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The Canadian Independent.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

Vol. 30.]

TORONTO, THURSDAY, NOV. 10, 1881.

[New Series. No 18

HARK! THE GOSPEL BELLS.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." (Psalm lxxxix. 15.)

Hark! the gospel bells are ringing,
Oh! the joyful sound;
With sweet voices hear them singing,
All the earth around.

Varied notes upon them pealing,
We by faith may hear;
God our Father's love revealing,
Dark clouds disappear.

Hear them ring, "No condemnation;
Welcome weary one;
Jesus died for thy salvation,
The great work is done."

List! like silvery music stealing
O'er the moonlit wave,
Heavenly sweet the bells are pealing,
"Jesus came to save."

Christians, let us keep them ringing,
These melodious bells;
To the thirsty water bringing
From Salvation's wells.

Oh! forget not, more than silver,
Or than precious gold,
It has cost God to deliver
These glad tidings told.

Hark! the gospel bells are ringing,
Welcoming above,
Where angelic voices singing,
Tell of heavenly love.

R. TUTIN THOMAS.

THE TEACHER.

BY JOHN A. BROADUS, D.D., LL.D.

There are, every year, many thousands of new teachers coming forward. To them may be offered a few thoughts, perhaps so familiar to the experienced as to be considered scarcely worth mentioning. I am persuaded, as regards both preachers and teachers, that what the experienced know most familiarly are just the points as to which beginners most need instruction.

Few things are so important in Sunday-school teaching as the homely virtues of regularity and punctuality. A Sunday-school class is usually an organization with little cohesion; and it will go to pieces very readily if the teacher fails to be always present, and present at the moment of opening. Do lay this to heart. If you do not mean to be regular and punctual, better not undertake the work. If you have undertaken it, make it a matter of ambition, honour, affection, conscience, to go, and to go in good time. Better spare, fair sister, some of those last touches at the glass, if necessary in order to wear the precious ornament of punctuality. Have a care, worthy brother, lest, if often late, the boys conclude you are lazy; for laziness in a teacher is with boys fatal to respect, an unpardonable sin.

The two great requisites to effective Sunday-school teaching are to know children and to know the Bible. And in both cases loving is an indispensable condition of knowing. Pascal says, "In other matters, we must know in order to love; in religion, we must love in order to know." But, as often happens with antithesis, he exaggerates the difference.

Everywhere we must love in order to know thoroughly,—unless, perchance, hate may sometimes have a similar result.

We can know children only by much loving intercourse with children. A young minister of my acquaintance was, in the early years of his ministry, unable to speak to the children. When asked to speak in Sunday-school, he would address only the parents, the teachers, the brethren generally, getting away to these even when he tried at the outset to address the little ones. People reckoned this strange, for he was thought to excel in simplicity of style, and why should he not speak well to children? Ten years later, he became very fond of speaking to them, and very acceptable. What was the explanation? He had been, as it afterwards came out, the youngest child of the family, much younger than the others, and had grown up without childish associates at home, and with a positive dislike to babies. But by this time his own children had drawn out his warmest affections, and intercourse with them had given him some knowledge of the nature and ways of little children; this wrought the change. So to know children better you must mix with them, not only talking to them, but getting them to talk freely to you, and to one another in your presence. If here is not ample opportunity for this at your homes, seek it in other homes; give all the time you can spare to it, and in twelve months you will yourself be conscious of a difference which your pupils will have felt much sooner. And not only as to little children. Young men and young ladies, just fairly grown, are apt to have a great contempt for half-grown boys and girls who are in truth often very intractable, and sorely try the patience, and dishearten the loving hopes of the most faithful parents. But mix freely with these youngsters. Look for what is pleasant in them, and promising.

You will sometimes find in a particularly hard case certain traits so pleasing as to delight you with a joy of discovery, like one who has discovered gold beneath a surface which to other people is unattractive. I was once walking with a lady in the early morning, when a very large millipede was seen crossing the walk. The lady screamed, and shrank back; but I stooped and began to express admiration of its bright colours, glittering with dew from the grass it had just left, and of the beautiful wavy motion, beginning at the head and propagated throughout its length, like wheat waving in the wind. Then I called the lady to observe, and presently she, too, stooped and was filled with admiring pleasure. Try such an experiment on yourself as regards some specially intractable boy or girl.

The other requisite is to know the Bible. You are like an interpreter from one language into another, who must know both the languages well or he will blunder. You are to bring home the truths of the Bible to the mind, heart, conscience, life, of these particular pupils. Who in the world needs to know the Bible if you do not? In order to general knowledge of the Bible, there are three distinct ways of reading it, of which teachers absolutely need to maintain two, and would be greatly profited by the third. (1.) You read short portions in connection with private devotions and family worship. (2.) You read rapidly, several pages a day at least, in order to extend and freshen your general acquaintance with Bible history,

precepts, phrases. (3.) It is also indispensable for ministers, and exceedingly desirable for teachers, to spend time every day upon the special study of some particular book, or other portion of Scripture, using commentaries and other helps, and going, as thoroughly as possible, into the connection and exact meaning of the few sentences that they examine. Now, if you cannot thus study other parts of Scripture, you can and must practice this method as to your Sunday-school lesson for next Sunday. Get it into your mind on the preceding Sunday afternoon or evening. Look at it more or less, with varied helps, if accessible, on every day of the week, and think of it when walking or riding, or engaged in any occupation which leaves room to think. Thus make yourself thoroughly familiar with the lesson; ask yourself repeatedly which points ought especially to be explained and applied, and how you can explain this, or apply that, to precisely your class. You will then meet your class with your mind interested in the lesson, and will talk about it with such clearness, brightness, contagious enthusiasm, as are possible only in speaking of what we thoroughly know, warmly love, and regard as of very great value to those we are addressing.

Acquire knowledge of children and of the Bible, and you are sure to do good, through prayer and patience. Take often into your place of private prayer a list of your class, and pray for one or two each day. And remember that "we have need of patience." Be eager for speedy results, but "let us not be weary in well doing; for in due season we shall reap if we faint not." I was talking last winter with a very eminent man of business who has achieved wonderful success. I asked, "Is it not true that in all the most diverse pursuits, the qualities that bring success are much the same,—intelligence, industry, honesty, etc.?" "Yes he said, "and what we call stick." Sunday-school teacher, stick!—*S.S. Times.*

WHAT HINDERED.

BY M. E. WINSLOW.

"It is of no use, Mrs. W., I have tried again and again, and I cannot become a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I don't think there is now; but I don't feel any different from what I did then, and I don't believe I ever shall be a Christian."

"You must have more faith," said the elder lady to her companion,—an expression, we are all apt to use rather vaguely when at a loss what to say to souls seeking salvation.

The first speaker was a bright, talented girl somewhat over twenty, who, on a previous visit nearly a year ago, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace.

The two were standing by the half-opened door of the Sunday-school room, where a rehearsal for an "entertainment" was in progress, and the girl, looking in, seemed suddenly to find there a sugges-

"I believe," she said hesitatingly, "there is one thing I cannot give up."

"Give it up at once, dear."

"But I can't."

"Come to Jesus first then, and He will give you the power."

"I don't want Him to. I believe if I should die and be lost in three weeks from to-night, I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I—I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go up on the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so, provided the way did open?"

"I don't know that it would be a sin; but I couldn't do it and be a Christian; the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theatre-going family?"

"Oh no! my father and mother are Methodists; they always disapproved of the theatre. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older I always arranged the tableaux, charades, etc. Then I joined young people. At first we did 'Mrs. Jarley's Wax-works,' and sung 'Pinafore,' for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire."

"And meantime will you not come to Jesus and be saved?"

"No, I cannot do it and keep to this hope, and I will not give this up."

And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God, thinking also of the seeds which are being sowed in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing.—*S.S. Times.*

LITERARY NOTE.

We have received advance sheets of I. K. Funk & Co's. *Teachers' Edition of the Revised New Testament*. The plan adopted seems an excellent one, and will, we think, be valued by those who use the book. The marginal references are printed in full in two columns in the centre of the page—very helpful, also the readings preferred by the American Committee; and, to help those who miss in the revision the verse division of the old authorized version, the punctuation mark at the close of each verse is printed in full face type, so that the eye catches it readily. In addition to this there will be all the Tables, Maps, etc., as given in the best Teachers' Bibles. We shall be disappointed if this edition has not a large sale.

NIGHTFALL.

Lie still, O heart!
Crush out thy vainness and unreach'd
desires.

Mark how the sunset fires,
Which kindled all the west with red and
gold,
Are slumbering 'neath the amethystine glow
Of the receding day, whose tale is told.
Stay, stay thy questionings; what would'st
thou know,

O anxious heart?

Soft is the air;
And not a leaflet rustles to the ground
To break the calm around.
Creep, little wakeful heart, into thy nest;
The world is full of flowers even yet,
Close fast thy dewy eyes, and be at rest,
Pour out thy plaints at day, if thou must
fret;

Day is for care.

Now, turn to God,
Night is too beautiful for us to cling
To selfish sorrowing,
O memory! the grass is ever green
Above thy grave; but we have brighter
things
Than thou hast ever claimed or known, I
ween.

Day is for tears. At night, the soul hath
wings
To leave the sod.

The thought of night,
That comes to us like breath of primrose
time,
That comes like the sweet rhyme
Of a pure thought expressed, lulls all our
fears,
And stirs the angel that is in us—night,
Which is a sermon to the soul that hears.
Hush! for the heavens with starlets are
alight.

Thank God for night!

—Chambers Journal.

"HONOURABLE WOMEN WHO WERE GREEKS."

From this text Dr. Bennett preached a sermon in aid of St. John's Ladies' College, an institution yet to be built.

The preacher remarked that the term "honourable" when applied to Greek women, suggested its opposite, not honourable, as we estimate the meaning of the word, and brought before us a semi-barbarous condition of Greek society. After describing the difference which existed between the wives, the mothers of the legal heirs, and the Hetairee or companions, "who were in many cases among the most cultured and learned of the day," who "by their charms drew men of culture and education from their homes into their free and easy society," so that even Socrates held intercourse with them," the preacher said: "This was a bad condition of society, what was wanted was that the legal wife should have all the culture and charms which were denied her in Grecian life. This raised the question, 'What was that education which was proper (for women) in our better civilization? There were some underlying questions needing to be discussed, *i. e.*, the equality of woman to man.' After going along some of the old ruts to prove that woman is not man's equal in strength, stature, or logical mental constitution, and expressing his dislike to the idea of woman as "a surgeon, brandishing a knife and tourniquet" as a physician, going about in semi-masculine attire," as a lawyer, "brawling with lawyers," or even in the pulpit expounding the doctrines of grace and salvation, Dr. Bennett told his hearers that though woman was not "wanted to plough or to dig in the mine, yet there were, no doubt, many lighter and more graceful things which she might well do." These she should be fitted by education for. But the great business for which she should be fitted was to keep and hold the affections of her husband in a well ordered house." (The italics are our own.) Of course we know what Dr. Bennett means, though the mode of expression as reported, grammatically considered, is rather hazy, but what nonsense it all is. We wonder whether some men who take upon them-

selves to lecture for women are blind, or whether they go about with their eyes shut. We would ask Dr. Bennett, *et hoc genus omne*, what is to become of all the women who have by their own labour to keep themselves—as single women; to keep their husbands—as unfortunate wives, and to keep their families—as widows?

And if a woman have no special technical training in some mode of bread winning, just as her brother has, how is she to get that bread? Is it not because women have only been allowed exactly that kind of education that Dr. Bennett approves of, enough to have and to hold the affection of her husband, that the world is full at the present moment of white slaves toiling and dying at the needle, woman's only resource, unless her early life have forced her into some technical training for the purpose of getting a living?

Did not President Garfield's mother plough and sow? And who does not honour her? Do not good women work, if not in, about, mines, whether coal, tin, salt, iron, or other. And are they to be scorned? Are there no women whose crowns shall be set with the stars of many turned to righteousness through their pulpit ministrations? And is not world history full of records of women as surgeons and physicians, though they had no college diploma, as have the noble women practitioners of to-day, to entitle them to the honour of their calling? Talk about logic, too! In one sentence Dr. Bennett says, "In pure reason she might be incapable of holding argument with man; even in works of imagination might be incapable of soaring to such heights as man," and a little further on, as an argument in favour of a higher education for woman, he proceeds to tell us that, "In the new civilization she must be fitted to take part in conversation on equal terms, and not be at the mercy of masculine courtesy. Serious argument was impossible with ignorant person. What, we would ask, is the use of trying to teach logic to a person incapable of it? To be sure, we can easily see the advantage of trying an argument with a person who is incapable of answering you,—you are sure to win,—which is a comfort. We are sorry we can only agree with Dr. Bennett on one point, which is that it is right St. John should have a Ladies' College.

SOME CAUSES OF SPIRITUAL DEATH.

One cause of spiritual death is self-satisfaction. A traveller, lost on the prairie, with the snow falling fast and thick, with his blood coursing slowly, feels that sense of ease which the opium-eater knows. He lies down in the soft white drifts. They make an easy bed. His friends find him, and try to arouse him. He would rather be left undisturbed. His self-satisfaction works his death. George III. was satisfied with his government of the American colonies; he, therefore, refused to remedy his abuses, and his satisfaction cost him these colonies. The man who is satisfied with his moral character makes no attempt to improve it. The man satisfied with the impurity of his thoughts makes no attempt to purify them. The man satisfied with his occasional lapse into sin, makes no attempt to live a life of constant godliness. Upon all who are satisfied with their standing before God, the chill of spiritual death has begun to rest. They can no more draw spiritual life from themselves, than one can feed his body by sucking blood from his veins. Therefore, satisfied with their relation to God, they do not strive to gain life from Him who is the source of the life spiritual as He is of the life physical. Their self-satisfaction works the ruin of their souls. But more frequently than by self-satisfaction is the spiritual life killed by the indulgence of some sin. The

Christian thought no sacrifice was too great to make, no labour too hard to do, for God. But there comes an hour of temptation. The choice must be made between pleasure and duty. He hesitates, he yields. He has opened the door of his soul to one sin, opened it knowingly and voluntarily. Alas, too often that one sin grows as the dragon's teeth, each of which springs up into a hundred, till they succeed in destroying life! Many a man has felt he could surrender his entire property to God; but when the temptation arose of making a hundred dollars by a trick of the trade, he has chosen to be dishonest. Many a druggist has allowed profit of selling liquor to keep him out of the kingdom of God. Many a Christian, when he was obliged to choose between a winter given to dances and masquerades, and theatres, and a winter given to the prayer-meeting, to the Church, and to noble work for man and God, has preferred the ball and the theatre; and in that preference has found the cause of spiritual decline and death.

But the sin may not be one of commission. It may consist in the preference of doing nothing to advance God's cause.

Such sins of omission deaden the spiritual life. But in general, the sin consists in the choice of some other good than the good which the Christian life affords. A freshman of Princeton College wrote home that he felt he could not enter the higher Christian life till he had rushed the sophomores. So, constantly, men are saying, I want to make more money in this questionable business; I want that office; I want to revenge myself on A; and thus they are prevented from growing into a Christian character. The spiritual life is thus dwarfed.

Other causes of spiritual death might be named, but none are either more frequent or more dangerous than satisfaction with one's Christian growth and the indulgence of some sin.

SURE OF VICTORY.

"In nothing terrified by your adversaries," says Paul. He uses a very vivid, and some people might think, a very vulgar metaphor here. The word rendered terrified properly refers to a horse shying or plunging at some object. It is generally things half seen and mistaken for something more dreadful than themselves that makes horses shy, and it is usually a half-look at adversaries, and a mistaken estimate of their strength, that makes Christians afraid. Go up to your fears and speak to them, and, as ghosts are said to do, they will generally fade away. So we may go into the battle, as the rash minister did into the Franco-German war, "with a light heart," and that for good reasons. We have no reason to fear for ourselves. We have no reason to fear for the ark of God. We have no reason to fear for the growth of Christianity in the world. Many good men in this time seem to be getting half-ashamed of the gospel, and some preachers are preaching it in words which seem an apology rather than a creed. Do not let us allow the enemy to overpower our imaginations in that fashion. Do not let us fight as if we expected to be beaten, always casting our eyes over our shoulders, even while all are advancing, to make sure of our retreat, but let us trust our gospel, and trust our King, and let us take to heart the old admonition, "Lift up thy voice with strength, lift it up, and be not afraid."

Such courage is a prophecy of victory. Such courage is based upon a sure hope. "Our citizenship is in heaven, from whence also we look for the Lord Jesus as Saviour." The little outlying colony in the far-off edge of the empire is ringed about by wide-stretching hosts of barbarians. Far as the eye can reach their myriads cover the land, and the watchers from the ramparts might well be dismayed if they had only their own resources to depend on. But they know that the Emperor in his progress will come to this

sorely beset outpost, and their eyes are fixed on the pass in the hills where they expect to see the waving banners and the gleaming spears. Soon like our countrymen in Lucknow, they will hear the music and the shouts that will tell he is at hand. Then when he comes he will raise the siege and scatter all the enemies as the chaff of the threshing-floor, and the colonists who held the post will go to the land which they have never seen, but which is their home, and will, with the victor, sweep in triumph "through the gates into the city."—Rev. Dr. A. MacLaren.

A STREET CAR SCENE.

The amount of one's usefulness depends more upon the spirit than upon the means. The first movement to a noble charity comes often from the sympathizing poor calling the attention of the thoughtless rich to some immediate suffering.

No one noticed a humble market-woman seated in one of the crowded Philadelphia horse-cars as it made its way on a certain morning towards the centre of the city. She was middle-aged, and very plain of face and plain of dress—but her soul was beautiful, for she was one of the children of God, and ever quick to do a Christian deed. By her side sat a poor, worn-looking mother trying to hold two little children on her lap. She was evidently in trouble, for her face was very sad, and tears rolled frequently down her cheeks. When the market-woman saw this she kindly took one of her children upon her own lap, and began talking with her and the child, and trying to impart some comfort. This act of sympathy soon won the mother's grateful confidence, and she told her story. Her husband, a working mason, was employed at one of the great summer hotels in Atlantic City, New Jersey, and she had just received news that he had fallen and had broken his leg. He could send her no money, and she had determined to go to him from Philadelphia on foot—a journey of more than fifty miles.

"Bless you, poor soul," said the tender-hearted market-woman, "you're but a weak little body, and you'd never live to get there so, with the two little ones." Then reflecting for a moment (for she had but ten cents in her own pocket,) she spoke out to the passengers, "Ladies and gentlemen, will you listen to this woman's story?" and she repeated it exactly as she had heard it. Immediately one of the gentlemen passed a hat up and down the car, and a sum of money was collected sufficient to pay the poor woman's passage to her husband on the railroad, and her expenses in Atlantic City for a month.

The spirit of the humble market-woman, and her genuine kindness, so pleased a wealthy and benevolent lady who happened to be in the car, that she made her acquaintance—and the result was an arrangement by which hundreds of needy ones besides the poor mason's wife received encouragement and help. Ann B—, the market woman, became the wealthy lady's agent to distribute her charities among the worthy poor, and for years in the homes of want and sorrow in the great city no name has been more warmly blessed than hers. Everywhere the homely aims-bringer carried some treasure of cheerful counsel and words of Christian peace. Her business as a huckster brought her in contact with the roughest characters when she made her night purchases at the wharves, but her pure and simple goodness every one knew and respected. She made her station glorious. "I don't know anything about de big churches," said a negro stevedore, "but I know Ann B—, an' I believe in her God."

INTERNATIONAL S. S. LESSON.

November 20th.

LESSON VIII.

THE YEAR OF JUBILEE. Lev. 25: 8-17.

GOLDEN TEXT.—Blessed is the people that know the joyful sound—Ps. 89: 15.

CENTRAL TRUTH.—All true freedom is God's gift.

LESSON EXPLANATIONS.

BY JOHN HALL, D.D., NEW YORK.

Men live under the power of this world, its fashions, possessions, and demands. They used to be brought under the "power of the world to come." For this end they need *time* to learn of it and reflect on it; and they need fitting methods of bringing it near to them. Among other ways in which God met this double want in Israel were three periods of rest, allied to one another. One of them we now consider.

The first was the *weekly Sabbath*. It is for rest; but it is for more—instruction and worship. The next was the sabbatic year (vs. 1-7), which stopped agriculture, (not trade probably) and gave rest and teaching. The third we now consider—the hallowed fiftieth or "jubilee year." This was God's plan for the people, neglected by them, no doubt, as they fell into carelessness (see Jer. 34: 8-22); but none the less wise and good. V. 8 fixes the *time* after seven sabbatic years. Whether this fiftieth year was in addition to the sabbatic, making two years of rest, or not, is a question among the critics. (The difficulties attending calculations are obvious to any one who thinks how different the views of men as to the beginning of this century, when one is fifty years old, etc.)

V. 8 fixes (1) the *mode of announcing* it by the "trumpet of the jubilee." In Num. 10: 10 we see how much use was made of the trumpet or cornet. *Jubilee* is almost the Hebrew word, if pronounced, as was probably meant in the English Bible, in two syllables (Jubeel), and is uncertain as to its derivation, some making it to mean liberation or the act of freeing, and some a cornet or ram's-horn, while by others it is considered to describe the sound of a trumpet or cornet, as in Ex. 19: 13, its first occurrence. It would be blown wherever priests and Levites lived, and ultimately, no doubt, in every town and village. All the people would hear the joyful sound.

(2) The *exact commencement* is fixed, and is very significant, "on the tenth day of the seventh month, in the day of atonement." It would be in the evening, after the people had humbled themselves before the Lord, and cried to him, and after the priest in the temple had concluded the solemn rites of that day (see lesson November 6), the trumpet-blast would be heard from town to town, all over the land, carrying joy to many a home, and renewed hope into many a life. No wonder it should become so ready a figure for any good news, especially the proclamation of the gospel. (See Isa. 61: 1, 2 and Ps. 89: 15 etc.) The idea is easily suggested by this arrangement that rest, peace, freedom, and all the abiding blessings come through the great High Priest.

The practical benefits of the year are set forth positively in v. 10. It was not a long holiday. (The Scripture never provides for *saturnalia* or carnivals.)

(1) It was to be "hallowed." How can time be hallowed? Surely only by applying it to holy uses, as with the Sabbath. The sabbatic year was (v. 4) "for the Lord," and gave opportunity for learning God's will. (The whole law was read to the people at the feast of tabernacles.) The same was true of the jubilee year.

(2) It was a time of liberation. "Pro-

claim liberty throughout all the land unto all the inhabitants thereof." Wherever Hebrews had been in temporary servitude or been obliged to part with their possessions in land, they now returned to freedom and to their homes. This prevented permanent bondage among the people, made the accumulation of great estates in single hands impossible, and kept alive a feeling of hope, self-respect, and respect for others in the body of the people. The man who "belongs nowhere" lacks one strong motive to well-doing which he has to whom a definite spot is "home," and who has a regard for the good will and esteem of long-time neighbours.

It rested the land—no small matter when rotation of crops was not known—and it promoted habits of forethought and thrift; for in these sabbatic and jubilee years people lived in a good degree on what they had provided beforehand. (See v. 21.) Sowing, reaping, raising, and storing fruit were forbidden (v. 12). The breeding of cattle would be encouraged, and the hard feelings about land—the curse of many a people—would be understood. The holidays, too, which labour now finds it so hard to get, were thus provided by the wise God of Israel. It was a holy time (v. 13), and a time of restitution. A man, for example, as we have it explained in the paragraph, vs. 14-17, "going behind," not able to keep his farm, but compelled to sell it and go to work for others, did not sell it out and out. If it was say twenty years to the jubilee, then he sold the occupancy of it for twenty years. He, or if not he his children, would then get possession of it again. The family might be reduced, and some of its members might be servants to better-off Hebrews, but they had always the feeling, which has lifted themselves up, that they had a *past* and would have a *future*. The principle of this rule is in vs. 23, 24. The land was the Lord's. They were his guests, and could not sell it "forever," only lease it. One reason for this arrangement is urged in v. 7, though stated in v. 14. "Ye shall not oppress," which means ye shall not overreach or take advantage one of another, as, for example, the rich of the poor. The land was divided by lot among the families at the beginning, and could not be alienated permanently. (See Num. 26: 52-56.)

But, without dwelling further on the many good social and economic influences of the jubilee year as a part of God's plan for Israel, let us turn to the spiritual gains we may see in the light of our Bibles shadowed forth in it.

I. *God is in covenant with his people.*—The sound of the cornet was the signal for the descent of Jehovah from Sinai to take Israel into covenant with himself. (Ex. 19: 13, 16 and 20: 18.) So at the close of the great day of atonement, the same trumpet-blast recalled the blessings of the covenant to all the people. The land is God's. He cares for the poor. He hates oppression, *i. e.*, overreaching. He is the friend of liberty. He will not have bondage of Hebrew to Hebrew. He will not let men forget their dependence on him. The rich shall not become too rich, nor the poor too poor. There will be a break in the toil of the labourer. Men must learn that they "do not live by bread alone, but by every word of the Lord," as sabbatic and jubilee years make them dependent on his bounty for seasons when they "neither sow nor reap, nor gather into barns."

II. It was after the propitiation by the priest, and the humble prayers of all devout Jews on the day of atonement, that the blast of the trumpet of freedom was blown.

So it is with us. Christ, the great high priest, gives his life, and on the strength of that sacrifice the gospel is preached. (See Luke 4: 18-21.) The day of his

crucifixion was the day of atonement for men. After that the word was "Go ye into all the world and preach the gospel," etc. (Matt. 28: 16-20). "The year of jubilee is come" may now be declared. "Return, ye ransomed sinners, home."

III. And the blessings of our gospel jubilee are reflected in those of the Hebrews. (a) *How many souls are in bondage*, "serving divers lusts and pleasures," led captive of the devil. Here is freedom for you,—for the drunkard, the bond-slave of mammon, of lust of passion. (b) *How many weary toilers* has the world! To live, to do anything in life, to do any good in life, is hard work. But oh, ye weary ones, there is rest in God, in holy communion, in foretastes of the life to come! Ye shall be free one day. Adam had to till the soil for hard won bread. On that God sends his blessing (see v. 21), and the toiler has his rest. But a new heaven and earth await the believers, who know the joyful sound. (c) *We had an inheritance*, and we lost it by sin. The gospel shows us how we can get it back. It is for us, waiting us, if we will but believe and take it. We cannot estimate it now aright, but we are helped to do it. The Sabbath, we can look through it; then the sabbatic year, like another line of the great telescope brought out into place; then the jubilee, yet another line, drawn out (so it seemed to Dr. Bonar), through which we look and see "the rest that remaineth for the people of God."

THE LORD'S TABLE.

We come to the Lord's Table to feed on Jesus, on Jesus alone. Not on our frames or feelings. Not on our doings or sufferings. Not on our vows or professions. No; but on Jesus only. His body is represented by the bread. His body *on* which our sins were laid, *in* which our sins were punished, *by* the sacrifice of which our sins were put away. His body is the food of our faith. His body is offered to and accepted by God, for the expiation of our offences. He was bruised for our iniquities. He died for our sins. He put away our sins by the sacrifice of Himself. His blood is represented by the wine. The blood is the life. He laid down His life for us. He poured out His soul unto death. Nothing will satisfy the thirst of faith but the blood of Jesus. Nothing will quench the fiery law in the heart but the blood of Jesus. Nothing will silence and pacify the sinner's conscience but the blood of Jesus. As hungry, we feed on the Saviour's broken body; as thirsty, we drink His precious blood.

Here is a whole Christ—a perfect Saviour. Here is nourishment for the soul, of which, if a man partake, he shall live forever. If I partake of the elements alone, they do me no good; but if while partaking of the elements, I partake of Christ by faith, I am strengthened, quickened and nourished up into everlasting life.

—The *Whitehall Review* says.—"Extremes meet. In the Market-square of Northampton, where the free and independent electors meet to protest against the 'illegal exclusion' of their junior member from the House of Commons, is an ancient house, and over one of the windows the Welsh motto. 'Heb Dym, Heb Dym. Dwyne Digon.' ('Without God, without everything, God and enough.') Even the stones are not silent."

—It is sad to read that on Sunday, the 14th inst., some 1500 persons assembled in an amphitheatre at Marseilles to witness the cruel and disgusting spectacle of a bull-fight. Heart-rending scenes are described when the building collapsed and buried the crowd. More than two hundred persons were wounded, 14 killed instantly, and 13 have died since. In 1874, a like lesson in connection with bull-fights on Sunday was given in Marseilles.

THE STORY OF LIFE.

BY REV. ABNER BRANFORD.

A LITTLE helpless infant,
In mother's arms of love,
Almost a little angel,
From the home of God above.

A little, childish prattler,
Brimful of childish glee,
A ray of golden sunshine
Upon life's stormy sea.

A fair-haired, rosy urchin,
On fun and mischief bent,
Whose lustrous eyes are sparkling
With thoughtless merriment.

A youth approaching manhood
With firm and fearless pace,
Life's easy cares supporting
With careless, youthful grace.

A young man, on the threshold
Of active, earnest life,
Base-aching sickle Fortune
To aid him in the strife.

A man, within the whirlpool
Of busy business care,
Elated when successful,
When shipwrecked, in despair.

A man, whose eager footsteps
Past life's high noon have run,
Making unwilling journey
Toward the setting sun.

An old man, slowly tottering
Along life's rugged way,
Where oft-recurring shadows
Announce the close of day.

A mournful sound of weeping,
A funeral address,
A stone of snowy whiteness,
And then—forgetfulness.

This sweetly mournful journey,
With joy and toil and woe,
For sunshine and for shadow—
This, this is life below.

Co-heir with Christ, or outcast
Throughout eternity,
A child of light or darkness,—
This is the yet to be.

Thus do we write the story,
In wormwood or in gold,
Of that we now are doing,
Of that we must behold.

In our account celestial,
Of lasting loss or gain,
Which shall we make our portion—
The pleasure or the pain?

Savoy, Mass., July 28, 1881.

—Religious Herald.

—The cheapest riding in the world is on the underground railroads of London. Some of them carry workmen twelve miles for a penny—two cents. The passengers last year numbered 110,000,000.

—The British Museum has recently purchased a collection of forty manuscripts made in Southern Arabia. Fifteen are portions of the Hebrew Scriptures, of which two are probably the oldest which as yet have come to light. One of the fifteen contains the Hagiographa, exhibiting a recension of the Hebrew text, and, with two other portions already in the Museum Library, forming the complete Hebrew Bible.

—In a late number of the *Nineteenth Century* there is a deeply interesting paper by the Rev. Dr. Jessop on the improvement which the last twenty-five years have witnessed in the condition of English villages, but the writer very properly emphasizes "one notable and shameful exception." He shows that during that period about twenty millions sterling have been spent in building, restoring, and enlarging Episcopal churches; a large sum spent on parsonages; an untold amount on the houses of the gentry; that kennels, stables, and even piggeries, have been improved and ventilated; but that the houses of the peasantry are disgraceful, and worse than they were a quarter of a century ago. It would be well that the clergy everywhere should draw attention to this neglect, which, in its moral as well as its physical effects, has failed to arouse the nation as it should have done.

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All communications should be received not later than Monday. Short items of news may be in time on Tuesday morning.

TORONTO, NOV. 10, 1881.

LONDON.

Busy, crowded, elbowing, noisy, lonely London. We lay awake in the Euston at midnight the night of our arrival when all was quiet around, and heard the murmur of its roar which was like the distant surging of the sea upon the shore. About three o'clock it deepened and awoke us, then began the mighty influx for its day's business; cattle, vegetables, to feed its millions; bricks, lime, and lumber to build its houses and its streets, (seventy miles have been added in the past year); coal to cook and carry; and then its thousands for business. And now the noise, when you can keep back the clack, clack of the teams on the granite way or the blur of the many wheels, rises like the noise of many waters, peals at times like distant thunder. There is even music in its roar as it rises to a treble key and swells down to a deep bass. Mighty London! and yet is earth nearer heaven by its enterprise and its growth, as like a great octopus it stretches out its snake-like streets and yearly draws to itself pleasant lanes, rural seats, smiling hedgerows, grassy fields and running streams, blotting them out with pavement walks and chimney pots. Walk its principal streets at night, peep into its gin shops, pass its theatres, and oh, the seething mass of humanity, sinning, suffering, dying. Yet, too, there are happy hearts and homes, heroic struggles and sympathies, earnest workers for human weal and trustful followers of their God. Some of its crowded thoroughfares are lit with the electric light. We walked, guided by it, over London Bridge, through the Poultry, Cheap-side, St. Paul's Churchyard, Ludgate Hill, and along the Thames Embankment. It is decidedly bright, the gas of the windows and side streets have a red, angry look in its beams. The lamps in which the lights are are elevated double and triple the height of the ordinary gas lamps, the glass surrounding the carbon points is either frosted, or rendered semi-opaque like porcelain. The light cast is very bright, like moonlight, and has, as moonlight has, a weird, uncertain glare. It does not dazzle, and the gas-lit streets seem dim and foggy after you have walked some time in its brightness. Habit does much. We found a bewildering glare as we threaded our way through the crowd of people and carriages, the uncertain light of the moon in her wane intensified. The proportion of electric lamps would seem to be about

one to every four gas lights. Economy has not yet been reached by it and it is not coming into general use.

The resident population is gradually departing from the limits of the city proper. London lives out of town. Notices on the notice boards of the several churches seem to indicate that summer, as with us, breaks up, in great measure, church work, hence there are intimations of services to be resumed, and of ministers returning to their charges.

The Congregational Memorial Hall is a respectable building, and is the focus of much legitimate church work. Our general friend Dr. Hannay is there, full of business and of energy, also Mr. Fielding, shall we say almost an enthusiast in colonial missions. We are seeking a little outlet therefor in our Canadian churches. It may be said that our English friends are anxious about Canada and the North-West, and it is to be hoped that such an understanding may be arrived at as will enlist fully the sympathies of our friends in England with our struggles in the Dominion.

J. B.

ORGANIZED INDEPENDENCY.

We may be permitted to say, in view of our visit to the Autumnal Meeting of the English Union, a few words on Organized Independency. Deny it who may, there is among the more thoughtful and prominent men in England a decided tendency to even closer organization than any yet attained, and this is growing out of the necessities of enlarged work and need. Dr. Stoughton shall be our spokesman in his paper partly read before the assembled multitude, and fully published in pamphlet form, "Reminiscences of Congregationalism Fifty Years Ago."

The days of strict Independency, when councils were an abomination and convocations no better, were days when a rigid *jus divinum* was claimed and stern Calvinism maintained. So thoroughly independent were those "good old times" that trust deeds of colleges provided for no elasticity in the matter of Calvinistic theology, forbidding that any holding different tenets should exercise power or become students therein. The trust deeds of many chapels are equally exclusive. Rigid Calvinism and determined opposition to anything like control, either in council or conference, went hand in hand, and Dr. Hamilton, of Leeds, exultingly exclaimed, "From these rudiments of speculative and practical theology we have never diverged. These have been our solace and our joy when persecution raged, these have been our stay and anchor in the more dangerous period of the calm—they made our dungeon sweet, and can only make our palace safe."

Nevertheless, there arose other tendencies out of which the Union sprung, and the men who headed the new movement were, for the most part, moderate Calvinists who did not seem to fear from association, the imposition of a cramping creed, nor the impairing of the integrity of the individual Church. "Primitive English Independency was not isolation. In some cases it comprehended people living at considerable distances from one another. The Independents at Norwich and Yarmouth for

a time formed only one church. Moreover, they had their messengers. They transferred members from place to place, acknowledging in this way a principle of consociation. County Unions, an outgrowth of the close of the eighteenth century, already existed, and were developing themselves into active forms without endangering our principles. Corporate congregational action is most desirable, as witnessed in other branches of dissent, and also as it relates to the Church of England. Cohesion strengthens Methodism. Cannot we have a cohesion apart from an overruling Conference? At present, so said one, we Independents resemble arms and legs moving in odd kinds of spontaneous action, sometimes kicking and fighting with one another. Would it not be good to have a united living body? Besides, in our relation to the Church of England, in the maintenance of our principles, in the removal of our grievances, would not union be strength? In this way our fathers talked fifty years ago." And thus still more decidedly, we heard every minister and layman speak regarding the position to-day. That there are those who stand on the other side, we know there must be, though really we met them not, and we met with friends not merely round Memorial Hall, but at Salisbury, Kidderminster, Liverpool, Highbury, Birmingham, and at Manchester during the great gathering. We allow these facts, for facts they are, to tell their own tale and make their own suggestions regarding English Independency.

CENTRAL ASSOCIATION.

The Central Association met in Georgetown, Oct. 11th, at 2.30 p.m. Rev. F. Wrigley, of Alton, was elected chairman. Rev. W. W. Smith read an essay on "Orthodoxy," in which he argued that what was found necessary to salvation might justly be styled orthodox; and that it was not seemly to call parties heretics who believed in that truth which secured entrance to heaven.

Much discussion followed, in which it was argued that certain parties might be received into church fellowship, and even get to heaven without believing many of the fundamental doctrines of Christianity; but, in order to unity and fellowship among ministers, agreement on all the essentials was necessary, such as inspiration of the Scriptures, existence of God, in the Trinity, salvation by faith in Christ, the ordinances, the eternal punishment of the wicked, etc.

Reports were heard from several of the churches, some of which were of a very encouraging nature.

Met again at 7.30. Rev. R. Hay gave a Bible reading founded on Luke x. 30.

Mr. A. C. Kaye, late of Manchester, and who has been called to the pastorate of the church in South Caledon, was invited to sit as an honorary member.

Oct. 12th. Met again at 9.30 a.m. After spending half an hour in prayer, and hearing reports from the churches, the Association resolved itself into a conference to deliberate on the ordinance of Mr. A. C. Kaye. Rev. J. Unsworth was invited to act as chairman.

Mr. Kaye was asked the following questions: 1st. What reason have you to believe you are a Christian? 2nd. Why do you think that you are called to the work of the Christian ministry? 3rd. What are your educational acquirements? 4th. What were your reasons for coming to Canada? 5th. What are your doctrinal and ecclesiastical views?

The Association then passed the following resolution:—

"Resolved,—That the members of the Association, having had a very full conference with Mr. A. C. Kaye with reference to his Christian experience, his call to the ministry, his doctrinal and ecclesiastical views and testimonials as to moral and Christian character, do hereby express their favourable opinion of him, and bear testimony to the satisfaction they feel concerning Mr. Kaye's educational attainments and devotion to the Master's cause, and the promise he gives of being a useful and successful minister."—Carried.

The Secretary and Rev. W. H. Warriner were appointed to arrange subjects for next meeting.

The Secretary gave notice that he would, in accordance with the Constitution, bring in a resolution at next meeting providing that only such churches as contributed towards the Association fund should receive any aid therefrom as travelling expenses for minister or delegate.

Rev. A. F. McGregor, B.A., opened the subject on "Church Life," the outline of which was: in healthy church life there will be:—

1. A relish for the Word of God.
2. Appreciation of prayer.
3. All hands will be at work.

The Secretary read an essay on "Woman's Mission." In the introduction "Woman's Rights" were touched upon; and the view taken was, woman, like man, had many rights that might not be wise to insist on. "All things are lawful; but all things are not expedient." The best women do not wish to claim the ballot, the platform, or the pulpit. Woman cannot move far out of her present sphere and remain as good and pure as she is now.

Woman had a great mission:

(1) In the home (a) as a mother; (b) as daughter and sister.

(2) In society. If young maidens would frown on all the vices of to-day they would soon be unknown.

(3) In the church. By her pure life, musical powers, willing gifts of money and work, and in the Sabbath-school she was a mighty power for good.

(4) In missions, home and foreign, she had a great work. India would never be brought to Christ without her agency.

A vote of thanks was given to the essayists by the Association.

At the evening meeting the Rev. W. W. Smith spoke on "An aim in life;" Rev. W. H. Warriner on "Temperance;" Mr. A. C. Kaye on "Faith;" Rev. J. I. Hindley, "Unbelief, Practical and Theoretical;" Rev. A. F. McGregor, "Congregationalism."

J. I. HINDLEY,
Secretary.

WESTERN ASSOCIATION.

This Association held its semi-annual meeting in the Congregational Church, Hamilton, on the 25th and 26th ult. The sermon was preached by the Rev. J. W. Cutler, of Brantford, from James v. 19-20. "The existence, strength, and destiny of the human soul." At the close of the sermon the ordinance of the Lord's Supper was administered, the pastor, Rev. Joseph Griffith, presiding. Revs. W. W. Jubb, D. McGregor and J. R. Black assisted in the devotional exercises.

Rev. W. H. Allworth read a paper on "Congregational Unions, their present tendencies and probable influence on the Denomination." This paper was requested for publication in the CANADIAN INDEPENDENT.

The following subjects were discussed, viz.,—

"The Church," "Church Socials," "Missions," "The pulpit, and what it should utter."

Discussions on all these subjects were

exceedingly animated, especially the discussion on "What the pulpit should utter." The Association severely denounced the conduct of ministers who used the pulpit to utter their doubts, to air their speculations, and to play the mountebank by the display of learned bosh.

A pleasing feature of this meeting was a social given by the Church on Wednesday evening. The lecture room was crowded, and interesting addresses were made after tea, by Revs. W. H. Allworth, Wm. Hay, J. R. Black, C. Duff, D. McGregor, and the pastor of the Church.

Rev. J. R. Black was received as a member of the Association. The presence of the Rev. W. Walter Jubb, of Memorial Hall, London, England, greatly added to the interest of the meeting. His greetings, and the part he took in the discussions, will not soon be forgotten by the brethren. The next meeting of the Association will be held in Douglas.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

To the Editor of the Canadian Independent.

DEAR SIR,—The financial position of the College next claims attention. The desirableness of having a larger income, to increase the efficiency of the College, than could be reasonably expected from the annual contributions of the churches has been long felt by some of its truest and most thoughtful friends. This view is enforced by the uncertainty existing in reference to the permanent continuance of the grants from the Colonial Missionary Society; and by the irregularity which has all along characterized the annual contributions. The failure, even the serious decrease of the English grants, would inevitably place the College, even at its present rate of expenses, in painful embarrassment.

There are some among us who are always enthusiastic, when a new project is on foot, as to the ability and the liberality of the friends of the College; but our past experience is voiceful in the matter. Heat gusts raise our thermometer grandly; but alas! they soon blow over, and the thermometer falls. In illustration of this fact, reference may be made without indelicacy to the sublime resolve of the alumni to raise \$4,000 for the Endowment Fund, which ended in the actual contribution of \$418. By reference to the year Book for 1880-81, p. 144, it will be found that only sixteen of the alumni contributed anything. More than one half of the entire sum was given by three—the mover of the resolution and some of its warmest advocates failing to contribute a single cent: or reference may be made to a tabular statement, which will appear in my next letter, to indicate the spasmodic zeal of the churches in placing the educational staff on a higher level.

Our current expenses come steadily; it will require no great skill to understand the exceeding difficulty of meeting a regular expenditure from an irregular income.

Against endowments to churches, Congregationalists are wisely jealous. College endowments do not necessarily entail the same evils; and when rightly guarded need excite no apprehension. Two evils, it is true, might arise. Professorships fully endowed, might in certain circumstances place their occupants beyond the control of the corporation; or they might lessen the liberality of the churches. To avoid both of these results, the College, in the arrangement of its endowments, has judiciously determined that the endowment of no Professorship shall exceed \$20,000, and has provided that the interest must be paid to the Treasurer, and not directly to the Professor. Hence a large portion of his salary must still be raised by the churches, and

the endowment is virtually an endowment of the Board on his behalf.

On the death of the late Dr. Lillie, the sum of \$5,000 was raised, the annual interest from which was to be paid to his widow during her life-time: the capital was entitled "The Lillie Memorial Fund," and was invested as the nucleus of an endowment of "The Lillie Professorship of Church History." Since Sept., 1872, no report has been published, either as to how the money has been invested, nor as to the amount of revenue which it has yielded. It would be gratifying to some, probably to most of the contributors to this Fund, were the Trustees to publish a statement of its present condition, and the exact amount of its revenue. All who know the sterling worth of Dr. Lillie, and his long and faithful consecration to the best interests of the College, devoutly wish that his esteemed widow may long live to reap the benefit resulting from this fund, and only regret that it is not tenfold greater. Still, now, and hitherto, it has not to any extent augmented the income of the College.

Some years ago, an alumnus of the College, in his retiring address as chairman of the Union, suggested that an effort should be made to endow the Theological Professorship. Shortly afterwards, W. C. Smilie, Esq., generously offered to give \$5,000 for this purpose, as soon as an additional \$15,000 were paid into the Treasury. After much patient labour on the part of the Principal, that sum, with a balance over, was obtained, Joseph Jackson, Esq., giving the handsome sum of \$4,000, on condition that a moderate interest should be paid him during his lifetime. Last year the endowment, amounting to \$20,000, was thus completed, with a balance on hand amounting to \$2538.34, to be devoted either to the Lillie Professorship or to a separate one, as the Board, under the direction of the Corporation, may decide. It should be observed, however, that in the meanwhile the interest accruing from the balance on hand will scarcely meet the interest due Mr. Jackson—so that the total amount of income from all the invested funds is merely, at present, that derived from the Theological Professorship. Nevertheless an important step in the right direction has been successfully taken. Looking back from a monetary point of view, on the history of the College, we have thus abundant reason for thankfulness and hope. May we not expect, with some degree of confidence, that before long other friends will come forward, and by their liberality stimulate to the completion of a second endowment?—Will not Ontario follow the good example of Quebec?

Yours truly,
MNASON.

News of the Churches.

TORONTO, WESTERN.—*Anniversary Services.*—The sixth anniversary of the Western Congregational Church, Spadina-avenue, was celebrated by three special services. At the forenoon service Rev. P. McF. McLeod, of the Central Presbyterian Church, preached an able sermon on "profession and confession," choosing as his text Matthew x. 32, "He that confesseth me before men," &c. In the afternoon a sermon by the Rev. H. M. Parsons, of Knox Church, followed the same line of thought still further. The text was Luke viii. 18. "Take heed therefore how ye hear." In the evening Rev. J. H. Castle, D. D., President of the Baptist Theological College, Toronto, preached from Rev. xi. 30, "For my yoke is easy and my burden light." The lessons were read from the revised New Testament. The choir at the various services sang several anthems and led the congregational singing with good effect. The fact that every word of the

anthems and hymns was distinctly heard, although many voices took part, speaks well for the good taste of the choir, and was as agreeable as it is rare. Dr. Castle, at the evening service, read a statement signed by the deacons, giving a few facts connected with the history of the congregation. The church was organized in November, 1875, with thirty members. In May, 1876, Rev. J. B. Silcox was called to the pastorate. At the last annual meeting the membership was eighty-four. Rev. Mr. Silcox having accepted a call to a church in Winnipeg, Rev. A. F. McGregor, B. A., the present pastor, was called to fill the vacant pastorate, and was publicly recognized as pastor at a service held on the 4th of April last. His services have met with great acceptance and a thorough feeling of harmony prevails in the congregation, a fact which is thankfully acknowledged by the deacons. Under the present pastorate sixteen members have been added to the church roll, eleven of whom professed faith in Christ for the first time. Two societies have lately been formed in connection with the Church:—"The Onward and Upward Band," organized in September for the development of the spiritual life of its members and aiding the pastor in various departments of Christian work; and the Ladies' Aid Society, who included in their work the gathering of subscriptions towards liquidating the church debt and for the erection of a church edifice, the present comfortable hall, capable of seating 400, being intended to be a school-room merely, as soon as the church can be built in front of it. At all the services yesterday the attendance was as large as the seating accommodation would permit.

A Musical and Literary Entertainment under the auspices of the "Onward and Upward" Band is to be held in the church on the evening of Monday next.

TORONTO.—*Northern.*—A Welcome Meeting to the pastor, Rev. John Burton, on his return from England, was held in the School-room on 28th October. Tea was provided by the ladies of the Church and congregation, which Mr. T. Webb helped by his taste in the decoration of cakes with appropriate mottoes, &c., to make a very enjoyable affair. About 240 sat down to the tables. After tea was over, the meeting was constituted by Mr. H. J. Clark taking the chair. An appropriate hymn of thanksgiving, and prayer by the Rev. W. H. Warriner, the chairman, in a few words, tendered the warm welcome of the Church to its pastor on his return. Mr. Burton, in replying, expressed his deep thankfulness to be with his people, and in his work once more. He spoke very pleasantly at some length on the voyage to England, and the work of Congregationalism there; the meetings at Manchester, detailing a few of the incidents connected with the grand series of meetings to which he was a delegate from our Union, and some of the lessons which he had learned from his intercourse with the brethren in the old country, and concluded by setting before the meeting the duties devolving upon our churches here, in view of the circumstances in which they are placed, especially by the opening up of the North-West. Short speeches followed from the Revs. E. Ebbs, of Unionville; W. G. Blackstock, Methodist, and H. D. Powis, of Zion Church, the latter speaking in his accustomed vein of humour and good sense combined. After singing the hymn,

"How sweet will be the welcome home
When this short life is passed,"

the benediction was pronounced by the Rev. A. F. McGregor, of the Western. Rev. C. Duff, of Speedside, who was in the city, shared a place on the platform, and letters of excuse for non-attendance were received from Revs. Principal Caven, of Knox College, Principal Castle, of Baptist College, Professor McLaren, D. J. Macdonnell, and a verbal

message from Rev. W. Briggs. The proceedings were varied by a solo from Mrs. Revell, "The Welcome Home," also from Miss Williamson, "Good Company," and two anthems by the choir, under the leadership of the organist, Mr. Preston. The meeting, from first to last, was very warm and hearty.

REV. EDWIN ROSE, late pastor of the Congregational Church, Economy, N.S., accepted a call to the Congregational Church, Vernon, Mich. The Church is hopeful in the selection of their new pastor.

PLEASANT RIVER, N. S.—The ladies of the Congregational Church, Pleasant River, held a very successful tea meeting and fancy sale at Baker's Settlement, the 19th ult., the products of which are to be expended in finishing their new Church edifice.

MONTREAL.—*College Work.*—The students of Congregational College began a mission last winter in this city; it was continued through the summer by workers from Emmanuel Church and others, and has now been again taken up by the students for the winter. At present we have a Sunday-school of forty-five regular attendance, and increasing. We are working at that, trusting the Holy Spirit will make our labours a means of good. We do not suffer from being over-endowed; in fact we are really in need, so that any help would be gladly received.

J. K. UNSWORTH, Sec.,
Congregational College,
Montreal.

EDGAR.—The church here has been rendered more beautiful by a wire fence, iron gates, and cedar hedges. Congregations excellent.

VESPRE.—Twelve were lately added to the church here.

J. I. HINDLEY,
Pastor.

THE death of Rev. James Howell has necessitated in the meantime the employment of Mr. John Nicol, the Society's Missionary, in the work of collecting for the Indian Mission; we bespeak for him a cordial reception. Being the Missionary he will be able to speak from personal knowledge, and we anticipate a renewed interest in the work from his visits to the Churches.

THE Rev. Prof. Wrench, late of Whitby, Ont., Canada, has been supplying pulpits with acceptance at the city of Detroit, Michigan. He has withdrawn from Congregationalism, and has received an appointment to the superintendency of the Methodist Episcopal Church at Denton, Wayne County, Michigan. Mr. Wrench has frequently expressed his warm gratitude to Congregationalism for having received him at a time when his health had been greatly enfeebled by the tropics. He will ever, he says, "thankfully remember this God-honoured Communion"; but at the same time he is glad to return to and dwell among his "own people."

Obituary.

We have to record the death on Saturday morning last, at Toronto, (to which city with his family he had recently removed from Orangeville), of Rev. James Howell, for years the Secretary and Agent of our Indian Mission. For some time past it has been evident to all that our friend has been failing; a short sickness proved the breaking up of his system, and he peacefully passed away, surrounded by his family, at the ripe age of seventy-two. To his widow and children our deepest sympathy is tendered. God bless the widow and orphans.

We shall be glad if some friend better acquainted than we are with our departed brother would write a brief obituary for our columns.

MISSION NOTES.

—Two thousand copies of the Westminster Assembly's Catechism have recently been ordered in the native language, for the West African missions.

—The people of Zahleh, Syria, sing the Sankey hymns at all hours of the day, says the *Foreign Missionary*, humming them when on the road or while at their work.

—The opposition lately raised in Calcutta to the preaching of missionaries in the streets has been withdrawn, on conditions that are acceptable to both parties. The opposition was ill advised from the first, as is now generally felt.

—The London Missionary Society has issued an interesting sketch of ten years' work at Lifu, one of the Loyalty Islands. The population, numbering 6,576, is now entirely Christian: 5,636 are Protestants and 940 Roman Catholics. There are nine churches with a membership of 2,085.

—Two new churches have been dedicated in Japan, one at Imabari, on the island of Shikoku, and the other at Osaka; both are under the care of the American Board. The government school at Kioto has been abolished, as it was found to be more expensive than the "missionaries" school, and the work accomplished was less satisfactory.

—A small company has been formed in Constantinople who meet regularly for worship after the manner of the Friends. An Armenian youth, Gabriel Debrathian, who attended the meetings, came to London and studied in Dr. Guinness's Mission Institute, is now about to go back to Constantinople to work as an evangelist, co-operating with the Friends.

—The annual gathering of Christian Indians in connection with the Dakota Mission of the American Board, held at Santee Agency, Nebraska, in September, was attended by about two hundred delegates. A Theological institute for the advantage of the native ministry and the more advanced students was attended by a class of thirty-six, in two daily sessions of three hours each.

—The Universities' Mission to Central Africa, which was first undertaken in 1860 through the influence of Dr. Livingstone, and afterwards suspended, has entered upon a very hopeful career. Bishop Steere has now a well-equipped staff of thirty-one European missionaries, of whom seven are ladies. He already understands the language of the tribes among whom he labours. The present work of the mission is three-fold: First, that on the island of Zanzibar, which is now of a comprehensive character, including many agencies; secondly, the work at Magila and its surroundings, some forty miles from Pangani, on the mainland to the north of Zanzibar; and, thirdly, the missions on the mainland to the south, in the Roman district.

—The *American Missionary* prints the following letter from a coloured girl who desires to go to Tougaloo, Miss., to attend school: "I have had bad luck again in collecting what is due me from the people. They all promised to pay me by the first Saturday of the month, but they did not; so I am left with but little money for going to school. I am sorry and hurt to my very heart, to think how I have longed to go to school and learn something, and now I am not able to do so and pay for my own board. Probably I could do so, but I have a poor afflicted mother to help, and six younger brothers and sisters and an orphan cousin; all of them I must help. I am twenty-three years old to-day, and I have never been to school ever since I was seven years old, which is sixteen

years I have craved for it; and all the time I have gone, after all, is not more than one year and five or eight months. And now I am almost discouraged of ever going to school like I want to go, that is, to bear my own expense."

—The annual meeting of the Methodist Episcopal Japan mission was held at Tokio, beginning August 23rd, Bishop Bowman presiding. The Conference consists of twelve foreign missionaries (preachers and teachers), with nine assistants, seven ordained native ministers, eight unordained native preachers, and twenty-four native teachers. The Woman's Foreign Missionary Society has seven ladies from home and six native Bible-readers at work in Tokio, Yokohama, Hakodate, and Nagasaki. The ordination service on Sunday was the first public service of the kind held in Japan. One American and six Japanese were ordained and took the pledge to abstain from tobacco and saki, the Japanese intoxicant. The meeting for the Bible Society was signalized by a collection of ten dollars, native currency, the first collection for that purpose taken in the country. Resolutions were passed on the death of Bishop Haven. The statistical report gives 507 members, 104 probationers, 19 Sunday-schools, with 598 scholars, 13 day schools, with 424 scholars, 3 high schools, with 142 students and 11 teachers. Religious services have been held at more than fifty places outside of the centres, and more than three thousand volumes have been printed in the Japanese language. A considerable number of the young men and women educated in the school have become teachers.

TEMPERANCE NOTES.

—The portrait of Mrs. Hayes presented by the Temperance Association to the White House, and which hung in the East Room after President Garfield's inauguration, is expected to be returned there this month, it having been sent to Paris that steel engravings might be taken from it.

—Many persons in England persist in affirming that the results of the prohibition of the liquor traffic in America are *nil*. Some statistics of the ex-Governor of the State of Maine prove the contrary. The number of dram-shops has been reduced from one to every 225 inhabitants to less than one to every 1000, while the sales in each of these secret dram-shops have been reduced three-fourths. In the State there is now only one convict to 2700 people, which is lower than in seven other States, and half as low as obtains in New York.

—Many persons are anxious to know what is the meaning of the controversy that has arisen in Wales as to the Sunday Closing Bill, which has arrested the operation of the Act, and is now extending through the whole of the Principality. The word "next" is the cause of the commotion. The draughtsmen of the Bill, in order to make the action immediate, as its promoters intended, affirmed that the Act would take effect after "the next appointed licensing day." But the licensing day was, in many cases, appointed by notices issued before the Act received the Royal Assent. This, it is maintained, stops the action of the measure for twelve months. The opinion of the Judges will probably be sought.

Sir Edward Baines, in opening the meeting of the Congregational Total Abstinence Association at Manchester, described alcohol as "a deceiver and curse of mankind; a 'mockery,' a snare, and a tyrant; a corrupter of youth, a disturber of families and communities, a destroyer of health, strength, and reason; a cruel scourge to the gentler sex, and most of all when it brings them into its bondage, the deadly enemy of reli-

gion, and the parent or nurse of every vice and sin. Oh! the imagination cannot, with its electric speed, keep pace with the lava streams thus poured upon us day after day, year after year, and century after century, and covering with their fire and brimstone so much that is fairest and holiest in the country." Sir Edward denounced even moderate indulgence in alcoholic liquors. "Strong drink," he said, "in the smallest quantities, has a tendency to spread, like flames of sulphur running along the ground, until it is extinguished by a deluge of water from the skies."

—What prohibition has done for Ottawa, Kansas, is told in the following circular. The gratifying and remarkable testimony it bears ought to command the attention of every candid person.

"The undersigned, citizens of Ottawa, Franklin County, Kansas, do certify that for three years this city has had no licensed liquor saloons; that during this time drunkenness has greatly decreased, and a drunken man is a rare sight; that the consumption of liquor has been greatly diminished, and that if any is now sold as a beverage, it is done in the most secret way; that our town has never been more prosperous nor business more flourishing, and that our city finances were never in better condition: that criminals and paupers are scarce; that our community has been greatly the gainer in thrift, industry, and good morals; and that public sentiment is constantly growing stronger in favour of the prohibition of the liquor traffic." The above statement has been signed by the pastors of the churches, by the mayor and the majority of the Council, by the county officers, and by a large proportion of the business men of the city.

GENERAL RELIGIOUS NOTES.

—The Established Church in Scotland and the United Presbyterians, have abolished those fast days which from time immemorial have preceded the half-yearly communion. The Free Church still holds out in giving them at least nominal maintenance.

—A Chinese hospital has been opened at Hankow, which, though wholly under native management and support, is conducted on Christian principles, and religious services are daily held in it. It was organized by the chief native assistant of the hospital under the care of the London Missionary Society.

—A small tablet of Italian marble has been shipped from Auburn, N.Y., to Gaboon, Africa, to mark the grave of Dr. Albert Bushnell, so long a missionary there. It has been paid for by the sale by Auburn women of a little book called "A Consecrated Life," which was written of him.

—A new society of 1,000 members has been formed in India, called the "Puritan Brahmo Club." Its vows are to abstain entirely from liquor, to shun the company of disreputable women, not to countenance flirtation, and to treat as an "excommunicated outcast" every immoral man. We might learn a valuable lesson from India in this respect.

—At a meeting lately called in London on the question of Sunday labour, it was stated by the employees of the Great Northern Railway, that the services at the Alexandra Palace, commenced by the National Sunday League, involved the labour of between 200 and 300 men, who would otherwise have had the day free from work, and who get no additional pay for the additional work.

—A sentiment like the following, coming from the New York *Tribune*, in a notice of the Thomas trial furnishes food for profitable reflection: "We are obliged to believe that the really hard and absolutely necessary work of wrestling with sin and the devil in Chicago, will con-

tinue to be done by ministers who believe there is a devil, and,—patience, O liberal reader—that there is a hell, the final extinguishment of whose fires they dare not even prophesy."

—At a meeting of the Evangelical Alliance at Wesleyan Hall, June 27, 1881, Father Gavazzi asked for a communion service from the clergy of Boston. In response to this appeal a handsome tankard, cups and plates have been purchased by subscriptions from ministers of different denominations. The inscription is—"Free Church of Italy, Worshipping at Rome. From the Evangelical Pastors of Boston and Vicinity. 1881." The set will be forwarded at once to its destination.

—Rev. T. C. Hunt writes from Prescott, Arizona, that a recent census of the native tribes there shows a population of about 3,000. He adds: "I was greatly interested in their religion, of which the missionaries have no conception, and for lack of which they cannot only fail to do the Indians good, but cannot gain their confidence and respect. Missionaries to the Indians—and, as I study the subject more, I think the same must be true of any barbarous or semi-barbarous people—above all things else, should be men of wide culture. We have a piece of Plymouth Rock planted here, and shall dedicate a neat church-edifice, 28x48 feet, about November first. My parish is about 500 miles wide, extending from Salt Lake City to—I don't know where on the South, the pole, I guess."

—The Rev. Narayan Sheshadri, writing from Poona under date of 8th August gives some interesting details of his evangelistic tour round the world. He was about a year absent, and of course preached wherever he went. The last place in which he officiated before leaving Europe was Brindisi. He mentions a curious and suggestive reason for the only religious Sabbath service in the new "Chinese Evangelica," being at eight p.m., viz., that most of those who attend are working men, and as they have to work all the Sabbath they can only come in the evening. "There is," says Mr. Sheshadri, "no Sabbath on the continent of Europe. No wonder there is such a deal of misery. When will the Church learn the 67th Psalm, and get blessings drawn upon herself?" We on this continent are going as fast as we can in the same direction. The coarse, crass, exacting Mammonism of the day is continually becoming so much more intrusive and intolerant of anything that seems to interfere with its money-making, that it would not be at all surprising if by-and-by, even in Canada, working men will be able to attend church only on Sabbath evenings, when their regular ordinary day's work is over. Already, in New York and other American cities, bricklayers and others may be seen at work on Sabbaths. Our railway employees are gradually being deprived of part of their weekly day of rest, and if preventive measures are not applied it will soon all be gone.

—Unitarianism in Scotland has celebrated the centenary of its introduction into that country. We would hardly have supposed that there was enough of it to celebrate.

—It is stated that Mr. Synros, a merchant at Athens, has presented the Greek government with 100,000 francs for the purpose of founding a museum at Olympia.

—European nations are evidently not expecting the dawn of the millennium, as Herr Krupp, the great gunmaker, is so pressed with orders, that he has had to add 8,000 workingmen to his force, which now numbers 13,000.

—We are not favourably impressed by the proposal to erect a Salvation Army

Temple in London, to seat 10,000 people and to cost £100,000. The prospect of a new and powerful sect, having churches through the length and breadth of the land, with a minimum of local option in the management of their affairs, the property held in one great central trust, and the church action dominated from a metropolitan centre, is one which cannot be regarded without apprehension.—*Christianian.*

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J. D. Alexander, editor *News*, Barnesville, Ga., U.S.A., says: "For the past twelve months I have been suffering from inflammatory rheumatism. I tried several physicians but they failed to relieve me. A friend recommended St. Jacobs Oil. I at once procured a half dozen bottles, which I have used, and find that I am improving all the time. It relieves me at once when I am suffering terrible pain, and prevents me from spending many sleepless nights. Nothing has done me so much good."

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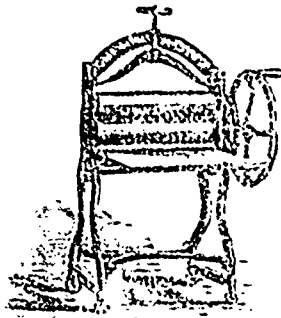
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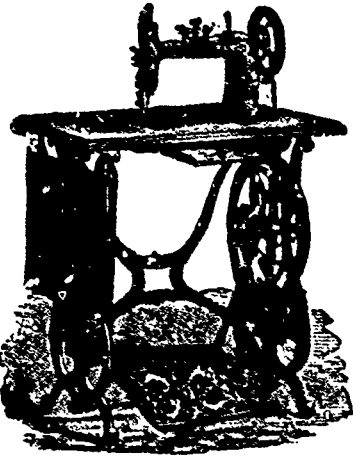
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(Signed)

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- ROBERT BOYLE, P. M. Minister, Brampton.
- GEORGE COCHEAN,
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- W. J. SMYTH, B.A.,
Pastor Presbyterian Church, Uxbridge.
- J. J. WOODHOUSE, Toronto.
- HON. WM. McMASTER,
President Toronto Baptist College.

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