

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/ Couverture de couleur | <input type="checkbox"/> Coloured pages/ Pages de couleur |
| <input type="checkbox"/> Covers damaged/ Couverture endommagée | <input type="checkbox"/> Pages damaged/ Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/ Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/ Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/ Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/ Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/ Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/ Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/ Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/ Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/ Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/ Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/ Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion along interior margin/ La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/ Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/ Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. | Title on header taken from: / Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: / Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/ Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/ Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/ Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> |

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, JUNE, 1883.

[No. 6.

EDITORIAL JOTTINGS.

SHORTLY after receiving the present issue of the CANADIAN INDEPENDENT, the ministers and delegates of our churches will be setting their faces towards the Forest City. The present aspect of affairs in our rapidly developing country, the demands made upon us in common with other Christian churches to meet the pressing need of our time, the Macedonian cry from far off heathen lands, the new departure in our College and Home Mission, together with numerous other denominational interests, all of vital importance at the present moment, call for prompt and untiring attention. We will need to give to each, mature and prayerful deliberation. We require the ripe experience of age, the enthusiasm of youth, and the hearty co-operation of all. This is not the time to indulge in useless lamentations over past follies or neglected opportunities, or to allow ourselves to be swayed by sectional jealousies or personal preferences, but to be loyal to Christ and to our principles, true to our great trust and faithful to each other. We have no theological dogmas to propound or settle at our Union meeting: no places of power or emolument to contend for; no cherished scheme of personal aggrandizement to forward: but we have plans to propose for the advancement of the kingdom of our Lord, for the conversion of sinners, for the edifying of the Church of Christ, for the fitting of his chosen instruments to accomplish the great work committed to his servants. We meet to fan the flame of holy zeal, and to stimulate the efforts of every toiler in the world's vast harvest field. This Conference of Congregational ministers and delegates will be far-reaching in its effects. It may either energize or paralyze the right arm of multitudes. It will send the thrill of a new life through the entire denomination in Canada, or produce slumber and death. One element of discord, one diseased imagination, one unhappy spirit,

given to recrimination and faultfinding, may mar the harmony, destroy peace, and impede progress in everything. We do not anticipate the presence of even one such Achan. But for the success of our meetings every member is responsible. Calmness in debate, mutual forbearance, cheerfulness, hopefulness, supreme consecration to Christ, a determination to make the most of our time and to do our best for our country in the exercise of a simple faith, and praying with all prayer and supplication, will make the forthcoming meetings in London memorable in the history of our denomination in Canada.

OUR COLLEGE.—One of the most important claims to be presented is the College. Whatever difference of opinion may exist regarding either the management or location of this institution, all agree that it is vital to our denomination, and nothing must be permitted that would cool our devotion or damp our ardour for it. We must give to it our warm sympathy, and cordial, hearty support.

With this number we give a view of the college building now erecting at Montreal, that our friends may come to the Union with quickened interest. The estimated cost is \$27,100, thus accounted for—ground, \$8,100; college, \$13,500; Principal's residence, \$5,500. The college building will be forty-five feet front, which, with the residence, thirty feet, will give a total of seventy-five feet frontage. The depth is sixty-five feet. We are given to understand from Montreal that no general appeal will be made for funds; but, if any friends of the college or denomination send gifts, they will be appreciated and acknowledged.

THE MISSIONARY SOCIETY.—The missionary work in the Dominion is vast, and with the ever rising tide of immigration now rolling over our great North-West, the energies of all will be tasked to their utmost. A strong faith,

an intense love for Christ, and a deep sympathy with men, great sacrifice of time and earthly comforts, large gifts of money, will all be required if the gospel is to be preached to the hundreds of thousands who are now seeking homes in our great country. Every day we delay in undertaking our part of the work will only render that work more difficult and less effective. Not often in the history of a country, nor in a lifetime, do such claims and possibilities present themselves. May we be found fully equal to the glorious task.

OUR FOREIGN MISSIONARY SOCIETY.—Has not the time fully come when Canadian Congregationalism can send forth at least one messenger from the churches to proclaim the unsearchable riches of Christ in some distant heathen land? Is this not our duty and a great privilege? Is it not cause for deep humiliation, if there be not one among us ready to go?

THE CHURCH BUILDING SOCIETY should be put in a position of efficiency without delay. It may be wise to re-organize it, and incorporate with it the church extension scheme that has been talked of. Certainly something must be done at once, if our missionary work is to make the progress we desire.

THE PROVIDENT FUND SOCIETY.—The Widows' and Orphans' branch of this is in a sound and satisfactory condition; but with the Retiring Ministers' branch it is very different. This should not, nor need, be.

THE PUBLISHING COMPANY will have their annual meeting as usual. We anticipate no wail of complaint from them, but a better financial exhibit than they have been able to show for years. The CANADIAN INDEPENDENT is making its way among our churches, and with the assistance which it has a right to expect from every true Congregationalist might double its list of subscribers, and more than double its usefulness. We trust that pledges to do this, at least, will be taken at the annual meeting.

THESE and other important interests will be presented before the Assembly in London in a few days. They will require the collective wisdom of the entire body; a full and continued attendance of every member and dele-

gate, and the blessing of the great Head of the Church, all which we have a right to expect and claim.

GOD certainly has not encouraged us to forget the past. Israel was ever reminded of the rock from whence they were hewed. Nor can the present be understood, save as in the relation to that which has gone before, nor the experience gathered which God has written on past endeavours without the continuance of history. It is in no carping spirit that we record the following, but that we may better understand the history of the struggle for true church life, and the true independence of gathered churches contended for by those who bore our name. The cry of our fathers for liberty may be for us a rabble shout if we let go the principle upon which that contention rested. The extract is from the "History of Aylesbury," by Robert Gibbs:

THE ANCIENT FRANCHISE.—There was also the religious qualification. In the last century, in the contest for the Borough of Wilton in Wilts, each of the successful candidates polled thirty-seven votes, the unsuccessful one but twenty-four. On the meeting of Parliament, the defeated candidate petitioned against the return of one of the members: the prayer of his petition was, that whereas of the thirty-seven votes polled for his opponent, twenty had not partaken of the holy sacrament of the Lord's Supper according to the rights of the Church of England within one year of the day of election. The House of Commons held the objection to be good, unseated the returned member, and put the petitioner in his place, and further resolved that the right of election in the Borough of Wilton was in those burgesses only who had partaken of the Lord's Supper within one year of the day of election. This religious qualification was the result of the operations of the Test Act, under which no person could hold any public situation or fill any public office, however menial, without having conformed, or what was usually termed "qualified," by taking the Sacrament. It was no unusual circumstance for officials to stand at a church door and announce, "You gentlemen who want to 'qualify' walk up this way." The Test and Corporation Acts remained on our statute books up to so late a period as the year 1828, when after several unsuccessful attempts they were repealed at the instance of the late Lord Russell, although such repeal was obstinately opposed by the members of the then Government.

It was doubtless the men who began and upheld such a state of things that could echo the tocsin cry:—"Oh! sad and woful effects of Independency—the mother, nurse and patroness of all other errors. Let us therefore fill all presses, cause all pulpits to ring, and so possess Parliament, city and the whole

kingdom against the sects, and of the evil of schism, and a toleration, that we may no more hear of a toleration nor of separated churches; being hateful names in the Church of God.

THE London (Eng.) May meetings do not indicate the decadence of Christian faith, if the reports of the past year's work and income may be taken as an indication. The old London Missionary Society reports an increase on the receipts of the former year of \$175,000, and projected work in New Guinea and Central Africa equal to any undertaking ever entered upon. The British and Foreign Bible Society, too, shows increase of work, expenditure and income. Its income has increased \$50,000. It is doing a growing colporteur work in China, the Kabyle region of North Africa is being opened up for Bible circulation by its agent, the sun never sets upon its ever widening field of action. During the last six years more work has been done by it in rendering versions of the Scriptures than in eighteen centuries before. Other societies report general increase in efficiency and interest. We gladly note these encouraging signs in the Old Land. We trust we too are sharing in this general advancement.

THE Upper Canada Bible Society has also just held its anniversary. Dr. John Hall, of New York, and the Bishop of Algoma were the speakers. These meetings have been the best for attendance and interest held for several years. The total income of the Society during its financial year just closed has been \$31,546, showing an increase of \$2,693 on the previous year. Of this total, \$9,554 has been received on purchase account, and \$21,992 as free contributions, including bequests, donations, etc., being the largest amount to which these items have reached in any year of the Society's history. The number of Bibles, Testaments, and portions which have been issued from the Society's depository during the year is 29,765, being 2,122 copies less than during the previous year. This decrease is chiefly in the issue of portions; in Bibles and Testaments, the decrease is only 856, and is in part accounted for by the almost complete stoppage of colportage work during the severe months of last winter. Of the above, 5,557 copies were sold, and 1,534 copies issued gratuitously from the To-

ronto depository; 20,017 were supplied to branch depositories, or sold to the trade; and 4,657 were issued by colporteurs. Included in the above are 1,246 copies in foreign languages, and eight in raised characters for the blind. The total issues of the Society since its commencement are 1,208,870. "It was a solemn thing for men of old to speak to their fellow-men as the messengers of God. In so doing they were taking part with the Almighty in His work. And the work of the Bible Society is grand and solemn too, for it has been delivering God's message to men, and that in many lands. And if it has been faithful in this service as God gave guidance and means, and opportunity, its report of work done is a record of His working too. It unrolls, to eyes that see, one more page in the great scroll of God's dealings with man. It tells how, and where, the One Father of all has been speaking through His written Word to fresh circles of His children."

Yet is there much to be done. Our contemporary from whom we cull this information, says: The heathen, numbering 874,000,000, are heathen still. Christian civilization has brought them to our very door. Sixty thousand died yesterday! sixty thousand die to-day! sixty thousand follow to-morrow! The cry of the perishing should reach us and press us into the work.

THE New York *Independent* makes the humiliating confession that the rum power rules that city. We are drifting on to a similar state of things here. The liquor interest, and the capital which thinks it is lying idle on the Lord's day, are each taking advantage of supineness and apathy on the part of those who esteem sobriety and right as paramount, to encroach step by step upon the ground real public interests demand should be spared from their profaning tread. Licences are granted on grounds of favour and political expediency, rather than of public good or convenience; and our quiet Canadian Sabbath is in danger of being persistently desecrated by the din of toil under the guise of pleasure. There is but one remedy, and that is for the friends of temperance and religion to make their influence felt where these contrary interests are felt, viz., at the polls. Under our responsible government, it is social suicide to allow the political trick-

ster and the needy adventurer to obtain places of public trust: friends of righteous law and good order must lay their account to earnest political work on lines, not of party, but of morality and order. Responsible government demands responsibility from those for whom that government exists. Indeed, the great responsibility is with the electors, rather than with the elected.

THE *Chicago Advance* has some pertinent remarks upon a subject not thoroughly without interest among ourselves, viz.: the subject of Union Sunday Schools as against denominational ones. It appears from our contemporary that out of 587 Congregational churches in Minnesota, Dakota, Kansas, Nebraska, Missouri, Oregon, California, Utah and Idaho, 318 out of the 587 have no denominational schools connected with the church, the Sunday school being simply known as union. Still farther, there is direct information to show that in many of the towns where these churches are, there will be found a Presbyterian church with a Presbyterian Sunday school, a Methodist church with a Methodist Sunday school, and so on through the list, until you come to the Congregationalists, and then you have a union Sunday school, with the Superintendent and many of the teachers from other denominations. They come in and kindly offer their services, *provided the Congregationalists pay all the bills*. No one denies the fact that in many places union Sunday schools and union churches are practicable plans for Christian work, for a time. But even in such cases it is questionable whether they are the best, for we have heard more jealous denominationalism talked in union churches and schools than in the narrowest sects, e.g.: "All denominations must be represented." "He is a good teacher, no doubt, but the Presbyterians are already strong enough in the teaching staff." "We must get another Methodist in," etc., etc. The plain truth is, Congregationalism properly accepted, has the minimum of denominationalism consistent with effectual Christian working, and to yield that minimum is to put a premium upon its non-existence. The farmer who grinds his seed corn may rejoice in present plenty, but assured future famine; and the denomination, that with an excess of generosity aids ever other but itself, is on the sure road to extinction,

which, if it does not rest upon principles worthy of preservation, is the best thing that can happen it. It is in this connection pertinent to enquire for what purpose Congregational or Independent churches exist? The following comes from the other side of the water; it has its application here, for, truly, if the *raison d'être* of our existence denominationally be to afford refuges for discontented, disqualified ministers, we had better know it and act accordingly:

"The loose plan we have pursued has neither benefited our churches, nor added to the number or influence of our ministry. There are ministers just now going around from pulpit to pulpit who have done our churches no good service, and are only likely to be a plague, to destroy our people, wherever they may go. Can we not at least exercise as much care and wisdom in the employment of a minister as we do in that of a household servant? We contend that the ministers of our churches are as much interested in this matter as the congregations. Other churches have advisory bodies; we think the time has come for some such body in our own. Far too little care is exercised in the engagement of ministers. A minister of the highest eminence, who came from America with the intention of preaching only a few weeks among us, brought full credentials, that there might not be the least suspicion about his position. Surely nothing less should be required at the settlement of a minister over a church. The church has a right to know whence he is; what are his religious views; does he or does he not believe in a personal God and immortality, is he a Christian minister; does he make any such profession; does he or does he not repudiate the supernatural in the Christian religion; has he been useful in the church from which he came; has he increased its membership and influence, or has he not divided the church and driven away some of the families, which in all probability caused a difficulty to make up his stipend, and therefore he resigned? We throw out these suggestions because we are alarmed at the state into which not a few of our once most influential congregations are fast sinking. If ever there was a time in which there ought to be a plain, straightforward dealing as between a church and its candidates for the pulpit, now is the time. We counsel our people to be more careful and wise in the choice of ministers, and to be wise in time."

ECCE.

EVANGELICAL, CATHOLIC, CONGREGATIONAL EPISCOPACY.

BY THE HON. AND REV. BURNTHORN MUSGRAVE.

PART IV.

We have carefully distinguished between the authority to teach, which God confers on

true ministers, and the ability to recognize this authority, which he confers on the community of saints. How ought this recognition of God's authority to be solemnly bestowed?

It is desirable that the minister should be sustained, in his own conviction of the call of God, by the concurrence of older ministers, and supported in his duty by the authorization of the church.

Having already distinguished between authority and its recognition, we now distinguish between authority divinely given and that orderly admission of such authority which is becoming from a visible congregation, and which is sought by the humble-minded minister. In such authorization there is essentially a direct reference to God.

There is first of all the open acknowledgment of the community that "no man taketh this honour unto himself but he that is called of God as was Aaron"—a conviction which precedes the possibility of any ordination, and which must not be erroneously identified with the formal ratification of the church. (In Exodus iv. 27, we see that Aaron's call was a direct command from Jehovah; "The Lord said to Aaron, Go into the wilderness to meet Moses:" and in verse 30, we see that Aaron's function ensued from this command. Although that priesthood was not our ministry, yet we see in Jeremiah xxiii. 21 that all true prophets must have their commission from God; and "The testimony of Jesus is the spirit of prophecy.") And there is subsequently, under the impression that this divine call has been granted, the dedication to God of the intending minister that he may receive the needful divine gifts to capacitate him in his special service.

We find in the New Testament two passages which enlighten us as to the proper course of a church of God.

St. Paul's injunction to Timothy (1 Tim. iv. 14), "Neglect not the gift that is in thee which was given thee through prophecy with the laying on of the hands of the presbytery," informs us that the imposition of the hands of the collected elderhood gave visible sanction to the ministerial gift (*charisma*) given to Timothy through prophecy—*i.e.*, through inspired teaching. The consecrating action of older believers both besought and verified the possession of the special gift. The other directions to

Timothy, 1 Tim. v. 22, and 2 Tim. i. 6, appear clearly to refer not to any ministerial appointment, but to that laying on of hands (Hebrews vi. 2) which prevailed in the early church for the reception of the Holy Ghost. In ii. Tim. i. 6, St. Paul alludes to Timothy's reception of the Holy Ghost as a believer, through St. Paul's hands alone, just as St. Paul himself had received the gift through Ananias alone.

As a minister of the Word, taught by "prophecy" (Romans xii. 6), "according to the analogy of the faith," Timothy was ordained by the concurrence of elders; and it is inconceivable that St. Paul should speak of that joint solemnity as if it were solely his own act; whereas it is most natural and consistent with other scriptures that St. Paul alone should have conveyed to his "own son in faith" "the gift of God" (2 Tim. i. 6—as in Romans vi. 23), which had been communicated to himself in the same way by a single disciple. In 1 Tim. v. 22 the context shows that Timothy is cautioned against hastily conferring the same solemn ordinance in a dangerous participation with the impenitent.

Besides the passage, 1 Tim. iv. 14, which relates to ordination, we read, previously in the Acts (chapter xiii. 1-3) that the Holy Ghost said to certain prophets and teachers "Separate me Barnabus and Saul for the work whereunto I have called them," and that thereupon, "when they had fasted and prayed and laid their hands on them, they sent them away."

This is the clearest instance of ordination, following the call of God, that occurs in the New Testament.

Whether the imposition of hands was that only of the prophets and teachers, or whether other believers joined in it, we may not be certain: but it indicated the separation and dedication, by others, of Barnabas and Saul to a particular work to which God had called them.

One thing is absolutely clear, that those who were not Apostles, ordained (by separation and the imposition of their hands) two "Apostles, Barnabas and Paul" (Acts xiv. 14), for a special mission. In this case at least, it appears manifest that a commission, through certain prophets and teachers in the church at Antioch, was deputed to Barnabas and Saul by devoting them to God solemnly for a peculiar work.

This is the essence of external ordination.

In this peculiar case we learn from the 23rd verse of the 14th chapter that report of the work was made to the church—that is, to the congregation “gathered together.” And we may infer that the commission given by the teachers was considered to proceed from the church. We read clearly what is the nature of “ordination,” in Acts xiv. 26, viz., that particular persons are “committed to the grace of God for the work” which they are to fulfil. And whether the old elderhood unites in the visible authorization, or not, it is the requirement of the true minister that he shall be assigned by all the brethren to the grace of God for success in the work.

Ordination is in reality the solemn surrender—the delivery—over to the grace of God, of the intended ministrant by the body of believers. The church in faith transmits by ordination the special endowment which it entreats from God. Accordingly, Barnabas and Paul, delegates from the church in Antioch, “sent for by the Holy Ghost,” choosing elders in every church, with fasting and prayer “confided them to the Lord on whom they had believed.” (Acts xiv. 23.) And Titus as St. Paul’s delegate was left in Crete that he might “APPOINT elders in every city,” including the proper bishop “as God’s steward.”

Whatever may have been the subsequent form of ordination in this case, it is a most unnatural and insubmissive interpretation which explains away the force of the Greek verb here. This verb (not the same as that in Acts xiv. 23, although that verb grammatically confines the sense to the action of Barnabas and Paul) concentrates St. Paul’s authority in Titus. And it seems clear that, for the sake of executive facility in founding new churches, Titus, a child of God, and a true servant of the Gospel, was invested with a complete authority for a special purpose.

And when ordination is regarded as the overt act of the body of believers by which the ministrant is presented and confided to God for special grace to enable him to perform special duty, then it will appear that the instrumental agency may on occasion be that of a single minister, although more regularly and preferably it is that of a settled elderhood.

The scriptural mode of ordination to ministry seems undoubtedly to be by the imposition

of hands. The action signifies transference; for thus the sins of the congregation were laid on the scapegoat by Aaron: but St. Paul’s warning to Timothy, in 1 Tim. v. 22, implies that in the Christian church it involves also communion. This action however is never self-originated, never autocratic, but always representative, and in Christianity has implicit and explicit reference to the power of the Holy Ghost—whether as filling and comforting individual believers, or as anointing and qualifying public servants. And this form of devotion, that is of aedication, took place in the appointment of the seven disciples to the daily ministration in Acts vi. 6. The joint action of the primitive Church in a perfect unison is apparent; the apostles laid their hands on the deacons to ordain them; and certain prophets and teachers laid their hands on two apostles to ordain *them* for special service. When we desire a scriptural service to be successful, it is evidently wise for the church to commit its servants to the grace of God.

In the 6th of Acts we see two ministries separated—the daily ministration to the widows, and the ministration of the Word. In St. Paul’s charge to Timothy (1 Tim. iii.) we find special characteristics required for two services which correspond with divided in Acts vi.

We call the service which ministers to bodily needs the diaconate. If we wish to give the most suitable designation to the spiritual service we must consider its nature and duties.

In one sense it is an apostolate; for, “how shall they preach except they be sent?” (Romans x. 15.) In another sense it is a pastorate; “Feed the flock of God.” (1 Peter v. 2.) With regard to its dignity, it is included in the presbyterate (Acts xx., verses 17 and 28); but, with regard to its duty, it is especially an episcopate. The presbyterate of scripture is manifestly the maturer elderhood of faith (1 Tim. v. 1), and comprehends the other ministers of the church as well as “the bishop.” (Titus i. 5 and 7.)

There is nothing distinctive of office in the word “presbyter” or “elder;” it simply marks maturity, as if that of age. And the harmony of the two testaments is in nothing more remarkable than the which they inculcate for age. In the brotherhood of believers there is

an elderhood as well as a childhood and a manhood. (1 John ii. 13.) The apostles claim for themselves the dignity of elders (1 Peter v. 1, and 2 Cor. v. 20); and, in the Revelation, the four and twenty elders next the throne most probably represent the maturer saints under both dispensations. But in marked contrast with the general idea of elderhood is the particular idea of episcopacy. It touches the work and the special responsibility of the spiritual overseer. The Greek word employed has a precision of meaning which explains the duty.

Inspection, attention, watchfulness and care are all implied in the word which denotes the office. And this watchfulness is demanded for souls; this attention is devoted to souls; this inspection is the care of souls. The writer of the Epistle to the Hebrews evidently refers to this office when he tells them, "Obey them that have the rule over you and submit yourselves for they watch for your souls as they that must give account."

No function in the church of Christ can rank in importance above the charge of souls. Our Lord Himself is called by St. Peter "the Shepherd and Bishop of your souls;" and it is abundantly clear that the true bishop in the church of Christ is a bishop of souls, and not an inspector of bishops. The requisite character of "the bishop" is given by inspiration both to Timothy and to Titus; and the whole church of Christ is instructed to inspect its bishops, not in a censorious, but in a discerning spirit. The communion of such bishops with each other follows from their love for the one Master: and communications of the churches with each other flows much more freely from devotion to Christ than from any compulsory form of organization.

There is one point that requires no proof—that the church is the congregation, the assembly of souls, and not the edifice, not the external organization, not the doctrinal theory.

Within each congregation we have shown that there is a fellowship of believers—a "communion of saints."

This distinction between "congregation" and "communion" involves no "half-way covenant." It merely affirms that the sphere of duty extends beyond the closer sphere of fellowship. The privileged enjoyment of believers is communion with fellow believers: the duty of believers is to teach the world

and to embrace all learners—"disciples." It seems to be treated in the New Testament as a matter of course that such disciples shall desire to be guided by the older saints. And so St. Paul speaks of a peaceful order "in all churches of the saints." (1 Cor. xiv. 33.)

All learners sitting together at the feet of Jesus form a visible congregation—a visible church. Every such assemblage is a family—a household of God. The 15th verse of the 3rd chapter of St. Paul's first letter to Timothy has lost its proper sense, from the erroneous insertion of the definite article in translation where there are no Greek articles in the original. It might be inferred from the English version that Timothy had received directions as to his behaviour in church, or as to the demeanour of persons during public worship; whereas a more exact translation would connect the 14th and 15th verses with the particular directions previously given concerning the bishop and deacons in a rightly appointed church. The true connection of thought is brought out by more literal adherence to the Greek text, "These things I write unto thee . . . that thou mayest know how thou oughtest to conduct thyself in regard to a household of God, whichsoever is a church (or congregation) of the living God, a pillar and establishment of the truth."

In founding new churches Timothy is instructed how he must be guided as to the characters and qualifications of the bishop and the deacons—with regard to forming a family of God, wherever an assemblage, in the name of a living God, became a pillar and firm settlement of the truth. (There is no Greek article prefixed to any of the nouns in the 15th verse except the final noun "the truth." And the Greek preposition "en," here (*en oikō*) does not mean "inside of," but means "in regard to;" precisely as it is used in 1 John iv. 16, "the love that God hath *in regard to us*" ("in our case," note of the New Revision); and in Luke iii. 22 "*in regard to thee I am well pleased;*" and in 1 Cor. x. 5, "*in regard to them God was not well pleased.*") An established church, or congregation, would need its bishop and its deacons; and the silence of St. Paul, as to any other officers, in this chapter of minute practical guidance to Timothy, is enough to justify congregational practice in adhering to these as the only indispensable offices in a settled church.

Timothy or any other evangelist might summon an audience of men to hear the good tidings of the kingdom; but the very point of this 15th verse is that a settled family of God ought to have its bishop and its deacons of a certain character. The "*episcopos*" is the settled minister of the Word, whose work (like that of the deacons) has a local permanence, which is essential to his constant inspection of the household, in contrast with the primary apostle or the itinerant evangelist. Titus also is instructed that "the bishop" is a "steward of God"—the manager of a family for God.

We deduce from Scripture an Evangelical, Catholic, Congregational Episcopacy.

We admit no gradations of rank in the Christian church. There are two kinds of service; but they are linked together in a single aim, to glorify Christ; each is indebted to the other for reciprocal benefit; each is dependent upon the other for the permanent, local usefulness; and the spiritual service, which is the more elevated in its region, requires the deeper humility and the closer nearness to God for its success.

There is but one dignity—the dignity of advancement in faith and elderhood in love. There is only one order, the order of the Saviour Himself, instituted for the twelve—(Mark ix. 35) "If any man desire to be first, the same shall be last of all and servant of all."

The ruling principle of Congregationalism, in distinction from Presbyterianism and from Prelacy, is that all real believers in Christ are "a chosen generation a royal priesthood." (1 Peter ii. 9. It is singular that St. Peter is the most directly anti-papistical of all the apostles.) This "holy priesthood" is "a spiritual house," *i.e.*, a spiritual family, in which the Holy Ghost actually seals and guides each member. "For as many as are led by the Spirit of God; they are the sons of God." This company of kings and priests is inferred to be competent to recognize and to sanction the spirit of its teachers. Thus the final approval of the saints ratifies the appointment of the bishop as well as of the deacons.

This ultimate court of appeal Matthew xviii. 17, however, does not discountenance the advantageous facilities in the extension of the kingdom which result from deputing, on

occasion, to older teachers the appointment of other teachers to carry on that ministry. In the Christian system, the legal rule, "*delegatus non potest delegare*," does not hold good. We find St. Paul writing, in 1 Tim. i. 18, "this charge I commit unto thee, son Timothy;" and in 2 Tim. ii. 2, "and the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also."

Nothing can be clearer than this injunction. It upholds the necessity for a believing and trustworthy ministry; but it vests in Timothy, who was not an Apostle, the responsibility of perpetuating among certain churches such a ministry of teaching.

St. Paul did not mistrust the Holy Ghost. And, as to ministerial gifts, it seems very reasonable that those who possess them should be perceptive of their existence in others. The judgment of the saints is not slighted by the occasional action of single ministers when it is acknowledged that nothing can supersede the necessity for the concurrence of the whole body of the communion.

The unity of the Spirit insures in the church that which in a jury is only assumed by a fiction—the harmonious verdict of all the members. Therefore in the subsequent ordination which represents the formal appointment of the whole church, it is best that saints and deacons should concur with bishops, as a united presbytery, in the laying-on of hands.

In the same way should a united presbytery seek special wisdom and grace for every deacon. Each deacon is a special minister of God in his duty for the church just as is the bishop in his duty. And since excellence in either of these ministries can only result from special gifts of grace by the power of the Holy Ghost for the respective purposes—the temporal support, and the spiritual welfare of the congregation—it seems plain that the servants, in both departments of the Lord's work, should be commended to the grace of God by a solemn and prayerful ordination.

When deacons (the ministers of the temporal means), like the ministers of the Word, have been solemnly committed to the Holy Ghost for discretion and faithfulness to Christ in their function, we shall have no lotteries, no bazaars, no church concerts to raise money in pure churches.

Perhaps it may be well to remember that "the wisdom which is from above is *first pure*." Certainly, in proportion to the immense machinery of Christianity, the world is little moved. Unlike Archimedes we have in the living God the foundation for our fulcrum. Our "*point d'appui*" is Christ Himself—Immanuel. But we have neglected the only living lever, the Holy Ghost, and are more or less engrossed and obstructed by the contrivances of our own invention. Is it not time that the churches in Christ's Name should expect more from the Holy Ghost than they have yet received?

Of the three polities, Congregationalism eminently contends for the power of the Holy Ghost as sanctifying a royal priesthood, "There remaineth no more sacrifice for sins," "Through the offering of the body of Jesus Christ once for all," the sacrificial character of the priesthood on earth has been concluded by our great High Priest. "For by one offering He hath perfected forever them that are sanctified."

But the intercessory function of the Christian priesthood remains; and the Holy Ghost is its mainspring.

It is scarcely realized that "prayer shall be made for *Him* (our King) continually." Petitions inspired by the Holy Ghost are to ascend for the glory of the Redeemer. That the world may be converted, the cry must rise from the redeemed, "Father glorify Thy Son." A prayerful Episcopate must enter much more deeply into the weakness of the churches and into the wants of the world, before the promise can be fulfilled to the spiritual Israel, "Ye shall be named the priests of Jehovah; men shall call you the ministers of our God."

PREACHING.

BY W. W. SMITH.

In the present day, and among ourselves, the object of preaching is two-fold: (1) To bring unconverted persons to the Saviour, and (2) to build up believers in holiness and wisdom. And it is difficult to say which of these two objects demands the greater eloquence and zeal, for while it is true that to persuade sinners would seem to demand warm appeals to the feelings, and an unwearied application to the subject, to encourage men to advance

and persevere in holiness, and to do Christ's work on earth, need these no less.

As what we call *The Sermon* is the most conspicuous part of a minister's public teaching—to describe, that is (for our present purpose), to define "preaching." There are several kinds of sermons—the hortatory, the expository and the topical. But it may be truly said, that no man will obtain the best results of a Christian ministry, who confines himself strictly to any one of these. Men need exhortation, and much of it, either to persuade them to be Christians, or to continue to increase in grace. And men hunger after the exposition of the Word; the mysteries of godliness they desire to have every day opened before them, and they are benefited by having some grand Christian theme dealt with on sound philosophical principles. And so, in almost every man's preaching, there should be a combination of all three.

Men's minds are, however, constituted differently; and we shall not greatly err in asserting and believing that men have been thus differently constituted in order that they might do different work. And so, some men never succeed best in exhortation, and are naturally evangelists. Others are expositors, naturally, and excel as Christian teachers.

The topical has been largely the fashion of preaching in the United States for a generation or more. It is apparently declining. These essays on Moral Philosophy, as they might be aptly called, have come to be somewhat discredited, since such men as Dr. John Hall, and Mr. D. L. Moody have come prominently forward. The expository was doubtless the primitive method, and being so, has the presumption of being the right style of preaching. And even in dealing with the unconverted, we find they have darkness that needs to be removed, as well as feelings that need to be roused. It is not always that men are unwilling or obstinate; they are often dark and perplexed. And it seems to me that expository preaching—that which lays open the meaning of Scripture—is that which should form the chief part of our public teaching. Yet, since Scripture is not parcelled out in distinct books, treating on distinct subjects, we shall often find, that, thoroughly to expound one portion of the Word, we have need to examine many other related parts of the same Divine Word. Lord Jeffrey, the eminent critic,

once observed that a perfect composition should be like a Grecian temple with its noble front and sculptured columns and capitals, but with an immense proportion of plain, solid wall! So a perfect sermon should display the ornaments of style, and the embellishment of a good delivery, but consist, very largely, of solid, reasonable argument, and clear exposition.

"Would you indulge in anecdote and illustration?" says one, "I certainly would, as far as I found the illustrations pertinent to the subject, remembering that no subject could be said to be well or properly treated which was all "illustration." With respect to our Lord's method of public teaching, "without a parable spake he not unto them;" but it is also immediately added, "When they were alone, He expounded all things to his disciples." (Mark iv. 34.) Now, I humbly think our Lord's parables are to be used by us, not only for the sake of their own explanation, as illustrating some spiritual truth, but also as examples of what we may learn to do, by way of taking men and things around us, and making them illustrate divine things. It is something to be able to say, "in so doing, I have the direct example of my Lord."

As to the question of extemporaneousness, we may begin by saying—though that will not include all that needs be said—that no man will preach without preparation, who has time to prepare. That preparation, however, may take either of various shapes. One man gets his thoughts arranged in regular order; and presents them in the ordered sequence the subject requires. Another drafts out a *plan*—just as he would the plan of a house—and for the same purpose; that the structure may be in such and such a shape, and accommodated for such and such ends. A third, *writes* all his sermon: and to a young minister, I would decidedly recommend this plan. But I would not recommend it as a life-long practice. It takes up too much of a man's lifetime in the mechanical drudgery of penmanship. It conducs to the formation of style, and to *orderliness*—so to say—in thought: but after the style is formed, and the mind works in a systematic way without much friction, it is well to discard the written sermon, and trust to the mind to fill up the colouring of the picture which has merely—but thoroughly—been "outlined" beforehand.

The length of a sermon is a disputed point. To those hearers who on Sabbath are so very anxious the sermon should not on any account exceed thirty minutes, we might well address the unanswerable query, "What *better use* do you propose to make of the few minutes following?" It argues a low state of spirituality, when a "short" sermon is peremptorily demanded. Yet, as every evil can be so turned round as to help, or create, some good—the demand for brevity in the sermon calls upon us to see to it, that if the measure to be poured into the lap of the hearer is a small one, it shall contain no *chaff*!

The great object must always be kept in mind that, as we are put "in charge of the Gospel," and our Master is not here, but sends us in His room (as it were), and in His name, we are to do our Master's work, in the way of preaching to the people. It will help us much, brethren, if we often ask ourselves, "What would Christ say to this people, this day, if He stood, in human flesh, as once He stood on earth, in my place?"

DOES PROBATION END BEFORE DEATH?

Some time since probation *after* death seemed to occupy a prominent place in the columns of the religious press, and more recently, through the assertions of Mr. Cook, the idea of probation *in* death has come to the front. Meantime the careless ones have become more careless and are willing to wait, if not for the chance of salvation in another state, at least for that one eminently favourable, as is now said, *at or in death*.

The first I have always regarded as mere theory unsupported by a single statement from the only quarter where support would be of any value, I mean the Scriptures. And as for the second, probation at or in death, it must be admitted that there is some foundation for it in the Bible. But there is no emphasis laid on it; and nowhere, that I am aware of, either in the Old or New Testament is the moment of death spoken of as a specially favourable time for "repentance toward God and faith in our Lord Jesus Christ."

In all this discussion, however, I have been surprised that no declaration has been made of what seems to me a very scriptural doctrine, that *to some probation ends before death*. This is clearly the case with "whosoever speaketh against the Holy Ghost" as "it (i. e., that sin) shall not be forgiven him neither in this world neither in the world to come." I offer no explanation on the character of this sin. The very fact of Christ warning against it makes the commission of this sin possible for

any, and, on any fair exegesis, his language means that once committed probation is closed to the guilty.

To the same purport speaks the Apostle John in his first epistle, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." There is a sin unto (leading unto eternal?) death; I do not say he shall pray for it.

Of the same class surely does Paul speak when he declares that they are "men of corrupt minds, reprobate concerning the faith."

And Jude in his fearful 12th and 13th verses concluding his denunciations with ten words each a thunderbolt, "to whom is reserved the blackness of darkness for ever."

Confirmations of the truth of these scriptural statements have been given by men of large experience in dealing with souls.

Dr. Spencer puts on record the case of a young man twenty-six years of age, to whose dying bed-side he was called by his Christian mother, but for whom all his efforts proved unavailing. From the first the young man was conscious of the near approach of death, and maintained that it was useless to pray for him as "his day of grace had gone." No words from the Scriptures declarative of the willingness of God to forgive the penitent sinner, no tears of the broken-hearted mother and wife, and no prayer for mercy by the earnest minister could shake him in his opinion, or soften his heart in view of eternity.

The Rev. John Macpherson, in his "Life and Labours of Duncan Matheson," page 213, says: "One day a woman began to pour contempt on the Word of God, and shut her door in order that she might not be disturbed by the voice of the preacher. He spake to her, and warned her, but in vain. Some time afterwards she took ill, and lay dying. Remorse seized her, and in the agony of her spirit she spoke of Matheson, and cried out. He told her that God would laugh at her calamity, and mock her when her fear came. And it is all true; no light came. She was a terror to all who saw her die. She went into eternity in her despair."

"A man of violent passions and avowed hatred to godliness opposed the evangelist with much bitterness. One day he fell a cursing Duncan Matheson, and died with the oath on his lips."

A young woman heard him preach from the text, "These shall go away into everlasting punishment." Somewhat impressed at the time, she afterwards resisted the Spirit, and returned to vanity. Death came unexpectedly and knocked at her door. She was unprepared. She remembered the despite she had done to the Spirit of Grace, and as she died uttered with a melancholy voice the dreadful words, "These shall go away into everlasting punishment."

And the narrator very appropriately adds, "Such facts as these are in original notes written by the finger of Providence on the borders of revelation. We may not be able to interpret them. None but fools will despise them."

That probation may end, does end for some *before* death, or even before there is any indication of his near advent, must have been the belief of Dr. Alexander when he wrote:

"There is a line by us unseen.

That crosses every path—

The hidden boundary between
God's patience and his wrath.

"To pass that limit is to die—

To die as if by stealth;

It does not quench the beaming eye,
Nor pale the glow of health."

J. R. BLACK.

Garafraxa, Ont., Can.

WINIFRED ROY.

CHAPTER III.

"Go to the woods and hills—

No tears dim the sweet look that nature wears."

The gray, shadowy twilight had fallen; a few starry gleams were unfolding in the western sky, when Winifred—having bidden her kind friends farewell, and received a cordial invitation to visit them as soon and as often as possible—reached her destination. Two or three children were standing at the gate, evidently on the watch for her arrival, but they vanished before she could discern their features.

Mrs. Holt, a tall, fair-haired lady, with a rather discontented look on her delicate, pretty face, met Winifred at the door, expressing deep regret that she should have suffered any anxiety or inconvenience from their failure to meet her at the station. "You see," she explained, "poor grandfather Holt died so suddenly that it put everything else out of our minds, and as we all stayed for the funeral, no one went to the post-office till yesterday. Mabel," as a little girl appeared for a moment in the doorway, "come and speak to Miss Roy, and then call Maud and Agnes." The child obeyed, and in a few minutes, with more or less curiosity and timidity, Winifred's future charges entered the room, and were introduced to their new teacher as Maud, Agnes and Mabel.

Mabel, a frail, sensitive child of four or five years old won Winifred's heart immediately as she slipped a tiny hand in hers, and with a whole speech of welcome in her eyes, asked "if she had come to stay." Maud, who, a week or two previously, had celebrated her thirteenth birthday, resembled her mother, showing promise of great beauty in the finely cut features and heavily-fringed, dark-blue eyes, although to-night a slight frown on her brow marred the otherwise

beautiful face. Agnes, a year or two younger, was a plain, sensible-looking girl, full of life and animation, while Will, a handsome, intelligent lad of sixteen or seventeen years, who, at his mother's call, sauntered in from the garden, completed the family group.

Old Mr. Holt, to whose death we have already referred, was one of the earliest settlers in the well nigh impenetrable forest. He married a Scotch lady who died when their two boys, Robert and Allen, were very young, and, after his wife's death, had devoted himself to the interests of the country, which rapidly developed from wild clearings to thriving farms; to his energy and enterprise, indeed, the village of Glen Allen was mainly indebted for its past and present prosperity. The two children were left entirely to the care of their father's sister, a good, Christian woman, who had done her best to be a mother to the warm-hearted but mischievous lads.

During a visit to his mother's relatives in Scotland, Robert, after a few months' acquaintance, had wooed and won pretty Agnes Grant, and brought her home to Glen Allen.

If Robert Holt failed to find all he had hoped for in his marriage, no one was ever aware of it; he had fully satisfied his wife's every wish, as far as lay in his power. And gentle, amiable Agnes was easily satisfied. With the devotion of a strong, manly man, a comfortable home, dress, and servants, what more could she desire? The children were very fond of their indulgent, affectionate mother, whose constitution, never robust, had been weakened by the severe Canadian climate, till she had become almost a confirmed invalid, though rarely confined to her room; and if they alternately teased and petted her, rarely gave cause for trouble.

Winifred soon felt quite at home at the Elms, as Mr. Holt's place was designated, and in less than a week found that being a governess was not nearly as formidable an undertaking as she had anticipated. Owing to their mother's continued ill-health, the children had always done much as they pleased, and their last teacher, a lady with too little mental strength to govern the determined wills under her care, and with nerves too highly strung to permit her entering into any of their enjoyments, had simply left them alone, so that for their age, the girls were lamentably ignorant, although really possessing good natural abilities.

But now, teacher and pupils began to work in earnest. Winifred's own intense love of study was a great incentive to the elder girls, who vied with each other in application and perseverance. Unaccustomed to regular hours or stated tasks, they found it a little irksome at first to settle quietly to the routine which Winifred mapped out; but, patience with the

pupils, and obedience to the teacher, made the hours generally pass pleasantly and profitably.

The days were not, however, all sunshine, for Maude displayed a passionate temper, too quickly roused to be easily managed, and not readily quelled, and Agnes, if invariably light-hearted and good-tempered, was often careless and inattentive.

Mabel was almost too young for the school-room, but Winifred grew warmly attached to the timid affectionate child, who loved dearly to nestle by her side and listen to the stories of old Jeanie, with her quaint Scotch accent, or of little Garnet, who, to Mabel's delight, figured largely in Winifred's home narratives. Even Will had discovered that if Miss Roy were "only a girl" she could be a very pleasant and instructive companion in the long walks in search of ferns and leaves, which they frequently took—to the girls a source of endless pleasure, and in which he was often fain to join.

So to Winifred the weeks passed, on the whole, swiftly and happily. She heard frequently from home, and was kept assured of the welfare of the loving home circle in the distant city, and her time being fully occupied, she had no leisure to indulge in idle dreams of the past, or vain wishes for the future.

Responding, too, to nature's slightest touch; keenly susceptible to the ever-varying loveliness of the skies, or the beautiful autumn tints—intensified, by the living sparkle of the matchless sunlit days—glorified field and forest—Winifred's mind expanded marvellously. And oh! how lovely seemed that autumn in the country to her.

Afar on wooded hills, pale amber shades gleamed mid crimson and gold; reddening sumachs and flaming maples quivered in dusk of olive green and russet brown; trailing glories of vivid scarlet crept through tangled brake or glowed in bright mosaic on rugged wayside. Winifred felt that life gathered depth and strength in the quiet hush of autumnal days, for lessons that the changing seasons teach fall on soil more and more cultured, as we learn the real meaning of spring's patient struggling through untimely frosts and against dismaying winds, culminating at last in the rich fruition of the bounteous harvest.

And, as she became acquainted with the people, she learned many a lesson, too, of patient self-denial, of implicit trust in the great Giver of good, of truest life service from the homely "country folk" amongst whom she dwelt. Thorndale was remarkably free from the propensity to gossip so characteristic of most remote villages, therefore Winifred was spared what would have proved a trial to her sensitive nature, that element of "inquisitiveness" into a stranger's concerns, that sometimes prevails to such an extent in country places. Perhaps the harmless

curiosity and want of tact displayed in disseminating a knowledge of one another's affairs added life and zest and did no real detriment to the little assemblage which met Sabbath after Sabbath in the old frame meeting-house, where the minister, an earnest, godly man, laboured faithfully through summer's heat and winter's cold, to lead the thought's of his people upward, from nature's temple to her God.

Mrs. Holt rarely visited anyone, but she urged Winifred to accept some of the many invitations, which every Sunday she received, "to come over early some day and bring her work," coming early meaning just after dinner. However, by dint of always keeping her pupils engaged till four o'clock, she occasionally escaped from what would have proved a weariness to her quiet reserve.

"Here comes a daughter of the gods, divinely fair," said Will, idly tapping on the window of the bright, sunny room, where they awaited breakfast, one beautiful morning in October.

"That must be Mrs. Burnside," cried Maud; "Will thinks there is nobody like her."

"I wonder if the Dr. has come home," said her father. "Is Mrs. Burnside alone, Will?"

But Will had made good his retreat as the lady entered the room. Winifred was not surprised at the boy's admiration of their visitor, who had won her own heart long before.

Mrs. Burnside had been an exceedingly handsome woman, and at thirty-seven her face was lovely as few faces are past their youth. Frances L'Estrange had lived until her marriage in the old cathedral town of Norwich, where her father, for many years rector of a well-endowed church, had lavished every possible luxury and a wealth of affection on his motherless children, Harold and Frances.

When Kenneth Burnside, with nothing but an unblemished character and unquestioned talents, asked that the only daughter should become the wife of a struggling doctor, Mr. L'Estrange waited only to ascertain if Frances loved him well enough to relinquish her life of ease and pleasure for one of care and uncertainty—to welcome him gladly as a son. Stipulating that, if possible, they should reside with him.

But Providence had decreed otherwise. A week after they were married the old rector died, and a few months later Dr. Burnside took his wife from the scene of her bitter pain and almost uncontrollable grief for a trip across the Atlantic. On the voyage they made Mr. and Mrs. Holt's acquaintance, then on their way to Canada. On account of his wife's shattered nerves and health, Dr. Burnside, whose plans for the future were now quite indefinite, was easily persuaded by Mr. Holt to settle at least for a time in Glen Allen, where a skillful physician was greatly needed.

Change and time had proved beneficial, and Frances had enjoyed years of truest happiness in the little village—a help-meet to her husband in the highest sense of the term, commanding the love and respect of all who knew her, ever striving to do good in word and deed—perhaps, in this lay the secret of the singular loveliness of her countenance, as well as in the regularity of feature which she possessed.

"Mrs. Holt," said Mrs. Burnside, after a few minutes' conversation, "can you spare Miss Roy for a whole day? We will go to Klenville first, then round the other way to Glen Allen, and Dr. Burnside or Harold will drive her back to-night. I have some business to do for the doctor, and will be so grateful for a companion."

"When does your brother return to England, Mrs. Burnside?" asked Mr. Holt, as Winifred gladly, thankful for Mrs. Holt's ready consent, hastily finished her breakfast and left the room to attire for the drive.

"He is undecided, as yet, Mr. Holt, but we are most anxious for him to remain for the winter," replied Mrs. Burnside. "But you know how restless Harold is unless he is fully engaged." "Ah, Miss Roy," as Winifred re-appeared, "you must have a warm wrap; it will be quite chilly by and by."

For five or six miles the road wound past farms and woods; through a cedar swamp, the air filled with its aromatic fragrance; over a cranberry marsh, whose scarlet berries glistened in the sunlight like oriental jewels, and then up long, grey hills, and down their rugged slants until they reached Glenville.

"What a desolate picture," exclaimed Winifred, as they paused for a moment at the top of the hill leading to the village. Indeed, the straggling street looked dreary enough, even in the bright sunshine. Old, dilapidated frame houses, their windows curtained with blue and yellow paper; untidy gardens, filled with corn-stalks, half-ripe pumpkins, or faded sunflowers; a little church, the plaster falling off, leaving great bare patches of lath and mortar, added indescribably to the dreariness of the scene.

"Do you see the grave over there with the picket fence around it?" said Mrs. Burnside, pointing to a lonely part of the burial ground, where a solitary mound was enclosed by a high railing.

"A poor young fellow from England died here a few years ago, of small-pox. Dr. Hilton sent for Mr. Burnside to see if anything could be done for him, but he died before they could even find out who he was or where he came from, except that he intended joining his brother who came out before him. Oh, it was all so sad; they were obliged to dig the grave themselves, and bury the poor boy, for he was only a boy after all."

"Well," resumed Mrs. Burnside, noticing how silent Winifred had grown, "I do not wonder that Harold thinks Glenville a hundred years behind the age; just look at that primitive little school-house."

Winifred thought it in perfect keeping with the rest of the village, as they saw the bare-footed boys and girls released for recess, rush pell-mell into the long, narrow school-yard. The master, a tall, slight man, very much stooped, came to the door, shading his eyes with his thin, white hand, as he answered Mrs. Burnside's kindly enquiries for his wife and family.

Winifred gave a sigh of relief as her companion, having finished her commissions, turned the horse homewards.

"I didn't know there was a shady side to country life," she remarked. "Fancy living there in the winter."

"There are some very pleasant people residing there," replied Mrs. Burnside, "but the village itself is too unhappily situated to admit of much improvement. I suppose whoever built there first must have been taken with its romantic aspect, instead of the convenience or inconvenience of getting to or from it."

The remainder of the journey was most enjoyable. They tarried at a farm-house for dinner, and reached Glen Allen in time for an early tea.

"What do you think of our small town, Miss Roy?" asked Dr. Burnside, as they assembled after tea in the handsomely furnished drawing-room.

"Ask her rather how she liked Glenville," said his wife, laughingly. "I was rather amused at her unconscious shudder as we drove through, for you know how enthusiastic she has been about the loveliness of the country."

"So Frances tried to dispel your illusions, Miss Roy," said Harold L'Estrange, whom Winifred met to-day for the first time. "That was scarcely kind if you intend remaining for the winter in the country."

"Not in Glenville," she replied, "but it's dreary anywhere when the snow comes, at least it is in the city."

"Harold," cried his sister, as she heard him ask Winifred if she sang or played, "Miss Roy is very tired to-night, so let her rest, and come and have a chat with us."

Too quickly the evening passed. Dr. Burnside and Mr. L'Estrange were both widely read, and had spent years in travelling, and Winifred was intensely delighted with the conversation, which touched upon so many places and points of interest, till the silvery chime of the clock striking ten reminded her of the hour.

"Do not let him go in, Miss Roy," called Mrs. Burnside, as they started for the Elms. "Now, Ken-

neth, you will keep Mr. Holt up too long, if you stop."

"Is that you, doctor?" asked David, the man of all work, opening the gate as Winifred and Dr. Burnside, after a rapid drive, drove up to the house in the darkness. "Mrs. Holt said, would you come in, if you came."

"Anything wrong, David?"

"No, sir, I think not; Mabel hasn't been well, but she's better now. She's been asking for you ever so many times, Miss Roy," he continued, as they went up the steps to the door.

(To be continued.)

WIGGINSISM.

Men are sometimes very fond of being Wigginsed. Here is a town in which are medical men of various schools, who have studied the human frame and its diseases; they have toiled in hospitals; they have dissected the bodies of the victims of disease; they have possessed themselves of the knowledge gained all over the world; they have acquired a reputation, and they have this reputation to sustain. But now comes along a man with a long beard and a longer name; he fills the papers with flaming notices, and covers the fences with placards; nobody knows ought of him, and he carries away a trunk full of money. After a while people begin to realize that they have been Wigginsed; but they are just as ready for the next Wiggins.

Here is a minister who has been preaching to his people for a score of years; he is known as a faithful student of the one divinely revealed plan of salvation; he is known to be exemplary in his life, with no higher desire than the saving of his people. The people hear of somebody, some "Boy Preacher," some "Gospel Blacksmith," some "Converted Burglar," or the like, and they send off for him; and they go wild, and crowd the house till the small hours; and perhaps he turns out to be a good man and a great benefactor; and then again perhaps—not. (Observe we are not now speaking of brethren of established character and reputation, like some whom we might name; we are speaking of a very different class.)

Here is a vacant church; they are looking for a pastor: there are ministers of blameless character, who have been eminently useful in the churches which they have served; but they are not sky-rocket men; they are simply pious, instructive preachers of the gospel. The church hears of some Wiggins from the extreme East, or the more extreme West, whom no one knows or can vouch for; and at once Wiggins is called, with such results as might be expected by anybody who had much experience.

These illustrations of Wigginsism might be indefinitely extended.—*National Baptist.*

Mission Notes.

THERE are missions at home, not enchanted by distance, but urgent by being at our doors. We with pleasure insert a few notes written at our own request regarding a humble but characteristic work carried on among a class whose privileges are few and whose temptations are many:

In the summer of the year 1867 the Rev. Alexander McGlashan, who had laboured long as a sailors' missionary in Mobile, but had returned to Ontario, deeply impressed with the importance of a mission among the sailors brought to our doors while passing through the Welland Canal, waited upon the various ministers in the city of St Catharines, and laid plans before them. A general union meeting was called in the Canada Methodist Church, representatives of the various churches were present, stirring addresses were delivered, at the close a committee was formed to advise with Mr. McGlashan as to how the work was to be carried on. Being well known in the States he purposed to enlist the sympathy of American Christians in its behalf, and make the mission a branch of the American Seamen's Friends' Society, also to raise funds on the Canadian side, build a Bethel chapel, and employ colporteurs.

His plans were adopted, and he entered upon his work. The merchants and vessel owners in St Catharines liberally responded to his appeal. The prospect was encouraging, two colporteurs were engaged, and the mission begun. But soon a change came. Mr. McGlashan was suddenly removed by death, the money that had been collected was expended, no one was left to superintend or carry on the work so hopefully begun. During the winter months negotiations were entered into with the Upper Canada Religious Tract and Book Society, that they should take up the work. As the result of these negotiations the Society took up the work with the understanding that special funds would have to be raised for its support and a suitable person found to carry on the mission. In the month of May, 1868, the Rev. Thomas Bone was nominated by the advisory committee of St. Catharines, and appointed by the Board of the U. C. T. & B. Society, Toronto. Since then the mission has been growing steadily, taking root in the confidence and affections of all denominations, and bearing much fruit to the glory of God and the good of a large portion of the community. During the season of navigation the missionary goes on board the vessels and propellers passing through the canal; distributes the best Christian literature in the form of books, magazines, tracts and the Holy Scriptures; enters into conversation with the men as he has opportunity, preaches the Word on the Lord's day wherever the most con-

venient—in the chapel or in the open air. He also regularly visits the General and Marine Hospital, conducts Bible readings, and has private conversation with the patients which have been the means of much blessing. In the winter season when the canal is closed, the missionary acts as agent of the Society, raising funds by subscriptions and donations; also as a general evangelist, preaching in churches, addressing Sabbath schools, visiting our various institutions, talking in a familiar way to the inmates and distributing the good Word of Life. His winter work is no less important and useful than the summer, as through his labours many have been brought to a saving knowledge of the truth.

A few extracts from the report of the agent Mr. Bone, are appended:—

In presenting these I have stated simply the facts as they have occurred. My fourteen years experience has taught me many important lessons; one is, to have more faith in God, and another is, to have less faith in man. The blossoms of promise and good resolution, instead of growing into the fruits of holy obedience, oftentimes have passed away like the morning cloud and early dew, while others have proved their professed faith by their works, and by their daily walk are living epistles of Christ. Of these I may mention one or two examples: In the month of February, while travelling in the cars from Galt to Hamilton, I happened to meet a young man in the train to whom I gave a card with a text of Scripture and a verse of a hymn on it; he smiled and said he would read it. In the course of conversation I learned he was following a show, and leading a godless life, and under the influence of liquor, as he drew a flask of whiskey from his pocket and asked me to partake. I declined, and said I did not draw my inspiration from a whiskey bottle, he asked then, "where do you drink from?" I replied: "from the Fountain of the Water of Life of which if a man drink he shall not thirst again." This led into a serious train of conversation; he seemed to quibble about many points in Scripture, while I endeavoured to press home the necessity of being born again, as the best means of understanding the things of God. On parting at the Hamilton station I asked if I would pray for him? He said, "you may do so if you like." "Well," I remarked, "you cannot hinder me." Then he said, "you may pray for me;" I replied, "what shall I ask for you?" He answered, "You know best." Then I said, "I will pray God to make you miserable in your present condition, and that you may find no rest until you find it in Christ." I gave him my address, and asked if he would write and let me know when the prayer was answered; he said he would, and within four months afterwards I received a letter telling me that he had been led to see himself a lost and ruined sinner, under the preaching of the Word, that the truth on the little card had opened his eyes to see the way of salvation, that instead of working for salvation he had only to trust in Jesus. As the little verse said:—

Only trust Him, only trust Him,
Only trust Him now.

He will save you, he will save you,
He will save you now.

Having trusted in Jesus he had peace with God, and the consciousness of sin forgiven; also, that he had given up the old show and was now endeavouring to show forth the love of God to the unsaved around him, and thanked God for the way by which he had led him to Himself. Since receiving the letter I happened to meet a gentleman who knew him, who was preaching at the place, and talked with him when he was brought to Jesus, and he confirmed the truth of his testimony.

Another pleasing trophy of Divine Grace was a young man whom I met in our hospital. At first his mind was in great perplexity and doubt; he had been trying to get peace with God by other methods of his own, but signally failed. After a series of conversations, the light dawned upon his soul; he saw his morality could not save, but that God had taken up and settled forever the question of sin, and that Jesus was the end of the law for righteousness to every one that believeth; that now he could claim Him as the Lord his righteousness; that while he had lost his limb it had been the means of leading him to find the Saviour. Since he left the hospital I have heard pleasing testimony of his consistent life. There are also several other hopeful cases which space forbids to notice, but we may rest assured that the Lord knows them that are His; that His watchful eye is upon them, and His everlasting arms are around and underneath them. In view of what God hath wrought for us, may we consecrate ourselves to His service, resolved to spend and be spent for Him, rejoicing that in due season we shall reap if we faint not. Then shall they who sow and they who reap rejoice together, and to God be all the glory.

A letter just received from our daughter now in Constantinople, encloses an appeal from Rev. C. H. Brooks to the friends of mission work, in regard to the present need and circumstances of his mission. It is a story of toil, faith and endurance really inspiring, "We have had," he writes, "many hard struggles, not only with actual want, but with despair itself." His object has been to establish a thoroughly missionary school without drawing on the missionary funds. In this he has had much to encourage him in the number of pupils taught and in the conversions among them. He has now fourteen boarding pupils and nine day scholars. "Up to this year," he says, "I have given the English instruction myself; from September to February we had as a loan Miss Lawrence of Manissa and now we rejoice over the coming of our permanent principal, Miss Macallum." The lease of the premises occupied expires in another year and he now feels there is laid "upon him the heavy burden of providing for his work among the Greeks, in part a body—a Mission house—or home for his mission School and themselves conjointly. The unsuitableness of the house they occupy—the possibility that a worse instead of a better will be obtainable when their present lease is out—the defective drainage and crowded state

being dangerous to health—the amount of extra labour it now involves—and the lessons from past experience leads him to make this "one appeal to the Lord's stewards—that they would give us in this work and for His sake—a fair chance." "If," he adds, "this new missionary child cannot be so much as sheltered till it is old enough to stand on its own feet—be merciful to it and strengthen it in the birth."

He holds five different services in different quarters of the city on the Sabbath day, in places provided for him gratuitously, so that the need of a church home is quite distant yet. It is encouraging that he has to say, "both in our congregations and in our school we have rejoined our souls manifestly soon. We love our work and our people and have always enjoyed their full sympathy and co-operation; we cannot but believe that there is very much to hope for here." We give the concluding portion of Mr. Brook's appeal in full:

"We ask you, dear friends, that you would take off from us, and share among yourselves, as God may give you ability, the load which His providence has laid upon us. An English friend, a builder, estimates that for a house to accommodate forty boarding pupils and ourselves we need 3,000 L.T. and for land 2,000 L.T., or in round numbers \$15,000 and \$10,000 respectively, \$25,000 in all; this is for the least possible and the plainest possible; where is it to be found? To ask it all of the Board must be in vain, for it hasn't it to give; it has to cut down this year the *regular work* of our mission over 3,000 L.T., leading to the resignation of missionaries, the dismissal of preachers, the breaking up of schools, etc. As, however, the rent paid here by ourselves and by the Board conjointly pays five per cent. interest on the 3,000 L.T. required, I am persuaded that if from *outside sources* the needed land can be secured, the Board will put upon it the desired building. Whence then our \$10,000? A pre-requisite to the exercise of the Lord's multiplying power is the presentation to Him by the disciples of their five loaves and few small fishes, their all; as for ourselves, we shall be only too glad to comply with these terms and to bring to our Master whatever can be saved from our salary, over and above the lowest subsistence; I think it will be safe, too, to say that our Greek preacher, our teachers, and our servants will be ready to join us in presenting each at least one month's salary, that the people too, out of their poverty, will cheerfully add their gifts. While I do not wish to pass for a fool much less to be one, I believe it to be right for us here among ourselves to aim at 100 L.T. or \$500, this year and the same next, making our offering in all, if possible \$1,000. Doing this or as much of it as we can, in addition to sustaining the school and other departments of our work, should we not have a right to appeal to those who find a pleasure

in helping such as help themselves, I do not mean the gods of the ancient Greeks, but Christian friends of our modern Greeks and of ourselves as one with them, and to ask you as such to take these our five loaves and in the Masters' name and for His sake to multiply them tenfold? Pray over it with us, and as He shall permit you, so do."

We earnestly commend this appeal to our churches and to the friends of missions in Canada.

D. MACALLUM.

St Elmo, May 11, 1883.

ROCK OF AGES.

"Rock of Ages, cleft for me,
Let me hide myself in thee!"
Sang the lady, soft and low,
And her voice's gentle flow
Rose upon the evening air
With that sweet and solemn prayer:
"Rock of Ages, cleft for me,
Let me hide myself in thee!"

Yet she sang as oft she had
When her heart was gay and glad,
Sang because she felt alone,
Sang because her soul had grown
Weary with the tedious day,
Sang to while the hours away.
"Rock of Ages, cleft for me,
Let me hide myself in thee!"

Where the fiful gaslight falls
On her father's massive walls,
On the chill and silent street
Where the lights and shadows meet;
There the lady's voice was heard,
As the breath of night was stirred
With her tones so sweet and clear,
Wafting up to God that prayer:
"Rock of Ages, cleft for me,
Let me hide myself in thee!"

Wandering, homeless, thro' the night,
Praying for the morning light,
Pale and haggard, wan and weak,
With sunken eyes and hollow cheek,
Went a woman, one whose life
Had been wrecked in sin and strife;
One, a lost and only child.
One by sin and shame defiled;
And her heart with sorrow wrung,
Heard the lady when she sung
"Rock of Ages, cleft for me,
Let me hide myself in thee!"

Pausing low her head she bent,
And the music as it went
Pierced her blackened soul, and brought
Back to her (as lost in thought
Trembling she stood) the past,
And the burning tears fell fast,
And she called to mind the days
When she walked in virtues ways;
When she sang that very song
With no sense of sin or wrong:
"Rock of Ages, cleft for me,
Let me hide myself in thee!"

On the marble steps she knelt,
And her soul that moment felt
More than she could speak, as there
Quivering, moved her lips in prayer,
And the God she had forgot
Smiled upon her lonely lot,
Heard her as she murmured oft,
With an accent sweet and soft,
"Rock of Ages, cleft for me,
Let me hide myself in thee!"

* * * * *

Little knew the lady fair,
As she sang in silence there,
That her voice had pierced a soul
That had lived 'neath sin's control!
Little knew, when she had done,
That a lost and erring one
Heard her—as she breathed that strain—
And returned to God again!

—F. L. Stanton.

REMARKABLE ELECTRICAL DISCOVERY.

Applications of electricity are not only making rapid progress in every part of Europe, but also in the southern hemisphere. There come, indeed, from Otago, New Zealand, details of an invention as marvellous as any yet recorded in the annals of electrical science. The Rev. Mr. Gilbert, of Christ Church, in a recent address, told his audience that it was now proved to be possible to convey, by means of electricity, vibrations of light—not only to speak with your distant friend, but actually to see him. The electro-scope—the name of the instrument which enabled to do this—was the very latest scientific discovery, and to Dr. Guidrah, of Victoria, belonged the proud distinction of being its inventor and perfecter. Mr. Gilbert stated that a trial of this wonderful instrument had taken place at Melbourne, in the presence of some forty scientific and public men, and that it had been a great success. Sitting in a dark room, they saw projected on a large disc of white burnished metal the racecourse at Flemington, with its myriad of active beings. Minute details stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself, and moving among those whose actions they could so completely scan.—*Exchange.*

THREE of Garibaldi's grandchildren attend the Baptist Sunday school in Rome, Italy.

TWELVE Catholic bishops have been appointed by the Russian Government in Poland.

The Mennonites in America now number 410 churches, 250 ministers and 50,000 communicants.

Mrs. Philip Goss, of Lyndon, Vt., is in her eighty-third year and still conducts a class in the Sunday school.

JEFFERSON DAVIS is now devoting himself to the improvement of 500 acres, by growing oranges and grapes.

Literary Notices.

GODET'S COMMENTARY ON ROMANS: 544 pages, cloth octavo, \$2.50. Funk & Wagnalls, New York. Theologically, Romans is the New Testament battle ground between the rival theologies of Calvin and Arminius. Godet evidently favours the latter, his editor, Dr. T. W. Chambers, the former. The commentary is exegetical, practical, and devotional, and the brief editorial notes discreet and wise. To review the work would require an article. We commend it as thorough, evangelical, even voluminous, a worthy following of Dr. Hodge on the same epistle.

THE STANDARD LIBRARY not only continues its visits, but keeps up its standard excellence. Matthieu Williams, "Science in Short Chapters" is a volume of popular essays on practical science, e.g., Stove Heated Air, the Ice Age, Coal, etc.: and the "Lives of Illustrious Shoemakers," by W. E. Winks, opens up in a startling way England's debt to illustrious cobblers. There are over fifty short biographies of such men as Sir Cloudesley Shovel, Samuel Drew, William Carey, George Fox, and John Greenleaf Whittier. "An Hour with Charlotte Bronte" forms another inviting volume. Mrs. Holloway has with loving reverence and pride gazed upon her great sister woman from the standpoint of her literary endeavours and achievements and her domestic surroundings, and her conclusions are worthy of her "Hour" with her subject. It is a fascinating biography, told in a charming style. These volumes are also bound in cloth, the twenty-five cent numbers at \$1, the fifteen cent ones at seventy-five cents. Thus far the works have been all of permanent value. One of the latest to hand is the collected essays of George Eliot. These essays are now collected for the first time, and form an interesting memorial of the great novelist.

HIGHWAYS OF LITERATURE, by David Pryde, is another of the Standard Library Series, affording excellent direction in the field of literature, telling how to read, and what to read, in lively and chaste style. Our young friends may endorse the following, "Get rid of the notion that the human mind is a mere bag to be filled with knowledge. Get rid of the notion that a boy is an ingenuous automaton, that may be made to go through certain motions to please Her Majesty's Inspector at the end of the year. Recollect that he has an imagination that is hungering to be fed with stories about his fellow beings—don't give the mere husks—names and dates, give him the kernel, the very spirit." In other words, let the scholars see life.

COLIN CLOUT'S CALENDER is a sprightly talk about the garden and flowers; just such a talk as interests, while it instructs, while we stroll along the walks and bend over the flower beds.

THE JUNE CENTURY.—Edmund W. Goose contributes the opening paper, "Living English Sculptors." He claims for living English sculptors a place well up with the leadership of the French in what is called the second revival of sculpture. The argument of the text has the support of fourteen or fifteen illustrations, some of them full-page, showing the best works of Woolner, Walker, Armstead, Marshall, Lawson, Maclean, and Thornycroft's "Artemis" and "Teucer," which are admirable for their classic beauty and ideality. Woolner's bust of "Tennyson" will be the frontispiece of the number. Theodore Thomas has written an introduction for a paper "On the Training of Children's Voices," which Wm. L. Tomlins has contributed to the forthcoming June Century. An article in the new "Open Letters" department, "On the Galloping Horse in Art," promises to interest those who, adopting the conclusions of the author of "The Horse in Motion," have made merry over the ignorance of the artists in representing the galloping horse with outstretched legs. The writer a Boston artist, shows that the laughing has been premature, and that the conventional attitudes are as true and as scientific, in practical optics, as are Mr. Muybridge's photographs in theory. The absurdity of applying that theory rigidly to art is shown in a humorous silhouette (after Muybridge) of a country horse-race, in "Bric-à-Brac" of the same number. The portrait of Keats, drawn by Joseph Severn, when the poet was in his last illness, has been engraved by Cole. An engraving of Severn, from a drawing made by the artist himself, is also given. It is believed that the portrait of Severn (who died in Rome in 1879) has never before been reproduced in America.

OUR LITTLE ONES—The Russell Publishing Company—still keeps up the interest with our little ones, whose constant pleading, "Read to me, father," as the well known page is opened, attests how well the publication fulfils its mission. \$1.50 per year well spent.

FROM the American Sunday School Union, Philadelphia, we have received a very suggestive list of titles to a series of discourses, by George Dane Boardman, to his church. They cover the entire New Testament, and occupied the Wednesday services from Oct., 1864, to April 5, 1882. They are eminently suggestive for consecutive, topical preaching. Also, "The Shrewd Steward," one of the course, affording an example of the style. Both these are in tract form. We have also received, "What to Do," by Mrs. A. K. Dunning, a story, too late for review this month.

THE revision of the Old Testament is expected to be completed in the fall and published next winter or early spring. "The Pilgrim's Progress" has been translated into nearly all the languages of India, and it is as popular with Asiatics as with Europeans.

News of the Churches.

BRANTFORD YOUNG LADIES' FOREIGN MISSIONARY AUXILIARY.—The first annual meeting of the above Society was held May 11th, at the residence of James Wilkes, Esq. A large number accepted the kind invitation to be present, and, after refreshments, the meeting was called to order by the president, Miss Wilkes, who briefly stated the objects of the meeting. The secretary, Miss Wisner, read the annual report, Miss Clara Wilkes, treasurer, the financial statement. Though only about nine months organized, and the church a good part of the time without a pastor, the society raised for foreign missions the sum of over \$80. The Home Missionary Society has not suffered by this new effort, for the contributions are nearly double that of last year. The Missionary Superintendent, the Rev. T. Hall, was asked to address the meeting. His words were congratulatory and encouraging. Our Brantford friends are to be congratulated on their spirit and success, and our earnest prayer is that soon they may rejoice again in a settled pastorate, and renewed consecration to the work of the Lord.

PARIS.—The anniversary of this church was held April 29th, when sermons were preached—morning, by Rev. Dr. Ryckman, of the Canada Methodist Church, evening, by the pastor, Rev. H. Hughes. The evening sermon was preached, by request, to the Independent Order of Oddfellows. On Tuesday evening, May 1st, the annual social was held. A sumptuous repast was prepared by the ladies. A very large number assembled. Every Protestant congregation in the town was well represented. After supper an adjournment was made to the church, where addresses and music occupied the remaining portion of the evening. At this meeting the pastor presided, and in his opening remarks referred to the church debt of \$951, which he hoped would soon be paid off. He stated that \$200 had been paid on the principal at the beginning of the present year. Some thirty years ago he had read a quaint and suggestive definition of "debt," which had lived with him ever since—D. E. B. T., Dun Every Body Twice, yet, that was scarcely consistent with church life; he therefore urged upon all and each the duty of aiding in the payment of the last cent due upon God's house. The Revs. Dr. Ryckman, (Methodist), and McLeod (Presbyterian), made some timely and congratulatory remarks, and the Rev. Dr. Wild, of Toronto, delivered one of his characteristic addresses. As a whole, the anniversary was a marked success—numerically, financially, socially and spiritually.

YARMOUTH.—Going to press we learn that Rev. A. McGregor, of the Tabernacle Congregational Church in this town, has received a call from Pawtucket, R. I. He announced the fact to members of his church after

the prayer-meeting on Wednesday evening, May 12th. Mr. McGregor has since decided to accept the call. We regret Mr. McGregor's departure from the Dominion, but he departs with our editorial confidence and benediction.

From the *English Nonconformist* we learn that the annual meetings of the Scottish Congregational Union were held April 16th to 19th last, in Dundee. The place was well chosen. Not only is Congregationalism relatively strong in the town, but the leading daily newspaper of the district is edited and owned by a member of the communion. The name of this gentleman well deserves mention here. Mr. Leng is an Englishman, he has been long in Scotland; his paper, the *Dundee Advertiser*, has been a great success. It is conducted with extraordinary spirit, and is by far the most influential organ of Liberalism north of the Forth. The Union meetings were well attended. They could not but do much good to the denomination. All necessary routine business was attended to, but the opportunity was taken, also, to deal with a variety of general subjects having and bearing upon the promotion of personal religion. In the discussions which took place on these general subjects Dr. Hannay, from England, took a leading part, and sought to give special emphasis to the fact that what the churches want above all things is more *Life*. The cordiality with which this affirmation was accepted on all hands was not a little significant. Organization and culture it was admitted could do much; but, after all, what is indispensable is more of the Spirit of Power from above. It was announced that the membership of the communion is increasing. Arrangements have been almost completed for the thorough equipment of the Theological Seminary. Dr. Lindsay Alexander now finally retires, and the teaching staff for the future will stand as follows:—Biblical Language and Literature, Old and New Testament Exegesis, Mr. Simpson Dalkeith; The Person, Work, and Ministry of Christ, Dr. Pulsford; Homiletics, Mr. Goodrich; General Superintendence, Mr. Gregory. It is proposed to add a teacher of Elocution and Public Speaking, and it is hoped that ere long a man of standing and learning will be secured to fill the office of Principal.

Mr. Auchterlonie, of Edinburgh, has been appointed to edit the denominational magazine, the *Scottish Congregationalist*, and he has entered on his new duties with great enthusiasm. Our editorial greetings are sent to our friend.

OBITUARY.

GEORGE ROBERTSON.

The Congregational denomination in Canada has met with a serious loss, in the death of Deacon George Robertson, of Kingston, Ont. Few men felt a warmer

interest in our denominational enterprises, or supported them with a more generous hand, than did Mr. Robertson.

He was born in Kirkwall, Orkney, Scotland, in which place his grandfather was for many years the honoured Congregational pastor. His father, who deservedly stood so high in the estimation of all who knew him, removed to Kingston with his family in the year 1859, and there his eldest son, George, was engaged with him in mercantile pursuits, becoming at his death the senior member of the extensive firm. In business he was characterized by the strictest integrity, and proved that success was not dependent upon sharp practice. No man could stand higher in the esteem of business men than he did.

In 1869 Mr. Robertson returned to Scotland, when he was married to Miss Euphema Rendall, of Edinburgh, who returned with him, to make her future home in Canada. Five children were born to them, the eldest being a girl of eleven years. In 1861 he united with the Kingston Congregational Church, was appointed a deacon in 1876, and for a number of years he was superintendent of both the church and mission Sunday schools. He was a most earnest, exemplary Christian, and though always unassuming, his genuine worth and benevolence were known to all who knew him. His attachment to his church and denomination was very great; and though these received a large measure of his benevolence, still, generous contributions were made to religious and charitable objects generally. This is exemplified by his last will and testament, whereby he makes the Canada Congregational Missionary Society and the Kingston General Hospital equally the residuary legatees of his estate.

In the autumn of 1882 his constitution, never very strong, showed the presence of disease, and the benefit of a winter's residence in a southern climate was sought. There, though every attention which loving hearts and medical skill could afford were bestowed, he gradually sank until, on the morning of March the 19th, he quietly fell asleep in Jesus, at Jacksonville, Florida, in the presence of his wife, a sister, a brother, and one of his children. His entire sickness showed his faith, patience and resignation, and his end was in calm trust and quiet peace.

The remains of Deacon Robertson were brought to Kingston, where they were laid to rest, in the presence of a large assembly of citizens, representing all creeds and classes, who greatly mourned the loss of a good man and an honoured citizen. On the following Sunday, appropriate memorial services were conducted in the church and Sunday school. The text selected for the Sunday morning was from Acts xi. 24, "For he was a good man, and full of the Holy Ghost and of faith." Very deep sympathy is felt generally for the families more immediately affected by this bereavement.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The annual meeting of the Union will be held, according to adjournment, in London, Ontario, commencing on Wednesday, June 6th, at 7:30 p.m., when the Rev. W. Hay, of Scotland, Ont., will preach, by appointment of the Union.

The Grand Trunk, Canadian Pacific, and Northern and North-Western Railways will issue double journey tickets over their lines, at a fair and a third, to those presenting certificates from me. I have, as yet, no reply from the steamboat Company; but I learn that their boats will leave Montreal every Tuesday, Thursday, and Saturday, at noon, for the present. When sending for certificates, please state by what lines you intend to travel.

Brethren will please remember *the collection for the Union*, on the first Sabbath of June (Standing Rule 12). Let every church send something, whether represented or not. The thirty-six churches that contributed nothing last year should send us an extra collection this year, as we have large bills for printing to pay, and shall have to meet heavier claims than usual for travelling expenses.

The Committee of the Union will meet in the vestry of the London church, on Wednesday, June 6th, at 2 p.m.

JOHN WOOD,

Sec'y Cong. Union O. and Q.

Ottawa, May 16th, 1883.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

The annual meeting of the above Society will be held (D.V.) on Friday, the 8th of June, at 4:30 p.m., in the Congregational church, London, Ontario; or immediately after the adjournment of the meeting of the Corporation of the Congregational College of British North America.

C. R. BLACK,

Sec'y C. P. F. S.

Montreal, May 16th, 1883.

THE CANADA CONGREGATIONAL MISSIONARY SOCIETY.

The annual meeting of the Canada Congregational Missionary Society will be held in the Congregational Church, London, Ont., on Thursday, June 7th, at 3 p.m., when the reports will be submitted, and officers elected, and other general business transacted.

The public missionary meeting will be held in the same place, on Thursday evening, June 7th, at 7:30 o'clock. Addresses will be made and a collection taken up in behalf of the Society.

A meeting of the General Committee will be held in the vestry of the Congregational church, London, on Wednesday, June 6th, at 3:30 o'clock p.m.

The Executive Committee will meet in the vestry of the Northern Congregational Church, Toronto, on Tuesday, June 5th, at 10 o'clock a.m.

SAMUEL N. JACKSON,
Home Secretary.

Kingston, May 1st, 1883.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

The forty-fourth annual meeting of the Congregational College of British North America will be held in the Congregational church, London, Ont., on Friday, June 8th, at 2:30 p.m.

GEORGE CORNISH, LL.D.
Sec'y Cong. Coll. B. N. A.

Montreal, May 12th, 1883.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The annual meeting of the Union will be held, according to adjournment, in Milton, N. S., commencing on Saturday, July 7th, at 2 o'clock p.m.

J. BARKER,
Sec'y Cong. Union N. S. and N. B.

Sheffield, N. B., May 10th, 1883.

FOREIGN MISSIONARY SOCIETY.

THE treasurer would acknowledge from Brantford Young Ladies' Foreign Missionary Society \$80; Hamilton church, \$26—\$106.

B. W. ROBERTSON,
Treasurer.

Kingston, May 14th, 1883.

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—At the time I should have written for your last issue I was anxiously waiting by the sick in my home in Kingston. Through the mercy of our loving heavenly Father we have all been spared, and I hope are on the way to health. I have very grateful remembrances of numerous expressions of sympathy during those dark hours. I had to suspend my loved work for a fortnight. This was a great disappointment to me, as I had my plans so arranged that I would finish the visitation of the churches before the Union meetings. I fear I shall not be able to do so now, but I hope the friends will see that the Society does not suffer by this. I will make the best amends possible. The first place I have to report upon in this communication is

BELLEVILLE.

The church here was organized in 1859. During the greater part of the time since, it has been assisted by the Missionary Society. It has in years past been a spiritual power in the city, and has never been left without some token of the Divine approval. Frequent change of pastors, emigration and other circumstances have reduced the congregation, and somewhat discouraged the devoted members of the church. But there is room for our cause, and faith and hope among our self-denying people to warrant the society to renew its work.

The Rev. W. Stacy, late of England, is the present pastor, having entered upon his labours in August last. There are few churches in Canada with which I am better acquainted, having been the missionary deputation for the past three years. It was over two years without a settled pastor, and though there were good supplies in the meantime, we could not expect to do more than hold our own. There is now the promise of better things, though nothing to boast of. It will be uphill work, and time and patience will both be necessary. Mr. Stacy appears to have come to stay. This is certainly one element of success. There is a small debt which the friends are trying to remove without parting with a valuable building lot on which in time a parsonage may be erected. Our missionary meeting was well attended, notwithstanding the intense cold; the pastor in the chair. Mr. H. S. Parmelee also took part. I may say here that this brother supplied prior to Mr. Stacy's coming, and still renders loyal and valuable assistance both in the church and Sunday school.

I spent the following Sunday in the busy, solid city of

GUELPH,

under the wing of good, warm-hearted Rev. D. McGregor. The church here was organized in 1835. The present building was erected in 1867. It is a massive stone edifice, quite in keeping with surrounding churches. There is a good congregation of active workers. Sunday school numbers about two hundred children. I had a full day's work, and seldom have I spent a more pleasant Sabbath. The subscriptions to the society will be nearly double those of last year. I had arranged to visit Fergus on the following day, but a snow block rendered travelling in that direction impossible. I was very glad to find the road open part way, so that by rail and stage I was able to reach

LISTOWEL,

to be present at the meeting of the Western Association. The attendance was small, owing to the fact that several lines of railway were blocked, but those who were able to be present determined to make the meeting a success, and they did. We were honoured

by the presence of Rev. Dr. Stevenson, from the Quebec Association, and Rev. J. Burton, B.D., from the Central. The missionary work of our churches received special attention, both in the public meetings and during the sittings of the Association. There is no lack of interest among the western men in our Missionary Society. While the Association was here the Rev. Dr. Gunner was installed as pastor by a regularly called Council. Judging from the public statement made by the Doctor on this occasion, regarding his life, faith and purposes, he is a man of more than average ability, and the Listowel people are to be congratulated on having secured such a man for their pulpit. He is an Englishman, but has spent many years in the United States. I had arranged to be present at a missionary meeting in Listowel two weeks after the Association met. Just then, serious illness in my family called me home. Rev. J. B. Saer, B.D., was the deputation in my place, and reports a good meeting, good collection, and the formation of a Ladies' Missionary Society.

I will esteem it a pleasure to visit the friends of our Society here as soon as I have opportunity. There is a very handsome church edifice here; the finest in the town.

GARAFRAXA

is seven miles from Fergus—some eighteen from Guelph—a rural parish under the pastoral charge of Rev. J. R. Black, B.A. There is a good brick church edifice, no debt, and the congregation is erecting a new parsonage house at a cost of \$1,250. Years ago, the Missionary Society assisted this church, and the friends to this day express their sense of gratitude for that timely aid, without which they would not have been able to carry on their work, or reach the important position they occupy to-day. The Congregational church occupies this place alone, though other denominations have on several occasions contended for the field. They have had a gracious revival of religion, which has added quite a number to the church, and helped not a little to make my visit unusually pleasant and successful.

DOUGLAS

is a pretty village on a beautiful bend of the Grand river, and a station on the Credit Valley Railway. Rev. Mr. Black ministers to this congregation also. Here, too, the revival was in progress; in fact, I believe it commenced in this congregation. Some nine or ten were received into the church on the Sunday I was there. We had overflowing congregations. I have seldom been among a more earnest people. The subscriptions from these fields reached \$120, against \$24 last year. Mr. Black, both by precept and example, promoted the interests of the Society. There is also a very comfortable brick church edifice here, and every evidence of spiritual and temporal prosperity.

SPEEDSIDE.

I spent the afternoon of the Sunday I was in Garafraxa and Douglas here. The day was stormy, drifting, roads very bad. Yet there was a fair congregation the church is situated in the midst of a rich farming country. Some claim that Eramosa is the garden of Ontario. Be this as it may, in my opinion the Speedside people have a model church building. I imagine it will seat 400, yet you need only to speak in a whisper to be heard in every part. It is so constructed that the congregation is grouped round the pulpit, all near enough to hold conversation with the speaker in the desk. I thought after I had spoken why do not people build their places of worship after this style, when people can see, and hear, and sing, and speak with ease, and not those long, narrow, gothic, mediæval, echoing, wilderness-like constructions, to please artists, kill preachers, and tempt the congregations to sleep. The Speedside people have likewise a good residence for their minister, in close proximity to the church. They have been without a pastor since the resignation of Rev. Chas. Duff, M.A. Mr. Black, from Garafraxa, has supplied on Sunday afternoon, but they are anxious to have a settled pastor. It is within seven miles from Guelph. A person who likes the country will find this parish a most delightful field of labour. I announced a missionary meeting on the following Monday, but the snowing, drifting, and storm continued till the afternoon, rendering the roads impassable. I was greatly disappointed, as I had promised myself a pleasant evening among the friends, and had hoped to receive substantial assistance from the wealthy, liberal people composing the Speedside congregation. I hope this unavoidable disappointment will not diminish the funds of the Missionary Society. I was invited to meet with the

CENTRAL ASSOCIATION,

in the Northern Church, Toronto. There was a good attendance, and very important denominational matters were discussed. Among these the missionary work received a large share of attention. A whole afternoon was devoted to a Conference on our vacant churches, which brought up the subject of our Missionary Societies' operations. Besides, at a public meeting held in the church on the last evening of the session, your correspondent had an opportunity of presenting the claims of the Missionary Society before a large representative audience. The Rev. Mr. Burton has cheerfully and heartily co-operated in giving prominence to the Missionary Society on every occasion. Under his chairmanship on this occasion, I had full swing.

KINCARDINE.

This old town is on the shores of Lake Huron. It does not appear to be a very progressive place. It has considerable shipping business in the season. It

is the terminus of a line of railway. Our church is twelve miles from the town, in the midst of a splendid agricultural district. It is composed principally of Highland Scotch, whose mother tongue is Gaelic, and who are sadly in need of a minister who will preach to them in that language. The Rev. George Skinner is very much esteemed among them, but he cannot reach either the hearts or intellect of those who are unacquainted with the English language. Of course, the young understand both Gaelic and English, but it is otherwise with a number of old people. There are over thirty families connected with our church, a large union Sunday school, and good congregation. The place of worship is comfortable, and in good repair. There is a commencement made on a parsonage, and a willingness, I think, to provide a suitable residence for the pastor. Of course, missionary aid is, and will be, required here; but it is very proper to grant it. I have no doubt but, in the course of a few years, if the cause is wisely managed, this will be a strong independent church. There is a large number of young people, who are taking an interest in the Lord's work. Mr. Skinner gives special attention to the young. I spent two days in the field, taking part in four meetings. The attendance was good; and a very great interest was manifested by both young and old. Deacon Bell acted as interpreter, and rendered my sermon in Gaelic for the benefit of those who cannot understand English. Our missionary meetings were most encouraging. The Rev. J. B. Saer, gave valuable assistance; so did the pastor. The people did not seem to tire, no matter how long the speaking continued. In giving, they exceeded anything they ever did before, and it was done cheerfully.

WINGHAM

is on the same line of railway, some thirty miles nearer Toronto, from which it is distant about 140 miles. It is not yet two years since the church was organized, and Rev. J. B. Saer chosen first pastor. They have now one of the finest church buildings in the town, a good congregation, and a growing church. The congregation is composed principally of intelligent farmers from the suburbs of the town, with a few families from the town itself. The prospects are good. There is room and a work for Congregationalists to do in Wingham and neighbourhood. Already we are making ourselves felt in the community. Of course there has been opposition, but not more than might be expected, when any spiritual work is carried on. I was present on a Sabbath morning, and preached and took part in the communion service, at which six new members were received, most of them on profession of faith. Our Missionary Society has done the right thing in giving assistance to this cause. The missionary meeting on the following evening was well attended also, almost as well as the Sunday service. By a lib-

eral collection and the appointment of collectors, they testified their devotion to the Society.

TURNBERRY

is seven miles from Wingham, in a substantial country church, at present without a pastor. I preached a missionary sermon on Sunday evening, and in company with Mr. Saer had missionary meeting on Monday. The place was crowded to overflowing on Sunday. The singing was first class, and, in fact, the whole aspect of affairs such as to encourage any one willing to work for the best interest of his fellow man.

HOWICK (9TH)

is another country church, some twelve miles from Turnberry, and nineteen from Wingham. Here we had our missionary meeting in a hall, the old church building being no longer habitable. The attendance was small, as might be expected when there is no pastor, and the people beginning to loose hope. But, this is a very important place. There are not many families, but most of them are well off. The brick is on the ground to build a new church, and most of the money subscribed. The contract is signed, and the new building is expected to be open in the fall of this year, free of debt.

HOWICK (12TH)

is another country church, two and one-half miles distant from the former. The building is neat, comfortable and scrupulously clean. There is a small, but very appreciative congregation. Mr. Saer assisted in both these meetings. Together we endeavoured to encourage the friends. I have since found a supply, which of course is only temporary. I would strongly recommend that Turnberry be worked from Wingham, and the two Howicks be constituted a mission. The former field would then be independent, and the aid now given to Wingham could be transferred to the Howick's, thus giving them a resident pastor, and his entire services. The distance between Turnberry and Howick is too great to be travelled on the Sabbath and preach three times; besides, it is not possible to do justice to pastoral work, and the people are loud in their complaints about ministers not visiting. City folk may dispense with this good old custom, but the country people won't give it up yet. They are right.

TOTOONTO (WESTERN).

This church is situated on Spadina Avenue, and was organized in 1876. The present pastor is Rev. A. F. McGregor, B.A. There is a congregation averaging 250, a Sunday school of 300. It occupies a very important centre. The city is growing rapidly in this direction, and is extending for miles west of it. The building used for church purposes is a substantial brick school house, built in from the street, leaving a fine site for a church edifice in front. There is a debt still upon the building, but efforts are being made at

present to wipe this off, and set the congregation free to arise and build. With magnificent churches on every side of them, it is hardly to be expected that they can make much headway, while they have no better attractions than that of a school room. People may say, this should not be, and we ought to be willing to worship in a barn. Granted: but those who talk in this way are not worshipping in a barn, or school room either, and maybe would not be willing or able to take their families along with them to places where they could not feel at home in the family pew. The barn philosophy may be all right; but we have to take things as we find them, and, somehow or other, even good souls will pass the cold, cheerless place of worship, and put up with inferior pulpit talents in the more pretentious and comfortable one. Therefore, I do most sincerely hope our Western friends will soon have a church edifice worthy of Congregationalism, and of the glorious gospel they seek to proclaim, and of the beautiful city in which their lot is cast. I spent a Sabbath among the friends, and was privileged to preach, both morning and evening, to large congregations. We had our missionary meeting the following week. I expect their subscriptions will be very much larger than last year's. This is another of the places where aid given in recent years by our Missionary Society has resulted in building up a working church, which will in years to come be a strength and encouragement to the denomination.

RIVER SIDE (DON MOUNT).

In company with Rev. J. Burton, I spent a pleasant evening among the earnest Christian friends, who are carrying on a good work in this part of Toronto. Some five years ago the church was organized, a very neat and comfortable frame building was erected, on which there is a small debt—seven hundred dollars. With the exception of student labour last summer, I think the work hitherto has been carried on by volunteers in the church, and from other churches in the city. It is situated in the midst of a labouring and artisan population, and has undoubtedly been a great blessing to hundreds. But the friends of the cause, both on the spot and in the other churches, think the time has come when a further advance should be made, and a regular pastor be employed, not only to preach on the Lord's day, but to do pastoral work during the week. I would therefore heartily recommend this course to the consideration of the District Committee and the Missionary Society. There are 200 children in the Sunday school, representing many families who have no church home. They have a library of 600 volumes; they distribute fortnightly 125 copies of *Northern Messenger*; have contributed to the Indian Mission, and in other respects show that there are the elements of a good working church, in a field which, as a correspondent says, "requires sincere, self-sacrificing

labour; one of the worst districts in or about the city, in which there are more families in poverty, and suffering from the curse of idleness, than any other; a district rapidly becoming very thickly populated, with a class of people such as the Gospel of Christ is adapted for—the poor, etc." The noble men, most of them comparatively poor in this world's goods, who have given their money and their time to the good work here, and are still giving, deserve our gratitude, and all the encouragement we can afford. If the spirit they have displayed was general throughout the country, there would be three Congregational churches where there is only one; and then would be spiritual life and power.

HAZLETON AVENUE (LATE YOREVILLE).

The cause here was commenced by George Hague, Esq., about eight years ago, by whose exertions and liberality the present beautiful church edifice and spacious school and class rooms were erected, and cleared of debt. There is a large and well conducted Sunday school, into which are gathered many children of parents who neglect the house of God. I visited the Sunday school, and have seldom witnessed better order, or heard more hearty singing. There is a good staff of teachers. I also preached in the evening. The Rev. J. Salmon, who is much esteemed by his brethren and those who have known him for many years, is giving untiring attention to every department of pastoral work. Nineteen members have been added to the church since his pastorate commenced, in December last. He is surrounded by a few earnest and self-denying men, who are doing all in their power to make the work in this important district a success. They promise to take some part in our home missionary movement. An effort is about to be made to greatly improve both the internal and external appearance of the church edifice.

MANILLA

is about seventy miles from Toronto, on the Midland Railway. The village is small, and evidently not improving. There is no station within two and one-half miles, and the town of Cannington, five miles distant, has the advantage of a railway depot, and hence attracts the business of the surrounding country, and appears to be making considerable and steady progress. The congregation comes principally from the country, and is composed of well to do farmers, mostly Highland Scotch, who, unlike their countrymen in Kincardine, can, with very few exceptions, enjoy a sermon in English, and are not at all anxious to have a Gaelic speaking preacher at present. The church has been vacant for two years, and except when the Rev. R. Mackay has conducted evangelistic meetings, they have been without the regular ministry of the Word. I preached re-opening and missionary sermons to large congregations. They have applied for student labour

during the vacation, and hope to have a pastor settled among and over them in the fall. I visited the town of Cannington, with a view to open a mission there in connection with Manilla; and the church has made application for the use of a suitable building, which, if they secure, will be used for the summer, and may eventually be obtained for permanent use. I have no doubt about Cannington being a good opening, especially as it can be worked so easily with Manilla, involving very little additional expense, and making a more extensive and promising field of labour. We have received in years past a number of students from this church, most of whom occupy important positions in our denomination to-day. Yours faithfully,

THOMAS HALL.

MY DEAR SIR,—As the following letter contains greetings to the brethren generally, and will be of interest to our Canadian churches, I take the liberty of sending it to you for publication. I will send you a copy of the Year Book of the South Australian Congregational Church, when the parcel is received, when you will be able to make note of the progress of our principles in that far off sister colony. From a communication in the *English Independent* on Colonial Missions, by the Secretary, Rev. W. S. H. Fielden, I learn that Southern Australia receives no grant from the Colonial Missionary Society; the population is 280 000; its area 903,690 square miles; the number of Congregational churches fifty-two, and that the Congregationalists number four and one-half per cent. of the population. S. N. J.

Kingston, May 1st, 1883.

REV. S. N. JACKSON, Kingston, Ontario: Dear Brother,—I had the pleasure of receiving by your hands a parcel, consisting of two copies of your Year Book for the Congregational Union of South Australia. On presentation of the books to the committee, the fraternal motive was duly recognized, and the fullness, beauty and completeness of the publication duly honoured. I am not quite sure that there was not a dash of envy on our part at the very inferior appearance our Year Book presented when compared with yours. We remember, however, that the Dominion is federated, and that the Australian colonies are still detached atoms. When New South Wales, Victoria, South Australia, Queensland and Western Australia are federated, with perhaps the inclusion of Tasmania and New Zealand, we shall present a broader front to the Old World and to the New, in our political social and religions aspects, than we are able to do at present.

The committee of the Union gave me general instructions to return your compliment in kind, as well as express their warmest greetings to you and their heartiest desire for the highest interests of the Domin-

ion of Canada. I shall send off next week a small parcel containing copies of our Year Book 1882-1883. As there is no direct communication I send it by private hands by the good ship "Hesperus," to the care of the Rev. W. S. H. Fielden, London, with a request that he will kindly undertake to send the parcel across that comparatively insignificant portion of salt water that lies between you and our native land.

Though we Australians and you Canadians are so widely separated by land and sea, we have our mutual interests, and by the English papers and periodicals, secular and religious, we manage to keep up some kind of knowledge of what you are doing. And while the Southern Cross shines on us, and the Great Bear on you, and while you are freezing under the regions of an almost arctic winter, we are ready to pass into an exhalation under a shade temperature of 100° to 110°, yet we are one in our Great Lord and Master, Jesus Christ, and only antipodean to sin and Satan.

As the committee of the Union only informally asked me to do this agreeable work, I have done it in a very informal manner, indeed, but not the less consonantly with their feelings and my own. May the Great God, whom we all serve in His Son, Jesus Christ, have the brethren, the churches, the deacons, in His wise and loving keeping, and may this opening year be rich in blessing to all who love the Lord Jesus. Believe me, dear brother, to be,

Yours, faithfully,

F. W. Cox.

Wakefield St. East, Adelaide, South Australia.
January 27th, 1883.

A CANADIAN INDEPENDENT SYNDICATE.

MR. EDITOR,—To be in debt would seem to be the chronic condition of THE CANADIAN INDEPENDENT. The present management is, of course, not responsible for this condition of things. Perhaps, indeed no previous management can be held responsible for it. In the mis-management of defaulting subscribers is to be found the cause of the present straightened financial circumstances of THE INDEPENDENT. That it is very desirable to bring about a different order of things, is acknowledged on all hands. The problem requiring solution is, "How can THE INDEPENDENT be placed in a better position financially?" I submit the following solution, viz., form a "Canadian Independent Syndicate." Let such syndicate be composed of all our denominational societies and institutions. The reason for affecting such a combination of interests must be evident to all. To push to a successful issue any business concern, it is necessary to keep it well before the public. To prosecute vigorously the work of our Missionary Society, Church and Parsonage Building Society, Provident Fund, College and Union. These Societies and institutions must be kept

constantly before the notice of our people. In other words there ought to be a *recognized organ*, which would always speak in the interests of the several societies and institutions concerned. In such an organ each interest would have its department, and its own editor duly appointed by the society at its annual meeting. The duty of such editor would be to further, to the very utmost, the interest for which he was responsible. All communications seeking a place in his department would pass directly into his hands. Such editor might reside anywhere in Ontario or Quebec. For the general management of THE INDEPENDENT thus made, the organ of the several interests specified, and for a general comment upon all concerned, an editor-in-chief might be appointed by "The Publishing Company." By securing the active and responsible co-operation of other writers for specific departments, such editor-in-chief would be greatly helped. It would be necessary that he should reside in the place where THE INDEPENDENT was published, to receive the contributions of other editors. So far for the *matter* contained in the magazine. It only now remains to show how such a syndicate would improve its financial condition. Under existing arrangements the magazine is entirely under the control of The Publishing Company, and is not responsible to any other society for its utterances, nor yet for its financial position. Now, such an arrangement is not satisfactory on two grounds. First, because its utterances may seriously affect other denominational interests; and, in the next place—it being the only communication between societies and our churches—our college and different societies or organizations make it their medium, but *pay nothing* for the privilege. Now, can any reason be given why "The Canadian Independent Publishing Company" should bear all the financial burden, when the College, the Missionary Society, the District Associations, the Union and Provident Fund, are well able to pay for the privilege accorded them, as well as to bear their share in maintaining, for the general interest, a recognized and efficiently conducted organ? Supposing such a syndicate to be formed at the approaching annual meeting of our denominational interests, and a satisfactory basis of co-operation decided upon, then, each constituent member of the syndicate would vote upon the amount of its financial responsibility, and thus, at once relieve THE INDEPENDENT of its present indebtedness and place it in a position of absolute freedom from financial embarrassment. The demands of our denomination in the Dominion are, at present, very imperative. Instead of a cold isolation, there is urgent need of the warmth that may be generated by the friendly friction of common interests, and the honest manifestations of Christian brotherhood. In view of the present greatly revived interest in our Missionary Society and college, are we not in a position

to consider new departures, and to undertake fresh enterprises? Let our motto be "Onward and Upward."

DUNCAN MCGREGOR.

Guelph, April 11th, 1883.

THE RAINDROP'S LESSON.

"Little Raindrop,
Pure and sweet,
Falling softly
On the street,
Tell me, Raindrop,
If thou wilt,
What thy home is—
Where 'tis built?
In what fountains
Cool and bright?
On what mountain's
Airy height?
From what streamlet's
Laughing wave?
In what fairy's
Crystal cave?"

Spoke the Raindrop's
Silvery cry:
"Home I have none,
Pilgrim I!
Coming earthward,
Joy I sow;
Soaring heavenward,
Pure I grow.
Thus I journey
Up and down,
Gladdening field or
Dusty town,
Whether sprinkling
Shrivelled leaves;
Whether moistening
Thirsty eaves;
Whether filling
Cisterns dry;
Whether answering
Suppliant cry:
Whether blessing
Good or bad,
Just or unjust
Making glad;
Whether travelling
East or west,
God, who sends me,
Knoweth best.
So I go from
Earth to sky,
Never idle,
Happy I!"

Fell the Raindrop
At my feet,
Smiling, sparkling,
On the street.

"Little Raindrop,
Thanks to thee!
Precious lesson
Taught thou me.
Let me ever
Do my part,
Murmuring never
In my heart;

Working always,
 Helping all,
 Friends or foemen,
 Hut or hall.
 Never tempted
 Work to stop,
 Though my cup hold
 But a drop.
 Rising heavenward,
 Pure to grow,
 Coming earthward
 Joy to sow."

—Independent.

International Lessons.

BY REV. W. W. SMITH.

AT ICONIUM AND LYSTRA.

June 10, 1883. { Acts 14: 1-12.

GOLDEN TEXT.—"Speaking boldly in the Lord."
 —Acts 14: 3.

CENTRAL TRUTH.—God honours the faithful teachings of His word.

NOTES.—Synagogue: a Jewish house of worship, Jews; Greeks; Gentiles (see previous lessons). Lystra: a city in the eastern part of Lycaonia. Few Jews and Greeks resided there; no synagogue is mentioned; a city thoroughly heathen in its religion. Lystra was the home of Timothy. Derbe: a small city of Lycaonia, coupled with and about twenty miles from Lystra. Lycaonia: a province of Asia Minor under Roman rule in the time of Paul. Its inhabitants were familiar with Greek mythology, and "the speech of Lycaonia" was doubtless a corrupt Greek, or as some think, like the Cappadocians, that of the ancient Assyrian. Jupiter: Greek *Zeus*, the tutelary deity of Lystra, and the chief mythological divinity of the Greeks and of the Romans. He was worshipped as the god of rain, of thunder and lightning, and was believed to determine the course of human affairs. Mercurius was the son of Jupiter, and always accompanied his father. According to the Lycaonians he was the god of eloquence, and was held to be the spokesman of Jupiter when he wished to communicate with men: hence Paul, who was the chief speaker, was taken to be Mercurius, and his companion Jupiter.

CONNECTION.—Being expelled from Antioch in Pisidia, Paul and Barnabas continued south-east about sixty miles, to Iconium, which was in a different jurisdiction: and therefore, for the time, safer for them. There, as elsewhere, they began to preach the Gospel.

I. THE GOSPEL AT ICONIUM.—Ver. 1.—Iconium: a considerable city, in a fertile plain. Now called Konyeh, with 20,000 inhabitants. Into the synagogue: they preached always first to the Jews; though doubtless there were always many synagogue-worshippers who were not Jews. Believed: their message was received; souls won to Christ.

Ver. 2.—The unbelieving Jews (*Revision*, "disobedient"): meaning that they were determined *not* to be convinced; and were malignant and rebellious. Stirred up the Gentiles: they would naturally have great influence with the Gentiles as being countrymen of the apostles, and therefore supposed to know all about them. The brethren: this would imply that there were a number of disciples now becoming organized: the beginning of a New Testament "church."

Ver. 3.—Long time: they staid a good while; probably the remainder of the summer—for we may suppose they began their mission in spring. Signs and wonders:

generally, miracles of healing. Very rarely (as with Elymas the Sorcerer,) judgments and punishments.

Ver. 4.—City was divided; the revival went on, till all took sides, either for or against the apostles. *They* would rather have it so, than see a dead indifference.

Ver. 5.—An assault made (*Revision*, "onset"): proceedings began, intended to end in violence and bloodshed. Gentiles, and also of the Jews: the disaffected of both parties combined.

II. THE GOSPEL AT LYSTRA.—Ver. 6.—Were ware of it: they understood the danger, and fled. Lystra and Derbe: to Lystra first, forty miles, still south-east from Iconium. Derbe was twenty miles farther. Lycaonia: a wild dreary region, with salt lakes, and without fresh water in the hot season; and at this time governed by a petty king. Region . . . round about: they would visit all the villages of the small province. There seemed to be few Jews, and no synagogue at Lystra or Derbe.

Ver. 8.—Impotent in his feet: the poor cripple would sit for alms in some public place. He would be well known to all.

Ver. 9.—Faith to be healed: the man intently listened to Paul, who perceived he was a proper subject for healing. It needs faith to obtain blessings!

Ver. 10.—He leaped and walked: very similar to the man healed by Peter at the gate of the Temple. It was a joyful day to this man!

Ver. 11.—When the people saw: it was not for the man's sake alone, but for the people's sake, and the Gospel's sake. Do we always remember, that when we are renewed, it is not alone for our sake, but also for a testimony to the world? In their excitement they spoke their own language; though Greek was the language of commerce and public affairs. The gods are come down to us: they believed in the many gods of the ancient mythology—then to a large extent fading out in the large centres of population. The apostles did not understand their language.

Ver. 12.—Jupiter: Mercurius: Barnabas as having the most commanding presence, and the eldest, they called Jupiter, the greatest of the gods. Paul, less distinguished in appearance, but persuasive in speech, they called Mercury, the interpreter or messenger of the gods; and god of eloquence. There was a story, touched on by Ovid, who was in this region, that these gods had once come down in shape of men among these rustics; and *they did not believe them*, and thereby lost great blessings. They were determined not to make a second mistake of this kind. Poor idolaters!

Ver. 13.—Jupiter, which was before their city: the shrine or temple of Jupiter was outside the small city, as if guarding the place; and the god would be spoken of as being "before" or in front of the city. Oxen and garlands unto the gates: beasts for sacrifice and teasing, decked with flowers. The "gates" are to be understood of the house or premises where the apostles staid. Perhaps the house of Eunice, Timothy's mother. They seemed to have known nothing of the preparations, and to have retired to their lodgings.

Ver. 14.—The apostles, Barnabas and Paul: notice, that Barnabas here is called an "apostle." Remember how the Holy Ghost said, "Separate Me Barnabas and Saul." (Acts xiii. 2.) Whom the Spirit thus calls, may well be an "apostle." Ran in among the people: they were shocked at the proposal; and earnestly and vigorously protested against it.

Ver. 15.—We also are men: why do you act so foolishly? We are mere men; and poor sinners like yourselves. Ye should turn from these vanities: we came here to show you how to do better. God which made Heaven and Earth: the worshippers of Jupiter did not

assert that He was the *Creator* of all things. They supposed matter was eternal. But the "living God" now preached, made man and all worlds. Him alone they should serve.

Ver. 16.—Suffered all nations: the nations had the knowledge of God from Noah, but they had turned away from it; and God had not sent them such special revelation as he was now sending them.

Ver. 17.—Left not himself without witness: and yet, God testified of His goodness, wisdom and mercy, every day, to all men. "Their line (rule, or doctrine) is gone out through all the earth." (Ps. 19: 4.) They ought to have known, from God's dealings with them, that he was far better to them than they deserved; and should have learned of His mercy—and sought it.

Ver. 18.—Scarce restrained they the people: they felt foolish in being thus prevented/sacrificing; and could scarcely be persuaded. Some would become vexed and spiteful; others would choose the worship of the "living God."

PRACTICAL TEACHINGS.

1. No worker likes to leave a successful and growing work. (Ver. 3.)
2. Because people are "divided" on the subject of religion, is no reason why religion should be entirely ruled out. (Ver. 4.)
3. Flying from persecution is not flying from the Lord's work.
4. Unexpected mercies sometimes come. The lame man never expected healing.
5. Like a "Consul," sent by another Government to dwell in one of our cities, God's "Consul" in our hearts is *Conscience!* It tells us we should seek Him, and love Him. He is never "without witness." (Ver. 17.)

June 17, 1883. } **END OF THE FIRST MISSIONARY JOURNEY.** { Acts 14, 19-28.

GOLDEN TEXT.—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

CENTRAL TRUTH.—Foreign missions are a blessing to the whole Church.

CONNECTION.—The story continued from last lesson.

I. PAUL STONED.—Ver. 19.—Certain Jews from Antioch and Iconium: the apostles had been at Lystra no doubt a considerable number of days, and the Jews came to know it; and followed after them to destroy the work. Some of them had come even from Antioch in Pisidia, more than 100 miles back. Persuaded the people: the people had seen a great miracle; the men who did it disclaimed being gods. Who were they then? Magicians? Sorcerers? There would be a revulsion of feeling: and then these Jews came, and would accuse them of working by the power of the devil—just as they did in Christ's days. Stoned Paul: he was out of the protection of Roman law now; and the Jews would probably begin the stoning. This was the time Paul speaks of. (2 Cor. 11: 25.) Did he remember Stephen? And was he content to follow his example?

Ver. 20.—The disciples stood around: there would be a large party in favour of Paul; and a number of Christian converts. He rose up: We are not told that the Lord restored him by a miracle. He would be fearfully bruised and stunned; not actually and totally deprived of life. They left him for dead. When he said he "bore in his body the marks of the Lord Jesus" (Gal. 6: 17) he referred probably to wounds, disfigurements or broken bones received at Lystra. Timothy was a young disciple at Lys-

tra; perhaps Paul was assisted to his mother's house. Next day he departed: this shows the danger his life was in. He should have been in his bed, with careful nursing, for two or three weeks. His enemies thought he was dead. The brethren would hide him for the night, and send him forward in disguise next day to Derbe, twenty miles distant.

Ver. 21.—Preached the Gospel: they had good news to tell everywhere. Had taught many: there was no persecution at Derbe; and great success attended their labours. Many received the glad news of sin forgiven through a Divine Redeemer. Returned again: the excitement had in a great degree died away; and they went back through the same cities again. But *this* visit was to strengthen the believers, and to perfect the organization of churches among them. No public preaching mentioned. Their presence kept secret.

II. REVISITING THE CHURCHES.—Ver. 22.—Confirming: exhorting: they confirmed them, not by some ceremony so called, but by instruction and exhortation. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (Prov. 27: 17.) Through much tribulation: through many trials and sorrows they would at last arrive at peace and rest. Mark, "through" these: there was no need of sinking under them. We get *through* them all at last!

Ver. 23.—Ordained them elders: appointed them, as the apostles appointed deacons in Acts 6: 3, 6. And no doubt after being chosen by the brethren, as in the case of the deacons. In every church: each church its own local officers. Prayed with fasting: every important religious transaction in the Scriptures is attended with prayer. "And fasting served to intensify prayer."—*Plumptre*. Commended them to the Lord: even as Paul and Barnabas themselves were "recommended to the grace of God" by the church at Antioch. We cannot now set church-officers of our choice "before the apostles" personally and physically; but we have the authority—the presence as it were—of the apostles among us in their inspired writings; and we submit the officers of our choice to the test of these: and thus, in the only way possible to us, "set them before the apostles." (Acts 6: 6.)

Ver. 24.—Pamphilia: a province of mixed nationalities ("all-tribe" men; *pan, philé*) lying along the coast. They had landed there from Cyprus.

Ver. 25.—Perga: for some reason (perhaps the migration of a large part of the population to the hill-country during the heats of summer) they had not spent any time in Perga when they first landed. Now, they preached there. Went down to Attalia: they did not find a ship in Perga: but found one at Attalia, sixteen miles distant, at the mouth of another river. Apparently they spent no time in Attalia. It is now a considerable place of 8,000 inhabitants.

Ver. 26.—Sailed to Antioch: the great city of Syria: their starting-place. A couple of hundred miles coasting eastward.

Ver. 27.—They released all: gathered the church together, and told them all that God had wrought by them. Every church that puts out a hand to help others, gets a wondrous blessing to itself. Opened the door of faith: it was now perfectly plain, whatever some of the narrower Christian Jews might say, that God was anxious to have the Gospel preached to the Gentiles.

Ver. 28.—Abode long time; Antioch was preparing to take the place of Jerusalem (which it did as soon as Jerusalem was destroyed) as a sort of "mother" Church. What a time of refreshing they would have, with all these "workers" with them!

PRACTICAL TEACHINGS.

1. The Scotch proverb says, "The devil's a busy bishop in his ain diocese." How active was he, through his agents,

the immediate impulse of God! Throwing a responsibility on a person is often the greatest blessing that can be given him! Go over this Jordan: it was flooded and "impassable," and they had no boats. But the Lord knew all that! and Joshua remembered passing the Red Sea! "Jordan" means, "the descender." And it does descend 3,000 feet in a [direct] distance of 160 miles. But God who created this swollen and impetuous stream, can take his people through it!

II. THE PROMISE.—Ver. 3.—That have I given unto you: every place their feet should tread upon, should be theirs. But the land was not emptied of inhabitants before them. As far as their conquests extended, the land was theirs to possess. Our promised Inheritance is always greater than our actual possession!

Ver. 4.—Lebanon even unto the great river: the mountain range of Lebanon was their north boundary, the Euphrates river the east, the desert the south, and the Mediterranean the west. They never, except in David and Solomon's time, possessed their full inheritance. But it was not God's fault. It will be theirs again, sometime! Your coast: "coast" is an old English word signifying side or boundary. (From *costa*, a rib; because they enclosed or bounded the body.) We use the word now only for a sea-boundary.

Ver. 5.—As I was with Moses, so I will be with thee: God told Joshua that no man would be able to stand before him; and he would help him as he had helped Moses. So with us; God will not fail nor forsake us!

III. THE EXHORTATION.—Ver. 6.—Be strong and of good courage: some authorities tell us that to "be strong" refers in Hebrew to the hand and arm; to "be firm," or "of good courage," refers to the knees. (See Is. 35: 3.) In other words, "Be strong in every part!" and the injunction is good to-day! Which I swear unto their fathers: God promised it to Abraham, and to all his public servants, down to Moses; and now again makes the same engagement to Joshua.

Ver. 7.—Only be thou strong: God's promises to us are infinite; yet they all hinge upon faith. Turn not from it: he was not to turn in the least degree from all that God had commanded through Moses. On this careful obedience his prosperity depended. Or, as it is sometimes understood here, by this his wisdom in action and life should be manifested. Obedience is the only safety.

Ver. 8.—Book of law: the five books of Moses, already written. Not depart out of thy mouth: that is, thou must have it in thy speech. Thy teachings and commands must be founded on it. Are the principles of God's word discovered every day and hour in our speech? Meditate therein day and night: see first Psalm, for blessing on him who should do so with God's law. That thou mayest observe to do: this is the purpose of the meditation. It follows naturally. As the man's thoughts are, so is his speech; as his thoughts and speech are, so is the man, in all his character and actions.

Ver. 9.—Have I not commanded thee: where God commands, questioning ends. Imagination fails to picture what blessings that nation might enjoy, and what blessings they might have brought to others, if they had always walked as God commanded them. Be strong and of a good courage: again and again is this condition insisted on. The Lord thy God is with thee: we take hold of the promise—which is faith; and we find the promise fulfilled—which is experience: and faith and experience make the Christian very strong. "Such simple, childlike faith in God has made more heroic souls upon this earth than the stoic could even dream."—*Miss S. Smiley.*

PRACTICAL TEACHINGS.

1. Other nations held their title by conquest, or by colonization. Israel held their country as a gift from God! That is our title to the spiritual Canaan!

2. Moses was dead; but God's power was none the less with his people. "Cease from man!"

3. Joshua and Jesus are the same name. Our Joshua conquers all our foes for us; just as fast and as far as we follow Him!

4. "Strength" and "courage" are promoted by hearing, meditating, speaking, obeying. Every Christian virtue is helped by every other Christian virtue.

5. God "is with us whithersoever we go." And the terms of the promise infer that we never "go" outside of God's paths!

THE SEALED HAND.

To the most of us it happens at sundry times that we are set aside from our ordinary service, and it is well if we improve the hour. One is never absent from his desk, another is regularly behind the counter, a third is always diligent in his travelling; but sooner or later there comes a day of pain and weakness, when the usual course of life is interrupted, and the busiest man lies still. In the sick chamber for weeks and months God seals up the active hand, and thus he presents to the busy a quiet season for reflection. In France they call the hospital "the house of God," and it is well when it becomes so. The man who will not think of God if he can help it, while he is busy in the world, is by sickness blessed with time for consideration, and being set aside from turmoil he is invited to rise above his engrossing cares. The great Father seems to say, "Lie there alone; lie awake through the night watches, and think of your past ways and what they lead to. Listen to the tick of the clock and mark the flight of time till you number your days, and apply your heart unto wisdom. Your own work you cannot touch; now, therefore, think of the work of your God and Saviour till you obtain the blessing which comes of it." This is the design of sickness and inability to follow our calling; thus is our hand sealed from its occupation that our heart may be unsealed towards God and heaven and eternal things.—*Spurgeon.*

INDIFFERENCE.

If there is a disease in our modern theology and our modern philosophy of life more conspicuous than another; it is indifference to sin. We lull it with anodynes. We call it anything but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague-spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our goals by philanthropic legislation; but the sin that dwelleth in us is too strong for human remedies—too rampant for the social reformer's pruning-hook. Far truer is the novelist's sentiment, when he puts into the mouth of one of his characters the awful, but grand words: "How gladly would I endure the torments of hell if thereby I might escape from my sin!"—*Dean of Peterborough.*

Children's Corner.

THE SINGING LESSON.

A nightingale made a mistake ;
 She sang a few notes out of tune ;
 Her heart was ready to break,
 As she hid away from the moon,
 And rang her paws poor thing !
 But was far too proud to speak ;
 She tucked her head under her wing,
 And pretended to be asleep.

A lark, arm-in-arm with a thrush,
 Came sauntering up to the place ;
 The nightingale felt herself blush,
 Though feathers hid her face,
 She knew they had heard her song,
 She felt them snicker and sneer ;
 She thought that life was too long,
 And wished she could skip a year,

"Oh, nightingale !" cooed a dove,
 "Oh, nightingale! what's the use ?
 You bird of beauty and love,
 Why behave like a goose ?
 Don't sulk away from our sight,
 Like a common contemptible fowl ;
 You bird of joy and delight,
 Why behave like an owl ?

"Only think of all you have done ;
 Only think of all you can do :
 A false note is really fun
 From such a bird as you !
 Lift up your proud little crest,
 Open your musical beak :
 Other birds have to do their best,
 You need only to speak !"

The nightingale shyly took
 Her head from under her wing,
 And, giving the dove a look,
 Straightway began to sing.
 There was never a bird that could pass ;
 The night was divinely calm ;
 And the people stood on the grass
 To hear that wonderful psalm !

The nightingale did not care,
 She only sung to the skies ;
 Her song ascended there,
 And there she fixed her eyes,
 The people that stood below
 She knew but little about
 And this tale has a moral, I know,
 If you'll try and find it out !

THE eyes of the Lord are in every place,
 beholding the evil and the good.

THE CAVES OF STAFFA.

We land in a little cove on the shore of Staffa, setting foot at once on broken prisms of basalt—a cove so tiny and rock-bound that only small boats can enter, and so exposed to the surge that not seldom the steamer has to leave Staffa unvisited, because a landing would not be safe. The most famous spot is at the southern end of the island—the whole length of which is only about half a mile—reached by a walk across the bare grassy plateau, whereon no trees, but a sufficiently luxuriant herbage, can grow. But on the way a mass of columns is passed, more attractive to the geologist, because more singular in their configuration, than even the mighty colonnade of Fingal's Cave, to which the tourists hurry onwards. This is called the Clamshell Cave—a hollow rather than a cave, washed out by the waves in the mass of basalt. Around this the columns curve in the strangest way, "bent," as one authority describes it—and perhaps this is as near a similitude as can be found—"like the ribs of a ship."

Hence to Fingal's Cave, and beyond it to the western side, the huge colonnade extends. This structure is confined to the lower portion of the cliff; the upper consists of a great mass of lava from which the prisms are absent, or are only developed very imperfectly and on a small scale, so as to be quite imperceptible to the eye at a comparatively short distance. Thus it forms a kind of architrave, contrasting curiously with the well-marked division in the lower zone. In the southern part of the island the sea has breached the colonnade and formed an elongated cavern, whose walls are columnar basalt, whose roof is the solid mass just mentioned. It is called, from the legendary hero of the Western Highland's, Fingal's Cave. The regularity of the columns is extraordinary—so sharply defined that one might fancy art, not nature, had produced them.

The cave has for a floor the green sea; and the broken ends of the columns rise on either

side from the water, affording a kind of natural causeway by which one can penetrate some distance into the interior. A wonderful sight it is, worth a long journey to see; overhead the sombre roof, on either hand the walls of massive columns, while through the doorway the sun sparkles brightly on the water, and the Atlantic waves, green as chrysopease, come surging in with a rhythmic motion, and break with booming noise in the recesses of the cavern, as though its columns were the pipes of some giant organ.

“BRIGGS DID DO IT.”

Lord Macaulay's definition of politeness, “Benevolence in trifles,” was once impressively illustrated by that good Governor and excellent Christian gentleman, George N. Briggs, of Massachusetts.

One day, while walking on the main street of Pittsfield, he was overtaken by a shower. Stepping into a store he stood in the doorway, umbrella in hand, waiting for the shower to pass away.

Just then a young coloured woman came along. She was well dressed, but apparently was too timid to seek the shelter offered by the open stores. As she stood, irresolute, Governor Briggs noticed her distress, and stepping forward spread his umbrella over her, and insisted upon her taking it.

A few days after the Governor's death this incident was mentioned at a social gathering by a gentleman who had witnessed it. One of the company—a young man, who did not sympathize with the general admiration which the anecdote excites—exclaimed, petulantly:

“Why, anybody could have done that!”

“Yes,” rejoined the witty Dr. John Todd, “but Governor Briggs *did* do it!”

The silence of the youth showed that he apprehended the force of Dr. Todd's emphasis on the “*did*.”—*Central Christian Advocate*.

JUDGMENTS are prepared for scorners.

ONE STEP AT A TIME.

I once stood at the foot of a Swiss mountain which towered up from the foot of the Visbach Valley to the height of ten thousand feet. It looked like a tremendous pull to the top. But I said to myself, “Oh, it will require but one step at a time.” Before sunset I stood on the summit enjoying the magnificent view of the peaks around me, and right opposite to me flashed the icy crown of the Weissborn which Professor Tyndall was the first man to discover, by taking one step at a time. Every boy who would master a difficult study, every youth who hopes to get on in the world, must keep this motto in mind. When the famous Arago was a school boy he got discouraged over mathematics. But one day he found on the waste leaf of the cover of his text book, a short letter from D'Alembert to a youth discouraged like himself. The advice which D'Alembert gave was, “Go on sir, go on.” “That little sentence,” says Arago, “was my best teacher in mathematics.” He did push on steadily until he became the greatest mathematician of his day, by mastering one step at a time.

A RICH MAN.

What is a rich man? A peer of the realm? A gentleman who lives in a splendid mansion? Perhaps not. A clerk in one of our city establishments may be richer than both of these, and many more, who could be easily named. He only is rich whose income is more, and continues to be more than his necessary expenditure. It is better, however, to be poor and remain poor, than to acquire wealth in a wrong or improper manner. Dishonest wealth and honest poverty; the latter, when compared with the former, is as the sunlight to the glow-worm, or the noble river to the stagnant pool.—*Dr. M'Auslane*.

LITTLE children, love, honour and obey your parents.