no more virtuous, or she will not remain so long. Whether she will or no, her profession will fatally force her, sooner or later, into sin. To this rule there is scarcely any exception. I will suppose a girl of eighteen, pure as a star, coming out on the stage. Thanks to the character of contemporary literature, she is from the very first evening involved in intrigues. An actor clasps her in his arms, and calls her the most charming of her sex; she hears nothing but words of love, and the more passionate they are the more the public applaud. Either the *debutante* understands, and then already she is no longer an innocent girl: or she does not understand, and then she is a bad actress. Two hundred men in the orchestra level their opera-glasses at her. Love-letters pour in at the porter's lodge. She lives in a world of passion and excitement. Everything around her conspires towards her ruin.

"It is because we know the snares of theatrical life that we have set up a separate code of morality

for actresses; it is an understood thing that their responsibility does not equal that of other women, and that what is called a fatal fall in ordinary life, is nothing more than a trifling accident in the life behind the scenes. Her profession as an actress saves the woman from current morality; the public feels that a young woman cannot be mixed up every evening in intrigues, nor play a part in what is called the study of manners, without losing by degrees the strict notion of modesty.

"For all these reasons the virtue of an actress is of very little use to her in her profession. I will go further and say: To be a really clever performer, and very few are such, the various passions of a woman's nature cannot be represented by one who has not felt them. If I do not express an absolute fact, it is at least remarkable that the lives of all the great actresses have been full of intrigues; and it may even be said that the greater they were the freer the life they led. The history of the theatre, from its origin to our own times, tends to prove this.

"Everything connected with the theatre is beyond current morality. For example, it is certain that a tradesman would be less esteemed if, to improve his business, he exhibited half a dozen young girls in his window, luxuriously dressed, and adorned with all their diamonds, in order to attract the passers by. The manager of a theatre loses none of his respectability through adding such an attraction to his undertaking.

"The author who furnishes the pretence for these exhibitions, and who knows perfectly well that the immoderate luxury of that half dozen women has nothing to do with the question of art, properly so-called, remains no less an honourable man in all the force of the term. And why, pray? Because everything that concerns the stage escapes analysis. The public does not take the same view of the stage as of social life; it wants to laugh, or to cry, often both at once; and it does not trouble itself about the consequences."

OUR valued contemporary the *Nonconformist and Independent* has published a statistical supplement containing items of interest with regard to the nonconforming churches. The ten principal denominations, viz., Baptists, Congregationalists, the various members of the Methodist family (six), the Friends, and the English Presbyterians have an aggregate of 8,996 ministers in England and Wales; 12,900 places of worship, without allowing for defective returns; and a total of a million and a half of church members, which are estimated to represent 4,500,000 persons, out of a total population of 25,968,286 in England and Wales. The three principal Churches are credited with the following yearly sums contributed to missions and their various societies, viz.:—Baptist, £163,763; Congregationalists, £229,024; Wesleyans, £289,902. These, with sums set down to the United Free, Primitive and Calvinistic

Methodists, the Bible Christians, the Society of Friends, English Presbyterians, and Unitarians, make an aggregate of £816,422. It is estimated that the sums yearly contributed in the way of free-will offerings for general and local purposes by the several religious bodies in Great Britain cannot be less than eight millions sterling. Methodists of all classes sum up over 700,000, the Wesleyan numbering 440,000. The Baptists claim nearly 280,000, and the Congregationalists 306,000. Our Independent brethren in England, however, are not partial to statistics, and any estimate of their numbers can only be tentative. The admirable Year Book edited by our friend Dr. Hannay gives no information regarding either the numbers in, and financial strength of, our English churches. In this respect English Congregationalists seem to stand alone among the dissenting bodies of the mother land.

THE *Congregational Year Book* of the United States for 1884 reports the total membership of the denomination at 396,246. Of these 133,347 are males and 157,781 females. The total addition was 28,377; 14,862 being on profession. The losses by death, dismission and discipline were 19,362. There were 6,374 adult and 5,366 infant baptisms. There are 4,016 churches, of which 941 are vacant, 936 have pastors, 2,149 acting pastors. Of the 3,696 ministers 2,659 are in pastoral work. The total of benevolent contributions from 3,077 churches is put down at \$2,638,619. The home expenditures of 2,616 churches amounted to \$3,953,227. The net increase of the members was 8,627 of which 5,554 were females.

THE CHRISTIAN IN BUSINESS.

Where he ought to be, doing his Father's business, whether dumping a cart or presiding over a bank.

I desire to say a few scriptural words to those who are in the business of life, doing its drudgery, hewing its wood and drawing its water, with, as they sometimes think, little leisure to be good. Men, women, whose talents do not lie either in prayer-meeting or in class, whether of Sunday school or of needy home, where desk or bench, room or home

employs their talents and their time—to such I would speak an encouraging word.

It will not serve God or bless man to live in a fool's paradise, striving to wind oneself too high for sinful man beneath the sky. Some one must bake the bread, and earn it too; some one must till the field and build the house; were all hermits the world would not gain even in sanctity, nor would preaching, though designed in its foolishness to spread the gospel, bridge our rivers or carry the load across the deep.

Scripture recognizes business. Paul for instance, writing to Titus concerning the things wanting to be set in order, says (iii. 13): "Let our people also learn to profess honest occupations for necessary wants, that they be not unfruitful."

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men;" writes the wise man, Prov. xxii. 29. Business therefore has a recognized place in the economy of grace, and therefore to it the Christian may be lawfully devoted. How?

At cross-roads or at turnings, sometimes are placed guide-boards, finger-posts, pointing e.g., "To Jerusalem—10 miles." I remember one blown over which some wag had stuck up in a corner of the fence the opposite way, and there it stood, unblushingly pointing directly contrary. A guide-post perverted. Some "witnessing Christians" are like that guide post, birth or prejudice has stuck them down, there they stand until some other notion shifts them, then as mechanically and persistently they point in an opposite direction. How different from the companion guide, who cheers your weary step, gently chides your wandering, and with loving hand or voice points—this is the way, walk therein; and then, when a safe resting place is reached, causes you to lie down and rest in comfort and in peace. We need some living guides along the dusty lanes and in the busy marts of life, not dead heartless sign-boards, and thus the Christian in business may find his allotted sphere.

By business in the subject before us, understand—without attempting any logical definition—the ordinary bread-winning occupations of life, which "keep the pot boiling" on the hearth of home and put something in the larder that, when hungry school boys or

sweet voiced school girls come back, they may have enough and to spare. I mean also that quiet home work which wearies our Marthas, and without which much of the comfort of life becomes a worry or a wearying waste. Who wants buttons off his shirt collar-band just as the last touch is being put to the toilet, or his starched collar to feel limp, like a wet blanket in an east rain? What are called the secular duties of life constitute business, and which can be rendered as truly holy as that artificer's shop at Nazareth where Joseph toiled and the Son of Mary gathered wisdom and stature as he grew up in favour with God and man.

Business may be entered upon for various motives: to make money, to satisfy restless activity and give an aim to work, *to do good*. Now let us remember the law of Divine providence, *as we sow we reap*. According to our aim will our steps be directed. The prevailing end of business pursuits is to make money. I do not see how a Christian can enter business with that as the chief end in view and not ship-wreck faith in the vortex of worldly sharpness and fraud. The *motive* gives character to action, the man who points his rifle in the defence of

"His altars and his sires, God and his fatherland" is a patriot; the same rifle pointed by the same arm with malice is the instrument of a murderer. There are many lines of business in which the best policy is honesty, yet if honesty is pursued as a policy it is not honest honesty, nor does it give any assurance but that some other policy will be pursued the moment some imaginary good is to be thereby attained. No uncommon thing to know a merchant who, through long years of business, has made his word his bond, until at last he is detected in some flagrant act of dishonesty and men wonder at his fall. "They went out from us for they were not of us" contains a principle—the root of the matter was not there; business was money-making, convenience called for truthfulness, it saved many bonds and securities. A man of great business energy was known to be ever punctual in all business transactions, bargains were ever kept faithfully without an equivocation, there was even a dash of generosity in his dealings, but he would lie in driving a bargain or making a sale with constant and unblushing assurance. "It don't pay to break

bargains," was his reason, "besides it saves time to keep your word." Thus truthfulness was not truthfulness, but policy; a means to an end, that end, wealth. Now, no Christian has a right to plunge into business simply for the purpose of gaining wealth, his aim is higher. Seek ye first the kingdom of God and His righteousness.

Thus is met "If I am in business I must do as others do;" for success in business as Christians would understand it—and that should be the Christian ideal—is not a large balance at credit in the bank, or a box full of securities and title deeds. "But we must live." Beware, the devils lie. Men may die and reap infinite gain. Men who went to the scaffold and the stake for the honour of the truth of Christ and His crown, did not read "Man must live," they left for us a lesson traced in heroic blood. An upright death, however painful, is to be placed far before a life of falsehood or of shame. No! man need not live if God demands otherwise; and if life cannot be by righteousness lived; then let death close the scene.

I am not so sure, however, but that even in this reckless speculating age men may live and be honest, only honesty may not give us a four storey living, horse and carriage to boot. Life can be lived, and be worth living, in the valley of humiliation where, with Bunyan's shepherd boy, we may sing:

"I am content with what I have,
Little be it or much;
And Lord, contentment still I crave,
For Thou art pleased with such."

No man who enters upon business with a single "eye to the main chance" can exemplify what the Christian in business ought to be, the end is wrong, progress thither cannot be right.

Is it an utopian idea that a Christian man should enter business for the great object of doing good? Of course we rule out of this consideration men of great public spirit, who, having made a fortune by oppressing the hireling in his wages or trafficking in human woe, give a small portion out from their gains to some public charity, which is henceforth mentioned with their name.

"Who builds a church to God and not to fame,
Will never mark the marble with his name."

Such men gain nothing heavenward thereby.

I had rather be the oppressed hireling than the hard skinfint millionaire.

We have one example of a Christian man engaging in a hideous traffic for the sole sake of doing good.

“—by Savannah’s banks of shade
The stones of his mission the preacher laid
On the heart of the negro, crushed and rent,
And made of his blood the walls’ cement;
Bade the slave ship speed from coast to coast,
Fanned by the wings of the Holy Ghost,
And begged for the love of Christ, the gold
Coined from the hearts in its groaning hold.
What could it matter, more or less
Of stripes and hunger and weariness?
Living or dying, bond or free,
What was time to eternity?”

I know of no other such example. Whitfield gained nothing by his slave-trade enterprise, in which he engaged only for the cause of his orphan home. Men who traffic now on human rights and peace do so for gain, and then build halls and endow charities as a hope of heaven. Vain endeavour! He that sitteth in the heavens shall laugh. The Lord shall have them in derision.

Let me throw out a few suggestions. The wife and the mother are perhaps the best types of unselfish devotion. I know we have some dreadful wives and some heartless mothers. Sufficiently rare, however, to be called exception; I have a wife and I had a mother, I know no truer service can be rendered than by such. We may learn from them that devotion is unselfish. Even the monotonous washing of dishes may have an upward leading, your chaste conversation coupled with fear will spread a heavenly fragrance in the walks of home. “My wife is a good woman, I know she’ll fetch me yet” was remarked to me by one who had entered life an unbeliever. That is the Christian woman in business, *her* business.

“Of course keep woman at home” methinks I hear someone say. No; if woman wants to crowd the polls and spout on the hustings let her try, let her ears get familiar with the rabble row and the wild crowd’s homage and hiss. If woman will, let her have these “rights,” do not force them upon her; only in her home business she *has* the Saviour’s sympathy and the high and holy duty of specially being the ministering angel of life, the Christian in the home. That is “right” enough for one short life. No doubt I am expected to speak of the Christian *man*

in what the world calls “business.” First, then, *be honest* not for policy, but for righteousness sake. I have no doubt that Christian was an honest workman, and Paul turned out a tent just as it professed to be. If you sell shoddy, mark it as such, and when you pay your bills give 99 cents on the dollar, and one more to make even change. To do this, work away;

Hands were made to be useful,
If you teach them the way,
Therefore, for yourself and neighbour,
Make them useful every day.

Work away—

And you may make money, what then? Be the Lord’s steward, also His almoner; distribute where, as in God’s sight, there is need. A man gives himself to the ministry, in some cases foregoing flattering prospects some other where; why may not a man of business talent give himself to honest money-making for the sake of Christ and his cause? “My position is not that of Peter and John who to a needy one said ‘Silver and gold I have none;’ silver and gold I have, such as I have I give,” said a Christian man of some wealth to a cause that needed aid. Why not raise the cry—business for Christ? Would marts be less busy and merchandise less precious? Rather, would not our conscience be purified in its channels, homes rendered more happy, society Christianized, and heaven nearer because so thoroughly begun on earth.

As society grows more compact, as must be its tendency, division of labour becomes more marked and necessary. Do we pray the Lord send more labourers into the fields so rapidly ripening? Let me raise a cry: “Who will enter into business for the Lord? Who will make honest fortunes for Him? devoting their profits to charities rather than palatial dwellings, and be content to be esteemed a business manager of some profitable industry” for Christ and His cause?

“Wisely and well said the eastern bard;
‘Fear is easy and love is hard,
Easy to glow with Santon’s rage,
And walk on the Meccan pilgrimage;
But he is greatest and best who can
Worship Allah by loving man.’”

This the Christian does in business. Thus diligent, the man in business stands before the King of Kings and is not ashamed. Thus may he hear and heed such lines as these that read to him in loving living light, 1 Tim. vi. 17-19.

WORK AND WORKERS.*

BY REV. W. W. SMITH.

In execution of the task assigned me to-day, I hardly know where to begin. The theme is large and wide. One *law* strikes us at the first—that there must be the cultivation and exercise of *graces*, that those graces may grow and flourish. “If a man will not work, neither shall he eat,” has its spiritual side, as well as its merely physical and social side! In a chapter, which I will give you in a few minutes—the rough draft of one of the chapters of a missionary essay I wrote a few months ago—I will take up the idea of getting a missionary spirit into the people as a very effectual way of getting them into a spirit of work at home; just now, I want to speak of some other plans as auxiliary to the answering of the great problem “How shall we get the church vigorously at work in the Master’s cause?”

1. *We must work largely among, and by the young.* Gain them, and soon all will be gained! Need I say, that in this field the Sabbath school stands pre-eminent. There must much of the seed be sown, which in after-years is expected to produce a spiritual harvest. Off-shoots of the Sabbath school are numerous: Juvenile prayer-meetings, “Mission Bands,” “Bands of Hope,” classes for study, teacher’s meetings, and many others. One good way is for the pastor or the superintendent to invite the young people, three or four at a time, to his house in the evening; and get their “advice” about the best way of making the Sabbath school work more effective; and other problems.

2. *Make large use of the printed page.* “Tract distribution” has been much recommended; and yet it has often failed of accomplishing much. The reason was, that it was reduced to a mere mechanical work, and neither prayer nor conversation mixed with it. If I give a person a “tract” and then slip away, as if I were ashamed of what I had done, I shall not likely do that person much good. But if I have read the tract—and been informed, and cheered and blessed by it—and say so to the person I offer the tract to—he will receive it more willingly, and hope-

fully; and thus the giving of the tract will be but the introduction to personal work and an auxiliary to it. The introduction and circulation of some of the godly periodical literature of the time, is a very direct and efficient means of helping Christ’s cause. Better still, perhaps, if a periodical is made *our own*; by the cover, or one or two outer pages being printed with local church-matter. Thus the “Monthly Tract” society furnishes churches with tracts, with the church’s name and designation on the front page. Or such a periodical as the *Missionary World*, New York, twelve pages monthly, illustrated, furnished at fifteen cents a year, with a blank page to be filled by the Church or Sabbath School itself, and circulated to subscribers at twenty-five cents a year. Leaflets, of a much smaller size could be utilized in the way of general circulation in the congregation.

3. *Definite work for members.* Such as neighbourhood prayer-meetings, conducted by members, “two-and-two:” never one alone. Let one *sing*, and add a word or a prayer; and the other take the lead in teaching. It is astonishing what a benefit such work is, to those exercising it! And a great benefit of such meetings is that the persons, in whose house the meeting is to be held, are sure to invite their nearest neighbours; who not unfrequently are people who do not worship at any church. *Evangelists* thus get their best and earliest training! Also, the “calling” upon neighbours who are not known to attend Sabbath services anywhere. Such people will not often give a refusal, when kindly invited to “come to our church.” And look out for them, when they come! and find them seats and hymn-books; and ask them to “come again!” In times of great religious interest, such “neighbourhood prayer-meetings” will naturally often develop into “evangelistic services,” and the “leaders” of the little prayer-meetings become “preachers” for the time. And why not?

4. *The smaller places in Christian effort.* Such as waiting outside a place of worship; handing out leaflets of invitation; or personally inviting people to enter; or acting as “ushers” inside—an excellent place for a courteous young man to do work for the Master. I know a church where twelve of the principal male members consulted together without the knowledge of the pastor, and took this work

* A paper read before the Central Association, December 19th, 1883.

upon them, two-and-two, month about. I liked the plan so well, that when I came home, I got two of my people—one of them an ex-warden of his county, to be "ushers" for a month—to try the plan. They liked it so well, that they would not resign—and are probably in the same office yet, as far as I know. Sometimes a man, of the right gifts, can be got to be Sunday school secretary, who has not been hitherto available for any distinctively spiritual work. If he works well here, the "Sunday school" will so *get into him*, that you can soon claim him for any Sunday school work you wish! Then, when sending delegates to the "college-union," select an *old* member and a *young* one. It will develop the younger brother more than a whole year's quiet work at home! EVERY MAN *in the church, whatever his work or his office is, should have somebody at his elbow, who can take his place on an emergency!* Let that dictum bear fruit in your minds, brethren! And act on it! We are not here forever; and we must provide successors: and let every one do it—from the greatest to the least! and in every department of church work! Let the tract-distributor, the "usher," the Sunday school teacher, the "collector" of benevolences, the prayer-leader, the occasional evangelist, the chorister, the cottage preacher, the man of chalk and black-board, the Sunday school superintendent, the evening lecturer, the occupant of the pulpit—all have some disciple in training.

THE SALVATION ARMY.

SECOND PAPER.

There is a passage (Heb. x. 22) which, though it seems to stand alone in the New Testament, has suggestive relation to a habit of life: "Bodies washed with pure water." I have no intention of preaching a sermon on cleanliness at this moment, but manifestly dirt and religion do not go hand in hand, and on that principle in some of its practical directions we would learn some lessons regarding the Salvation Army movement in its relation to our churches.

The principle we note is that where truth enters outward appearances change. *E.g.*, it fell to the lot of a minister who had a scattered country charge to visit, upon the outskirts of his field, two families professedly belonging to his denomination in a village where was a dilapidated mill with two run of stones, a tannery, blacksmith shop, post-office and store, the ever-present tavern, and perhaps two hundred inhab-

itants. It was a ruinous looking place at the time; if the buildings, which with one exception were frame, had ever known paint outside they had parted with it long years before; a poor school house was in the neighbourhood, but no place of worship, nor any place where public worship conveniently could be held, save a loft above the tavern shed, which had been fitted for an occasional country ball-room, in which about one hundred people might be packed, fifty would fill it. The minister commenced a regular monthly week evening service, the tavern-keeper opening this loft for the purpose. The service was a kind of novelty, and with that respect rendered often by the reckless to unobtrusive piety, the tavern was ever kept quiet on the evening of service, the frequenters either attending, or quietly discussing the preacher outside. One quiet evening however toned other evenings, besides the minister's visit monthly called for a little tidying up; a parlour in the house where he in turn carried got fitted up, a little paint was seen, repairs on one house led to repairs upon another, until an air of tidiness and thrift pervaded the place, which continued and spread till in the changes of the years the connection was severed. The gospel may find people in shiftlessness and squalour; they cannot remain there if the Word has power. Who could read the Mosaic law as divine and continue in slovenliness!—unless, indeed, and there are interpretations as perverse, Christ's eating with ceremonially unwashed hands be taken as meaning dirty hands! There may be refinement without Christianity, but Christianity must lead ultimately to refinement. Let any one compare the Sandwich Islands of to-day with those islands a generation back, and see how the gospel with its surroundings has made the wilderness to blossom as the rose. Visit the poorer homes of a great city, and the Christian homes, if such there be, may be distinguished by their more cleanly brightness. The drunkard's home and the sluggard's lodgings are proverbially ragged and forlorn; they will not remain so after reformation has set in, for though Christianity reaches to the very depth of earth's misery, it lightens the darkness, and the shadows flee.

I suppose we have little conception of the mode of life in England at the time of the great revival with which the names of Whitfield and the Wesleys are inseparably connected. England's population when George III. began to reign was not one-fourth larger than Canada's to-day, and yet in one year fifty-two criminals were hanged at Tyburn. Bear-bating, bull and prize fights were popular amusements. A very popular and national sport on Shrove-Tuesday was to take a cock as representing the French (*Gallus*), and tying it to a stake, batter it to death by hurling a stick at it. Drunkenness and worse were not unfrequent among the clergy of the Established Church. A bishop

of thirty-four years had never resided on his diocese. It was amidst such unthinkable stupor and degradation that from Oxford came those voices which shook the nation and sent the gospel into the darkest homes in the land. As Methodism proceeded with its work its followers necessarily rose in respectability and became, as the world would say, prosperous. The man who could earn money and spent it on drink, now drank no more, and cheerfully gave his quarterage to the Christian body that had been the instrument of his redemption—the slattern grew to be tidy and thrifty, and the spendthrift did the same. Thus Wesleyan Methodism of to-day in England represents a higher grade in society than it did at the beginning of the century, rightly, necessarily so. But all the work was not done, and men who still toiled among the irreclaimed masses found those who had been lifted above that social level from which they had sprung, out of contact, and therefore in measure out of sympathy with their mode of operation, though those very modes had first given the volume to the movement out of which Wesleyanism had grown, and above which they had praiseworthy risen. This was really the cause of the "Primitive" movement, which even to-day, though it too has nobly risen, reaches classes lower down in the social scale than the Wesleyan. Thus continually among the rapidly increasing lower classes, movements, originating really from the influences of the higher class, and tending to raise higher, lift up and leave of necessity their former companionship behind. A reclaimed drunkard will find a better locality than the neighbourhood of the gin palace, and old associations will thus cease and be forgotten. These very necessary conditions should be remembered as we estimate both church and "Army" work to-day in the respective spheres. The churches are not to be blamed for progress in temporal things any more than an individual to whom God gives property, though for living or building beyond their means, and so cramping their energies that they have nothing to spare for the needy, they must be held responsible.

I cannot, therefore, regard the cry against the churches for neglecting the poor as altogether just. Certainly the apathy and neglect of the present generation suffers none in comparison with the utter deadness of Wesley and Whitfield's day. The charities and efforts put forth by all branches of the Christian church manifest, to say the very least, a feeling of responsibility, and are an acknowledgment of duty, and for the alienation of people from the churches there is at least as much blame resting upon the alienated as upon the churches themselves. Nevertheless, that does not lessen the responsibility of going out into the highways and hedges, compelling the wanderers in; and just because the Salvation Army is

doing that work before which I confess my inability, thus far they have my sympathy and my prayers. God prosper them in touching the most hardened with some sense of responsibility and privilege, and God save them amid their—to us—manifest extravagances from checking growth in Christian culture, and the feeling of reverence, without which religious life must be stunted and die. If the army is to be a permanent movement as Methodism, it will rise above its present extravagances which outrage many truly Christian sentiments; it cannot any more than Methodism or any other movement remain on its original level, without courting death; and then should it, rising, fall eventually into the conventional modes of operation time inevitably brings, some other movement will no doubt appear to heave the lower strata of sin and misery, which seem under existing circumstances inseparable from our social life, that it too may see the light and become fruitful in the sunbeams. Thus—

"The old order changeth, giving place to the new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

Here I may note that in order to test the sort of work done by the Salvation Army the London *Christian World* addressed a series of questions to the "General" of the army, Mr. Booth. The questions and replies refer to Kidderminster, where the paid force of the army was a man and his wife, the annual expenditures being £170. We give the questions and answers:

"How many converts have been made there, say during the last two years, who are now adorning their religious profession?" "Real standing cases about 400. Some of our converts have removed to other towns. These are not included."

"How many of these were members of other churches?" "None, that I am aware of."

"How many of these converts had been in the habit of attending other places of worship?" "About 200 attended church or chapel very occasionally, chiefly for christenings, weddings, or funerals."

"How many of them had never entered a place of worship?" "About 200."

"How many of them were previously confirmed drunkards?" "Sixty noted men, beside young men and women who used to get drunk occasionally."

"How many of your converts had been living in adultery, or had been living grossly immoral lives?" "About forty."

"How many of them had frequently been in the receipt of charity or parish relief who are now comfortably supporting themselves by their own industry?" "About thirty."

"How many had been convicted of breaches of the peace?" "Twenty-one."

"How many of them had been in gaol for crime?" "One had been in twenty times, and paid over £100 in fines; another sixteen times, another nine times, another six times, and two five times."

"How many of them had grossly ill-used their wives and children?" "Thirty."

"How many converts in this place have left you and joined other churches?" "About 200."

"How many such districts have you through your entire army in full work?" "We have 521 such corps as Kidderminster, many of them a great deal larger, besides 245 village outposts worked from our own town corps."

Two lessons we would enforce in concluding at this time. First, the lesson of Mark ix. 38-40. Secondly Let us more deeply realize that sin is a terrible factor in human life, that he that committeth sin is of the devil, and where the devil is God and heaven cannot be except in a strife that must reach peace only as sin is vanquished and Christ enthroned on His rightful seat. Let also this fact be a reality: Christ saves from sin, actually, wholly, and by a firm witnessing to this realized fact men are to be won. The drunkard can give up his cups by the grace of God in Christ, the selfish man his selfishness, he that stole need steel no more, life may be lifted from its degradation, dry bones be quickened. How? Read John v. 6: "Wouldst thou be made whole?" The power is not with us, *the will is*, the "Ye would not" of Luke xiii. 34 is our condemnation. God make us willing. We do not will so long as we prize and keep some evil of our own, be it what it may, a sin, a habit or fear: but wholly submissive, "He works in us to will and to do of His good pleasure." Thus may we, believers and unbelievers, yield to the strong spirit, breathing truly,

"Let my soul look up with a steadfast hope,
And my will be lost in Thine."

J. B.

DEACON LEE'S EXPERIENCE.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was labouring to create uneasiness in the church, and especially to drive away the minister.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquired as to the reason why there had been no revival for the last two or three years.

"Now, what do you think is the cause of things being dull here?"

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "I don't know."

"Do you think the churches are fully alive to the work before them?"

"No, I don't."

A twinkle was seen in the eye of the troubler in Zion, and, taking courage, he asked, "Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermons are anything wonderfully great?"

"No, I don't."

"Then don't you think we had better dismiss this man and hire another!"

The old deacon started, as if shot with an arrow, and, in a tone louder than his wont, shouted, "No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows, solemn as eternity, and don't tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowing words, and the pews filled with those who turned away from the simplicity of the Gospel. I, and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were doing God a service when we drove that holy man from the pulpit and his work, and said we considered his work done in B—, where I then lived. We groaned because there was no revival while we were gossiping about and criticising and crushing him, instead of upholding him by our efforts and our prayers, the very instrument at whose hand we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the Spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone, when God came in among us by His Spirit, to show that He had blessed the labours of His dear, rejected servant. Our own hearts were broken, and our wayward children converted; and I resolved, at a convenient season, to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that every child of His ought to learn—that he who toucheth one of His little ones, toucheth the apple of His eye.

"I heard my pastor was ill, and, taking my oldest

son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said (and her words were like arrows to my soul): 'he may be dying, and the sight of your face might add to his anguish.' Had it come to this, I said to myself, that the man whose labours had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him. 'God pity me!' I cried; 'what have I done?' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before His dying servant and receive his forgiveness.

"What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my flesh and blood: but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his eyes and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor!' Then, raising his white hand, he said, in a deep, impressive voice, 'Touch not Mine anointed, and do My prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin and bring some of his fruit to him (calling my son to tell him how he had found Christ). But he was unconscious of all around him; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not Mine anointed, and do My prophets no harm.'

"I staid by him all night, and at daybreak I closed his eyes.

"I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: "I freely forgive you, but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin, and from that grave. When I slept, Christ stood before me in a dream, saying, 'Touch not Mine anointed, do My prophet no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they are not perfect.

"And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget its cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as with one who causes divisions.

"I would give all I own to recall what I did thirty years ago.

"Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more of a stir. There is often great power in the little word "no;" but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—*Selected.*

Mission Notes.

THE FRENCH IN THE PACIFIC.

A MISSIONARY'S TESTIMONY TEN YEARS AGO.

The English Protestant missionary and his native assistants are to this day excluded from the large and populous island of New Caledonia, on which the London Missionary Society had teachers many years prior to the advent of the French and the Jesuits.

Sixty miles east of New Caledonia lies the low lagoon island of Uvea, with a population of about 2,000 souls. Eighteen years ago a Protestant mission was started on Uvea. The year after, two French priests landed on the same island. One tribe embraced Popery; but the majority of the inhabitants, occupying six villages, embraced Protestantism. Portions of the Bible have been translated into the native language, and most of the Protestant natives can read and write. Yet a steady, relentless system of religious persecution has been carried on for many years past. On one occasion an old chief and a child, who lay sick in a house, were burnt to death. I have in my possession a copy of St. Matthew's Gospel in the Uvean language; the corner of the book is cut off by the axe that split the skull of the owner, and the first page is besmeared with his blood. The French civil authorities have been repeatedly appealed to without effect. An earnest appeal on behalf of the suffering Protestants of Uvea was made by the Evangelical Alliance to the late Emperor Napoleon, with but slight results. The houses of all the Protestants on the island have been burnt; thousands of cocoanut-trees

have been cut down, and very much food destroyed. And yet the French Colonial Government looks quietly on, unable or unwilling to bring the criminals to justice. Still there are 700 Protestants left on Uvea.

So near were the dwellings of the unfortunate Protestants to the residence of the "père," that he might, on the veranda of his house, have read his missal by the light of the conflagration. It is impossible that he could not have heard the shrieks of the murdered. When in September, 1872, I walked over the charred sites of chapels and houses, I naturally asked whether the "père" did not come out to tell his people to spare the poor Protestants. I was laughed at for my simplicity. We were assured by the natives that the avowed object of all these persecutions, murders, and fightings is the extinction of Protestantism. That many of our converts should succumb to the weighty arguments of fire and musket is not to be wondered at. Others declining the alternative of submission to Rome or death, took refuge in a fort near the sea. So closely were they watched by their foes that it was almost impossible to obtain food. In the middle of last year a number of defenceless Protestant women ventured to collect food in the bush. They were set upon by the Papists, and so terribly hacked that nine of them died. Another party of women was caught; their hands were tied together and then *pounded with the backs of tomahawks*. When the Papists were charged with cruelty towards these helpless women, they replied that it was done by order of the priests. And we have reason to believe that they spoke the truth, for on the Sabbath day preceding these murders, a boat filled with those who committed these crimes went over to the priest's residence and returned in the evening. On Monday morning afterwards the poor women were butchered. On one occasion, *ere* the last-named atrocities had been committed, the conduct of the priests was brought by the Protestant missionaries before the Resident on Lifu (there is none on Uvea). That gentleman (a man of right feeling), Frenchman-like, shrugged his shoulders and remarked, "You clergyman are above all law," doubtless meaning that it is out of the power of the civil authorities to control the action of the Jesuit priests, for no Protestant minister of religion would fail to uphold law and order. When, *after* the commission of the later atrocities, the Papist party was ordered by the Resident to deliver up their muskets, the priests destroyed the locks.

I might add many details, but refrain. All the world knows how Popery was introduced to the Sandwich Islands, to Tahiti, and to Tonga, viz.: by the guns of the French navy. The native nickname for Popery is, "the religion of the man-of-war," i.e., the religion of compulsion.—*W. Wyatt Gill, B.A., in the Evangelical Magazine.*

Correspondence.

OUR COLLEGE.

MR. EDITOR,—At the last annual meeting of the college a resolution was adopted, on motion of Mr. P. H. Burton and Rev. J. B. Silcox, thanking the good friends who have so generously contributed to the erection of the college building; recognizing "that it is our duty wherever we may be situated to contribute as much of our means towards the completion of the building and its full equipment," etc.; and urging upon the pastor of each church a special effort towards contributing such sums as each church may feel able to give.

I take this resolution as my text for an appeal to these who passed it, and to all others interested in our college work, to come forward and render such assistance as they can in this "special effort." The work on, or rather in, the new building has been continued all through the autumn and winter, so that I am glad to say the building is fast approaching completion. We may possibly hold the closing service of the present session in the new hall; though the college will not be formally opened till a later date. The Board have appointed two committees to consider and report on: (1) Arrangements for the furnishing and equipment of the building; and (2) To consider plans, and prepare regulations for the domestic economy of the house. Both committees are at work, dealing carefully with the matters referred to them. It is with the former that I have to do in this letter. And here let me say that whilst it is not the intention of the Board to indulge in or to encourage unnecessary expenditure on costly furniture, etc., in fitting up students' rooms, library, and lecture rooms, yet they do not mean to have the work done on the "cheap and nasty" principle, which is always the dearest in the long run. For example, they wish the students' rooms to be decently carpeted, and to have good and sufficient bedding, and other furniture: such, indeed, as are to be found in any respectable Canadian home. We have ascertained that to furnish a room in this style will cost \$60 or \$65. What I beg to suggest is this, that, in accordance with the resolution I have quoted, individuals, or churches, will come forward and undertake the furnishing, say, of one or more students' rooms, which may be designated by the benefactors' names, on their undertaking to have them kept well furnished and in good repair in the future. By such distribution of the work needed to be done, it may be most speedily and easily accomplished. We think that, at present, twelve rooms thus furnished will be sufficient to meet the demand. This will involve more than half of the estimated sum total,—say \$1,200,—required specially

for furnishing; whilst the remainder will be needed for fitting up the lecture rooms, hall and library, with kitchen and servants' quarters. It will be a great satisfaction to the Board, if their constituents and other friends of the college, to whom they earnestly make this appeal, will give a prompt, as well as a generous response thereto, for it is their desire to have every "stick of furniture" paid for before the building is occupied.

The matters referred to the other committee, I need not further enlarge upon here, as they will come up for consideration at other times and places, than to say that they are of prime importance to the future well-being and success of the college under the new regime. The committee are seeking and obtaining, from other colleges in Canada much valuable information, which they are thankful to say has been afforded them with great readiness and fullness. The Question of degrees in divinity, referred by the last annual meeting to the Board, has been carefully dealt with by them. At their last meeting a draft of the required Act to amend the Act of Incorporation was presented by a committee *ad hoc*, and adopted; the necessary official notice of application to the Legislature of Quebec has been duly given; and the Act has been forwarded to the Hon. Mr. Lynch, who has very kindly promised to take charge of it for us. Without going into details about it, I may say that it applies for power to confer the degrees of B.D. and D.D., in course, or on special examination, and makes no provision for honorary degrees.

In all likelihood, I shall not have time to write to the CANADIAN INDEPENDENT again before the close of the present session; and, therefore, I take this opportunity of recalling to the attention of your readers your "editorial fillip" touching the attendance at the beginning of the session.

The closing service will be held on Wednesday, April 9th; let us try to have a good meeting—good in respect of attendance, spirit, and last, though not least, of a liberal collection for the college library.

GEORGE CORNISH.

Montreal, Feb. 14th, 1884.

MR. HALL'S LETTER.

DEAR EDITOR,—Permit me to continue the subject with which I closed my last letter. It is one of vital importance always, and in every place. It is one that is sometimes left in abeyance, and amid the multitude of duties that are pressing upon busy Christians, there is ever danger that it may be neglected. We live in an age of organization, of societies; an age when demands are made upon our time that often leaves too little for quiet thought, secret prayer, and devout meditation. We live in an age of needless speculation regarding the destiny of human souls, and energy and

labour all spent in spinning out baseless theories, that might be profitably employed in "warning every man, in teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Times of spiritual deadness in the church have ever been fruitful in producing dangerous errors, and the best means to counteract these is genuine religious awakening, or

A REVIVAL OF RELIGION.

There are numerous indications, that our own churches in common with others in our country are enjoying this at present, or are earnestly calling upon God for the great power of the Holy Ghost to accompany His word, that, as in the early days of our dispensation, multitudes may be saved. There are some who have prejudices against what are called revivals. I have no hesitation in saying such prejudices are unfounded, such may have seen only the weaknesses, or the human imperfectness of revivals. Multitudes on the Continent of Europe, in South America, and other countries, have rejected Christianity, because they have only seen that Christianity as taught and lived by the apostate Church of Rome. So in revivals, some objectors may have only witnessed the noise, and extravagance, and rant that have on some occasions been the weakness and disgrace of such a work, but no part of the work itself. "If that is Christianity," says the man who is an eye witness to the gorgeous display of the church, then "I won't have anything to do with it." "If this is a revival," says the man who happens to hear the loud unmeaning declamation, the impious language addressed to the Holy One, in the name of prayer, perhaps the loud cries, or the poundings, and jumpings of men and women in an assembly, "then I do not want a revival." Nor do I. But this is not any part of a genuine work of the Holy Spirit, though I would not condemn, even noise, and demonstration. I could not get any good out of it, nor do any good in it. Others may, the revival I am advocating is simply

MULTIPLIED CONVERSIONS.

Revivals are abnormal, there should be no need for them in the church. If the children of the church were brought up in the nurture and admonition of the Lord, if believers walked in the spirit, the entire force of the Christian church could be devoted to the evangelization of the heathen. But it is not so; professing Christians are few in comparison to the multitude outside the church. Now, there are two ways at least by which that multitude may be reached, and brought to Christ. A fisherman may go out with his hook and line and secure a single fish each time he lets down his line; or he may go out with his net, and inclose at one cast of his net a multitude. So it may be in fishing for souls; I care not which plan is adopted, on the whole I prefer the former: that is simply

A CONTINUOUS REVIVAL,

such as was the nature of the work of one of our honoured ministers in England, John Angel James: such is I think, largely the character of Charles Spurgeon's work in London, though he advocates special efforts, and has such yearly in his great tabernacle. I suppose if pastors and people constantly

WATCHED FOR SOULS,

there would be a continual ingathering, and this fact would arrest the attention of the ungodly, and cause multitudes to consider their ways and turn unto the Lord. Conversions are few; additions to the churches are of rare occurrence. The world is in the hearts of men, and the spirit of the world too often apparent in the conduct of the church. The gospel is listened to as an oft-repeated tale that has lost its interest; hearers go away from the house of God to their follies and their sins. Whitfield used to say "the world is in a profound sleep, and it requires a loud voice to awake it." God has during the entire history of the church, both in Old Testament and in New Testament times, used special agencies, and led His servants to put forth extraordinary efforts, to revive His church, and awaken sinners. I need only mention, Moses, Samuel, Elijah, Ezra, Josiah, Ezekiel, the apostles; and in more recent times, Luther, Calvin, Knox, still more recently the Haldanes in Scotland, Wesley and Whitfield in England, Edwards, Nettleton, and the elder Beecher, and Finney in America. Many of the more recent evangelists have been Congregationalists, as were many of those of the last century. These men found a slumbering church, and a world lying in wickedness; and, putting the gospel trumpet to their lips, they blew so loud and long, that the sleepers awoke, and the dead were raised to life. Their methods of working were very diverse; but they all aimed at the same object—the salvation of the masses. Every one of them conducted

PROTRACTED MEETINGS.

They did not find men any more pliable or ready to give up their sins and accept Christ, than we find them to-day, but they resolved that yield they must; and, if the ordinary means did not produce the desired result, they would employ the extraordinary, like Joshua marching round Jericho from day to day for seven days, they too would preach, night after night, and day after day, they would pray, and exhort, and invite others to the same, until the stronghold was captured; until men began to ask in downright earnest, "What must we do to be saved?" If we expect results we must labour, we must labour for specific results. If we announce a protracted meeting, and get the people together, and we will get them if we try, we should have one great object in view, the reviving of God's people, the conversion of sinners. A brother said to

me a few days ago: "How can we expect a crop if we do not plough and sow the seed? How can we expect conversions in our churches if we do not labour for them?" Another remarked: "I never knew of failure, when the right means were adopted with right motives." Are we not in deep earnest for this? Do we not need such a work at present above everything else? Do we not see our children going to ruin in pursuit of the sinful pleasures of the world? How many parents, members of our churches, have spoken to me of late about their children who are unsaved! What can be done to bring them into the household of faith! A well conducted protracted meeting would undoubtedly be the means of the salvation of thousands, in our congregations. I have heard enough during the past few weeks to lead me to believe that the

SET TIME TO FAVOUR OUR CHURCHES

has come, many of our brethren have enjoyed blessed seasons of revival, and have added numbers to their membership. A brother said to me: "God seems to be giving us tokens of His approval in all our work, as a denomination, to prove us." Will we be faithful? Will we address ourselves nobly, self-denyingly to the blessed work he has given us to do? Will we devise liberal things for His cause; or will we neglect our opportunity, think more of our gold, our pleasures, our ease, our honour, than of His glory, and the eternal salvation of our fellow-men, for whom Christ died? God forbid. Then let us put large gifts into His treasury, consecrated effort into His service, and wise labour into winning souls; and, assuredly, God will revive us again, and His people be glad, and rejoice in Him?

My heart has been so full of this subject I could not avoid saying so much, though it may be considered aside from my work, and may occupy the space usually devoted to missionary intelligence. You will find room for that too I hope. I will begin then with

HAMILTON.

I spent a Sunday with the kind and wise pastor of the church. The cold was intense, but the congregations were good. I addressed a large congregation on Sunday. The church edifice has been much improved since I was here last year, and signs of life and progress are very manifest. Rev. Mr. Morton is a steady earnest worker, one who thoroughly believes in the Old Gospel, and in its complete adaptation to the wants of men. He is in full sympathy with every good work of our denomination, especially our missionary work. I spent a pleasant hour with our venerable brother, the Rev. Thomas Baker, of whom you spoke in your last. It was a rare pleasure to meet such a man, so full of joy, so ripe for the kingdom, and so deeply interested in all the affairs of our denomination. I arranged to visit another venerable father, Rev. A. McGill. M. A.,

but the snow block rendered this impossible. He lives some five miles from the city. This pleasure is still in reserve.

ST. CATHARINES.

The missionary meeting here, was held on a night of storm and cold that had no parallel in my experience except that of last year on a similar occasion. The first thing I noticed, for I went from the cars to the meeting, was the great improvement in the interior of the Tabernacle. Kalsomine and paint has put a new aspect on the auditorium. The congregations are improving, and the pastor's heart is cheered by quite a number uniting with the church on profession of faith. Still the crying need of our church in St. Catharines is a new building in a more central part of the city. This the friends hope to have before a very long time.

FROME.

This is the mother church of the Province of Ontario, organized in 1819. It has been ever since a centre of blessed and holy influences. For years its ministers travelled over a vast extent of territory, carrying the gospel to the early settlers in their scattered dwellings, when London, St. Thomas, Ingersol, and many other large cities and towns were not thought of. Some of our most useful ministers have been born here, and the good work is still in progress. The cause was very low when, twelve months ago, the Rev. Mr. Allworth was induced to accept a unanimous call. In his hands, already, things begin to look better, and the members are full of hope that great things are in store for them. There are a great many young people in the congregation. Upon these Mr. Alworth is bestowing great care and labour. Frome needs a new church edifice. I do not know if the present has stood since 1819, but it has stood nearly as long as it can, certainly as long as it should. There is not a church in the Province but should consider it a privilege to put a brick in a new building. Mr. Alworth has been a successful builder in the past; I think he is quite equal to similar work in the future.

SHEDDEN

is two and a half miles from Frome, and has a very pretty church. Mr. Alworth preaches once on the Sabbath here to a good congregation, many of whom come several miles. The attendance at both meetings was small owing to the severity of the weather.

TILBURY CENTRE.

There is a church here under the pastoral care of the Rev. E. Burgess, son of the Rev. Wm. Burgess, of Valetta, who more than twenty years ago came into these parts, when the country was covered with bush, and few settlers for many miles around. When I was here last year, Tilbury Centre, or Henderson Village as it was then called, had only one place of worship,

the Congregational. Now there are Methodist and Presbyterian churches, and consequently the Congregational meeting in the mother church is very much smaller, but there is a good Sunday school, and work enough for all. We have come here to stay.

EDGEWORTH

is the name of the first church erected in these parts by Rev. Wm. Burgess. The first building is still used but it is quite out of date, and the site of a new one is secured: but for the very bad harvest of last year, the building would be going up. Here I met the good brother referred to above and his two sons who are ministers, and several other members of his family who are active and useful in the church. He is yet hale and hearty, and full of zeal for the glory of God. This is a very interesting field, and our brother should be encouraged. The country is comparatively rough yet, but it has a great future before it. Special services were to be commenced on the following evening. I was informed that such meetings have always been attended with good results. I noticed a large number of young people who gave marked attention to the word preached.

WATFORD.

There was a fair attendance at the missionary meeting here. The congregation has suffered greatly during the past few months from deaths and removals. The church building is situated in an inconvenient place for the congregation. They would do well to move it to a more central spot.

WARWICK (ZION).

This congregation as the former is under the pastoral charge of Rev. Robert Hay. Good attendance at the meeting, which was addressed by Rev. W. Shannon, the pastor, and the writer.

WARWICK (EBENEZER).

The building has been improved since last year. There was an enthusiastic meeting, though the state of the roads militated against the attendance. There seems to be progress and much to encourage in this part of the field.

LAKE SHORE.

Our minister has the use of a Methodist church here. The attendance was large, composed principally of members of other denominations, who I learn attend regularly upon the ministry of Mr. Shannon. There are very few Congregational families.

FOREST.

There was a large meeting. The Methodist Episcopal church is used by our congregation till they purchase or build their own. The old church being now too small, and otherwise unsuitable. The Rev. Mr. Shannon began his labours here in June last, and has had much to encourage him since. The attendance at all services is good. He preaches at the three places

I have named on the Lord's day. When they have their own church building in Forest. I have no doubt he will be still further cheered in his work. This field had been vacant for quite a while and I was much pleased to find the progress that had been made in such a short time. Our brother is working faithfully, and with marked success. At the three last named meetings Mr. Hay and Mr. Shannon rendered important services. The failure in the crops last year, makes it difficult for the congregations in this entire section of country to meet their obligations, but they are hopeful, and determined to do their best.

PARIS.

I preached here on Sunday morning to a good congregation. The Rev. Mr. Hughes who has been settled here over a year, seems to be happy and successful in his work. The annual contributions for the Missionary Society will be made at once, and the pastor urged the claims very strongly. The evening of the same day I presented the claims of our society in

BRANTFORD.

The church rejoices in having at length obtained a pastor that is likely to conserve the interest of the congregation, and remain at his post. Mr. George Fuller, of our own college, entered upon his work about six months ago, and has had much encouragement since.

All the institutions of the church are greatly improved and the various denominational claims are very cheerfully responded to.

The Brantford friends are both able and willing to help. The cold weather and incessant work of the past few weeks, resulted in a short but severe

FIT OF ILLNESS,

but with the divine blessing on the medical skill of my good friend Dr. Nichol, and the faithful nursing of the kind-hearted family of Mr. J. O. Wisner, and three days' complete rest with my relative Rev. Mr. Stringfellow in Cownsville, I was all right for work on the following Sunday in

GUELPH.

I regretted deeply my inability to attend the installation service of Rev. J. C. Ross, Kincardine. Having been instrumental in his removal from Nova Scotia to this place, I was anxious to be present to speak of his work among the churches in the Lower Province, but fortunately there were other ministerial brethren present who knew him longer and better than I. I have heard since, that the council was highly pleased with Mr. Ross, and the congregation who were so anxious to have a man able to preach to them in their own language (Gaelic) are greatly pleased, and already they have much larger congregations. Brother Skinner did good work here, as good perhaps as any man could, who was unable to speak the language of

the people. The missionary meeting was held at the same time as the Installation, and was enthusiastic, resulting in larger collections than last year. I was equally sorry to disappoint the meetings in

TURNBURY AND HOWICK.

The Rev. J. B. Saer was the deputation at these, as well as Kincardine, and reports good meetings. Returning to Guelph, I presented the claims of the Missionary Society at the morning service. The Lord has been blessing the work of our brother Rev. D. McGregor, and a goodly number have been recently added to the church on profession of faith. There is a large and promising "Young People's Association." The Sunday school, and in fact all the work of the church is in a most hopeful state. They make their collections later on, and promise not to be behind last year, but better if possible.

SPEEDSIDE.

I gave the evening of same day to this place. Very recently the Rev. W. F. Clarke has settled here. He is well known to the congregation, having supplied when he was settled in Guelph some years ago. The friends are very pleased to have him here once more, and look forward to a time of upbuilding and revival after a long vacancy. Rev. Mr. McKay, Presbyterian, and Mr. Clarke took part in the missionary service which was attended by a large congregation.

Here I must stop, having occupied already perhaps, too much of your space. But this is our busy season, and you will excuse.

THOS. HALL.

Kingston, Ont.

THE MARITIME PROVINCES.

MR. EDITOR,—It is gratifying to learn that our churches in the Lower Provinces are, for the most part, supplied with men who are earnest and true. This happy state of things has been brought about chiefly by the blessing of God upon the efforts of the present devoted missionary secretary, Rev. J. W. Cox, B. A., in conjunction with those of our beloved superintendent, Rev. Thos. Hall. In a private note to the writer, a dear brother says:—"Cornwallis is rejoicing in the loving labours of Rev. Mr. Musgrove. He appears to be a very zealous man in the cause of the Master. Rev. Mr. Mackintosh is doing well in Yarmouth. Rev. Dr. Watson is doing well in Chebogue." Such reports are very encouraging. Permit me to congratulate the Cornwallis Church on securing the services of Rev. Mr. Musgrave.—J. B. T.

THERE is less liberty in Turkey for Protestant missions than formerly. The Sultan seems embittered against other nations, and is also placing greater restrictions than formerly upon his subjects who profess the American or Nestorian faith.

News of the Churches.

BADDECK, CAPE BRETON.—The infant church here, organized last fall by the banding together of eight persons, is not only gradually and surely gaining strength, but also, and especially, influence in the neighbourhood. More preaching has been listened to, meetings for prayer have been held, and more spiritual concern has been expressed since its formation, than was ever before known here in the same time. Indeed times of refreshing have come. The Congregationalists, however, were not left to work alone in this portion of the vineyard, but were workers together with others who came and were also in real earnest both in the labour and gathering the fruits. Although some young persons who commenced church life with us have been influenced to join other regiments of the great army, still seven additional members may be considered as holding fast with us. But the amount of good accomplished is by no means to be measured merely by the number of new names added to the church. Efforts are being made and site secured on which to commence, as soon as possible, to build a cheap, but suitable place of worship; and although our numbers are few and financially weak, yet we hope and trust that the Lord has means somewhere among His people, which may be brought in to aid His word in this central village and important part of the Island of Cape Breton.—J. S.

BRANTFORD.—We have received from an onlooker an interesting letter, too long however for insertion at this time, regarding the work of this church under the present pastor, Mr. Fuller. The services of the church and the work of the Sunday school are specially mentioned as both solemn and edifying. Friends old and new are gathering together, the pastor's salary has been increased \$200, and the work goes cheerily on. Certainly we have cause to take thankful courage, as we hear the good news from this old and in many ways sorely tried field. THE CANADIAN INDEPENDENT partakes of Brantford progress in a substantial addition to its subscribers through the energy of the pastor there. Let the good work be sped.

CORNWALLIS.—Since Mr. Thompson left in September the pulpit has been supplied partially by Rev. Mr. Musgrove whose sermons are greatly enjoyed by the people. We hear that the friends have obtained him for the pastor of that church.

DOUGLAS.—The members of the church and congregation came over to the parsonage one of the evenings of the closing days of the year and brought with them a number of useful articles, helpful in furnishing the new house. An address was read expressive of their attachment to the pastor and his wife.

EATON.—The installation services of Rev. George

Skinner, late of Kincardine, Ont., were held on the 23rd of January, 1884. The following ministerial brethren took part in the exercises:—Rev. George Purkis, of Waterville; Rev. L. P. Adams, of Fitch Bay; Rev. Mr. Brainerd, of Sherbrooke; and Rev. George Willett, of Cowansville;—each of the ministers representing the churches under their charge, and Deacon Hiram French and Robert Armstrong representing the church in this place. The Rev. L. P. Adams was elected moderator, and Robert Armstrong scribe of the council. The call given to Mr. Skinner and his acceptance of the same having been read, and his credentials being satisfactory to the brethren assembled, Mr. Skinner gave a short statement of his doctrinal views, church polity, etc., before the council, which were also satisfactory. The brethren then proceeded to the installation. The chair was occupied by the moderator. Rev. Mr. Brainerd conducted the devotional exercises. Rev. George Purkis, then gave an address on "Congregational Principles" after which Mr. Skinner gave a statement of his call to the work in the Master's vineyard. Rev. L. P. Adams offered the installation prayer, and also gave the charge to the people. Rev. George Willett gave the right hand of fellowship also the charge to the pastor. Short addresses were given by Rev. A. Gillies (Baptist) and Rev. Messrs. Robinson and Reed (Methodist). The services were enlivened by appropriate music well rendered by the choir. The audience was large and appreciative and dispersed feeling that it was good to be there. We trust the union so happily made may long continue and much good will be the result.

GARAFRAXA.—The reports from this church show progress first in that which constitutes true church growth, times of refreshing and ingathering. As a result temporal gifts have multiplied. The Home Mission contributions have increased fourfold, other departments also show growth. The receipts for the year were \$1,674, Expenditure, \$1,553, which includes the money spent on the new manse. The pastor's report speaks hopefully and earnestly in view of the future, and breathes the spirit, "not already attained, but we press on." The Sunday school work is bright and earnest. The Christmas tree entertainment, by the Sunday school of the First church on December 24th, was successful both as regards attendance and programme.

GEORGETOWN.—We are always glad to read the "News of the Churches" and especially to note signs of life and growth. Our anniversary meetings have come and gone. The Sunday school Christmas tree festival, on Dec. 27th, was a complete success. The school room was crowded with children and friends of the school. The order of the evening consisted in an excellent tea provided by the ladies of the church and

congregation; and an entertainment by the school, comprising concert exercises, readings, recitations and music; and the stripping of a well-laden Christmas tree whose tokens of remembrance and Sunday school greetings apparently made each pupil happier than another, and, we trust, grateful to God for the existence of the Sunday school. On January 13th, the anniversary services of the church were held. Pastor Wetherald, of St. Catharines, preached both morning and evening to large and appreciative congregations. Our good brother brought messages of joy and help in the texts: Isaiah xii. 2, and 1 Cor. xiii. 13. On the following Monday and Tuesday evenings, an Art Exhibition was held in the town hall. The entertainment embraced the exhibition of a valuable loan of paintings in oil and water colours, and chromos and crayons, etc., and geological and zoological specimens and curiosities, etc. Good music, vocal and instrumental, in addition to the band, helped to make the new departure a success. The idea proved a good one, instructive and a success. The receipts of the anniversary meetings were \$73.28. On Thursday, January 31st, the annual business meeting of the church was held. The various reports showed a year of steady growth and work. During the year ten have been received into church fellowship on profession of their faith, and two removed by death leaving an increase of nine. We feel the decease of Mrs. James Barber, widow of the late James Barber, Esq., paper manufacturer. Last October after a brief illness she peacefully fell asleep. The funeral sermon was preached by the Rev. Joseph Unsworth to a large congregation. The Sunday school manifests a degree of life and vigour and an addition of over twenty names to the roll. Our school, though not large, has decided to help in mission work. The first Sabbath of each month is called the missionary Sunday. The collections, at the end of the year, are to be equally divided between Home and Foreign Mission work. The future church will be what we make the school. As the germ so the tree. The financial report showed a balance on hand after meeting all liabilities. The church debt of \$960.86, being principal and interest for the year, has been about met. Manumit a church from debt and you remove what too frequently kills life and hope. Though, thus strengthening the things that remain, college and mission claims have not been forgotten and the pastor's salary increased. We are going forward in hope of spiritual quickening. May it be ours to work and to wait for the work is the Lord's. We look to Him who alone can make a church in earnest.—**CON.**

GUELPH.—The Sunday school, in connection with the Congregational church here, has taken eighty shares in the new missionary steamer, "The Morning Star."

KELVIN—**CHURCH OPENING.**—Our church in Kel-

vin was destroyed by fire in April last, and steps were at once taken to put a better one in its place. As a result we have a pretty brick building, 30x40 with tower and belfry costing \$1,375, exclusive of the ladies part in the furnishing. The opening services were held on Sunday, Feb. 10th, three services. The morning sermon was preached by Mr. Wetherald, of St. Catharines, from Matt. vii. 7, "seek and ye shall find." Mr. Hay, of Scotland, and Mr. Ebersole (of Messiah's church to whose Christian courtesy we have been indebted for the use of their building during our exile) were also present and took part. In the afternoon Mr. Hay preached from Isaiah lxi. 11. "Our holy and beautiful house;" and in the evening Mr. Wetherald gave a very impressive address on the "Cities of Refuge." The house was crowded at every service, especially in the evening when several sleigh-loads were obliged to go away. On Monday evening came the tea-meeting. The sky looked gloomy and a drizzling rain boded failure, but at the appointed time the teams began to arrive, and despite the weather tea was served to the largest company that has gathered in Kelvin for a long time. The excellent choir of the Brantford Congregational church supplied the singing, and the speakers were. Revs. Orme (Canada Methodist), Wetherald, Fuller (Brantford) and Hay. A pleasant and profitable occasion. The Kelvin church is thus started afresh, with fair prospects yet before it. It is our prayer that the outward renewal may be accompanied by a renewal and enlargement of the spiritual house.—**C. S. P.**

KINCARDINE.—A council consisting of representatives from Wingham, Swinburne, and Howick churches, met with representatives of Kincardine church, February 5th, to advise regarding the settlement of Rev. C. L. Ross, who had received and accepted the call to the pastorate of the church. The council, organized with Rev. J. B. Saer in the chair, after a long conference held, expressed unanimous satisfaction and confidence in the settlement. In the evening a crowded meeting was held in the church, when Mr. Ross was duly inducted into the pastorate. Revs. J. B. Saer, J. Watt, and Murray (Presbyterian), took part in the services. We had a good time, and the friends are full of gratitude to the Great Head of the Church for sending them one who can speak in the Gaelic language. We trust that great blessings may attend the efforts of Mr. Ross in this new field.—**J. W.**

KINGSTON, FIRST.—The annual social gathering took place in the basement of the church, on the evening of the 13th ult. There was a good attendance of members and friends. The Rev. S. N. Jackson, occupied the chair. After devotional services, the meeting was opened by the choir singing, "Safely Through Another Year." The chairman gave his yearly review of his ministerial labours, observing

that this was the thirty-fifth anniversary, and the seventh year of the second pastorate. The church had, through death, lost five members, viz.: Mr. George Robertson, Mrs. McBride, Mrs. Savage, Mrs. Thomas Bowers, and Mrs. George Robertson, sr. They had also sustained loss by removals, yet the additions showed a gain of seven in membership. More interest had been manifested in the prayer meetings. The work of the Sabbath school, under the superintendency of Mr. Wm. Tyner, had been successful, with an efficient staff of teachers. The service of song had been well sustained under the leadership of Mr. T. Savage, jr., and Mr. F. C. Heath, the organist. This year the Ladies' Association had inaugurated the building of a new Congregation. hall, which was now fast progressing towards completion. Considering the liberal subscriptions to the new building, the finances of the church appeared in a favourable light; though he regretted that there had been a perceptible falling off in the donations for denominational objects, which he hoped was only temporary. Upwards of \$5,225 had been raised for church purposes during the year. Deacon McEwen read the treasurer's statement, and Mr. J. McKelvey, treasurer of the building fund, made a financial statement regarding the funds. He had received from the Ladies' Association, \$3,126.81; the subscriptions received amounted to \$1,855.29; subscriptions unpaid, \$173, making a total of \$5,155.10. The building, he thought, would cost \$6,275, leaving a deficiency of \$1,126.90; towards this, a kind friend had promised \$500, and the ladies had realized near \$100, so that over \$529 had yet to be provided. Mr. L. B. Spencer, chairman of the organ committee, reported that the debt incurred for improvements last year had been somewhat reduced, but he thought, considering the excellent services rendered by the choir and their gift of \$100 towards the building fund, that the church and congregation were getting more than their full value for their subscriptions to this fund. Mr. T. Savage, on behalf of himself and colleagues, took the opportunity of testifying to Mr. Spencer's warm interest in, and his many kindnesses to, the choir. Mr. D. Spence, secretary, read the report of the Sunday school, and Mr. William Hendry that of the Ladies' Association. The choir contributed largely to the entertainment of the evening. The Sabbath school children's annual festival was held on the evening following, when a happy time was spent.

MARGAREE, C. B.—The church here is active and earnest. The prayer-meetings are particularly refreshing. Eight members were added at the last communion, three of them heads of families, and all on profession. Five also were added at the two previous communions, also on profession. And other candidates are awaiting our next church meeting. God is bless-

ing us here as also at Baddeck. A greater interest in missions is expressed by contributions than before, also in church work a willingness is manifested such as in efforts to complete the parsonage, and in the members conducting meetings in outlying districts, etc. This church has strength which it knows not of. We hope it is making an effort to run alone, and dispense with the Missionary Society's leading strings very soon.—J. S.

MARTINTOWN.—In this place there is only a service every two weeks. There has been no change of any importance during the year. The amount raised for all purposes was \$273.84. Of this our Missionary Society received \$28.56, the College, \$14.50, Foreign Missions, \$9.50. One of the difficulties in connection with this cause is the location of the church. Steps were taken at this annual meeting to endeavour to erect a new building in a more suitable locality and a lot has been selected for the purpose.

MAXVILLE.—The annual meeting of the church in this place was held at the usual time. The various reports were of a cheering and encouraging character. The attendance and interest in the Sabbath and week-day services had been fully maintained during the year. The Sabbath schools are efficiently conducted and from both there had been additions to the church. The Women's Missionary Society has a membership of eighteen and reported more than \$76. There are also a Young Men's Prayer Meeting, a Young Woman's Meeting, a Cheerful Givers' Mission Band, a Band of Hope, and a temperance organization in connection with the church, and it is contemplated to begin a "Society of Christian Endeavour" soon. The amount raised for all purposes was \$1,100, of this \$98.23 was given to the C. C. M. S.; \$36.43 to the college; \$149 for the church building which is not yet finished; \$100 has been sent to the American Board for Rev. C. H. Brook's school building. A resolution was passed to take steps to ascertain if it was not possible to do in future without missionary assistance. Sixteen were added to the church, but we had to regret the loss of a dear brother in the death of the Rev. W. M. Peacock. During the year one of our number has entered the Foreign Missionary field and is now at work among the Greeks in Constantinople.

MONTREAL, CALVARY.—The annual meeting of the members and congregation of Calvary church was held in the lecture hall on the 16th of January, the pastor, the Rev. Edward M. Hill, M.A., in the chair. The attendance was large and the tone of the various reports most cheering. The church now supports a native pastor in southern India, another at Tien-Tsin in China, and a third in Japan, besides contributing during the year \$40 to the Rev. Charles Brook's school at Constantinople, \$25 to Mr. Watkin's Mexican mission, \$9.70 to the London Missionary Society

for chronicles, and valuable aid to the Labrador, Indian and French Canadian missions. The Sunday school is in a prosperous condition and, in addition to \$148.84 collected for missions in connection with the church, has raised \$108.92 expended in purchasing about 250 additional books for the library. The Dorcas Society has been actively and usefully at work and a new society of young girls of the Sabbath school called the "Missionary Needles" has very usefully engaged its members in sewing, etc., for missions and has also made upwards of \$60 from the proceeds of a social to the Sunday school scholars and a sale of small articles largely of its own production. The Ladies' Missionary Association besides their usual work materially aided in the reduction of the church debt, and did much to promote acquaintance and cordiality of feeling among the members of the church and congregation by social gathering at the houses of members. The Young Men's Literary Society has enjoyed an unusually successful series of meetings and denominational objects such as the Home Mission, Congregational College, and Congregational Union funds have received a larger benefit than in any previous year. Altogether the church, through its various agencies, has during the year 1883 raised upwards of \$4,500. The calling, ordination and installation of the Rev. Mr. Hill has already been noticed by you, and the leading of Providence in the call is becoming more and more apparent to the church whose fullest confidence and affection Mr. Hill has continued to hold.

EMMANUEL MONTREAL.—The annual meeting of Emmanuel Church was held by adjournment on January 30th, the pastor presiding. In consequence of the very inclement weather the attendance was not so large as it would otherwise have been. The meeting, however, though comparatively small, was of the right spirit, and promptly despatched the long docket of business before it. First came the report of the Board of Trustees including the treasurer's financial statement. The latter showing: receipts for current expenses, \$7,438.48; disbursements, \$7,421.73; leaving a balance on hand of \$16.75. The number of contributors was 149, with \$1,023 loose change. In the report reference was made to the growing difficulty the trustees have to contend with in finding sufficient seat-accommodation for applicants, and important alterations in the main building were suggested in order to provide more room. The church secretary presented the report of the church board, a body consisting of the pastor and deacons, *ex-officio*, with members of the church elected annually to serve with them, whose function it is to attend to the spiritual and general interests of the church. The report made reference to the principalship of the college, and added that the interests of the church had not thereby

suffered. The statistics for the year reported were: Admissions, on profession two, by letter fifteen; Removals, by death two, by letter four, unreported absentees removed from roll eleven. Thus the gains and the losses, seventeen, have balanced each other, leaving a membership of 241, and giving a total of 352 since the formation of the church in 1875. The contributions for denominational or special objects amounted to \$3,851, including Home Missions, \$713; College, \$598; Foreign Missions, \$343. Union \$69; Provident Fund \$56; and CANADIAN INDEPENDENT \$50. The building Fund Union, whose object is the reduction of the debt on the building, reported subscriptions for the year amounting to \$1,277. Next year, if all be well, a vigorous and final effort will be made to extinguish this debt. The reports of the Sunday school, the Ladies' Aid Society, and the Young People's Association, all showed that much work had been done by these various organizations, though not marked by any special features. The several office-bearers and standing committees were elected, the church secretary being reappointed by a rising-vote and special thanks, whilst votes of special thanks were passed to the treasurer, Mr. J. S. McLachlin, and to the Ladies' Aid Society. In connection with the meeting of the Union, in June next, it was decided to endeavour to secure the presence of some eminent and representative Congregationalist from abroad in order to add zest to the meetings, and give a stimulus to the assembled brethren.

OTTAWA.—From the annual report of this church we are glad to cull the following notes: "The additions to the membership have been ten; the dismissals two—one of them to the blessed fellowship of the Church of the First Born above—leaving a net increase of eight. Our present membership is eighty-two. Several are non-resident, though their names are yet on our roll. The financial statement is very encouraging—the most satisfactory, indeed, ever presented at our annual meeting. The receipts from weekly offerings and collections have been \$1,240.67—an increase of \$50 over last year, or of nearly \$300 over those of 1880. The total ordinary receipts have been \$1,540.83; expenditure, \$1,567.11, leaving a balance due the treasurer of \$26.28, against which may be set about \$40 of arrears due on account of the weekly offering, which, it is hoped, may speedily be paid in. Other funds are equally encouraging. The treasurer of the sinking fund, for the extinction of the debt, reports receipts during the year of \$133.29; expenditure, 50c.; balance in P.O. Savings Bank, \$235.89. Denominational objects have not been forgotten. Our Ladies' Missionary Auxiliary has met monthly, and although the attendance has been small, the receipts have been \$19.30. The Sunday school has contributed for missions \$25.54, besides \$15.01 in

the missionary boxes; and \$13.89 have been received at the missionary prayer-meeting. Our annual collection for missions has yet to be made. The annual Christmas festival of the Sunday school was a great success. The lecture room, beautifully decorated, was crowded. An excellent programme was rendered by the children and Bible class, and a large number of presents in the shape of books, and fruit, and candies were distributed. Several presentations added interest to the occasion, including a purse to Mr. Henry L. Wood, for his services as organist, and a photograph of Mr. A. J. Stephens' class, by his scholars. The pastor presided and gave a brief address. The Rev. Thomas Hall, of Kingston, also was present. The school is in a very prosperous condition, and growing in interest.

SHEFFIELD, N. B.—The week of prayer was observed by the Congregational church in this place, in union with the Methodist church. At the close of the week the interest manifested seemed to warrant the continuance of the meetings at least another week. At the beginning of that week the sad news of Mr. J. P. C. Burpee's sudden death in Boston, by a locomotive and tender, just as he stepped out of a sleeping-car and attempted to cross the track, produced a profound impression; Mr. Burpee being a native of this place, and, previously to his removal to St. John, a member of this church. A number of young people as well as older ones have manifested a deep interest in "the things that belong to their peace," and some have already "chosen the good part which shall not be taken away from them." The interest increased to such an extent that the meetings were continued not only through the second week, but the third also, and the greater part of the fourth. The hearts of professing Christians as well as of the pastors of the churches are much revived, and encouraged. At the regular monthly church meeting, held on Saturday the second instant, the following resolution touching Mr. Burpee's death was unanimously adopted:—"Whereas it has pleased our Heavenly Father in his infinite wisdom to suddenly take away in the midst of his usefulness our esteemed friend and brother, Mr. J. P. C. Burpee: Therefore, resolved, that we, the members of the Congregational church in this place, affectionately tender the family of the deceased our most heartfelt sympathy in this sad bereavement; praying also that God would sustain them in their deep affliction as He only can, and would sanctify it to their present and eternal good."

STRATFORD.—The Rev. C. E. Gordon Smith, late of Well Street Congregational church, Coventry, England, has received and accepted a unanimous call to the pastorate here. By invitation of the church a council met in the residence of Dr. Hyde before which Mr. Gordon Smith laid his testimonials and stated his views. On the evening of the same day, February

11th, an induction service was held, Rev. H. D. Powis, of Zion Church, Toronto, presiding. The church was filled by the members of the congregation and of the town. A warm address of welcome on behalf of the resident ministers of Stratford to Mr. Gordon Smith, was tendered by Mr. McGregor, of the Baptist church of Stratford. The friends assembled for tea at 6.30, and at 7.45 the services proper began. Members of the various choirs of the churches of the town assisted the friends of the Stratford church in rendering some very effective solos and choruses from a Christmas Cantata, the induction prayer was offered by Mr. Hall. Dr. Gunner, of Listowel, gave a touching and chaste address to the pastor, and Mr. Powis, some practical counsels to the people. The meeting broke up about half-past ten, the interest being maintained to the end. The editor had the privilege of being present and would record his impression of the heartiness and fine tone of the occasion as indicating good ground for a hope that under present auspices, the Stratford church may rise from its once seemingly hopeless condition to the front rank in our churches. A fine building, excellent situation, room also for Christian work, with a few devoted friends who have struggled against many difficulties. Stratford is one of those centres that should be strengthened and energetically maintained. One pleasing feature of the meeting was the presence of Rev. G. C. Empson, late of Stratford, Manchester, now of Wayne, U. S., who was Mr. Gordon Smith's companion in his first visit to the country. Mr. Empson had preached with great acceptance on the Sunday previous.

STOUFFVILLE.—The annual meeting of the Stouffville Congregational church was held on Tuesday afternoon, the 29th inst., Rev. J. Unsworth, the pastor, presiding. The treasurer of the Building Committee reported the balance of the church debt had been paid off. The treasurer of the Organ Committee reported that the much vexed difficulty respecting the large pipe organ had been settled. The treasurer of the Sabbath school reported the income of the school nearly \$100 for the year with improvement and increase every other way. The chairman of the cemetery trustees presented his report showing marked improvements. The treasurer of the Missionary Society hoped there would be marked improvement in this direction during next year. In all, nearly \$1,100 was collected and paid by the church during the year. The pastor in a few closing remarks expressed much pleasure in the improvement in the various departments of the church work as just reported, and was pleased at the interest manifested in the services, both on the Sabbath and in the prayer-meetings. After the business meeting the ladies prepared the tables for the social in the evening. The pastor occupied the chair. After the opening remarks by the chairman, one of the deacons

presented a statement. In comparing their position now with the beginning of last year, he said they had much cause for rejoicing. Then they had no pastor; they had a church debt, a tangled-up organ debt, and other discouragements. God had been gracious to them in sending a pastor, and that would explain all the rest. The people had been encouraged by his kind words and assisted by his administrative ability and judgment to deal with matters such as they had to encounter during the year. The Lord had blessed them bountifully, both temporally and spiritually. Rev. J. W. Reed, of the C. M. C., Rev. C. Duff, M.A., of Toronto, and Rev. W. A. Rodwell, gave good and appropriate addresses. The church choir furnished suitable music for the occasion. After a vote of thanks had been given to the ladies and the speakers, a pleasant meeting came to a close.

JAMES DALEY, jr., Secy.

TORONTO, BOND STREET.—Some anonymous friend has sent in the printed report of the Finance Committee of this church, from which it appears that \$9,659.75 were raised during the past financial year. The income is obtained, pew rents, \$3,000.95; open collection, \$4,103.02; building fund, \$2,151.90; balance, \$403.88. A saving of \$340 in the interest off the \$25,000 mortgage has been secured; \$700 paid off the bank debt, and other liabilities met, or being met. In all, during the past year, \$3,328.74 of overdue and other debts have been paid. Fellowship fund and Sunday school contributions do not appear, nor \$100 given to the new Parkdale cause. No other reports have reached us.

TORONTO WESTERN.—The annual meeting of this church has been held, and its financial statement is before us as we write. There have been raised for all purposes over \$2,100, the debt now on the building is \$3,680. Three hundred and twenty having been paid during the year. The church is active, the pastor strengthening his hold upon the people for good and deservedly growing in public esteem; could but a new building be obtained, still better would the account be from this place. With the present building, the limit of growth has been apparently reached.

TORONTO, ZION.—The annual social of this church was held on the 24th January, and despite the severe cold was largely attended. Rev. H. D. Powis, pastor of the church, presided. Addresses were delivered by the Rev. John Burton, B.D., Northern church, and Rev. T. W. Jeffrey, of the Queen Street Methodist church, who spoke in highly complimentary terms of the architectural beauties of the building, and gave some very wise and valuable counsel to the young people of the church. Misses Lay, Richardson, Jackson, Pye, Howell, Mrs. Softly, Mrs. Campbell, and Messrs. Alexander, Softly, and Hamilton aided in the entertainment of the evening. Mr. James Thomson

presented a brief financial statement, showing the total cost of the church buildings, fittings, and furnishings, and the land to be \$35,177.32. The sums raised during the past year were:—For general church purposes, including the Sunday school and denominational objects, \$2,670.76, and for the building, interest and furnishing accounts, \$2,949.45, total \$5,620.21. There had been in all the financial reports presented at the annual meeting a sum remaining on hand after discharging all liabilities, the only debt on the church being a \$15,000 mortgage. During the past year fifteen persons have been added to the membership of the church, and five removed. An increase of \$300 has been made to the pastor's salary, and all feel greatly encouraged in the prospects for the future. During the evening a very pleasant surprise was given to Mr. Wm. Lawson, organist of the church, in the shape of a purse containing \$50, in recognition of his past services. Mr. J. J. Tolfree, who made the presentation, also moved a vote of thanks to the choir, and congratulated both organist and choir on their very efficient rendering of the service of song. The proceedings were brought to a close by the singing of the doxology, and the benediction.

WINNIPEG.—The following notes have been received: Sixty-two were added to the membership of the church here during 1883. The Sunday school increased during the year from 114 to 206. The Ladies' Aid raised about \$1,500 toward furnishing the new church. At a recent concert in the church about \$140 was raised for the sufferers by the Rau Portage fire.

YARMOUTH, N. S.—In a letter from our brother, Mr. McIntosh, we note the following sentence: "Things here are moving on very happily, with not a few of the best evidences of prosperity." We shall gladly chronicle details from the fields of the Lower Provinces.

LONDON.—The annual meeting of the church recently held was the occasion of general rejoicing; for the year closed had been one of singular prosperity. Despite several weighty drawbacks, every obligation of the congregation from a financial point of view, had been met. There had been harmony and good feeling on every hand and from every department of church work the most encouraging reports were presented. The lecture hall was filled on the occasion, although the night was most unpropitious. The Young People's Musical and Literary Association in connection with the church has been a grand success this year, and it is their intention to devote at least \$80 to the church within a few weeks. At present it seems as though the Ladies' Aid Society will not be organized for 1884, except in some form entirely different from that adopted in years gone by. They have proved a useful organization. The pastor now announces the contributions of the congregation from the pulpit, so that the people may know exactly how

their financial interests are being sustained. The estimated requirements for the year is \$65 per Sabbath. A scheme to have a place built for the choir behind the pulpit is being agitated along with the new organ question. The Sunday School is growing.

NEW DURHAM.—It is now some two or three years since the re-organization of the Congregational church in this place. But the wonderful interest which was manifested in relation to church matters at that time, has not only been sustained but has, we think, been greatly increased, which augurs well for a bright and prosperous future. The congregations are good. We have every reason to be thankful for the social feeling and harmony existing among the families, and also between pastor and people. In connection with this we may note the thoughtful regard for the pastor which has shown itself in so many pleasing ways. For instance the folks met at his residence a few weeks ago in the form of a surprise or donation party, bringing with them lots of provisions, fuel, etc., to the value of \$50 or so. An excellent supper was prepared by the ladies, oysters and other delicacies being served. After tea an interesting programme consisting of music, vocal and instrumental, and speeches were arranged and the evening was spent most pleasantly. On Friday evening, Feb. 15th, an oyster supper was held in the basement of the church. It was a grand success. The weather was very favourable. After the supper the company adjourned upstairs, where a further treat awaited them in the way of readings, recitations, music, and speeches, and was highly enjoyed. The proceeds of the evening which amounted to \$14. will, we are happy to say, remove the debt on the basement, now nicely furnished, one hundred chairs having been purchased for it last week.—A. C. H.

Official Notices.

THE WESTERN ASSOCIATION.

The Western Association will hold its semi-annual meeting in the Congregational church, London, on Tuesday and Wednesday, March 25th and 26th. The opening session will be on Tuesday at two p.m. The sermon will be preached by the Rev. D. McGregor, of Guelph, on Tuesday evening. The following papers will be read and discussed, viz.: "Christian Economics," by Rev. J. R. Black; "The New Theology," by Rev. C. S. Pedley; "Temperance in its Relation to the Church and Sunday School," by Rev. George Fuller. The following subjects will be discussed and discussions led as follows, viz.: "Home Missions," by Rev. Thomas Hall; "Young People's Associations, and their relation to church life and work," by Rev. John Morton; "A good prayer meeting: what is it? and how it can be secured," by Rev. Henry Hughes; "Do we need an evangelist to co-operate with our missionary superintendent and pastors in special services?" by Rev. H. D. Hunter; our "Foreign Missionary Society, and its claims upon our churches," by Rev. W. H. A. Claris; "Our College: its necessity power and claims," by Rev. D. McGregor.

The Sunday school "Question Drawer" exercise will be on Wednesday at four p.m., and conducted by W. H. Allworth. On Wednesday evening a platform meeting will be held, when ten minutes speeches will be made by a number of brethren lay and clerical. Should time permit there will be a free discussion on "Our approaching Union meetings," and the questions that will and ought to be discussed.

Churches will please appoint delegates and forward their names without delay, to the Rev. H. D. Hunter, 510 Dufferin Avenue, London. The churches are respectfully requested by the association to defray the travelling expenses of their ministers and delegates.

Guelph, Feb. 18th, 1884. DUNCAN MCGREGOR, Sec'y.

C. C. MISSIONARY SOCIETY.

1. The next quarterly meeting of Executive Committee of the Canada Congregational Missionary Society will be held in Montreal on the 8th day of April.

2. Churches requiring the services of students during the summer vacation will send in their application to the secretary of this Society not later than the end of March.

3. All communications for the Executive Committee from ministers or churches should be in the hands of the secretary on or before March 31st.

4. District Associations which have not already nominated their representative to form the Executive Committee for the year 1884-5, will do so at their next meeting.

SAMUEL N. JACKSON, Secretary.

Kingston, Feb. 20th, 1884.

MR. EDITOR,—I beg to acknowledge with thanks, the receipt of the following sums for both branches of the society, since the date of the annual meeting; and shall be happy to receive further contributions from those churches which have not hitherto responded to our appeal:—

Guelph church, \$10; Barrie, \$2.50; Embro, \$4.50; Northern, Toronto, \$50; Zion, Toronto, \$25; Lanark, \$17.63; Sheffield, N.B., \$6.50; Kingston, 1st, \$27.50; Frome and Shedden, \$6.60; Winnipeg, \$18.15; Ottawa, \$10; Maxville, \$2.66; Bowmanville, \$2.50; United thanksgiving collection from Zion and Northern churches, Toronto, \$39; donation, Mrs. Parker, \$5.

CHAS. R. BLACK, Sec.-Treas.

OBITUARY.

Died suddenly, at Boston, on Monday the 14th Jan., Mr. John P. C. Burpee, aged forty-six years.

Mr. Burpee was born and brought up in Sheffield, N. B., and in early life became a member of the Congregational church in that place. About eighteen or twenty years ago he removed to St. John, where he married and entered into business, in which he was very successful. He often re-visited his native place, and quite recently generously caused to be erected in

the church a neat platform and pulpit, in place of the old box pulpit that had stood since the erection of the church. At the time of his death he was returning from New York. Stepping out of a sleeping-car and attempting to cross the railway tracks at the depot in Boston, he was struck by a shunting engine and instantly killed. His death, in such circumstances, gave a great shock to his family and friends, but it is a comfort to know that "the very hairs of our head are all numbered," and that "not a sparrow shall fall on the ground without our Father." At the same time what a call to remember the words of our Lord: "Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh.

International Lessons.

LESSON X.

Mar. 9. |
1884. |

PAUL AT CORINTH.

{ Acts 18:
1-17.

GOLDEN TEXT.—"I am with thee, and no man shall set on thee, to hurt thee, for I have much people in this city."—Acts 18: 10.

TIME.—A. D. 52: following closely the events of the last lesson.

PLACE.—Corinth, situated on the Isthmus between the two parts of Greece known as Helles and Peloponnesus. It was the second city of that name, occupying the same site, with which our lesson has to do. Equally famous for intellectual energy and commercial enterprise, equally wealthy and equally vicious. The existence of the former is almost unknown to-day, because all Christian interest centres on the later city. This Corinth was founded by Julius Cæsar after its predecessor had been in ruins for more than a century. It was the largest city of Greece, and from its commercial character naturally contained a very mixed population; from the same cause it had drawn to itself the vices of many nations, and was notorious for its profligacy: how hard it was for the converts to free themselves entirely from such practices and influences, the epistles of Paul to the church in that city are striking proof. From Corinth Paul wrote his two Epistles to the Thessalonians, the Epistle to the Romans, and probably that to Titus. There he found several who became his helpers in the Gospel, and are honourably mentioned by him, among whom were Crispus, Erastus, Stephanus, Gaius, and also Priscilla and Aquila.

Notes and Comments.—Vers. 1, 2.—"Departed from Athens:" how long he remained in Athens we cannot tell, but, from the narrative, probably a short time. "Aquila—Priscilla," called "Prisca" in Romans 16: 3. "Pontus:" a province bordering on the Euxine Sea, where the Jews were numerous. They had no doubt resided in Rome, as their presence in Corinth is connected with the expulsion of the Jews from the former city. The names of this man and wife are always mentioned together, and throughout they show a happy example of harmony and sympathy in Christian life and work.

Ver. 3.—The question has been raised and argued on both sides as to whether Aquila and Priscilla were Christians when Paul met them; it is of little practical moment. Nothing is stated positively by Luke, but the balance of probabilities is that they were not; however, we find them so in v. 26: "and teaching Appollo the way of God." But if not Christians, they were "of the same craft—tent-makers,"

and so "he abode with them." The Jews were very strict in educating their sons in a trade, no matter what their position or expectations in life. *Rabbi Judah* said: "He that teacheth not his son a trade, does the same as teach him to be a thief." In like manner the Christian father, *Chrysostom*, says: "Let none be ashamed who follow a trade, but only let those be ashamed who live to no purpose and are idle." Tent-making was a common trade in Cilicia, Paul's native country, and to this day constitutes an important occupation in Western Asia. From Paul's own writings we learn that he was accustomed to live by the labour of his hands: 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8.

Ver. 4.—But though Paul worked to support himself, he did not forget his mission. "In the synagogue every Sabbath:" the synagogue was always the starting-point for the gospel. "Reasoned—persuaded:" discoursed, overcame in argument. "Jews—Greeks:" these latter not necessarily proselytes, but who attended Divine worship.

Ver. 5.—"Silas, Timotheus were come:" the former from Berea, the latter from Thessalonica. "Pressed in the spirit," Rev. "constrained by the word:" may, probably does, mean that the presence and influence of his fellow-labourers intensified his earnestness, and he felt, even more than before, that he must speak of, and for, Jesus, and so he testified "that Jesus was Christ"—the whole doctrine of his Messiahship as set forth in their Scriptures.

Ver. 6.—"Opposed:" in an organized and systematic manner. "Blasphemed:" a deeper depth of sin. "Shook his raiment:" as the Jews were wont to shake the dust off their feet, carrying the same idea of complete renunciation. "Your blood:" the inevitable judgment of God rest upon you—a terrible imprecation. "I am clean:" Paul could say this, for he had faithfully borne testimony for Jesus. "To the Gentiles:" that applied to Corinth only, as in other places he preached to the Jews and earnestly sought their conversion.

Vers. 7, 8.—So he left the synagogue and entered into the house of "Titus Justus," so Rev.: "One that worshipped;" in other words, a proselyte. In the synagogue, however, he had fruit, for "Crispus the chief ruler," believed, and was one of the few baptized by Paul himself, as we find from 1 Cor. 1: 14, "with all his house." The first recorded conversion of an entire Jewish family. "Many of the Corinthians:" the exodus from the synagogue probably drew increased attention to the preaching of Paul, and was followed by numerous conversions; so God overruled the opposition and blasphemy of the Jews.

Vers. 9, 10, 11.—Paul is again vouchsafed one of those encouraging visions which the Master granted to His servant in the great crises of his life. "With thee:" so the promise, Matt. 28: 20, "much people." "The Lord knoweth them that are His:" 2 Tim. 2: 19. This would encourage Paul, and doubtless to it was owing his extraordinary patience in bearing with the Corinthians, with whom he might otherwise have become wearied. (2 Cor. 10.) "A year and six months:" a long stay for Paul under the circumstances, and shows how deeply his heart was drawn out to the brethren there. Beyond that, Corinth being a commercial city, the apostle had opportunities of preaching the gospel to natives of other cities and countries. It is thought, also, that Corinth served as a base for his wider work, as there were afterwards scattered communities of Christians throughout Achaia.

Vers. 12, 13.—"Gallio:" brother of the philosopher Seneca, by whom, and by many of his contemporaries also, he was highly esteemed for his gentleness and refinement. Little did he dream that in the years to come the name of his illustrious brother and of the obscure Jewish preacher now before him, would be brought into connection—still less that Seneca would be honoured by the association. "Proconsul:" the correct style of the governor of Achaia at this

time. "The Jews," Rev. "rose up against Paul:" possibly thinking that the new governor would be glad to do their wishes and have their friendship. "Judgment-seat:" likely in the market-place, where the Roman governors generally held their courts. "Contrary to the law:" Schaff says: "The law here alluded to was the law of the Empire, and the offence consisted in attempting to promulgate a religion which was not sanctioned by the Imperial government"; others say that it was the Jewish ecclesiastical law.

Vers. 14, 15.—"Open his mouth:" to speak in his own defence. "Gallio said:" he put a stop to the trial, not waiting for Paul's defence, as it was no legal offence with which he was charged. "If—wrong:" a matter for civil action. "Wicked lewdness:" demanding criminal prosecution. "Reason would—bear:" there is an impatience about this utterance which shows that Gallio understood the Jews, and was irritated by the evident hypocrisy of the charge. If the case had been a fair one he would have heard, although, from his feelings towards the Jews, it would have required an effort, but now it was altogether intolerable. "Words and names:" to a Roman, whether or no Jesus was the Christ, was simply a question of names. "Your law:" not the Roman. "Look ye to it:" settle it among yourselves as ye are able. "I am not minded to be a judge:" so Rev.

Ver. 16.—"Drive," rather sent: the case was dismissed and the lictors were ordered to clear the court. Perhaps the accusing Jews obstinately kept repeating their accusations, and so force had to be used.

Ver. 17.—"Then all the Greeks," Rev. "they all:" the crowd present, composed, in all probability, mostly of Greeks, they would be glad of the opportunity to manifest their constant hatred of the Jews, it may have been with some sympathy for Paul, having a vague idea that he was the advocate of Gentile equality with the Jews. "Sotthenes:" likely the successor of Crispus and chief accuser of Paul. "Beat:" cuffed, buffeted, not scourged. "Gallio cared for none of these things,"—the assault of the Greeks on the Jews—but in this he shared the Roman carelessness as to what persecutions fell upon the Jews. It was not indifference to the Gospel—he had not heard Paul speak.

HINTS TO TEACHERS.

Our subject is, Paul at Corinth. Let us, instead of the usual "Topical Analysis," briefly glance at what Paul found in that city. (1) *Friends*.—Aquila and Priscilla. Although it might have been that their similar occupation first brought them together, yet it was soon a oneness of faith. They became Christians, and, being Christians, they became (2) *yellow-workers*.—Although we have no record of their work while Paul was at Corinth, yet, in ver. 26 we find them at Ephesus, whither they had likely gone with Paul, and remained, giving Christian instruction to the most eloquent of the early preachers—Apollo. (3) *Opportunity to preach Jesus*.—He found it as usual with him in the synagogue on the Sabbath. No past experience could flout him; he must preach Jesus, and so every Sabbath he reasoned and persuaded. Glorious perseverance this; would we could all be as constantly loyal to Christ. (4) *Opposition*.—bitter, malignant; such as he always found from his own countrymen. The character and violence of the opposition can be judged by the intensity of his denunciation and the symbolical act which accompanied it. (5) *Converts*.—God set the seal to his ministry. Among these was the ruler of the synagogue, a man chosen to that office because of learning and character, and with him many of the Corinthians, including several who afterwards became eminent helpers of the apostle—brethren beloved. (6) *Comfort from God*.—He was discouraged; there was danger in the temper of the unbelieving Jews, perhaps also from the adherents of the corrupt and polluted worship of the infam-

ous goddess of the place and her thousand priestesses; but not only assurances of safety, but of success, were given: "I have much people in this city." Perhaps Paul, judging by appearances, had thought it a barren field. (7) *Persecution*.—But the promise of God was realized: even if we condemn the indifference of Gallio to the outrage on the Jews, we cannot but feel that, in refusing to be a judge in religious matters, he was right, and was the instrument of God for the deliverance of Paul from the rage of his enemies, and so, unmolested, he was able to remain in Corinth "a good while," and to lay deep the foundations of that remarkable church.

INCIDENTAL TRUTHS AND TEACHINGS.

Even to licentious, vicious Corinth, the gospel is sent.

The Lord can bring his people together on earth. Is not this a prophecy of the gathering in the Father's house?

All honour to the workshop—Christ and Paul have glorified it.

The true Christian will be diligent in worldly work.

Weekly labour hand in hand with Sabbath sanctification.

God's truest heroes may have their seasons of darkness and depression; but see *Main Lesson*.

There is such a thing as spiritual suicide—how terrible! God's voice to all: "Speak and hold not thy peace."

Sow the seed; the field may be unpromising, but the harvest is in God's hand.

We measure the law of God by our interest and desire.

Main Lesson.—God's providence in protecting and leading his people. *Examples*.—Noah, Gen. 6: 14-18; Abraham, Gen. 12: 1; Joseph, Gen. 39: 2-21; Moses, Ex. 2: 5-10; David, 2 Sam. 8: 14; Hezekiah, 2 Kings 19; Peter, Acts 12: 17, etc., etc.

LESSON XI.

March 16, } **THE COMING OF THE LORD.** { 1 Thess. 4: 13-184. } 18: 5: 1-8.

GOLDEN TEXT.—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—1 Thess. 4: 14.

TIME.—A.D. 52: earlier months of last lesson.

PLACE.—Written at Corinth.

Introduction.—This is generally supposed to be the earliest of Paul's epistles. The church at Thessalonica was the second in Europe established through his preaching, and for many reasons he appears to have been much attached to it. Driven from Thessalonica by the violence of the Jews, he went to Berea accompanied by Silas, and was followed by Timothy; compelled to leave Berea by the same evil opposition, Paul went alone to Athens. He was joined by Timothy, who he at once sent back to Thessalonica; his anxiety was great for the converts; had they remained steadfast? were they still holding the truth? That the report Timothy brought was on the whole favourable we gather from the epistle itself; but some errors and misconceptions had crept in, especially in relation to the state of the Christian dead and the second coming of the Lord; to correct these errors and at the same time to strengthen their faith and give them consolation in the trials and sufferings through which they were passing, this epistle was written.

Notes and Comments.—Ver. 13.—"I," Rev. "We, would not:" Silas and Timothy were with him. (Ch 1: 1.) "Ignorant—asleep:" some of their friends had lately died, and they thought that these would be shut out from the triumphs and glories of Christ's second coming. "Others:" heathen and sceptical Jews. "No hope:" of eternal life. To the greatest and best of heathen philosophers the future was a thick darkness.

Ver. 14.—From the truth which they have received of the death, and resurrection of Jesus, he shows the further

truth of the life and presence with Christ of those who have died in the faith. Note the two expressions, "Jesus died," "them—which sleep in Jesus," or as REV. "are fallen asleep in Jesus," either way very beautiful.

Ver. 15.—"Say—by the Word of the Lord:" this was an express revelation to him. "We:" identifying himself with the brethren. "Alone—remain:" it does not necessarily mean that Paul expected to be alive at the second coming of the Lord, other expressions show the contrary. (Phil. 1: 23; 2 Tim. 4: 6-8.) "Prevent," REV. "precede." "Them which are asleep:" about whom your are in doubt.

Ver. 16.—"Himself:" emphatic, in his own person. "Shout—voice—trump:" a grand climax and a sublime description; the shout as of a leader or of the victorious hosts under him, the "war-cry" of Heaven; "the" or an "archangel:" one of the chiefest of the angelic intelligences (Jude 9), and over all the trumpet of God. Terrible was the time when the sound of that trumpet was heard at Sinia, so that the mountain itself quaked; but what shall it be at the coming again of the Lord? "First:" before the living are changed.

Vers. 17, 18.—"We—alive—caught up:" the living, after the change. (1 Cor. 15: 51-53.) "Together:" with the risen dead. "In the clouds:" as Jesus Himself ascended. (Acts 1: 9.) "To meet the Lord:" seeing Him whom they have loved unseen, and welcoming His advent with songs of victory; "and so," having gone up with Him to the prepared place (John 14: 2-3), "shall we ever be with the Lord;" no parting there, not as now. Amen. "Comfort:" concerning yourselves and your friends who are asleep.

5: Ver. 1.—"Times—seasons:" when these things shall happen so. (2 Pet. 3: 8.) "No need:" if they were living in Him they were always ready.

Vers. 2, 3.—"Yourselves know:" How? Doubtless from the teaching of the apostle. "Day of the Lord:" an O. T. expression for any great and terrible visitation of God, so Isa. 2: 12; Ezk. 13: 5, here applied to the second coming of the Lord, so terrible to the ungodly. "A thief:" so Christ had Himself spoken of His coming. (Matt. 24: 43-44.) "When they:" the unbelieving world. "Peace and safety," "scoffers—saying, Where is the promise of His coming?" (2 Pet. 3: 3, 4.) "Sudden destruction:" complete and at an unexpected moment.

Vers. 4, 5.—In these verses believers are called "children of the light," while all others are "of darkness," in ignorance and sin; those to whom he wrote had been brought into the light of the Gospel, so they would be prepared for "that day"—living in righteousness, they would be ever ready for it.

Vers. 6, 7.—"Not sleep:" the figure of light and darkness is continued in its effects; the reasoning is let us not sink into dull forgetfulness of the certainty of the coming of the Lord. "As others," REV. "the rest:" the unconverted world around us: "watch:" the key-note sounded by the Master Himself (Mark 13: 37); be ready, always expecting His coming. "Be sober:" connected with watching. (Luke 21: 34-36.) "Drunken:" the idea is, that those to whom drunkenness is a habit, find the night and darkness the most congenial time, as the Greeks and Romans thought lightly of drunkenness in the night, but in the day it was stigmatized as the height of profligacy.

Ver. 8.—Again the exhortation "be sober"—and not only so, but be armed, guarded against any surprise by the coming of the day of the Lord, by Faith, Love, Hope, likened to the defensive armour worn by the ancients to protect the parts most exposed in battle and where wounds would likely be fatal; the idea is carried on into the next verse, which ought to have been included in our lesson to get the full force of the thought of salvation spoken of.

HINTS TO TEACHERS.

Prefatory.—The subject of the Second Coming is one in which great interest is taken to-day, and which also is a fruitful theme of controversy in the church. Questions are asked such as, What are we to understand by the Second Coming? Will it be pre-millennial or post-millennial? with many others growing out of these, and have been answered as the subject has been viewed, from standpoints often widely asunder, and not always in a spirit of charity and forbearance, or with that humility which should characterize our imperfect knowledge of the deep things of God. Whatever your own opinions or convictions in the matter of controverted points, do not give them in your class; the plain, simple truths of the lesson upon which all, or nearly so, are agreed, and the practical exhortations of the apostle are quite sufficient to occupy your hour of reading, do not waste a moment of it on matters beyond.

Topical Analysis.—(1) The state of the righteous dead, 13-15. (2) The coming of the Lord, 16-18. (3) The suddenness of the coming, 1-3. (4) Preparation for that day, 4-7.

On the *first* topic show how the members of the Thesalonian church, persecuted and afflicted, had found comfort in the thought of the near return of the Master in power and great glory to take them to Himself; but they feared lest death should overtake them before that event, and so they should lose its blessed privileges, and especially in this connection did they sorrow for their friends who had passed away, and whom they supposed had thus lost participation in that glorious event. To comfort, more than to instruct, he reminds them that those who have died in the faith but sleep, to be awakened by the voice of the Jesus and brought with Him when He should come; that so far from being shut out from any part on that day, they should the rather have the highest and most honoured part, to their eyes should first come the sight of their returning, triumphant Lord. Blessed truth, which the Gospel has brought to light, there shall be a resurrection of the dead; our loved ones whom we grudgingly gave to heaven shall be ours again, for we shall all be one in Christ Jesus. Hopeless darkness may rest upon the graves of the unbelievers and worldlings, but the light of a blessed assurance surrounds the place where the Christian sleeps. Press the truth that we owe this to the Gospel.

On the *second* topic, the coming of the Lord, show that this is *certain*. It was predicted by Christ Himself—Matt. 26: 64; Mark 13: 35; Luke 9: 26; John 14: 3; so the angels to the disciples who stood watching His ascension—Acts 1: 11, while it is again and again referred to in the various epistles. Show from Scripture the *object* of His coming, which may be stated as (a) to raise the dead—John 5: 25; (b) to judge the world—Acts 17: 31 (Lesson of March 2); (c) to punish the wicked—2 Thess. 1: 7-9; (d) to reward the righteous—Matt. 25: 34-40. *The Lord will come.*

The *third* topic is a solemn trust to every one; there is a coming to each individual at death, and that is generally at an unexpected time; that there is but a step between man and death has been verified in myriads of cases, and in many ears has sounded the cry at midnight—"The bridegroom cometh," and so the great day of His coming shall be sudden "as a thief in the night" to those who are not watching; and so we take—

The *fourth* topic. We sing:

"Then O my soul prepare."

How? We must not "sleep," be careless, indifferent, forgetful of that event in which we have such a tremendous interest, and which will certainly come to all; neither must we give way to worldly pleasures and gratifications; on the contrary, we must "watch"; the fact is revealed, but not

the time, so we must be vigilant; and we must be "sober," that in the widest sense, walking in purity of heart and life, abstaining from all appearance of evil, that when He shall come we shall be ready to be transformed into His image, made like Him when we shall see Him as He is.

INCIDENTAL TRUTHS AND TEACHINGS.

It is the Gospel alone that can give comfort alike to the dying and to the bereaved.

Death to the Christian only a sleep in Christ.

To be awakened by His Voice at His coming.

Christ and His people one, in Him here, coming with Him at the judgment, reigning with Him in heaven.

Every eye shall behold Him at His coming.

The suddenness of His coming shall be joy to His saints, but terror to His enemies.

Every secret thought and action shall be revealed at the coming of Christ.

Main Lesson.—By lives of holy obedience to live in constant preparation for the coming of Christ.—Luke 12: 37; Phil. 3: 20; 2 Thess. 3: 5; 1 Tim. 6: 14; 2 Tim. 4: 7-8; Jas. 5: 7-8; 1 Pet. 1: 13; 1 John 2: 28.

LESSON 12.

March 23,
1884.

CHRISTIAN DILIGENCE.

{ 2 Thess.
3: 1-18.

GOLDEN TEXT.—"Be not weary in well doing."—2 Thess. 3: 13.

TIME.—A.D. 52 or early in 53.

PLACE.—As the former epistle, this was written from Corinth.

Introduction.—The cause of the writing of this epistle appears to have been, that some expressions in Paul's former letter were understood to mean that the coming of the Lord might take place at any day: Some one or more had been preaching this as a revealed truth, causing great disturbance to the ordinary affairs of life, the people neglecting daily duties and allowing everything to fall into disorder, because of the expectation of the end of all things. He now corrects this error, repeating what he had said when with them, that before that day there would come the great apostacy of the Man of Sin; this had to be manifested in all the abomination of its unrighteousness, and finally destroyed. He exhorts them, therefore, to attend to the concerns of this life, as they had known him to do; and he prays that they may be directed into the love of God, and into the patient waiting for Christ?

Notes and Comments.—Vers. 1, 2.—In these verses Paul asks the prayers of the Thessalonian Christians "that the work of the Lord may have free course," REV. "run." So says the Psalmist 147: 15, "His Word runneth by swiftly." The idea is of a torrent that shall overleap all obstacles and run swiftly along. "Glorified:" by its results, the proof of its divinity. "As with you:" and not, possibly, where he was then labouring, Corinth. "That we may be delivered:" then he was in the midst of such men at that time, and his work was being hindered thereby. "All men here not faith," as the Thessalonians, judging by their own readiness to believe, had perhaps thought.

Ver. 3. Men may be evil "but the Lord is faithful;" so 2 Tim., 2-13, there God's faithfulness is the seal of the future blessedness of His people. "Establish:" in the faith. "Keep from evil:" REV., "Evil one:" as representing all his own power and that of his servants.

Ver. 4. Confidence "in the Lord," that is, his confidence in their Christian life and walk rested on the power and love of God to keep them. "Command you:" he could command, for he spoke by the spirit of God.

Ver. 5. "THE LORD:" Jesus, as Paul constantly means by this title. "Love of God:" love toward God. "Patient

waiting:" rather, as in REV., "into the patience of Christ:" such patience as Christ Himself showed. "Then you will be able to endure unreasonable and wicked men:" love toward God; patience for Christ.

Ver. 6. Now a further command "withdraw," or, as in verse 14, "have no company," "Disorderly:" those who, in the name of religion, and with professions of superior devotedness were disorganizing the church and society—the phrase is a military one, and is of soldiers who did not keep the ranks—were regardless of order. History repeats itself, we have plenty of such to-day. "Tradition:" not in the modern sense of legends, but the apostle's own teaching, written or verbal.

Vers. 7, 8. Well it is for teachers when they can appeal not only to their teaching but to their lives. Paul could. He appealed to the Thessalonians' knowledge of him—he was not disorderly; so 1 Thess. 2: 10: "Wrought—labour—travail, night and day;" preaching the gospel, and yet not looking to them for support, working with his own hands, doubtless at the same occupation he followed at Corinth—tent-making. He had a right to "live by the gospel;" but that right he waived for the sake of the example to the Thessalonian converts.

Ver. 10. "Not work—is not willing—neither should he eat:" not that food should be denied any, even the most disorderly, but it is an argument; eating bread and earning bread should go together; men must eat, therefore they should work, if they will not do the one, let them try to do the other. See a similar style of argument on another subject, 1 Cor. 11: 6.

Ver. 11. "Busybodies:" lounging, gossiping intermeddlers. "Busybodies who do no business:" as *Corybaere* renders, or as *Jowett*, "Busy only with what is not their own business." We have specimens left to-day, some in the church, alas!

Ver. 12. These were in the Church, be it remembered. Such "we command and exhort by our Lord:" as having authority over them. "Quietness:" ceasing from their babbling gossip. "Own bread:" not that of another, or of the church.

Ver. 13. "Be not weary in well doing:" if taken in connection with the previous verses it may mean, do not let the abuse of your brotherly love by these men cause you to cease from its manifestation; or if taken generally—be not weary in all well doing, serving the Lord Jesus Christ patiently waiting for Him and living toward the brethren and the world as becometh His followers.

Ver. 14, 15. "Obey not—this epistle:" some had set at nought the warnings and admonitions of the first letter, hence this caution. "Note"—lit. "mark:" "no company:" the idea is that it was not to be simply an individual, but a collective avoidance. "May be ashamed:" that when he finds himself cut off from the fellowship of the saints he may feel that it is because of his wilful disobedience of apostolic teaching, and may be ashamed of his actions. "Yet," or as REV., "and," which is better, this is to be done, not in the spirit of bitterness as to "an enemy," but in the spirit of love as to "a brother," a lesson for Christians of all ages.

Ver. 16. "Lord of peace" (Christ, He is the "Prince of peace") (Isa. 9: 6); He cometh to bring peace (Luke 2: 14); The legacy to His disciples was peace (Jno. 14: 27), and His Gospel brings peace to those who receive it (Acts 10: 36). "All means," REV., "all times:" in every circumstance, worship and work, individually and collectively.

Ver. 17. "Mine own hand:" the epistle then had been written by another hand: probably to prevent the churches being imposed upon with pretended letters from himself, he wrote in each epistle the salutation with his own hand. "Every epistle:" he had, even now, written several, doubtless many were not preserved: but God has kept all that were needful.

Ver. 18. "Grace;" we have thirteen epistles written by Paul, and each contains near to the close: "The grace of our Lord Jesus Christ be with you." During his lifetime no other apostolic writer used the phrase, but after his death it was used by John in the Revelations. The "Amen" is omitted in Rev., as also the "written from Athens," which was added by a later hand, and is, without doubt, incorrect.

HINTS TO TEACHERS.

Our subject is *Christian Diligence*, and we will briefly consider the various aspects in which the apostle presents this virtue to the Thessalonian brethren.

1. *Diligence in prayer.* In Paul's epistles the subject of prayer is made prominent; it is either that they should "continue instant in prayer," generally, or that special subjects should be the object of their prayers; frequently, as here, he asks for their prayers for himself and his work. So we may impress upon our scholars that we should ever manifest a deep interest in, and pray for the success of the gospel. To the heathen cry for help this is the only answer. Some can give; let them not fail to give it. It is a great privilege which the poorest have, that they can help on the gospel by their prayers.

2. In *Obedience to Teaching.* In the early churches there were some, as there are, unhappily to-day, who were disobedient, some that walked "disorderly;" but those in whose hearts the love of God ruled, listened to the teaching of His servants, and were not disobedient; and the apostle sets this forth as a Christian grace, and expresses his confidence in its exercise amongst those to whom he writes. Perhaps there is not a school but is troubled in a greater or less degree with disobedient scholars; you may have some in your class; show them how strongly the apostle condemns such conduct, and, in the spirit he indicates, urge a change.

3. We have diligence in *daily labour.* It is one of the Devil's ties that honest work in any shape has disgrace attached to it. The Master was a carpenter, the Apostle Paul was a tent-maker, others were fisherman, and we know not what besides, but of this we are sure, that there was not a loafing idler in the apostolic band. The tendency of the age is, unfortunately, in an opposite direction; too many of our young people are growing up with a reluctance to do any labour that will soil their hands or bring the sweat to their brow; teach that this is opposed to the spirit of the gospel, to the manly independence of the Christian character, and empathize the apostolic teaching "that with quietness they work, and eat their own bread."

4. *Diligence in well doing.* Not only in the abstaining from what is sinful, but in active, earnest working for others, especially for their highest welfare—the leading to the cross of Jesus. Point out and illustrate in how many ways the young can do this. They can "Work for Jesus." Happy those who began early, as they grow up it will be easier and sweeter, and the results will cluster in golden fruit along their path through life.

INCIDENTAL TRUTHS AND TEACHINGS.

Do not expect to find the church perfect; there were busybodies and disorderly workers even in apostolic days. Pray for God's workers and work.

Work is the law of God; idleness is sin.

Christian faithfulness should be joined to Christian love and gentleness.

Everything is *from* God, do everything *for* God.

Main Lesson.—Christian diligence, the voice of the Old and New Testaments alike.—Deut. 6: 5; Josh. 22: 5; 1 Chron. 28: 9; Psa. 37: 4-34; Prov. 2: 3; Ecc. 9: 10; Matt. 5: 6; Luke 12: 33; 1 Cor. 7: 29; Heb. 6: 11; 2 Pet. 3: 14.

REVIEW.

FIRST QUARTER—1884.

The lessons from the past quarter may be divided main into two themes:

1. APOSTOLIC WORKING.
2. APOSTOLIC TEACHING.

1. Taking the first subject, we shall see that the first lesson, "The Conference at Jerusalem," was a fitting opening to the work of preaching the gospel to all the world; for not only would it have been practically impossible to have made many converts in heathen countries if circumcision had been retained and Jewish rites, ceremonies, and observances insisted upon, but even in Judea itself, among the Jews it would have been a vain attempt to perpetuate a yoke which neither they nor their fathers "were able to bear," and persistence in those requirements would have taken away its character of the gospel. It would have been the law, modified perhaps, somewhat and changed in some of its respects, but salvation by works still. The conclusions to which the Jerusalem church came, guided by the Spirit of God, opened the door of salvation so that it could never again be closed.

Following the narrative we come to Lesson 5, "Paul Second Missionary Journey." Upon that and the succeeding lessons the following questions will help to bring out the facts and teachings.

QUESTION HINTS TO TEACHERS.

It will be well to begin with the principal facts of the first missionary journey. Who were sent on the first missionary journey? By what church were they sent? How was the mission suggested? What places did they visit? Here show a map of the present journey and mark on in a distinct colour ink the course of the first journey and show how much more extensive and important was the second journey. Did all who went out on the mission, through to the close?

Now, having got a brief idea of the first journey, let us go on to the second. Who suggested it, and to whom? Did they go together? Why? Dwell for a moment here on the difficulty of retrieving a lost character, how one blot may stain a lifetime. Who then went with Paul? And Barnabas, who accompanied him, and where did he go? What are the first districts mentioned as being visited by Paul and Silas? What the first cities? Who did Paul find there? What was his character? What did Paul wish him to do? What Divine direction had Paul as to his course? (Hindrance, a call.)

What was the first city in Europe the missionaries reached? Where did they go on the Sabbath day? Who were the worshippers? Name one who became the first convert in Europe? What proof did she give of her change of heart? What miracle did Paul perform at Philippi? What followed the miracle? How was Paul treated? Give the particulars in ch. 16: 22-24.

Coming to the next lesson, ask: Relate what happened that night. Who were singing? Who were hearing? What wonderful thing followed? How did the jailer act? What was his question and the apostles reply? What evidence did he give of believing on Jesus? How long did Paul and Silas remain in prison? How did they get out?

Following their journey in Lesson 8—name the first city to which they came? Where and to whom did Paul first preach in Thessalonica? Was his message received? What did the unbelieving Jews do? After this to what place did Paul and Silas go? What is said of the Bereans? Who went there to stir up hatred against Paul and his preaching? To what place did he then go?

This leads us in Lesson 9 to Paul at Athens. What did Paul see there which he made a text for a sermon? What

Was the sermon delivered? What subject was he speaking of when they interrupted him? Did any believe?

From Athens to what city did Paul go? Who did he find there that afterwards became very helpful to him? What is said of his daily life in ch. 18: v. 3? and what of his Sabbath work in v. 4? How did the Jews in the synagogue receive his message? Where did he preach after leaving the synagogue? How long did he remain in Corinth? Who was governor of the Province of Achaia? What took place before him in connection with Paul? Here we leave the story of apostolic working to resume it on the first Sabbath of the next quarter.

2. APOSTOLIC TEACHING.—The following extract from the *Scholars' Quarterly* very well summarizes these teachings:

"In the lessons from the Epistle of James, while practical righteousness is the theme for the most part, the divine sources of that righteousness are dwelt on continually. Not the evil influences that lead to sin, but the good influences by which men become sons of God, come down from the Father of lights. The wisdom that is full of mercy and good fruits cometh from above. And men are to draw near to God, and live as in His sight. But this gracious God, who inspires righteousness, is the God who was in Christ, reconciling the world unto himself.

"In the lessons from the Epistle to the Thessalonians, attention is called specially to the coming of the Lord; but it is the Lord with whom, whether waking or sleeping, we live. That faithful Lord establishes His people, and keeps them from evil. He creates the atmosphere of light and of day, by living in which they are prepared for His coming."

Taking first the lessons from JAMES. What do we know of the writer? What error is corrected in the first lesson from this Epistle? How does he speak of man's wrath in v. 20? What illustration does James use to show the difference between hearing only and hearing and doing? Where any sign that a man's religion is vain? Quote his summary of true religion?

What is said of "The Power of the Tongue" in ch. 3: 6 first clause? To what is the tongue likened? By what illustration is shown the impossibility of a sanctified heart and an evil tongue being together? Give the fruit of true wisdom?

How are we taught to live in Lesson 4? How are we to approach God, and how to receive the temptations of the devil? Give, in one word, what we are to show towards the brethren? (Charity.) What lesson is taught us in vs. 15-15? (Make no plans that have not God in them). If we know the right and do it not, what does the apostle say is?

In lesson 11 we come to Paul's First Epistle to the Thessalonians. What errors does the apostle especially guard against? (That the dead in Christ shall be shut out from the glories of Christ's second coming, and that the second coming might take place immediately.) What term is used to characterize the death of believers? (Sleep.) Give the description of the second coming in ch. 4: 16-17. What was to be gathered from those teachings? (Comfort.) Give a word that expresses the teaching respecting the time of the second coming? (Uncertain.)

The last lesson may be laid side by side with Lesson 4, and we may show how "Christian Diligence" is enforced by the consciousness of "Living as in God's sight." What does the apostle ask from the Thessalonians? To what end? Against whom does he caution the brethren? What does he join the idle busybodies to do? What exhortation does he give? (v. 13). Who wrote the closing words of the Epistle? Why? What prayer does the apostle make for them?

We have now gone over the lessons in a series of

questions. You will not be able to use all, or nearly all, choose according to your class, such as will be suitable, but do not, now or at any time, take a printed form of questions as this, with you into the class. If you cannot trust yourself without something before you, write what you wish to remember, but use even such helps as sparingly as possible, the more fully the whole matter is in your mind without any outside helps, the freer and happier you will be in your work.

If you think well, get from your scholars the Titles and Golden Texts of the lessons of the quarter, together with any points which you may have specially impressed upon them.

It will be well to get a truth and a practical duty from each lesson, giving to your scholars on the previous Sabbath the lessons from which you wish them to bring these for the Review.

TRUTHS.

- Lesson 1. The gospel is more than forms and ceremonies.
- Lesson 2. God may be on the lip, Satan in the heart.
- Lesson 3. The tongue, a power for good or evil.
- Lesson 4. Every moment we depend upon God.
- Lesson 5. The world without God is helpless for good.
- Lesson 6. God's work raises the opposition of evil men and devils.
- Lesson 7. The jailers question for ever important.
- Lesson 8. Those are the truly noble who search for truth.
- Lesson 9. Men must have a God.
- Lesson 10. If one door is closed another and another and a wider one is opened.
- Lesson 11. Christ will come again, we know not when.
- Lesson 12. A Christian man cannot be an idle busybody.

PRACTICAL DUTIES.

- Lesson 1. While we hold the truths of the Gospel with a firm hand to be large-hearted in non-essentials.
- Lesson 2. To let all outward service spring from the heart.
- Lesson 3. To guard our words, by them we shall be judged.
- Lesson 4. So to live, that the sense of God's presence will be a joy and not a terror to us.
- Lesson 5. The cry for help is still coming, let us answer it in the way God enables us.
- Lesson 6. No matter how small and unpromising the field, let us work where God places us.
- Lesson 7. To believe on the Lord Jesus Christ and publicly profess our belief.
- Lesson 8. The Scriptures are God's truth, let us search them daily.
- Lesson 9. To tell of Jesus whether men will hear or mock.
- Lesson 10. And if we cannot speak in one place to find another where we can.
- Lesson 11. To wait and watch for the coming of the Lord.
- Lesson 12. To be diligent alike in worldly and in spiritual things.

Much more might be added, but it would only be giving material that could not be used in the time. Study well the quarter's lessons, get what you can into your mind, ask God to guide you in your thoughts and utterances and to prepare the hearts of your scholars, then you may hope that this first Review of the year will seal some truth to your scholars, which will be a blessing to them for ever.

SECOND QUARTER.

LESSON I.

April 6,
1884.PAUL'S THIRD MISSIONARY
JOURNEY.Acts 18 :
21-29 ;
19 : 1-7.

GOLDEN TEXT.—“And when Paul had laid his hands upon them, the Holy Spirit came on them.”—Acts 19 : 6.

TIME.—A.D. 54, 55.

PLACE.—Ephesus.

Introductory.—Only a few words are needed to connect this lesson with the last we had from the Acts, Lesson 10 of the First Quarter. That dealt with the uproar at Cornith, and the remarkable scene at the judgment seat of Gallio. What took place there appears to have intimidated the bigoted Jews, for we find that Paul remained in Corinth “a good while” after which he left with Priscilla and Aquila, sailing for Syria; on the way they put into Ephesus, anxious, doubtless, to preach the Gospel in that city; here he left his companions, sailing direct to Cæsarea, from which place he went up to Jerusalem to keep the coming feast, on being present at which, he had strongly determined; after “saluting” the mother church at Jerusalem, telling them, doubtless, of the wonderful work of God by his hands, he went down to Antioch, spending “sometime” there; how long a period that term covers we cannot accurately determine. At that point our lesson commences.

Notes and Comments.—Ver. 23. Paul starts on his third missionary Journey, accompanied by Timothy and Titus, and, perhaps, also by Gaius, Aristarchus and Erastus. “Galatia and Phrygia:” as before Paul commences his journey by revisiting those churches which he had previously founded. For his first visit to Galatia see Lesson 5, First Quarter; Phrygia, he visited on his first journey.

Ver. 24, 25. The writer now introduces the “Episode of Apollos,” suggested doubtless by the connection with Priscilla and Aquila, and the fact that it occurred not long before Paul’s arrival in Ephesus the second time; Apollos was a Jew of Alexandria, learned, eloquent, but his knowledge of the truths of the gospel were only gathered from a disciple of John the Baptist; he was “mighty in the Scriptures,” knew something likely of the crucified and risen Jesus, but was ignorant of the gift of the Holy Ghost and baptism thereto. “Fervent in Spirit:” his own spirit—not the Holy Spirit—“Spake:” privately. “Taught:” publicly. “Diligently,” Rev. “carefully;” “knowing only:” as yet the full light of truth has not fallen upon him.

Ver. 26. “In the Synagogue:” any one might speak there if invited; this privilege constantly appears in the Acts; “Aquila and Priscilla had heard:” Rev. transposes names; “Took him:” as they had done Paul, they became interested in him, saw his great capabilities and wherein he was deficient; “Expounded—way—more perfectly:” there was much concerning Jesus and His salvation that he had yet to learn, and these who had listened to the teachings of Paul day by day, and were themselves evidently highly cultured and well read in the Scriptures, would be able to give him just what he needed.

Ver. 27. “When disposed:” likely from what he had been told by Priscilla and Aquila of the work there. “The brethren wrote:” gave him letters of introduction. “Helped them much:” by his zeal, fervency and eloquence, yet he became, innocently enough, a cause of dissension and schism in Corinth; 1 Cor. 1 : 12; in that fickle place some were for Paul, some for Apollo, some for Peter, some for Christ.

Ver. 28. “Mightily convinced:” Rev. “powerfully or vehemently, as Luke 23 : 10, indicating the characteristics of his speech, as fervid, impassioned. “By the Scriptures:” proving the truth of his teaching by their own rule of faith. Apollos “watered,” Paul “planted:” we had no more of Apollos in the Acts; he returned to Ephesus (1 Cor. 16 : 12), and he is mentioned in Titus 3 : 13; the words of the apostle respecting him imply interest and kindness; he asks Titus to help him forward on his journey. Some think that he wrote the Epistle to the Hebrews, that is possible, but doubtful.

Chap. 19 : 1-2. “Upper courts” Rev. “country:” came from Galatia and Phrygia through the interior “Ephesus:” he had been there on his last return journey and appears to have preached but one sermon. (Ch. 18 : 19.) “Disciples:” possibly from the sequel, the fruit of the labours of Apollos. “Have ye—Holy Ghost since ye believed?” this alters the sense, but is much more in harmony with the idea of the question, they should have received the Holy Ghost at their baptism, that they did not indicated a lack in the baptism. “Whether there be, rather, whether it has been given; they could not be ignorant of the existence of the Holy Ghost, but were of a gift to believers.

Ver. 3, 4. Paul here defines the character of John’s baptism, and its relation to Jesus; it was simply outward, water baptism, in the faith of one to come; the other, with the outward sign had the spiritual fulfilment, it was baptism in the faith of a risen Messiah who gave the Holy Ghost as the seal of His people. This is the last mention of John the Baptist in the New Testament; he wholly gives place to Christ.

Ver. 5. “Heard this:” fuller exposition of the truth. “More were baptized:” not by Paul himself likely, he only laid his hands on them. The re-baptism of those who had been baptized by John or his disciples appears to have been determined by circumstances, some, as these, were others, as Apollos, and those of the twelve who had followed John do not appear to have received the rite a second time.

Ver. 6, 7. After baptism and the laying on of Paul’s hands they received the Holy Ghost, and the result was immediately apparent, the miraculous gift of tongues was manifested, and they spoke with the power of inspiration concerning the things of Jesus; “twelve” of whom we know nothing more.

HINTS TO TEACHERS.

Topical Analysis.—(1) Apollo at Ephesus, 24-25 (2) Paul at Ephesus, 19 : 1-7. On the first topic there is much to note in the character of Apollos that is very interesting and instructive. Look (1) at *Apollos teaching*. He was a Jew of Alexandria, and, no doubt, was a highly educated and cultured man, and one, withal, who looked for the redemption of Israel. In some way he had come under the teachings of the baptism of John, and had found in the Scriptures, proofs that He of whom John spake was the promised Messiah, and fired with that conviction he began to preach what he had received. What is meant by “the Baptism of John” is somewhat difficult to say with certainty, but we are inclined to agree with Rev. Dr. Pierson in his sermon on this portion.* Speaking of Apollos and the twelve men in the next chapter, he says “It seems that Apollos taught, and these disciples believed that Jesus had come as the Christ, and as the Lamb of God had taken away the sin of the world; that they knew those leading facts of the crucifixion, resurrection and ascension, and more vaguely, perhaps, the descent of the Spirit, but the only “baptism” they knew

* “Half Hours with the Lessons.”

was that of John, "with water, unto repentance;" they had not been baptized into Christ the "symbol of justification." Apollos was *eloquent*, and had that gift which tells so powerfully upon men, and one of the greatest and most responsible gifts of God. But the Greek adjective implies more. He was learned as well as eloquent, and he had that best of all learning, for he was *mighty in the Scriptures*, that is of the Old Testament, and not only knew them, but had power to bring out their truths and apply them to the understanding and hearts of men. He was *fervent*; the spirit that gives efficacy to eloquence. Without fervency the most beautiful speech is but as polished marble. He was a *diligent teacher*. and what he knew he taught earnestly, endeavouring to make fruit for the kingdom of God. He was *courageous*, for when he got to Corinth, that hot-bed of vice and violence, "he powerfully confuted the Jews," and that publicly. Apollos was a grand man, and, in the early history of the church, has been accounted second only to Paul himself. (2) *Apollos taught*. There is not a more beautiful picture in the Acts than that of this eloquent and learned man suddenly ceasing from his preaching, into which he had thrown his whole soul, and with a humble teachable spirit, permitting himself to be led into the deeper truths of the Gospel by two simple Christians, Priscilla and Aquila. Press this lesson of teachableness on your class, and lay it on your own heart, teacher, that you may gladly receive the truth, come from where it may. (3) *Apollos commended*. Why he was disposed to pass into Achaia we are not told. Possibly the modesty of his character suggested that he had better seek a fresh field, as the coming of Paul might have been expected; or, the report of Priscilla and Aquila as to the field at Corinth may have decided him. Anyway, he went; and with the good-will of the Ephesian brethren, and they gave him "letters of commendation," the first instance of the kind, but a pattern to churches to all time. Happy if all letters of transfer were so well justified, and that it could be said of all as of Apollos, "he helped them much." It is only needful to note that when a party gathered round him at Corinth and began to call themselves by his name, he would have nothing to do with their actions, but left the city and refused to return. As we noticed, the mention of Apollos by Paul in 1 Cor. 16: 12, and in Titus 3: 13, shows the affection of the apostle for him.

On the *second* type it is interesting to notice that Ephesus is in one of the places where Paul, on his second journey, was forbidden of the Holy Ghost to preach (Lesson v. first quarter), yet now he can come and abide, preaching the Gospel for a considerable time. God knew the best time for Paul to go there, and so you may teach that, if the way at any time seems shut up, it is so in the wisdom of God, who will open it at the right time or to the right men. *What was Paul's work at Ephesus?* So far as our lesson goes, it was to bring into a clearer light those who believe, but are only imperfectly acquainted with the truths of God, and it may be ours to instruct, to edify and to build up in the knowledge and faith of Jesus, and this is needed, especially with young disciples.

SUPPLEMENTARY.—There is a final lesson which is full of encouragement to teachers. You know not how far the effects of your teaching may reach. Paul found Priscilla and Aquila at Corinth, and by his teaching they were led to the truth. They, in their turn instruct Apollos, who became a mighty preacher of the Cross, and eternity alone will reveal the result of his work. You may have a boy or girl in your class, who, if converted, will become a mighty power for God. Let this nerve you to zeal and patience.

INCIDENTAL TRUTHS AND TEACHINGS.

Experience is the best teacher especially in the things of God.

If Love is in the heart, fire will be upon the tongue.
Be humble enough to learn from any and all.
God can use the weakest instruments.
Taught of God ourselves, let us teach others.
The weakest believer is a believer in God's sight.
But if a true Christian, he will seek for more light.
Christ only, can give the Holy Spirit.

Main Lesson.—The Scriptures, the foundation of all instruction in righteousness—John 3: 39; 20: 31; Rom. 10: 17; 15: 4; 1 Cor. 2: 13; 1 Tim. 3: 15-16; Heb. 2: 1; 1 John 5: 13.

Children's Corner.

DUST ON YOUR GLASSES.

I don't often put on my glasses to examine Katy's work; but one morning not long ago I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired. "This room is very dusty."

"I think there is dust on your eyeglasses, ma'am," she said, modestly.

And sure enough the eyeglasses were at fault and not Katy. I rubbed it off and everything looked bright and clear, the carpet like new, and Katy's face said:

"I am glad it was the glasses and not me this time."

This has taught me a good lesson, I said to myself upon leaving the room, and one that I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so-and-so, and she had said so-and-so. When her story was finished I said, smilingly:

"There is dust on your glasses, Katy. Rub it off, you will see better."

She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other: "Oh, there is dust on your glasses."

Sometimes I am referred to:

"Mamma, Harry has dust on his glasses. Can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he

knows nothing about, drawing inference prejudicial to the person, I think: "There's dust on your glasses. Rub it off." The truth is, everybody wears these very same glasses.

I said to John one day, some little matter coming up that called forth the remark: "There are some people I wish would begin to rub, then," said he. "There is Mr. So-and-so and Mrs. So-and-so, they are always ready to pick at some one, to slur, to hint: I don't know, I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed and asked:

"What is a boy to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think as a family, we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip.

If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is

often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use and keep their best voice for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board. I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.

THE BRIDLE ON THE TONGUE.

How have you prospered to-day, my son?" said Mrs. Stone.

"First-rate, mother; and I think it is because I remembered the verse you gave to Sadie and me this morning. You see, we were playing at blindman's buff, and the boys would peep so as to see us. I was so provoked that I wanted to speak right out sharp, but every time I began I could see that verse real plain, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city,' and I did not say a word. It was hard work, though, to keep from speaking."

"I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue than that of a horse."

"That verse helped me too," said Sadie. "I was hurrying along so as to call on Julia Howard before school, but just as I turned the corner, old Mrs. Lane opened her window and asked me if I would go to Mr. Pinkham's store and get a bundle. I was so disappointed that I wanted to say 'No,' but the verse came into my mind so quick, I said, 'Yes'm,' and ran along."

"You did quite right, my children," said Mrs. Stone, "and have each gained a victory that is better than taking a city."