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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. I.]

TORONTO, OCTOBER, 1882.

[No. 10.

EDITORIAL JOTTINGS.

FOR the past three years the editorial work and business management of this paper have been given without remuneration, save that of a good conscience, and the consciousness of an honest endeavour to serve the denomination by serving the Master. We have received from some of our exchanges flattering notice, and from one or two prominent ministers of our body in England words of encouragement. So far as the present issue is concerned, we feel that the enterprise is gaining a secure and permanent footing. With the strictest economy, income and expenditure are made to meet—at least so far as the printers' work is concerned. But we are sadly hampered in the way of improvement. Had we a financial margin, there are many improvements could be made at the present cost of issue. Is it creditable that we should be continually thus hampered? We are making arrangements by which we expect to very much enlarge our news of the churches, thus aiding in that most necessary work of strengthening our union. We hope also to do much more regarding information from Foreign Mission fields. We do not expect to do all this ourselves, having help promised from two friends thereon. Congregationalism, by giving each member his place, expects each man to do his duty. What we want in our Congregational editorship is every subscriber to help us: first, by seeing his own subscription regularly paid; secondly, by adding one or more names to our paying list. The New Year is nearing; a new volume will thus be begun; and subscriptions obtained before the New Year shall have the remainder of this year free. We are asking for nothing unreasonable. We are working constantly free; may we not justly ask the same, dear reader, from you? Thirdly, those who can, let them send news of churches, or contributed articles, brief, pithy, wise. We have room for such.

WE do not like disagreeable subjects, and debt to us is especially disagreeable, but we must speak. The old debt incurred by the managers of this paper, in days past, is still unpaid. Some freewill offerings have been received therefor. Who of our friends will volunteer their mite, to aid in wiping out what we consider a denominational disgrace?

WE hear, more than occasionally, outcries against the intolerant bigotry of the Christian faith, the dogmatism and narrowness of its supporters. Liberalism has its narrowness also. There is a college in the United States, founded and endowed by a Mr. Girard, of which we personally know very little, save that, by a provision of its endowment, no Christian minister is allowed to enter its walls. The friend who founded it had evidently not taken kindly to the cloth. Christians are not excluded—only the clergy. The late President was a Christian man; his residence being within the walls, his pastor could not visit him during his last illness; even his son, had he been a minister, would have been prohibited. A Chinaman could burn his incense in the chapel there, but no accredited clergyman could enter to take part in the funeral services. We do not admire the *tu quoque* argument, but we cannot help sitting impatiently under lectures for narrowness from the dogmatism of liberal free (?) thought of which this is an example.

WE copied last month some apparently discouraging statistics of our Congregational churches in the United States, from a correspondent in our esteemed contemporary, the *Advance*. We expressed on our own part a doubt as to the infallibility of the statistical column, whilst acknowledging freely its value. Our contemporary has been going over its correspondent's figures, and gives another colouring, of which we gladly avail ourselves.

Connecting its correspondent's totals, it shows statistically a gain of 1,000, instead of a loss, and justly says a more correct view may be gained by taking longer than annual periods, as one year may be only an ebb tide. Taking, therefore, periods of five years each, we gain the following:—

Five Year Periods.	Average Number of Churches.	Average Number of Members.	Average Number received by profession.	Average Number of Ministers.
1862-66	2,696	258,570	9,054	2,575
1867-71	3,028	297,667	15,444	3,027
1872-76	3,328	332,391	16,118	3,270
1877-81	3,681	378,040	16,973	3,555

We also append statistics from five of the older, and the same number of the newer States, all speaking of general advance:—

	1st Congregational Church, organized.	1862.		1872.		1882.	
		Chs.	Membs.	Chs.	Membs.	Chs.	Membs.
Cleveland ...	1843	4	646	5	875	10	2,074
Chicago ...	1851	7	937	12	2,792	12	4,562
Milwaukee ...	1841	4	634	5	718	5	821
Minneapolis ...	1857	1	78	2	355	5	1,052
St. Louis ...	1852	1	254	4	435	6	2,366
		17	2,540	28	5,175	38	9,875
Illinois ...	.....	208	13,616	251	19,577	246	22,842
Iowa ...	.....	150	5,112	207	11,165	236	15,365
Missouri ...	.....	4	322	64	2,736	72	3,953
Kansas ...	.....	36	695	78	2,725	197	5,885
Minnesota ...	.....	59	1,338	76	3,557	145	7,055
		457	21,083	676	39,760	896	55,100

THE closing of Wesley Church, Montreal, which we notice in our columns, has been commented on by a Toronto paper as indicating a decay of Congregational principles. We would distinguish between things that differ. When Mr. Roy frankly and fearlessly, though some would say unwisely, uttered his thoughts and found the denomination in which he then was too narrow for such utterances, it was strictly Congregational for him and his sympathizers, being believers in Christ Jesus, to form them into a Christian Church, with all its prerogatives and responsibilities. When a debt was incurred of \$40,000 or more, the action passed into the region of a business speculation, and rose or fell in accord with the laws which regulate the same—that was not Congregationalism. It was in accord with Congregationalism to strive to lift the adventitious burden, and the devoted little band who thus through five years maintained an unequal strife, deserve our sympathy and our confidence. And we claim it as in strict confor-

mity with the spirit of purity on which Congregationalism has ever sought to build its liberty, that when the struggle became financially hopeless, pastor and church broke up the mere local relations, and closed their career as an individual church rather than resort to mountebankism or to donning the world's quack garbs and rejoicing in their excellent fitting qualities. A church closed with honour can lay juster claim to Congregational sympathy than a church financially flourishing at the cost of principle and truth. "The kingliest kings are crowned with thorns."

In the College Report, as printed in the Year Book, occurs the following: "No application was received from any candidate for admission." The number of students given is nine, of whom one, Mr. G. Robertson, is now settled in the pastorate at Georgetown, and another, Mr. G. Skinner, at Kincardine. Should no applications be received this year, we have but seven students preparing for the work of the ministry under our College auspices, and of these, one "desired to continue his course at his own charges." We have vacancies sufficient to take all the students we have, leaving none for Mission work. Churches and pastors should rise to an apprehension of the gravity of the situation. Where are the labourers?

The Report also speaks of certain negotiations in progress with the English Colonial Committee regarding a Principal, buildings, and finance. We regret that a definite conclusion has not been reached yet, and that another year must pass ere the expected "new departure" can be witnessed. We have great hopes that Mr. Hall's visit as Missionary Superintendent to our churches will be a means of general revival. Then will it be seen that a primary denominational consideration will be the College. We must move onward in this particular or die. Truly, we must; and it is worse than folly, it is criminal, to ignore that fact. What can our churches do in the College matter? Much. They may first consider it. How many think or care about it? Let the answer be given. They may know that if a man is to be brought from populous Britain, or enterprising America is laid under contribution for the Principalship, such an one will not, ought not, to be

contented with a roll of nine students scattered over five years. The churches must supply material. The apathy of the west, which allowed the College to be removed from Toronto, where it ought to be, to Montreal, where, because of environments, it can never, we believe, so fully serve the denomination, is paralyzing this right hand of denominational work. That apathy must be removed. *It must.* If it be said we have no churches to invite young men to undertake a laborious College course, we reply, there are abundant fields for the exercise of sanctified talent awaiting those who are willing to endure hardness as good soldiers of Jesus Christ; and the self-denial of a self-sustained College course is no mean discipline whereby the manlier graces are developed. We need to be up and doing. Let the trumpet sound!

ONE question forcing itself upon our churches is the old one: What constitutes a Church? We have not yet, it would seem, established the principle upon which alone our right to exist as a separate denomination rests. We are not surprised but gratified to find our Scottish brethren discussing the question, "What constitutes membership in a Congregational or Independent Church?" We extract two very different replies, each suggestive; and hope in these columns to return, either by our own or another's pen, to the subject again. We need to understand the question also; few questions more important than that very old and fundamental one, "What is Congregational Church membership?" Rev. George Moir, Aberdeen: "Persons who are born again and living for the glory of God. The pastor should satisfy himself by private, and, as far as possible, informal conversation, that the applicant is really united to Christ, and bearing fruit to His praise. But as the Church is a spiritual society, and each involved in the conduct of all, the members have a right to say who shall be admitted to their fellowship. The system of appointing a deputation to report upon applicants is, I believe, both scriptural and expedient (see Acts ix. 26-28). But in order to the proper carrying out of this method, three things are essential. 1st, That the deputation consist of one individual; 2nd, That the pastor has the exclusive right of nominating the deputy; 3rd, that the report refer principally to the life

and conduct of the applicant. When the Church is in a living, vigorous condition, this system is generally satisfactory to all parties. On the other hand, when the Church is in a cold, dead state, and no conversions taking place, complaints are sure to be raised against it. 'It is antiquated;' 'It is inquisitorial;' 'It keeps decent people outside the church,' etc. The probability is, that there are no living souls applying to get in; but the members feel that they must make additions to their number so as to keep up the appearance of prosperity and respectability. It is then and only then that the system we advocate presents any real difficulty. But when a Church has sunk as low as to *manufacture* members by a process of education, without conversion, the difficulty of admission by our recognized method has often proved a blessing in disguise." Rev. John Pulsford, Edinburgh: "The Church meeting,' so called, is the weakness and often the disgrace of Congregationalism. It should therefore be abolished, and Church members be delivered from the conceit that they are better or more religious than the members of the congregation, which they neither are before God or men. The Church meeting, or *the meeting in Christ*, should be at His table, which should be open to all who love Him, and are seeking, through His Spirit in them, to be renewed. For the election of ministers and other officers, the members of the congregation should be called together. This would be strictly *Congregationalism*, and would keep out cabal, and save the members from making invidious distinctions. If it be objected that this would be growing tares and wheat together in the same field, it is enough to quote our Lord's words, 'Let both grow together till the harvest.' Till then, let us be content to love one another, but be careful of judging one another. 'For we shall all stand before the judgment seat of Christ.'"

FAITH'S ROLL CALL.—X.

THE JUDGES—Heb. xi. 32.

The book of "Judges" is characteristic, presenting histories that certainly offend our sense of propriety; delineating characters far from those one would desire to see copied. Samson is decidedly one whose walk, judged by the morality taught in our

day, is far from being commendable; and Jephthah's vow, by general consent named rash, is not an example to be followed. Of Barak not much appears, yet from Judges iv. 8 one would scarcely have chosen him as a representative of men strong in faith. Should it have required a woman's call to raise a man's courage that Israel might be gathered in a forlorn hope to beat back the foe? Yet the names do thus occur as manifestly present to the writer's mind in reviewing the great and faithful of Hebrew history; monuments of faith and toil, fit to be in line with Abraham, Moses, David; to stand among the great cloud of witnesses as it testifies to the steadfastness of faith.

Are our theologies too narrow? Are there to be found men within the overshadowing of the mercy seat that by those theologies would be hopelessly excluded? Must our standard be lowered to the end that Samson, whose life was not pure, may find his place among the heroes of Christian remembrance? Does God's grace live where we would not?

Let the history of these four of the judges of Israel be briefly told. The writer of the book of Judges writes in an apologetic tone; earnest, but apparently with regret at the wild and mixed character of his history. Mark that sentence so frequently repeated: Judges xvii. 6; xviii. 1; xix. 1; xxii. 25. The state of society then is difficult for us to realize now; there must have been some parallel in the condition of England under the frequent Danish invasions, when, *e.g.*, Alfred gathered his scattered friends together and eventually obtained the victory. The Canaanites were divided into tribes or clans of inconsiderable might, as is plain from the confession of Adoni-bezek that seventy *kings* (chieftains) were gathered under his table (ch. i. 7). Israel, too, was disunited; "Judah went with Simeon his brother" (i. 17), implying that all the tribes did not join in individual wars. Tribe would therefore live by tribe, Canaanite with Israelite, in a state of perpetual distrust. Israel the invader, and therefore the object of attack whenever the native inhabitants felt sufficiently confident of annoying, yet constantly pushing her way into the fastnesses of the place. Ch. i. 2, etc., tersely gives the true position of affairs. Nearly all the sea coast, the strongholds of the plain of Esdraelon, and the rocky fortress

of Jebus were still in the hands of the older inhabitants of the land. Such a state of constant distrust and war was not fitted to nurture the kindlier graces of the heart. No central authority; each compelled to look after his own. Even in worship there was no temple. Deborah prophesied under "the palm tree of Deborah" (Judges iv. 5; comp. Gen. xxxv. 8). Bethel, Shiloh, even the sanctuary of Micah (xviii.), were diverse rallying points to the people. No wonder that the virtues manifested should be of the roughest kind. Barak's name in the Old Testament record is inseparable from that of Deborah, who, inspired with the spirit of patriotism, calls upon a chief in the far north to lead Israel's scattered forces against the enemy. The name Barak signifies lightning. Rapidly the tribes gathered unto him; there were exceptions (v. 23); yet it was a rising of the national spirit, and Deborah's almost savage song of victory graphically describes the scene.

Gideon in like manner, at a time of future straitness, by special voice was called to champion his people. In the defeat of Sisera the last effort of the old inhabitants to regain their now lost territory appears to have been put down. Now from the adjoining desert the Midianites press on; the seed and growing time are allowed to be peaceful (vi. 3-6), but when the harvest is ready to reap the raids begin. Israel becomes impoverished. Gideon is now upon the scene; his stern faith, after having received special confirmation from God, is seen in rejecting all but three hundred of the thirty thousand that first gathered around his standard, and in hurling that little band in the name of Jehovah against the Midianitish host. In the earlier overthrow of Baal's altar he had manifested what so few really have—the courage of their convictions. Upon the whole, there seems less ground for an apologetic tone in the case of Gideon than in that of any of the other judges whose prowess is recorded. We can readily read the hero in him, though in the stern punishment measured out to the men of Succoth we discern the rough sternness of the time.

Samson is not a lovely character; save his great strength, ever used against the enemies of his people, there appears at first sight nothing specially heroic in his life. His life was not pure, and his fall was the direct

cause of his weakness in virtuous ways. True, there was a grim humour pervading his life. The turning adrift into the Philistines' standing corn the foxes with the firebrands tied to their knotted tails, was not only vengeance, but a droll prank on the part of a giant. Indeed, the name Samson indicates "sunny," bright, and the jocular vein is seen in all his mighty doings. Yet the twenty years during which he judged Israel could not have been exhausted by the records we have regarding him, the inference plainly being that by those doings the Philistines were rendered comparatively harmless, and those twenty years of comparative peace were enjoyed through the means of one man. Peace presents few records; none the less is it truly great and good. The real history of righteousness is often that of uneventful sowing beside all waters. The connection of xvi. 1 with xv. 20 make plain that under Samson Israel had rest until the strong man, forfeiting his integrity, became weak as a child in the hands of his foes. Most frequently the cultivation of mere physical strength does not make sensitive the moral faculty; giants in muscle are not thereby made giants in heart and mind. Samson must therefore be judged by the rude times in which he lived, the situation of his tribe, and in light of those peculiarities of temperament most generally associated with possession of gigantic strength. Thus judged, we shall find much to commend, even follow. His strength was ever exercised upon his country's side, or in the redressing of a wrong; and we must not forget that in the absence of a central authority, each man becomes the avenger of his own wrong, and he who thus redresses a private wrong from a troublesome neighbour is really a public vindicator and benefactor: this was Samson.

Jepthah possesses more marked lines of heroism. The son of an un-married woman, he was thrust out from his father's house as though a bastard had no rights others were bound to respect. Dwelling apart, his brethren sought him. The spirit of revenge at least is absent, and his—what we would call—diplomatic correspondence with the king of Ammon, with the final appeal to Jehovah as judge (Judges xi.), show moral strength and courage. His vow is an acknowledged difficulty, and yet the heroism of both father and daughter sheds a kindlier light than the

sacrificial fire. Our living poet has caught the spirit of the daughter, which is but the reflex of the father's:—

"My God, my land, my father! these did move
Me from my bliss of life, that nature gave;
Lowered softly with a threefold cord of love,
Down to a silent grave.

"When the next moon was rolled into the sky,
Strength came to me that equalled my desire;
How beautiful a thing it was to die,
For God and for my sire!"

The deed was hateful, but the spirit which yielded an only child—the entire surroundings show tender attachments—was a spirit of heroic trust.

I can account for the enrolment of these names on this roll call of faith upon the principle nominal Christianity is too prone to forget, and which pressed upon the narrow-hearted Rabbis the truth that "other" than Jewish outcasts are to be gathered in. For those of us to whom Christ is preached, and upon whose acceptance He is constantly pressed, no excuse can be urged that will free us from the dread responsibility of rejection. By our light we shall be judged. If you say, "I cannot believe," after having earnestly sought, I can only say, God demands not impossibilities; but if you spell cannot by a latent *will not*, you cannot complain if upon you should fall the weight of eternal damnation. But no man has a right to be as severe with another as with himself; not that he is to allow compromise with evil. Samson's lust is hateful exceedingly; it was the wreck of his life, and the tale of vengeance is simply told. We are not at all concerned with any attempt to render the proceedings narrated in "Judges" less hateful than they should appear; lust is debasing, superstition cruel; but the man born amid and moulded by such surroundings may be at heart loyal to truth and supremely trustful in the God they have made their own. 2 Cor. viii. 12 states a rule of God's judgment. The widow's mite weighs more in eternity's balance than the wealth of the wealthy heartlessly given; and the rugged, oft-times mistaken, faith of those whose entire surroundings are against moral growth may have a truer grasp upon God's mercy than the sleek respectability which has no sincerity or usefulness to commend it. Judged by their light and intent, Gideon, Barak, Samson and Jepthah have been deemed worthy of a place where names of worth alone are found. Judged by *our*

light, "shall we among them stand?" Remember our outward standard is not theirs, but such as Christ hath left us. There is a king in Israel, known; His laws of love, mercy, truth are before us—"As ye have received, so walk," remembering that God judgeth not according to mere outward seeming. Man judgeth from outward appearances, God judgeth from the heart.

May we be enabled to stand that all-searching test!

ASSURANCE.

BY REV. W. W. SMITH, NEWMARKET, ONT.

Our salvation depends on the meritorious work of Christ, and His truth in telling us of it. But I cannot judge of Christ's truth by looking into my own heart! I may find whether I believe Him; but his worthiness *to be believed* is to me a matter of evidence, not of feeling. There is a serious mistake made here by many who have no assurance, because they are not considering "the record that God gave of His Son," but only their own feelings.

I have to cross a bridge. I have heard many conflicting reports about it. I have seen some who had utterly refused to trust themselves on it, while others assert they have gone over it. I am in sight of it, and my trouble increases. Shall I sit down, and ask myself, "Am I bold enough to go over it? Shall I risk it?" and stay there till I get my feelings wrought up to the pitch of rushing over it? No! I have taken up the wrong question. The only sensible question I ought to ask (and answer) is, "Is the bridge safe? Is it strong enough?" I shall not get these answers out of my feelings. I shall get them out of the right use of my senses and my judgment. I see people passing safely over it! Now, that is evidence the bridge is strong enough to bear others! I cautiously and carefully examine the foundations and the superstructure; and the evidence of my eyes pronounces it good. I get acquainted with the builder of it; and find he is a skilful and an honourable man. I take evidence as to dates, and I find it has not lasted yet nearly as long as it is intended to last. On every point, and at every turn, I find satisfactory evidence. Now I walk over with perfect confidence! I had, in fact, forgotten to

think about my feelings. My feelings had to follow my judgment: and my judgment was satisfied!

So about Christ. If you think He is not a safe Saviour, examine His credentials; test His character; listen to those who have been saved by Him: find out what His work is, and how He does it.

As said an old man in Scotland, who had been converted in his old age, and was now dying: "You see, I'll tell you how it is; He says it, and I just believe it; and that's all there is about it!" This is Assurance. God says He will save me if I trust Christ. I do trust Him (I surely know that much about myself!), and I know He will keep His word! That is the "Assurance of faith," and it is the only kind of Assurance the Bible offers me. The modern "Master, we would see a sign of Thee," is to look for visions, and trances, and wondrous ecstatic feelings, and to rely on these.

THE RETIRING CHAIRMAN'S (REV. ALEX. McGREGOR) ADDRESS

To the Congregational Union of Nova Scotia and New Brunswick, July 8, 1882.

(Concluded.)

Another noticeable feature of the times is the tendency to confederation in accomplishing great things in the secular and spiritual world. Is it an object of common interest to the commercial world to have the Suez Canal an accomplished fact; then by a common impulse the first European powers and the East join hand in hand, and speedily this consummation is secured. How great a prize this highway for the Old and New World is can be estimated by the action of today which England takes in sending out her forces to conserve the world's interest, whilst the war cloud threatens.

Does a similar necessity demand a similar provision across the Isthmus of Panama; then, drawn by a common instinct, France, England, and America plan and work for the future. This Dominion of ours, from ocean to ocean, is already the seed of a mighty nation. For its present and its growing wants is there needed a network of railways, and do not our eyes and ears, and purses too, understand the presence and power of Syndicates, general and local?

Of late years also, in the ecclesiastical world, we discover Oecumenical Councils on a grand scale, flourishing high-sounding enough titles, as witness Pan-Presbyterian, Pan-Anglican, Pan-Methodist, and Pan-Congregational Assemblies, all now become historic.

This spirit of organized fellowship I regard as eminently suggestive, and shadowing forth the secret of true success in bringing the world to Christ. The Church is an organized unity of being, in which every means is an end, and every end is a means, for "by one spirit we are all baptized into *one* body, and have all been made to drink of *one* spirit."

Closer fellowship, I am persuaded, is the *great want* of the Church generally, but particularly of our denomination in this Dominion. This spirit of extreme jealousy over the independence of the local Church is not healthful or progressive. Before we can lengthen our cords and strengthen our stakes we must get the idea of the inter-dependence of the Churches to grow and regulate our intercourse. This is no new doctrine, for the fathers of our denomination understood and advocated the necessity of communion among the Churches. In that famous Westminster Assembly of Divines, the members of it known as the Dissenting Brethren repudiated the idea of complete isolation of the Churches one from the other, in such words as these:—"We could not therefore but judge it a safe and an allowed way to retain the government of our several congregations for matter of discipline within themselves, to be exercised by their own elders, whereof we had three at least in each congregation whom we are subject to, yet not claiming to ourselves an independent power in every congregation to give account or be subject to none others, but only a full and entire power complete within ourselves, until we should be challenged to err grossly—such as corporations enjoy who have the power and privilege to pass sentence for life or death within themselves, and yet are accountable to the State they live in." Such views, in theory and practice, have the endorsement of Thomas Goodwin, Philip Nye, Sidrach Simpson, Jeremiah Burroughs and William Bridges, men of understanding in Westminster Assembly times. A closer confederation of our Churches, for advice, counsel, censure and common effort in the service of our common Master, would, I believe, supply

our missing link. From base to apex, the idea of the federation of independent governments, for a common good, that in the interests of a common life will declare its governing principle to be, "One for all, and all for each," is, and must be, an essential factor in our denominational progress.

In theory, no one of our Churches here, or in the Dominion, but will readily acknowledge obligation to recognize the duties of fellowship and counsel which the Scripture and the spiritual brotherhood of believers impose; but yet how few of them in their practice allow themselves to be so governed!

God says, "Ye have dwelt long enough in this mount . . . Take your journey. Behold, I have set the land before you." Then—

"Forward! be our watchword. Steps and voices joined;
Seek the things before us, not a look behind.
Forward, flock of Jesus, salt of all the earth,
Till each yearning purpose spring to glorious birth.
Forward, out of error; leave behind the night;
Forward through the darkness; forward into light."

Then again the Church's progress is affected by another spirit which is abroad—even "a *sensuous* spirit." The lust of the eye, the lust of the flesh, and the pride of life, are serious obstacles in the way of spiritual prosperity and eminent godliness. At the farthest remove from the morbid and ascetic, we nevertheless perceive in the times a growing fondness for pleasure and gaiety, for dress and show, for gymnastics and æsthetics. The growing fondness, the inordinate love, the excessive and absorbing regard to pursuits in themselves perhaps legitimate, is what we deprecate as hostile to true and eminent devotedness to God.

Is there not danger that the pulpit and the religious press of to-day fight shy of rebuking this spirit, as if the mission of Christianity were not to rectify the tastes, the preferences, the desires and the love of mankind? Let our reformer, however, appear and lay his hand at the root of this evil, and, sooth to say, he will soon be compassed about as with bees, which will try to reduce him to a voice crying in the wilderness, if, indeed, he be not stung to death. It is Adams that says, so well, "There is a system of things which passes by the name of worldliness, which is understood as such by the common judgment of mankind, and there is another system of things which passes by the name of godliness, defined as such in the Scriptures; and these are contrary

to one another. The friendship of the one is pronounced by supreme authority as enmity to the other; and the world is perpetually pushing its own customs and requirements over its own line into the province of its opponent, as distinctive tests to which it demands or solicits concession." He further adds: "The power of Christian testimony resides not in concession, but contrast. Religion must not be diluted, but concentrated. The point to be gained is to convince the world that Christianity is true, and that the great objects it reveals are substantial." If earthly pleasures are "Like the snowflake on the river, a moment white, then gone forever," assuredly the duty of the Church is to have its affections set on things *above*, its walk so clearly under the powers of the world to come, that it may constrain those otherwise minded to seek the pleasures that are *for evermore*, even at God's right hand. It is a destructive fallacy that would lead the Church to lower its bars and minimize the line of demarcation between it and the world, in order to make religion easy. But is it not possible that this craving after pleasurable excitement may be utilized and converted by the Church into a means of leading into a higher plane of innocent and profitable enjoyment, and ultimately into participation of the joys of the city of our God? Suppose the love for music, vocal and instrumental, which is innate and cultivated in the many in our day, should wisely and continuously, not spasmodically, be pressed into the service of God, in the sanctuary and the social circle, I believe the service of the house of the Lord would prove infinitely more attractive, and consequently more profitable. Whilst rejoicing that individual Churches are acting and have acted on this principle for years past, it nevertheless is sadly true that in every sense, in the great bulk of our churches, "Hosannas languish on our tongues and our devotion dies." It is matter of congratulation, auguring better things for the future, that some of our colleges have wakened up to the idea that musical instruction should form a part of the curriculum of our theological students. It will be a glad day for the Church when the minister and people can intelligently, by personal knowledge, see to it that in the service of song also the Lord shall not be offered what costs nothing.

Who is to blame—the Church or the parties

themselves that have the ability to shine in the parlour musical world, and yet consider it golden to be silent in the great congregation—I will not venture to say; but this I may say, and do say, "Would God that all the Lord's people were prophets (in this sense also), and that the Lord would put His spirit upon them." My firm belief is, that if the Church understood her true relation to the musical culture of this day, or any day, she would not borrow, but demand that the world's gifts, these treasures of Egypt, should again be at her disposal. Everything that is a valuable instrument operating on humanity can be laid under contribution in the service of the Church. Thus, it has been said, human acquisitions gained for a spiritual object, with the desire to forward Christianity, really become divine gifts, just as if they had been dropped down direct from heaven; and so can all learning and science be made subservient to the service of the Lord.

And now I must content myself with referring to only one feature more of our times, and that I seize upon because it is intimately connected with the fact that the flower of the Church's talent is *not* offered to the Lord in the ministry of our day. That feature is, the growing disposition to get rid of old ministers just when they are entitled to the gratitude, sympathy and support of the Churches. The lives of these men have been lives of self-denial and of many privations in the service of the Churches; and yet, when they become old and weary, those whom they have served do ill disguise that the wish is father to the thought, that it would be well if they were safe in Abraham's bosom.

If the sun looks upon a sadder sight, I have yet to know it, than that of a servant of Christ who has long and faithfully done his duty, at the last, in his old age, made to hang a pensioner on the cold and precarious charity of some spiritual debtors, such as we have seen with our own eyes. I have no sympathy and less patience with the type of Christianity, wherever it appears, that repudiates its obligations in this direction with the pious expression, "The Lord will provide," "Trust in the Lord."

Dr. John Hall never spoke juster words than when he said, "If my people are providentially made to wander about in sheepskins and goatskins, and are destitute and afflicted,

and are constrained to live in dens and caves of the earth, then am I willing to make common cause with them, and in all their afflictions to be afflicted; but if they fare sumptuously every day, and dwell in ceiled houses, then, too, I must claim the right to participate of their good things also."

I would that the Church of to-day should manifest some soul, in seeing that her ministers should be with her "without fear." Then would new life be put into the servant for Jesus' sake, and the stumbling-block taken out of the way of many a noble aspirant to the noblest work, who has been deterred from the service through the fear of falling into the hands of men who have yet to learn to love their neighbour as themselves.

Finally, brethren, seeing we are far from being satisfied with the spiritual condition of our denomination, shall we not awake to newness of life, lest the Master coming unto us should find us asleep, and say, having lost our opportunity, "Sleep on now, and take your rest."

It is not safe for us to cling to the past in its traditions and plans. Our Leader is not the God of the dead, but of the living. If we would convey life, we must be *alive*. May great grace be upon us all—on us ministers, that we may be wise to win souls for Christ; on the Churches, that they may grow in grace, be more holy, more liberal and more active. For our encouragement may we remember, that all the tendencies of human thought, of political action, and ecclesiastical reform lie in our direction; then may we "arise and shine," for—

"Sometimes glimpses on my sight,
Through present wrong, the eternal right;
And step by step, since time began,
I see the steady gain of man.
That all of good the past hath had,
Remains to make our own time glad,
And still the new transcends the old,
In signs and tokens manifold;
Slaves rise up men! the olive waves
With roots deep set in battle graves!
Through the harsh voices of our day,
A low sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear.
That song of Love, now low, now far,
Ere long shall swell from star to star;
That light, the breaking day which tips
The golden-spired Apocalypse."

HISTORICAL INDEPENDENCY.

The Christian Churches of Protestantism are entering upon the dangers of toleration, for, be it remembered, there may be conscientious persecution. Had Adrian VI., who succeeded Leo X., long remained in St. Peter's chair, his very integrity would have made him a more relentless foe to the Reformation than was Leo. He would have reformed Rome and crushed the reformers. Yet persecution can never convert. "No force divine can love compel." Nor can God Himself, unless He destroy, do other than persuade, and enable the human will which He hath created free; as the religious instincts are inseparably bound together with the will, to force religion is to destroy. Accepting these principles, we have learnt religious tolerance. Yet tolerance is not indifference. No coin was ever stamped in heaven's mint but the devil found a counterfeit. Persecution is the devil's counterpart of Christian zeal for the truth; indifference is the spurious metal bearing the king's superscription of clarity; and having learnt that the sword cannot convert, indifference cries for liberty in the name of Christianity. What is really desired is license—the cry of lawlessness under a new name. Let us not be deceived thereby.

Toleration, in English history, is inseparable from the name "Independent," or "Congregational;" and it may be, if we revert to the early advocates of the system called Independent or Congregational, we may the better learn to honour its principles to-day, and not allow them to be trailed in the dust by the charlatan and the adventurer; for there are spurious forms of the golden coin—Adullamite caves, not Independent Churches. Mr. Hallam, in his "Constitutional History," says "the Congregationalist scheme leads to toleration, as the National Church is adverse to it." Let us do credit to the National Church theory. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ," are the words of the great voices as the seventh trumpet in the Apocalypse sounds. Men to whom faith was a reality, not a mere sentiment, are not to be blamed in their endeavour to realize that glorious consummation. Kings were to be Zion's nursing fathers, and queens the nursing mothers, and must they not be instructed and sustained in this their destiny and privilege? As the Christian father is bound to train his family in the nurture and admonition of the Lord, so a Christian King and State is bound to provide for the people the word of life which alone can instruct in that righteousness which exalteth a nation. Civil rulers are "ministers of God—whosoever therefore resisteth the power, resisteth the ordinance of God." Thus argued they who would found by law a Christian State. It was a grand conception, and a great truth was striven for as men

THERE are two classes of men in the clerical profession—there are men who sustain the pulpit, and men whom the pulpit sustains.—*Dr. Austin Phelps.*

sought to realize its practical consummation. It has its difficulties, we may say its impossibilities; but the experiment was worth the trial, and from its failures enduring principles of truth have been learnt. The Congregationalists of New England were largely imbued with this ideal of a Christian State, and sought its establishment, they being in great measure the overflow of English Puritanism. Puritanism was not Independency, though force of circumstances caused the streams to mingle in after years. In the Anglican Church of the Reformation period there were two distinct parties—they who were content with separation from the authority of Rome, but who were desirous of retaining much of the old Catholic theology and ritual; they would be Anglican, not Roman, Catholics, and would guide the State accordingly. There was another party, equally desirous of controlling the State executive, who would carry forward the reformation of doctrine and ritual till it became more in conformity with those Churches which on the continent were pre-eminently esteemed reformed, and which were pretty much under the influence of Geneva. These were the Puritans. Besides these there arose a third party, small but devoted, and eventually for a time supreme in power; these were the Independents. Their ideal was more thoroughly reached by John Robinson and his devoted band of refugees in the free air of the Dutch republic at Leyden, from whence came the Pilgrim Fathers of Plymouth Rock, who, unlike their future Puritan compatriots, never drew the sword of persecution, but, as Mrs. Hemans has expressed it, in this western world

"Left unstained what there they found—
Freedom to worship God."

"A proscribed faith may be strong, but never can be sweet; and the strength that is bitter is not a purely religious strength," writes Principal Fairbairn, of Airedale College, and therefore we seek in other lines than those drawn by political struggles for the true principles and faith of historical Independency,—though, let it be remembered, Independency was ever tolerant; even when it sought *power* it did not *persecute*; the blood of the martyrs is not at its door.

It is quite clear that the Puritan ideal of a State Reformed Church, should the State majority be adverse to such reform, would speedily raise the question, Can true men continue in a State Church which refuses to reform manifest abuses? This would lead to a broader view of ecclesiastical relations; hence we find Robert Browne declaring, "The kingdom of God is not to be begun by whole parishes, but rather of the worthiest, be they ever so few." Hence a Church is not to be defined by parish bounds, but by "a company or number of Christians or believers, who, by a willing covenant made with their God, are under the government of God and Christ, and keep

His laws in one communion." Independency, therefore, was not a separation from brethren, but the assertion of the principle the Thirty-nine Articles declare, but which the State control virtually destroyed, viz.: "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." "It is the duty of the civil magistrate," said the Westminster Confession of Faith, the symbol of the English-speaking Presbyterian Churches, "to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire. . . He hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." . . "General Councils may not be gathered together without the commandment and will of princes. . . The king's majesty hath the chief power in this realm of England, and other his dominions," say the Anglican Thirty-nine Articles of religion. Nay, said the Separatists, Christ preserves the unity of His Church, nor do His people need the civil power to convene synodical assemblies of Christian men, nor has the king's majesty any rights in the Christian Church which a returning prodigal may not attain to, or a Magdalene enjoy. As our Church integrity does not depend upon a decree from Rome, nor Episcopal blessing, neither does it hang upon a prince's favours nor a State's decrees. Christ is head over all things to His Church, and where His Spirit is, there is His Church. We are independent of a papal bull, bishop's pall, a parliament's law, or king's sign manual, free to love and worship Christ as our consciences direct, and independent enough to leave our homes or even to die rather than yield our liberty as Christ's free men. We can thus see how "the Congregationalist scheme leads to toleration," and how John Robinson, whilst separating from the "English national, provincial, diocesan and parochial Church and Churches," could hold fellowship with the many godly persons within the pale; his fellowship, as his Church, was "independent" of sectarian bounds, dependent only upon the life of Christ within the soul, manifesting itself by a consistent Christ-like walk.

These are the historical principles known as old English Independency—the liberty to constitute a Church of Christ without king or bishop's leave, and liberty to fellowship with all who love the Lord Jesus Christ in sincerity and truth. That they who have maintained those principles have ever been consistent, we by no means assert; that the ideal has its difficulties, we as freely admit. It is impossible to have a fellowship without a definition, and next to impossible to define, free from human error, so as not

to include or exclude those that Christian faith includes or excludes. There is danger in Jerusalem's unwall'd extension (Zech. ii. 4), unless living faith finds Jehovah's wall of fire around, and His glory in her midst. Nevertheless, the ideal is Christ's, and it is the endeavour to realize this unwall'd extension with the indwelling glory and circumambient fire that was and should be the distinguishing mark of Independent or Congregational Churches, for this is *their* historical ideal.

In this connection it may be well to refer to a misapprehension. Congregationalism has been represented as a denomination without a creed. Whatever some would make or have it historically, this is not the fact. "By authority," none has been imposed, but practically, in the past, it has held by such symbols as the Assembly's Catechism, the Savoy Confession, the Cambridge platform. Its fundamental principle, however, has kept it from the narrowness and inconsistencies of subscription with the uniformity it attempts. Chester is the one old fortified English city that has preserved intact its ancient wall. Step from the railway carriage to visit, and all seems modern—the bustling porters, the shrill shriek of the steam whistle, the station and its accompaniments. No massive walls or frowning keep are seen, but the usual mass of brick and stone and shade trees. Where were the walls against which the battering rams had plied, and from which, in later years, the queer cannon of the middle ages had boomed? "Chester is the only city in the United Kingdom which has preserved its old walls entire," the guide book informs the visitor. You seek the same, down a narrow street with overhanging houses, an arch spans the way, between two houses, a narrow passage leading to stone steps, up which you mount, there is the wall—for two miles' circuit you may walk thereon, between or alongside overlooking dwellings, through a garden, along the river, over a street, or, where modern traffic has demanded, across the paved way on the level. Occasionally the wall rises from a race-course or a garden; there are some picturesque scenes from its summit; the city lies within, the borough without; but practically the walls afford nothing more than a quiet promenade and objects of interest for the tourist: the real city is without, and the walls forgotten. Yet we venerate these old walls, with their marks of old conflicts and memories of olden times, their strange legends and suggestions of mystery; they bind us to a past which has made our present possible, and mellow our selfish nineteenth-century importance by reminding us of what has been. But we cannot afford to be confined therein, and many strange contortions in homely architecture still bear testimony to the efforts made to squeeze in space within the enclosure for a growing population that at length could be cribbed no longer.

Do not many denominations to their ancient symbols bear a relation similar to that which Chester bears to its old yet carefully preserved walls?

Congregational Independency boasts a city, but has no antiquated walls. It has a history, a faith, and has had definite aims.

I will not arrogate for Independency that it builds its citadel or its sanctuary distinctively on the one foundation: it has never arrogated for itself that exclusive claim; it rather rejoices with other evangelical denominations in the name and character of Christian. It is denominational, but not sectarian; Catholic, but not merely national; not a walled city with watch and ward, password and countersign, but erecting its sanctuary, cathedral, it invites thereto all who bear the impress of the Master, the Spirit of the Truth. It is a city without walls; its extension, character, safety, must depend upon the energy, character and spirit of its inhabitants; if they are the men for the work, the city will flourish; if not, other cities will obtain the prize. Thus it strives to do its part in the great battle for Christ, hands free to grasp those of every loving disciple, sympathy unchecked by artificial bands, free to live and let live, and when her life is gone—

"Pay the reverence of old days
To its dead fame;
Walk backward, with averted gaze,
And hide the shame."

LITTLE BILLS.

BY MARY MAYNE.

She was a nice-looking little body, our new seamstress—black hair and eyes, and with a certain tastefulness about her simple dress, and a courtesy of manner that revealed her French descent, although she spoke English readily enough. Indeed her tongue went as fast as her needle, and that is saying a good deal, for she was a swift worker. Her volubility seemed her only fault, but it appeared to be as natural for her to talk as to breathe. She was so good-natured, so desirous to please, so skilful, and wifal accomplished so much work every hour, that we concluded we did not mind it much if she did chatter. Besides, she did not say unkind things—evidently she was a quick reader of character; but in general she spoke well of all her employers.

So little Miss Gray turned, and tucked, and trimmed all through that dull December day, greatly to our satisfaction—taking such a genuine interest in her work that she seemed in no haste to leave it when her hours were passed, but delayed "just to finish this fold." She was coming again the next day, but when she was ready to go, we gave her the money due for her day's work, according to our usual custom. She looked up quickly, with sur-

prise in her dark eyes, but a grateful expression on her lips, adding earnestly, "There are not many ladies who pay me so promptly."

The next day her own little history came out confidingly. Of course she was dependent upon her daily work for bread, as are thousands of other young girls. She was an orphan, and her health not good. She had injured herself by incessant stitching, but her skill lay in that line, and she "did not know what else to do." She was under a physician's care, "and," said she, "it takes almost all I can earn to pay him, and get medicines." She hired a little room by the month, and "boarded herself."

"I could get along," she said, "if ladies would only pay me as you do, but scarcely any one does. I generally have to ask for my pay—sometimes several times before I get it—and I hate to, dreadfully. There is Mrs. Boyle—she owes me for 'most a month's work. I don't work there now so much as I used to. She would like me all the time; but I cannot get along without my money. She is very kind, and always says she hasn't the money then, but will pay me next time. She is rich, though, and has no end of dresses."

Thus the poor little seamstress ran on, her needle never stopping, while unconsciously she preached a small sermon. Alas! there are thousands of living texts for similar sermons. If a prosperous merchant sends in his bill for goods purchased, it may be of little consequence to him, although unfortunate for you, if you cannot meet the demand at once.

But there is the poor woman who brings back the clothing she has washed and ironed. Did you notice her sad look, as you carelessly said, "I will pay you next week—I haven't the change to-day?" No; you were examining the nicely-folded garments, to see if her work was well done. Next week! And how are she and her children to live, if all her employers pay "next week?" Money in the bank, think you? Nay, she lives "from hand to mouth," as must needs be, while in poverty and widowhood she struggles to keep her little ones together. She has no open account with baker or butcher. She must pay ready money for food and clothing; and her room-rent must never be lacking when her stern landlord calls for it. What she earns from day to day is her all—food, clothing, shelter.

Those who have habits of promptness in little matters, as well as in large ones, may fancy there cannot be any special failure in the payment of little bills among respectable people, who are in good pecuniary circumstances. But in fact there are many—both men and women—from whom faithful employees find it difficult to obtain payment for their services. This is not the result of deliberate intention, but of thoughtlessness, and careless, dilatory

habits. Any little excuse suffices—"business," "company," "no change," "just going out," and the poor applicant for just dues is turned away with scarcely a thought. It may be the delicate girl whose fine embroidery has taxed her young eyes; or the rough kitchen maid whose monthly earnings are sent to aged parents, or needy sisters in the "old country;" it may be the little coloured boy who runs on errands; or the diminutive nurse girl who daily takes baby out in his carriage; or the old cobbler who has mended boots and shoes. It matters not who has served you, be it ever so little; if their comfort is immediately depending upon their daily earnings, the neglect to pay such small bills—whether postponed, forgotten, or deemed of no consequence—is often the cause of peculiar suffering.—*Christian Weekly.*

THE KINGLIEST KINGS.

Ho! ye who in the noble work
Win scorn, as flames draw air,
And in the way where lions lurk,
God's image bravely bear;
Ho! trouble-tried and torture-torn,
The kingliest kings are crowned with thorn.

Life's glory, like the bow in heaven,
Still springeth from the cloud;
And soul ne'er soared the starry Seven,
But pain's fire-chariot rode.
They've battled best who've boldest borne,
The kingliest kings are crowned with thorn.

The martyr's fire-crown on the brow
Doth into glory burn;
And tears that from Love's torn heart flow,
To pearls of spirit turn.
Our dearest hopes in pang are born,
The kingliest kings are crowned with thorn.

As beauty in Death's cément shrouds,
And stars bejewel night,
God's splendours live in dim heart-clouds,
And suffering worketh might.
The mirkest hour is mother o' morn,
The kingliest kings are crowned with thorn.

—*Gerald Massey.*

THE SPEED OF MODERN STEAMSHIPS.

In an illustrated article contributed by S. G. W. Benjamin to the September "Century," the author describes the improvements in ocean steamships, and says in part:

"Thirty years ago sixteen days was a fair allowance for the passage between England and New York by steam. By gradual steps the point was reached when eleven days was the minimum, and this startled the world. Then began a rivalry between the Inman and White Star lines, attended by a succession of runs showing a gradual increase of speed, which proved a great advertisement for these lines. In 1871 the average time of twenty-four crack voyages by these

lines was eight days fifteen hours and three minutes. The *Adriatic's* best westward time was forty-three minutes less. It should be remembered that the westward passage is generally longer than in the other direction, owing to westerly winds and the Gulf Stream. In emulation of this speed, in 1877 the *City of Berlin*, of the Inman line, made the trip to Queenstown from New York in seven days fourteen hours and twelve minutes, and in the same year the *Britannic*, of the White Star line, crossed from Queenstown in seven days ten hours and fifty-three minutes. In 1879 a new rival appeared in this field, the *Arizona*, of the Guion line. This steamship made the eastward passage in 1880 in seven days ten hours and forty-seven minutes, and in one trip in 1881 she lessened this time about three hours. This seemed to be about the best that could be expected of these superb ships, when the new Guion steamer, *Alaska*, after a number of astonishing runs, accomplished the westward passage between the two ports, on April 18, 1882, in seven days six hours and twenty minutes, actual time, against heavy seas. In a subsequent trip eastward she ran the distance in six days and twenty-two hours, actual time. In this, the quickest passage ever made across the Atlantic, the *Alaska* travelled 2,895 knots, being about an average of 418½ knots per day, for seven successive days. It will be observed that the increase of speed has been graduated in proportion to the gradual increase of size. The ships of 1850 were rarely much over 2,500 tons, and were barely 300 feet long. Now the average length of ocean steamers is upward of 400 feet, while 500 feet is not uncommon. The *City of Rome* is 586 feet long, and registers 8,826 tons; the *Servia* is 530 feet, and 8,500 tons; the *Alaska* is 520 feet, and 6,932 tons. The *Austral*, intended for the Australian trade, is 474 feet long and 48 feet 3 inches broad, and registers 9,500 tons. The measurements of this vessel, and of the new Cunarder, *Cephalonia*, which is 440 feet long by 46 feet beam, indicate that the reaction against extreme length has already commenced in the great ship-yards of Great Britain, being in each of these cases less than ten beams to the length."

PHILIP HENRY'S DEDICATION.

A good man, named Philip Henry, resolved when he was young to give himself to God, and he did it in these words:—

"I take God the Father to be my chief end; I take God the Son to be my King and Saviour; I take God the Holy Ghost to be my Guide and Sanctifier; I take the Bible to be my rule of life; I take all God's people to be my friends; and here I give my body and soul to be God's—for God to use forever." At the end of it he put—"I make this vow of my own mind freely. God give me grace to keep it."

THE SIMPLE CHURCH.

I've been to Quaker meeting, wife, and I shall go again,
It was so quiet and so neat, so simple and so plain;
The angels seemed to gather there, from off the other shore,
And fold their wings in quietness, as though they'd been
before.

There was no high-priced organ there, no costly singing
choir,
To help you raise your hearts to God, and holiness inspire;
But sitting still in silence, we seemed to feel and know
The still, small voice that entered in and told the way to go.

The walls were free from painting and costly work of art,
That in our modern churches seems to play so large a part;
For it seems that each endeavour to please the eye of
man,
And lose all thoughts of plainness in every church they
plan.

The windows had no coloured glass, to shed a gloom
around,
But God's pale sunlight entered unrestrained and all un-
bound,
And centred in a little spot, so bright, it seemed to me
A glimpse of brightness somewhat like our future home
will be.

There was no learned minister, who read as from a book,
And showed that he had practised his every word and
look;
But a sermon full of wisdom was preached by an old
Friend,
That took right hold of all our thoughts, and held them to
the end.

He used no long, high-sounding words, and had a sing-
song way
In drawing out his sentences, in what he had to say;
But told the truth, and told it so that every one who
heard,
Seemed to feel the prompting Spirit more than just the
spoken word.

There was no pulpit decked with flowers of beauty rich and
rare,
And made from foreign costly woods, almost beyond com-
pare;
But plain and simple as the truths that we had that day
heard,
The common painted gallery did much to help the Word.

There was no bustle, noise, or stir, as each one took his
seat,
But silence settled over all, so solemn, but so sweet,
As each one in his solemn way implored for strength to
know
The right and wrong in everything, and asked the way
to go.

It seemed when I was there, wife, so peaceful and so still,
That I was in God's presence, and there to do His will;
This simple, peaceful quiet did more to move my heart
Than any worship yet had done, with all its show and art.

I'm going there again, wife, and you will like it too;
I know what it has done for me—'twill do the same for
you;
And you, when once you've entered through the plain but
open door,
Will wonder why you've never tried the simple church be-
fore.

Mission Notes.

THE Fiji Islands (to which reference is made in our January number) form one of the many island groups which stud the South Pacific, and within the past few years have passed entirely into the hands of Britain. The islands number about 250, of which some 80 are inhabited. Their area is about 7,400 square miles, which is equal to the acreage of Wales. The native population is somewhat over 100,000, with about 5,000 foreigners. Two islands are specially prominent in comparative size, one being 80 by 55 miles in extent, the other about 100 by 25. These are maximum measurements. The islands are volcanic chiefly in origin, have still hot springs, and are subject to earthquakes; there are also coral reefs and debris, with indications of some geologically old land. The vegetation is tropical; cocoa-nut, banana and bread fruit trees abound; the yam is a staple product and occupies an important part in the domestic economy of the natives, the times of its culture and ripening giving names to several months of the year. The natives are, as a people, distinctly marked; of a negro type; are strong, cleanly, open-hearted, among the most comely of the Polynesian races, and more moral in their customs. Their religion had some well-defined beliefs—*e.g.*, two classes of Gods, the immortals, who troubled themselves little with the affairs of earth; the deified heroes, whose spirits interfered considerably with the affairs of their race. The family was the unit of society, then came the tribes, then the nation. Tribal wars were frequent, and thus the worst passions became inflamed; neither age nor sex were spared. Especially were the Fijis dreaded on account of cannibalism. From whatever reason cannibalism may have arisen, whether from motives of religion, hatred or veneration, it was avowedly continued as an appetite. Not only were enemies slain, prisoners fattened for the slaughter, and ships' crews esteemed dainty bits, but strife would be encouraged that the appetite might be satisfied. No man or woman was safe if a powerful neighbour or chief lusted after his flesh. Polygamy prevailed, and on the death of a chief his strangled widows would provide meats for the funeral banquet. When a chief's house was to be built, some victim must stand in the hole made for the post, and as he clasped the same the earth was heaped upon him; when a canoe was to be launched, human rollers were used to enable it to find its native element; the sick were treated by being buried alive, perhaps to be afterwards dug up and cooked as puddings. Horrid details, strange monstrosities, to be endured and practised among a people otherwise intelligent, and above the average savage life! What they might have been, had their intercourse with white men been with the common adventurers, we can scarcely

imagine. A very pandemonium the Fiji Archipelago must have become, or a waste and desolation; but in the good providence of God some Wesleyan missionaries landed there in 1855 and planted the standard of the Cross. Let the mind rest for a moment upon this scene. Two men, strong in the faith of God, without those pioneers of Western civilization, the revolver and the bowie knife, entering alone upon these islands, hearing a language they had to learn, and witnessing such scenes as we have already hinted at. Think of the horror, the loneliness, the yearning for the grasp of a friendly hand these men must have experienced through long months of privation and toil; what wrestling in prayer lest faith should fail! what yearning of soul as they beheld the abomination. How long, O Lord, how long! What glimpses, may we not also say, of coming dawn tipping the far-off mountain peaks, harbingers of that day when the Sun of Righteousness should rise with healing in his wings.

And now the natives are Christian, and give! Let us hear the account of an eye-witness:—

"The first meeting of this sort at which I was present was held at the junction of two heads of the great Rewa river, the Wai Nimbooco and the Wai Nimala. On the first day the people of seventeen towns (or villages) assembled, and the crowd must have numbered fully 2,000. On the following day about ten more towns arrived, and, with slight variations, the programme was repeated. We sat under trees on the river-bank, facing the village green, and each town came up in turn in procession, all quaintly dressed up as if for a fancy ball, and marched slowly past us, every one carrying his offering in his mouth for greater security—a purse at once novel and self-acting; for, as both hands were often busy with spear and fan, it was a saving of trouble, and by no means disrespectful, just to spit out the coin on the mat spread to receive offerings. Some had quite a mouthful to give—three or four shillings. The latter was a sum much aimed at, as the donors of such large contributions had the pride of knowing that their names would appear in a printed list!—an honour not wholly without attraction even in Fiji."

At another place the offering took place in the open air:—

"After lunch came what I may call the offertory, as every one brought according to his ability for the furtherance and support of Christian work. We now found our places set on the other side of the village green, lest it might seem as if the offerings now to be made were to the chief instead of the mission. First 1,000 women advanced single file, each bringing a mat, or a bunch of live crabs, or dried fish, or a basket of yams—one brought a ludicrous roast parrot; then as many men came up, bringing six or eight large turtle, seven or eight live pigs, fowls, yams, palm-cloth, etc. One tiny child brought a large cock in his arms. He was such a jolly little chap—well oiled, with scarlet *sulu* (kilt) of turkey-red, and white native cloth, and quaint, partially shaven head—they shave in such odd patterns, leaving little tufts and

curls. Then followed all the usual very graceful dances, which I have so often described, and some new ones, in which every dancer carried a dried fish, let into a piece of a split cocoa-palm leaf, and waved it fan-like, just to mark them as fishers. Everywhere we note the same wonderful flexibility and marvellous time kept in most intricate ballet-figures. But coarse sticks take the place of the old carved clubs, and some ungraceful traces of British trade appear. Here one man was dressed in a large union-jack pocket-handkerchief! and a woman wore the foot and stalk of a broken wine-glass as an ear-ring! The people appear to be very poor, and less tasteful in making their necklace-garlands and kilts. At sunset there was a pause, and then Mr. Langham gave the multitude what seemed to be a most impressive little address, and a few minutes later the whole 3,000 were kneeling prostrate on the grass. It was a very striking scene, remembering that these people are only just emerging from heathenism; but they are so very cordial to the mission, and so anxious to be taught, it seems hard that there should be such difficulty in getting native teachers trained, and this is greatly owing to the lack of white missionaries."

Another extract and we close:—

"To me one of the strangest things here is the unaccountable jealousy of the missionaries, and their marvellous influence with the people, which pervades all classes of white men, old residents and new-comers alike. To understand the position you must recollect that, forty years ago, two missionaries landed on these isles, to find them peopled by cannibals of the most vicious type. Every form of crime that the human mind can conceive reigned and ran riot; and the few white settlers here were the worst type of reprobates, who could find no other hiding-place; for the earliest founders of this colony were a number of convicts who, about 1804, escaped from New South Wales, and managed to reach Fiji, where, by free use of firearms, they made themselves dreaded, and the chiefs courted them as useful allies in war. So these desperadoes gained a footing in the isles, and amazed the Fijians themselves by the atrocity of their lives. One man, known as Paddy Connor, left fifty sons and daughters to inherit his virtues!

"Such men as these had certainly not done much to smooth the way for Christian teachers; yet in the forty years which had elapsed since the Wesleyan missionaries landed here, they have won over a population of upwards of a hundred thousand ferocious cannibals. They have trained an immense body of native teachers—established schools in every village. The people themselves have built churches all over the isles, each of which has a crowded congregation; and there is scarcely a house which has not daily morning and evening family prayer—a sound never heard in the white men's houses; and of course the old vile customs are dropped, and Christian manners take their place. Such is the system of supervision by the teachers, that any breach of right living must be at once known, and visited by the moral displeasure of those whom the people most respect.

"This (and the fact that besides feeding and clothing the native teachers, each village once a year contributes to the general support of the mission) is the ground which white men take as an excuse for decrying the excellent missionaries. You hear of 'their

inordinate love of power,' and 'greediness;' their excellent moral influence is simply 'priestcraft;' and though the speakers are invariably compelled to acknowledge the good work they have hitherto done, I have actually heard men in high position (who have never been beyond Levuka, nor set foot in a native church) speak as if that work was now finished, and it was high time the contributions of the people should be diverted from the support of the mission to the Government treasury; in fact, as if every shilling paid to their teachers was so much of which Government is being defrauded. It is the old story of kicking over the ladder by which you have climbed. For, most certainly, but for the missionaries and their work here, England would have had small share in Fiji to-day. A questionable gain, I confess! I must say I am greatly disgusted by the tone in which I hear this matter discussed,—not by any of our own party, however, for they, one and all, hold the mission in the very highest honour, and constantly attend the native services."

A LAY FOR THE TIMES.

(Psalm lxxvi.)

By REV. WILLIAM WYE SMITH.

The Lord is known in Judah's land,
Great is His name in Israel;
His temple doth in Salem stand,
He doth in Zion dwell.

There brake He arrows of the bow,
The raging thunderbolts of war;
He shield and sword in dust laid low—
The battle turned from far.

More excellent art Thou by far,
O Lord, and glorious in Thy sway,
Than all the mighty mountains are
Of robbery and prey.

The stout of heart are spoiled amain;
They sleep their sleep, in death lie low;
Nor men of might shall find again
The power to work us woe.

Thy dread rebuke, O Jacob's God,
Strikes horse and chariot helpless down;
Thou only feared! who e'er hath stood
Before thine anger's frown?

Thou didst from heaven in judgment speak,
The trembling earth in fear was still,
When God arose to judge the meek,
And save the poor from ill.

The wrath of man shall praise Thee, Lord;
The residue shalt Thou restrain;
Vow ye unto your God adored,
Nor let your vows be vain.

Let all that stand before the Lord,
And round His throne, draw humbly near;
Bring gifts to Him with one accord,
Whom all should fear!

He shall rebellions princes quell,
And show His might and glory forth;
To wicked kings how terrible,
And tyrants of the earth!

News of the Churches.

BARRIE.—We hear good accounts from this new cause; our brother, Mr. Hindley, has now, with his family, moved thither.

TURNBERRY AND HOWICK.—An account of Mr. Kaye's induction here is crowded out, but will appear in our next. The induction was by Council, Sept. 19th.

KINCARDINE.—We are happy to notice (more particularly in our next—briefly here) the induction of Mr. Skinner into the pastorate of the church, Sept. 21st.

EDGAR AND RUGBY.—Rev. J. C. Wright has, we understand, accepted a call from these churches, and is already on the ground. We hope to chronicle next month his formal induction.

SPEEDSIDE.—The Rev. C. Duff, M.A., has, we regret to learn, tendered his resignation of the pastorate of this church. The church has not yet taken action, and we trust some way will be opened for a continuance of the present connection. Action will be taken next month.

NEWFOUNDLAND.—We are glad to receive and to notice a timely discourse on "The Christian Sabbath and its Observance," from the respected pastor of St. John's, Mr. D. Beaton. It is a manly upholding of Christian testimony against demoralizing worldliness. We extend to our brother in that far-off isle our hand of fellowship. We will remember you, brother, at the throne of grace.

NEWMARKET.—The friends in Newmarket have taken in hand the remodelling of the church building. It is a roughcast structure, and somewhat old; and the intention is to encase it with white brick, and put a new and steeper roof on. The cedar posts have been replaced with a good stone foundation, and it is now ready for the brick. The foundation has also been extended some thirty-two feet further in the rear, for a new school-room. As there has been some delay in obtaining the brick, it is doubtful if anything further will be done this year than preparing the material, and getting everything on the ground ready for another season. And as the church wants to do all this without incurring a debt, it is perhaps as well to spread the expense over two years. The church, weak as it is, makes no appeal to other churches, or to the general public, yet would not refuse friendly and voluntary assistance from former members or others, to assist the present members in improving their sanctuary of worship.

KINCARDINE.—This church has been without a pastor for some time, but in June a call was extended to Mr. Geo. Skinner, late of our college, which he has accepted, and is now labouring with much acceptance

in this important field. Two prayer meetings, conducted in Gaelic, are held during the week, and are usually well attended. One is held on Sunday morning immediately before the preaching service, and the other on Thursday evening. On Sunday the attendance at morning and evening services is good, and much interest is manifested. The Sunday school held in the afternoon is a credit to the community. The attendance has rapidly increased, and now numbers upwards of one hundred, which is indeed good for a rural district. On Monday evening a singing class meets in the church, under the care of Mr. Skinner. This is of much benefit to the younger people, and greatly improves the singing on Sunday. The Young People's Association is held on Wednesday evening, and partakes of a religious character. Some topic from the Bible is selected a week before, and passages relating to it are either recited or read, and two or three short addresses usually follow upon the same subject. Readings, recitations, dialogues and singing also form part of the evening's proceedings. The cause, on the whole, is in a very healthy spiritual condition, and perfect harmony prevails between pastor and people.

ECONOMY, N. S.—Pursuant to letters missive, a Council assembled here on Wednesday, Sept. 6th, to ordain and install Mr. Arthur W. Main, a graduate of Bangor Seminary, as pastor of Economy Church. The Council was composed of Rev. J. B. Thompson, and Mr. Abram Bigelow, of Cornwallis Church; Rev. G. W. Johnson, of Milton Church; Rev. Irving L. Beman, and Mr. C. H. Dearborn, of Union Street Church, St. John, N.B.; Rev. C. L. Ross, of Margaree, C.B.; Rev. Jacob Whitman, of Manchester, N.S.; Rev. J. W. Cox, and Robert Faulkner, and J. M. O'Brien, of Noel, N.S.; Capt. James Crow, of Lower Selmah; Stephen Jackson, of South Maitland. Rev. J. W. Cox was chosen Chairman; Rev. O. L. Ross, Scribe. The examination of the candidate occupied the whole of the afternoon session. The Council voted to proceed, accordingly a large congregation assembled in the evening to witness the solemn ceremony of ordination. Rev. I. L. Beman preached the ordination sermon from 1 Sam. iii. 10; Rev. J. Whitman offered the ordaining prayer; Rev. I. L. Beman gave the right hand of fellowship; Rev. J. W. Cox gave the charge to the pastor; Rev. J. B. Thompson gave the charge to the people. The meeting closed with the benediction by the pastor. Our young brother begins his work under very favourable circumstances—a united and vigorous people, with grand opportunities for missionary work.—J. W. C.

BELLEVILLE.—For over two years this church has had no settled pastor; the little flock has had its faith tried, but has held together, feeling that the cause was the Lord's. At length the Lord has sent an

under-shepherd, who comes with an earnest desire and determination to work and build up the cause. The brother who has accepted the call of the church is the Rev. Wm. Stacy, of Wincanton, England, who, with Mrs. Stacy, reached here at the beginning of August, and has begun work under auspices which promise a good future.—G. F.

An interesting service was held here on Friday, 16th Sept. Since coming, Mr. Stacey has been encouraged by a very perceptible increase in the size of the congregations. There is therefore a feeling of hopefulness over his installation as permanent pastor. The Council, composed of representatives from the churches in Cobourg and Kingston, met on Friday afternoon, when Mr. Stacey presented his ordination certificate, and also a selection from numerous testimonials to his character and ministerial fitness. A public service was held in the evening; it was well attended. Several of the city ministers were on the platform. Rev. Dr. Jackson presided. After devotional exercises conducted by Mr. Parmelee and Rev. D. Mitchell, the usual questions were put to Mr. Stacey. His answers were eminently satisfactory, especially that relating to his doctrinal position, which was expressed with remarkable clearness of language and force of conviction. The installation prayer was then offered, and the right hand of fellowship given by the Rev. Dr. Jackson. The charge to the pastor was delivered by the Rev. Thomas Hall, and that to the people by the Rev. Hugh Pedley, B.A. The meeting was then closed by the new pastor with the benediction. Mr. Stacey, in taking hold of Belleville church, is certainly not open to the reproach of seeking the office of a sinecure. The people are few, and the church is in debt. But about him he has some faithful friends; in himself he has experience, energy, ability; above him, he has the Eternal One, and having these on his side, he may yet see Belleville church lifted out of weakness into strength. Let us hope so.

PARIS.—We regret to hear that the Rev. W. H. Allworth has resigned the pastorate of this church, after a service of seventeen years, and that the church has accepted the same. No particulars have reached us; perhaps there are none to give; but we cannot, without expressing our feelings of regret, chronicle the termination of a long pastorate on the part of one who has so long laboured in one part of the Master's vineyard. We insert the following by request: "The Rev. W. H. Allworth having resigned the pastoral care of the Paris Congregational Church, correspondence is solicited for the vacancy. Address, C. Whittane, 66 Front Street East, Toronto."

MANITOBA.—Our respected Chairman of the Union, Mr. Hague, and Rev. R. McKay, have been visiting this Province, and report enthusiastically of its pro-

gress and prospects. Our church at Winnipeg, under its energetic pastor, Mr. J. B. Silcox, is "booming" in its material prosperity, and now Brandon is knocking at our door. Mr. McKay writes, "Who is to be the coming man for Brandon? During seven weeks I have preached in Brandon with encouraging success. The attendance was good, and the services in the open air were specially large, there being from three to four hundred men on several occasions, and as earnest and attentive listeners as I ever addressed. Brandon has a population of 3,600. It is beautifully situated, 145 miles west of Winnipeg, on the south lands of the winding Assiniboine. The railway bridge crosses the river at Grand Valley, one mile to the east of the city. It is astonishing to think of the progress made in fourteen or fifteen months. There was not a single house then, now there are many nice houses and handsome business blocks. There are several churches and a school-house, and other churches will be erected soon. I have just completed the purchase of a building for a Congregational church. One gentleman in Brandon gave \$225 towards it, besides promising to give \$1,000 for a building. Two gentlemen in Montreal, who have done much towards the furtherance of Christian work in connection with our Churches, have each given \$250."

MONTREAL.—Wesley Congregational Church is no more. Another church killed by debt, choir troubles, and want of forbearance. The same causes, with the exception, perhaps, of choir troubles, brought down the Eastern Congregational Church three or four years ago. Let other churches take warning. The congregation of Wesley Church met for the last time on the 10th September. The Rev. James Roy, pastor, occupied the pulpit, and entered into a review of his relations with the church and congregation during his pastorate. At the close of the service a very large number of the congregation remained to shake hands with their minister, and to say farewell, and the parting was very affecting. It appears that the simple cause of the closing of the church is financial embarrassment. For two or three years an effort has been in progress to clear off the debt on the building, and the congregation has paid some \$10,000; but there remains some \$31,000 due, and this has been such a crushing weight that it has been felt impossible to continue the attempt. The debt has been virtually reduced to \$20,000 by an offer to the congregation to give over the building to them for \$20,000; but the offer now, apparently, has come too late, for the debt itself has had the effect of weakening the membership and the resources of the church. And now it has been found that new debts must be incurred even to pay the running expenses, and it was not considered honest to go on in these circumstances. The separation of Mr. Roy from his people is very

deeply felt by them, for the attachment has been very strong. Mr. Roy has no plans for the future. A statement that has been current as to his taking the office of Principal of St. Francis College is not true, the conditions offered being such as he could not accept.—*Com.*

PINE GROVE AND HUMBER SUMMIT have been supplied during the summer months by Mr. A. W. Gerrie, student of the C. C. B. N. A. A farewell garden party and concert were given on Thursday, Aug. 31st. The garden party took place on the parsonage grounds at Pine Grove. Mr. and Mrs. Shaver, host and hostess, merited the good words of all. At eight p.m. the people assembled in the church, where addresses were given by Messrs. Alleyn, Presbyterian student, J. K. Unsworth, student, C. C. B. N. A., and the Rev. Geo. Robertson, of Georgetown. The choir, Mr. Alleyn, and the Woodbridge band, all deserve to be mentioned for the choice music rendered. Deacon Wallace, on behalf of the young people of the church and congregation, presented Mr. Gerrie with an address and a well-filled purse. The address spoke words of sympathy, thankfulness and good wishes to Mr. Gerrie for the interest which he had taken in their temporal, social and spiritual welfare, and closed with a fervent prayer for his future success in college and ministerial life. In reply, Mr. Gerrie expressed his gratitude for their kind address and welcome gift. He closed an earnest and appropriate reply by urging the Church, Sabbath school, and Band of Hope to go on in the power of truth, and keep near the feet of Christ. Student Gerrie leaves not a few warm friends behind him. We trust soon to hear that this field is supplied by a good earnest worker for Christ.—*R.*

MINAS BASIN ASSOCIATION OF CONGREGATIONAL CHURCHES.

This Association met in Noel on Friday evening, Sept. 1st, and continued its sessions three days. There was read a paper on "Prayer," by Rev. Arthur W. Main, of Economy; one on "Christian Work," by Rev. C. L. Ross, of Cape Breton; one on "The Prayer Meeting: its Relation to the Church," by Rev. J. B. Thompson, of Canning, N.S. On the Sabbath, a sermon was preached by Rev. G. W. Johnson, of Milton, N.S. (an honorary member of the Association), from Matt. xiii. 33—"Parable of leaven." Evening sermon by Rev. J. B. Thompson, from Rev. xiv. 5—"And they are without fault before the throne."

The Lord's Supper was a very refreshing season. The address at the table was given by our veteran minister, Rev. Joseph Whitman, of Manchester. It was truly a time of rejoicing. Margaree Church was received into the Association through its delegate, Rev. C. L. Ross, and Rev. J. Whitman, of Man-

chester, became a personal member. The following resolutions were carried unanimously:

"Whereas the Congregational Union of Nova Scotia and New Brunswick, at its recent meeting, held in Sheffield, N.B., made the new departure of organizing a Foreign Missionary Society, with the view of taking up a station in some foreign field: Resolved, that we, the churches composing the Minas Basin Association, do heartily endorse the movement, and guarantee our hearty co-operation and support.

"Whereas the temperance cause is being strongly advocated by all Christian societies: Resolved, that we, as an Association of Christian churches, consider it our duty and privilege to express our sympathy with the progressive movement, and recommend that all our church members co-operate in helping to destroy the traffic and use of intoxicating liquors.

"Whereas the bounds of our Association have become greatly extended by the admission of the churches in Cape Breton and Guysboro': Resolved, that hereafter our Association shall be known as the "Eastern Association of Congregational Churches of the Maritime Provinces."

The next meeting to be held in Economy, in June, 1883.

Officers for the ensuing year: Chairman, Rev. C. L. Ross, Margaree, C. B.; Secretary, Rev. J. W. Cox, Noel, N.S.; Treasurer, Mr. A. K. Moore, Economy, N.S.; Executive Committee, Messrs. P. B. Weaver, C. E. Hill, Robert Faulkner, Mark Hartt, with the pastors.

Official Notices.

WESTERN ASSOCIATION.

The "Western Association" will hold its semi-annual meeting in the Congregational Church of Paris, Ontario, on Tuesday and Wednesday, Oct. 24th and 25th next.

Churches will please appoint delegates, and forward their names in good time. Particulars as to programme of meeting will be communicated to the churches at a later date.

DUNCAN MCGREGOR,
Secretary.

GUELPH, Sept. 18th, 1882.

THE Central Association will meet in Barrie, Oct. 10th. Council, and installation of Rev. J. C. Wright, at Edgar, on the 10th. Council, and installation of Rev. J. J. Hindley, at Barrie, on the 11th. It is expected that several essays will be read during the sessions of the Association. Brethren are cordially invited.—J. J. HINDLEY, M.A., Secretary.

Literary Notices.

THE CANADIAN CONGREGATIONAL YEAR BOOK for 1882-3 is before us as we write. It comes with a new and much-improved face, and is even in advance of the previous year in the general interest of its contents. There is a formidable array of societies, with their officers. We trust that the incoming year will witness a large increase in practical work. As this is the tenth year of issue, a decennial index has been added. Dr. Jackson has excelled himself in this fresh issue.

THE SCOPE AND FRUIT OF THE CHRISTIAN MINISTRY is the title given to Mr. Hague's address as Chairman of the Union, which not only appears in neat pamphlet form, but is incorporated in the Year Book. It has been justly spoken of as refreshing, suggestive, weighty and well written. A prayerful and careful reading of the address will do us all good, and such we know to be the prayer of the writer.

OUR LITTLE ONES—(The Russell Publishing Company, Boston)—continues its monthly visit, with capital illustrations, pleasant reading and true "aesthetics" for the nursery and leisure hour. Buy it!

THE TREASURY OF DAVID. (Funk & Wagnalls, New York).—Vol. IV. is now being delivered to subscribers to the *Homiletic Monthly* at its greatly reduced price, and is ready for sale to the general public. This volume reaches to the one hundred and third Psalm, beginning with the seventy-ninth. Like its predecessors, it is a treasury of quaint sayings, practical reflections and devotional suggestions. It is not exegetical—makes no pretensions thereto—but has a superabundance of good, plain, old-fashioned talk about those grand old Hebrew Psalms.

THE OCTOBER CENTURY will contain two hitherto unpublished portraits of the late President Lincoln. The same number has an interesting contribution from Frank B. Carpenter, on "How Lincoln was Nominated," containing, it is said, much that is new to history. Also papers on "The Corcoran Gallery of Art" at Washington; "Life in a Mexican Street," with pictures by Mary Hallock Foote; a paper on Quebec, "The Gibraltar of America;" an illustrated paper on "The Negotiations for the Obelisk," describing the difficulties experienced in getting the final permission of the Egyptian Government to remove the Needle to New York. This is said to be specially interesting at this time, as it includes an account of the first revolt of Arabi Pasha, and the political complications which grew out of it.

RELIGIOUS principles inculcated in a child's heart are like golden nails which time drives in fast, and no philosophical claw can completely draw out.

Correspondence.

A REPLY.

A paper has been put into our hands, in which exception is taken to several matters contained in the sermon preached before the Congregational Union of Quebec and Ontario, held in Brantford, and published in the July number of this magazine. We design, briefly, to say a word about these criticisms, although to do so seems to us almost a work of supererogation. The sermon is singularly clear and logical, and we find little in it which calls for adverse criticism—much which wins our hearty agreement.

In the very first paragraph that sermon closes all paths but two. We must either follow the ablest English New Testament critic in recognizing that there is no revealed ecclesiastical polity which *commands our conformity*, or deny that the Scriptures justify his position. We agree with the Bishop of Durham; we maintain that his position is scriptural. Our critic likewise accepts the Bishop's position (at all events, here); but he hints that, should it be granted that the Bishop is above criticism, Mr. Burton is not. Mr. B. says, in assenting to the Bishop's statements: "Let us see what we thus accept. Certainly the overturning of all ecclesiastical polity *de jure divino*," etc. No, says our critic in effect, you must logically, on these grounds, deny the validity of every form of ecclesiastical polity which *cannot* plead Divine right. We do not quite understand this ultimatum. If we pull down our house we are not thereby compelled to live without a house, nor yet are we obliged to build our new one out of the old bricks. A polity of some sort is a necessity. When we assert that the ecclesiastical polity of the early Church is not binding on a community of Christians in the nineteenth century, we do not say that the Church of the nineteenth century can exist without any polity at all; we merely assert our liberty to meet every crisis which may arise in the present and the future by fresh developments of our system, without fear of contravening a *supposed* scriptural commandment.

We therefore affirm our absolute liberty to adapt our polity to all new conditions of society and Church life by such modifications as may seem necessary. And here, once more, our critic is at issue with us.

He seems to doubt the possibility of any modification which would not invade the "inalienable rights" of each member of the community. What these endangered rights are, is far from clear. But there cannot be any "rights" of this nature violated when the supposed changes in polity represent the will of the whole community, and are made for its

greater good and the better working out of its objects. We may have "rights" as individuals which cease to exist when we become members of an organized society. When a number of persons form an organized body for any good purpose, the greatest good of the greatest number determines very largely the nature of each individual's "rights." A man voluntarily conditions his "rights" by becoming a member of such a community. If he cannot endorse its collective action—if he feels that his "inalienable rights" are being outraged by its measures, the remedy is in his own hands. He can fall out of the ranks. There is a vast difference between simple elements or simple forces, and elements and forces in relation to other elements and forces. If there were but one man, we conceive he would possess "rights" which, as a unit in a large number, he has not, just as a force in motion, by the first law of motion, might be said to possess an "inalienable right" to move on to all eternity, were it not that there are other forces in the universe which also have "inalienable rights." Both the individual and the force have rights which they lose in their relative position. One insisting on his "inalienable rights" in defiance of expedient condition, would possibly be quite as obnoxious as a flying bullet that refused to be stopped. It is, perhaps, well that "rights" are conditioned by the general good.

This leads us to a word on the subject of the right of a sect to exercise "oversight and care" over those who come within the domain of its influence.

A community of Christians well taught and established in the Gospel is more spiritual than a community of barbarians but imperfectly emancipated from a heathen environment. If this be true, it is difficult to see how the latter could be degraded by the care and oversight of the former. As a question of utility, should the highly-trained community leave the members of the lower-developed community to the slow growth of their own grosser and less enlightened aspirations, if it be possible to help them? Would the latter lose any "right" by receiving a Diviner light through the medium of a nobler Christian consciousness than they themselves possess? Oversight and care might be abused; no working out of the purest principle quite realizes the perfect spirit; but of a choice of evils, it was surely better to attempt to help our weaker brethren, at the risk of partial failure to accomplish the good we sought, than to leave them to a more evil fate. I fear it would be supine indifference, or an unintelligent use of superior light and advantages, which would leave weaker brethren to all the accidents of slow growth, rather than lofty principle. On this ground we would extend our plea for the exercise of the Church's collective wisdom beyond our supposed barbarian Church, or

even the German Church mentioned, to cover all cases which do evidently demand "oversight and care." Who would suffer by such a course? Who would not be benefited? It surely implies a sad doubt of the nobility of a Church to hint at the possibility of its "filching away inalienable rights," etc. Preserve us from such doubt of the charity of our Church.

Our critic then proceeds to the "pith of the matter." He maintains that there is a Church polity revealed in the Scriptures—a polity which is absolutely binding on us until it is repealed or superseded. We thought this extreme position long since abandoned. There are able men who contend that every scriptural example has the force of a command; few, we believe, who are so dogmatic as our critic. The early Church had a polity. We have some knowledge of its scope and nature. We believe this polity was largely the work of apostolic hands; but we believe just as firmly that it was subject to development even in the early Church. We deny that that polity is, and must be, ours by Divine authority; that it is unchangeable under all circumstances, during all time, in every country, and among all people. We recognize essentials in the Scriptures. We cannot hold non-essentials in the same esteem. A Church polity is essential, but what form of Church polity? The spirit which makes and moulds the Church polity is another matter. There can be no question in the matter of inner life's essence. In this sense the Church's life never changes. But an outward organization is only the garment of the truth. Its worth depends upon its power to conserve the truth, and its efficiency in other respects; and to make this or that particular garment of equal importance with the essential principle of the Christian Church's life, without reference to time, place or circumstances, is as absurd as to confound the clothes with the man in them, or to say that a man in Europe is not dressed because he does not chance to be clad in the cooler garments of a Syrian land.

We submit once more that if utility compels change in our organization, then, that very compulsion is the revelation of the Divine will in the matter. If in apostolic times there were developments in polity; if in these days it be true that circumstances demand fresh developments in our present polity; and if we find no authoritative command to the contrary, why cling so tenaciously to the old lines? If our present policy is outgrown and inefficient, either for conservative or aggressive purposes, let us use our liberty. Christ did not make a polity for His Church which was to be final. He gave the inner, essential spiritual life, and it was allowed to determine its own specific form. This true and essential life was able to regulate all the subsequent forms of the organiza-

tion through which it worked, according to the demands of the occasion.

A theory which does not work in practice must be unsound. It may be right *per se*, but, relatively to the work demanded of it, it is wrong. An organization cannot claim the right of existence solely on the ground that it has done good work in the past. If it has now come to pass that Independence is resting its right to be on its past, the world can easily spare it. Is there any evidence that our present denominational working is not quite so effective as it might be? In England the cry has been ever since I can remember, and especially of late: "Stand still, and we perish. We must have closer fellowship," etc. In Canada we should judge many instances are known of "disintegration"—not "from covenanting refusals," etc., etc, but from loose fellowship. And yet our critic says, the "ideal is working itself grandly out," etc. What ideal? Not his, surely, unless "out" means out of line altogether. But we do see the earnest of a better time in that very tendency to regard our system as free and flexible; created for and by the wants which arise; and the tendency to act upon this belief by practical reform, which he so bitterly deploras.

AN ALUMNUS OF LANCASHIRE COLLEGE, ENGLAND.

WHAT CONSTITUTES MEMBERSHIP IN THE CONGREGATIONAL UNION?

I do not appear in this paper as an exponent of Congregational law, but will cite cases to show what I mean. The first is that of a minister in good standing, who resigned his charge, still, however, exercising his ministerial talents on almost every Lord's day and at other times, and doing, as many missionaries and pastors have done, a certain amount of secular labour during the week. He was grieved and surprised to find that his name was dropped from the roll of the Union without any intimation or notice whatever, and could get no redress. He was obliged to abide by the decision of what appeared to him, as well as to others, as the *most arbitrary Church Court in the world*—the Congregational Union. There were no complaints against his Christian character or soundness of doctrine, yet he was thrown overboard without credentials, although he possibly brought good ones to the Union.

On the other hand, in two or three other cases, the parties not only ceased to exercise their ministerial talents as pastors, but engaged in secular pursuits, and were seldom heard in the pulpit, or in any way officiating as ministers, yet their names were retained on the roll of the Union, and the question was not once raised, that we are aware of, as to their fitness for membership. I do not say it was not right to retain them, but why make this invidious comparison in the treatment of these respective cases?

There are ministers in all the denominations who lay aside the regular work for a time, but who take it up again, and render more efficient service. And why cannot ministers in our body do the same without being mercilessly cut off? Many of our *best* men would have been lost to the Churches if they had given up in their early ministry, on account of follies and foibles of which they perpetrated not a few, it may be, their riper judgment and enlarged experience making them better as pastors and preachers.

I will come, however, to the case which affects me, because it is my own.

I resigned my charge for good and valid reasons, received excellent credentials from my late charge, there being no council tolerated in our hyper-independence. I continued one of my stations, taking up two others, preaching Christ every Lord's day, as well as at times during the week, and frequently filling the pulpits of honoured ministers in other Churches. It is true I did it without charge, doing editorial work through the week. On the tenth day of June last, the Union, in their assembled wisdom, decided to drop my name from the roll, because, as the honoured secretary informs me, "he has ceased to exercise his ministry among us." I will not make use of harsh words, but simply ask, Is the statement true? Does for a time ceasing to be a pastor cause me to be any the less a minister? I am a member of a Congregational Church. I have always recorded myself as a minister of the Congregational body at funerals, weddings, etc., and am always known as such. Then, pray, in what sense has he "ceased to exercise his ministry among us?" Please inform us if retaining a pastorate is necessary to membership in the Congregational Union, or what is necessary? I am free to confess that I have allowed myself to be misled, and have erred in judgment, for which I have paid a very heavy penalty, but I defy anyone to prove immoral, unchristian, or unministerial conduct, as credentials up to the present fully show.

Yours truly,

WATFORD, Aug. 17, 1882.

H. J. COLWELL.

[The letter of Mr. Colwell asks pertinent questions. We would briefly answer them, not *ex cathedra*, but according to our judgment. First, with respect to ministers "in all the denominations who lay aside the regular work for a season." The practice varies. The Methodist Church has a superannuated list; names are placed thereon by vote of the Conference. Ministers who "cease to travel" without the consent of Conference are not supposed to exercise ministerial functions unless as their Conference directs. Ministers of the Presbyterian Church, without charge, unless specially employed by the Church, do not retain their names on the Presbytery roll in the Canadian Church, unless by special permission of the General Assembly.

In the United States their name is retained until formally erased. Those denominations that hold the sacerdotal theory have nothing in common with us in this particular. So far, then, as other bodies are concerned, there does not appear any principle upon which a minister may ground a claim to have his name retained upon the denominational roll when not in actual charge, save a claim *ex gratia*. In any case, as Conferences, Synods and Assemblies are recognized as Church Courts, their practice can afford no precedents in the matter complained of to a Union that expressly disavows administrative authority.

Nor does the Congregational Union of England and Wales afford any direction, being formed on different principles from our own. There the Church, as we think, properly, upon entering the Union, carries its pastor with it. Retired pastors may be admitted by special vote as honorary members, otherwise the severance of the pastoral relation is severance from the Union *ipso facto*. Plainly, then, our own Union must be judged by its own avowed principles, if such can be found—the value of membership therein will be determined according as those principles command respect and are faithfully adhered to. So far as any declaration of the Union itself is concerned—and it evidently stands a law unto itself—it is neither legislative nor administrative. Nor does it add anything to the completeness or denominational standing of a church (or pastor?)—it is simply a voluntary association for fraternal conference and correspondence. It only has strength, then, as this fraternity prevails, otherwise *stat umbra umbrae*. Its membership is not a matter of right, but of favour, “approved and received at a general meeting;” in other words, at its own will, which a majority vote determines, and the status its membership gives will depend upon the esteem and confidence it earns from others by its own intrinsic worth.

Mr. Colwell affirms in substance that though released from pastoral ties he has continued to exercise ministerial functions, always recording himself “as a minister of the Congregational body at funerals, weddings, etc.” The Union appears to have said (we have not the minutes by us) “he has ceased to exercise his ministry among us.” The issue, therefore, rests here: what does Mr. Colwell mean by the “Congregational body,” and what means the Union by “among us?” As the Union has expressly affirmed that denominational co-operation does not depend upon membership with itself, which membership is purely voluntary, though desirable, Mr. Colwell may still claim connection with “the body;” he is simply not one of the Union. We ourselves think that ere a member’s name is erased from the roll of any association, whose practice appears to be the retention of names indefinitely, that member should

be advised of the intention, and that therefore it would have been the better course had the Union in this case advised Mr. Colwell, affording an opportunity of remonstrance; but the Union does strange things, no doubt, and the conviction that something more definite regarding our denominational relationship is required than that which the Union gives as the reason of action taken by those brethren who signed the circular discussed under Dr. Stevenson’s motion at the last Union meeting.

One sentence in Mr. Colwell’s letter we must ask to be placed alongside of 1 Tim. iii. 2-7. If we understand the sentence aright, its principle is utterly condemned by the apostolic directions. The sentence is this: “Many of our best men would have been lost to the Churches if they had been given up in their early ministry, on account of follies and foibles of which they perpetrated not a few,” etc. Whatever may be said regarding membership in the Union they who are selected by the Church to bear the burden of ministering should be above reproach. If history affords exceptions, exceptions prove the rule.

Mr. Colwell calls the Union “the most arbitrary Church Court in the world.” We must remind him the Union disclaims being a Church Court in any sense; nevertheless, it should be guided by the general principles which govern all fellowships. That it acts arbitrarily we have felt, and in that proportion loses the moral influence it would otherwise possess; but we are persuaded that this arises chiefly from a misunderstanding of the general principles which constitute Congregational fellowship. Were these principles faithfully understood, we should be saved the anomaly of a member being excised without previous monition, or of a membership forced in the face of a full third protesting.—ED.]

WHAT HAVE YOU DONE?

“I have been a member of your church for thirty years,” said an elderly Christian to his pastor, “and when I was laid by with sickness only one or two came to see me. I was shamefully neglected.” “My friend,” said the pastor, “in all those thirty years how many sick have you visited?” “Oh,” he replied, “it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them.” Common enough is this sort of lop-sided religion. Quarrelsome people complain that there is no love in the world now, and unsociable folks murmur that everybody is so backward to speak upon divine things. Many have a very wide eye towards the graces which they receive, but they are nearly blind when it comes to giving out—they do not see it. “It is hard to part,” they say; and so they and their gold abide together.—*Sword and Trowel*.

International Lessons.

Oct. 8,
1882. }

THE PASSOVER.

{ Mark 14 :
12-21.

GOLDEN TEXT.—“It is the sacrifice of the Lord’s Passover.”—Ex. 12 : 27.

TIME.—Thursday evening—night before the Crucifixion.

PLACE.—Bethan., vers. 12-15; Jerusalem, 16-21.

PARALLEL.—Matt. 26 : 17-25; Luke 22 : 7-18, 21-23; John 13 : 21-26.

Notes and Comments.—Ver. 12. “First day :” 14th, Nisan, strictly speaking, the days of unleavened bread were from the 15th to 21st, beginning with the evening of 14th (Ex. 12 : 18); but at noon on that day all leaven had to be removed and burnt. “Where wilt thou :” as strangers, they must join some household. “Passover :” the great memorial feast of their deliverance. They might have thought, considering his seclusion the previous day at Bethan., that He would eat it there; this was allowable, but the lamb must be killed at the temple.

Ver. 13. “Two of His disciples :” Peter and John (Luke 22 : 8). “City :” Jerusalem. “A man,” etc. : here is a manifestation of supernatural knowledge—(1) that they should be met by a man; (2) bearing a pitcher; (3) that it should contain water; (4) that he should be going to the house they were seeking. It has been suggested that this man was Mark, and that the house was his mother’s, and that this upper room of the Last Supper was the same place where the disciples were accustomed to meet after Pentecost.

Ver. 14. “Goodman :” master, an old phrase, expressing a pleasant idea; the epithet still lingers in some districts. “Master :” or teacher; this would imply that he knew Jesus, was probably a disciple. “Where is the (my) guest-chamber :” at this festival the houses in Jerusalem were open to visitors and strangers, so that the poorest Israelite should not lack a roof under which to keep the feast.

Ver. 15. “Upper room :” any room above the ground floor, or up-stairs; there the best apartments of an Oriental house are usually found. “Furnished :” lit. spread with carpets and with pillow beds for reclining laid around the table. “Prepared :” by the householder. “Make ready :” do all that is necessary for our keeping the feast.



Ver. 16. Things fell out exactly as Christ had foretold—the disciples met the man, followed him to the house, were shown to the upper room, and “there they made ready :” the paschal lamb would have to be procured, slain in the temple, and then dressed, in addition to which they would require bread, bitter herbs, wine and other materials for the supper.

Ver. 17. “Cometh :” over the Mount of Olives for the last time before the resurrection. “With the twelve :” the two had returned, and reported that all was ready.

Vers. 18, 19. “As they sat :” reclined; the passover was

at first taken standing, but afterwards the custom was changed, and those who partook of it reclined, the Rabbis alleging that standing was the sign of a slave, and that when they were delivered from slavery they should recline in token of freedom and festive leisure. “One of you :” Here comes the institution of the supper, as recorded by Luke (22 : 15-21), after which the silence was broken by this solemn announcement, “One of you—shall betray me :” so record, in the same words, all the Evangelists. The statement was indefinite, and gave Judas opportunity for repentance. John tells us that Jesus was “troubled in spirit” when He said this, and that the disciples “looked one on another” in doubt as to the traitor, and that Peter beckoned to John to ask which was the man. Luke says, they “inquired among themselves which of them it was that should do this thing,” while Matthew with Mark represent them as addressing the Saviour with, Is it I? Is it I? ending with the same question by Judas, and the reply of the Master, “Thou hast said.” No wonder that the true men of them “began to be sorrowful.”

Ver. 20. “One of the twelve (Rev.—he) that dippeth with me :” probably in the dish of sour sauce, in which the bitter herbs and unleavened bread were dipped, symbolizing the bondage of Egypt. How solemn all the incidents and minutiae of this supper! It would not, however, indicate the guilty one to the rest, as all in turn would dip in the dish; it was only an emphatic and vivid way of repeating “one of the twelve.”

Ver. 21. “The Son of man goeth :” unto death. “Written :” Luke, “determined.” “But :” although it was God’s purpose, yet freedom of action was to all, and for his actions Judas was responsible. “Woe to that man—good were it—never been born :” one of the most pathetic and at the same time most terrible utterances in the Scriptures; the repetition of “that man” has a startling emphasis; it shuts the door of hope forever against the traitor, and forbids the idea of any deliverance or relief.

HINTS TO TEACHERS.

Caution.—While it will be proper to refer to the Passover itself, and recall the circumstances under which the feast was instituted, do not spend too much time on that. We find in some commentaries very elaborate details on all the points of the celebration of the Passover, ancient and modern; to give these to your scholars might show how well you have read for the lesson, but would not, most assuredly, help them to an appreciation of the tender, solemn beauty of this last night of our Saviour’s life. Keep mainly to the narrative and its teachings.

Prefatory.—The last lesson was, we thought, out of chronological order; if so, this follows Lesson XII. of last quarter, the time of which was Tuesday evening. Jesus remained at Bethany that night, the whole of Wednesday, and Thursday morning. We have no record of the hours of His retirement; they were probably spent in prayer, in view of the Cross now so near at hand.

Topical Analysis.—(1) Preparing the Passover (vers. 12-16). (2) Eating the Passover and declaring the traitor (vers. 17-21).

On the first topic we may show how Jesus, the fulfilment of all the types, the end of all the institutions of the Jewish Law, fulfilled all in His own person, celebrating the Passover in Jerusalem, and at the time appointed by law. To Him the path of obedience was the path of death, yet He was obedient. One of the first utterances of His public life, Matt. 3 : 15, was the rule of His actions to the end, leaving us an example that we should follow in His steps. We have, further, another instance of the Divine—the *superhuman knowledge* which dwelt in Jesus, latent, so to speak, but ready to be called forth when the occasion arose; no explanation, short of His prophetic knowledge, will meet the incidents of the journey of the disciples to make ready

the Passover. We see the *tranquillity* and *calmness* He maintained in view of the Cross; caring for the little things of His disciples' need; arranging for them by His divine influence on the souls of men, and teaching them lessons of trust and faith in Him, which doubtless they would recall often in after years, when their own time of trial and suffering came. Let us teach also the *honour of serving Jesus* with what we have. We know not certainly in whose house He kept the Passover, but of this we are sure, that he who thus made ready for Jesus did not lose his reward (Rev. 3: 20), and we can be honoured and blessed by caring for Jesus now—Matt. 25: 40.

The *second* topic is a solemn one. Picture the gathering: the holy quiet of the supper, the subdued and serious talk, the feeling—indescribable, unaccountable, they would have said—that rested upon the disciples that they were soon to lose their Master. Just as Elisha of old, they knew it, but not how (2 Kings 2: 3-5); and the quiet is broken by the startling words, "One of you shall betray me." Picture, further, the consternation and dismay of the eleven at least, and their inquiry, "Is it I?" Then proceed to point out the *privileges*, the *guilt* and the *doom* of the traitor—privileged as only a small number were during the short period of our Lord's ministry; guilty of the blackest crime ever committed under the skies, and doomed in words the full import of which we do not know, but the possibilities of which make us shudder. Do not stop there, however, but go on to teach that those who refuse to receive Christ to-day are practically standing by the side of Judas; they are crucifying the Son of God afresh—Heb. 6: 6. But as Judas might, even at that last moment, if he had repented, have found pardon, and the woe turned into a blessing, so may those who listen to these teachings find Jesus ready to receive and bless them now.

Incidental Lessons.—That our Master observed all the ordinances of His religion; in like manner should we.

That the old teaches us the new; the law was our school-master to lead us to Christ.

That he who follows the word of Christ shall never be ashamed.

That while there was a secret foe among the friends of Jesus, there were secret friends among His foes: Bethpage, Jerusalem, Joseph, Nicodemus.

That the worst enemies of Christ are sometimes found among His friends.

The mighty evil one sinner can do.

That God makes the wrath—the passions of men to praise Him and work out His purposes.

That we should offer the prayer of Psalm 139: 23, 24.

That we should seek to be sprinkled with the blood of the true Paschal Lamb.

Main Lesson.—The downward course of sin; beware of giving way to one passion; covetousness made a traitor of Judas; destroyed Achan (Josh. 7: 21); Ahab (1 Kings 21: 2-16); Demas (2 Tim. 4: 10); Balaam (2 Pet. 2: 15).

Oct. 15,
1882.

THE LAST SUPPER.

{ Mark 14:
27-31.

GOLDEN TEXT.—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—1 Cor. 11: 26.

TIME.— } The same as last lesson, of which this is a
PLACE.— } continuation.

PARALLEL.—Matt. 26: 26-36; Luke 22: 19, 20; 31: 34; with vers. 29, 30; John 13: 36-38.

Notes and Comments.—Ver. 22. "As they did eat:" Rev. "were eating:" while the Paschal Supper was proceeding, the Lord's Supper was instituted. There does

not appear to have been a break—one glided into the other. "Took bread—blessed:" as was usual, in the observance of the Passover, there were repeated blessings; for the day, the wine, the lamb, and the bread after breaking it; because of this special portion of the observance it was sometimes called "the breaking of bread." "My body:" just as the Jewish father would say—"This is the body of the lamb that our fathers ate." No one made any mistake then, or supposed that they were eating one of the identical lambs slain when their fathers left Egypt; but a commemorated of it, so the Apostle, speaking of the smitten rock in the wilderness says, "that rock was Christ," 1 Cor. 10: 4.

Vers. 23, 24. So also "He took the cup:" Luke says "after supper." Supposed to be the third of the four cups of wine usually taken at the Passover, when the eating was finished, and thanks said after meat, so it was called "the cup of blessing;" "thanks:" from the Greek word for thanksgiving, we get one title of the Lord's supper, Eucharist. "All drank:" the Master made no distinction, but some who profess His name deny the cup to what they term "the laity." "My blood of the New Testament:" Rev. correctly renders the word "covenant," as it probably should be in every other place in the New Testament; it is the new covenant as opposed to the covenant which God made with the fathers—Heb. 8: 6-13. "For many:" may stand for "all," as in Dan. 12: 2. We are taught elsewhere that the sacrifice of Christ is unlimited, for all—John 1: 29; 1 John 2: 2.

Ver. 25. The last symbolical observance has passed, and now our Lord declares that He "will drink no more:" He has done with the earthly and the symbolical; "until—I drink it new in the kingdom of God:" We may not fully understand the saying, but this surely is included, that there is to come a time of gladness and rejoicing, a grand festal occasion, in the history of the Church, when Christ and His people would together share in that joy of which wine is the symbol, "in the kingdom of God"—"not," says Schaff, "to be weakened into the Christian dispensation. It points to the victory of the Church, not to its conflicts; and the continued celebration of the Lord's Supper is an expression of assured victory on the part of His militant Church."

Ver. 26. "An hymn:" the second part of the Hallel, Ps. 115-118. "Went out into the Mount of Olives:" Luke says, "as He was wont; He stayed, however, in Gethsemane—ver. 32. There was a tradition that all the people were obliged to spend this night in Jerusalem; the city, however, extended as far as the eastern declivity of Olives.

Ver. 27. "All:" Jesus had been telling them that one would betray Him. "Offended:" their ideas respecting Him, as Messiah, would be shaken to the uttermost when they saw Him bound, delivered to death and crucified, apparently unable to save Himself; this should be an occasion of stumbling to them; same word in Rom. 14: 21. "It is written:" Zech. 13: 7. "Smite:" the figure of the quoted passage is slightly changed, and God is said to smite Jesus in delivering Him up to be smitten—Acts 2: 23. "Scattered:" when Jesus was taken away, they fled and were scattered.

Ver. 28. "After that I am risen:" Rev. "raised up:" "I will go before you:" the figure of a shepherd in the preceding verse is continued; the eastern shepherd goes before his flock "into Galilee:" some of them were from Galilee, and Jesus said in effect, before you reach your homes I shall have risen from the dead and be there—Matt. 28: 16, 17.

Vers. 29-31. The beginning of a sad fall. Christ had said that all should be offended, whereupon Peter, with a positive self-confidence, always dangerous, declares that whoever else might be, he would not. Solemn and ten-

der is the word of the Master, "Verily I say—this day—this night:" it was already night. "Before the cock crow twice:" that is, before the time known as "cock-crow," about 3 a.m. Matthew alludes to the same time, but is not so precise as Mark; there was an earlier cock-crowing about midnight, but it did not designate the hour, as the second. "Deny me:" deny any knowledge of, any relation to Christ—Luke 22: 57. "He spake the more vehemently:" of course he did. It generally happens that what men lack in strength of purpose they make up in protestation; the idea is, of a continued reiteration of the assertion. "Likewise—said they all:" very natural; they could not be silent when Peter was making such protestations, or it might have appeared that they doubted themselves (just the very thing they ought to have done), and so they echoed His words, and they were all sincere, Peter and the rest of them; without doubt, they meant what they said.

HINTS TO TEACHERS.

Caution.—Do not be led away by the controversial aspect that has been given to a part of this lesson. There may be a time for controversy, but it is *not* with a Sunday school class; the moments are precious, the opportunity for a word in season may not be so favourable again; do not miss this.

Prefatory.—Our last lesson was the Passover. It will be for the teacher to show the intimate connection with this, how the Jewish yearly sacrifice is fulfilled and completed in this one perfect sacrifice of the true Paschal Lamb, and how the once-a-year feast is to be replaced by a perpetual thanksgiving, "until He come."

Topical Analysis.—(1) The institution of the supper (vers. 22-25). (2) The prophecy of offence and denial (vers. 26-31).

On the *first* topic, it will be well to show the *nature* or *purpose* of the Lord's Supper; the *method* of its institution; its *perpetual obligation*. As to its *purpose*, we have our Lord's own words: "This do in remembrance of me." It was to be a memorial of Him to all generations. Just as the Passover was a perpetual memorial to the Jews of their deliverance from the bondage of Egypt, and the means by which it was accomplished—Ex. 12: 26, 27—so the Lord's Supper was to set forth the deliverance of His people from the bondage of sin, through the sacrifice of Himself (1 Cor. 11: 26). Further, it was to be, is, a confession of Christ more decided than any other, implying acceptance of Him as a Saviour—love, service, devotion and consecration. May we not say that it was also designed to be a bond of union among Christians; that in coming together to remember their dying and risen Lord, they might feel that they were one in Him—that the tie binding them to the Master bound them to all His servants? The *method* of its institution. From the Apostle Paul, who received it by revelation from the Lord Jesus (1 Cor. 11: 23), and from the Evangelists, we learn that there was first the giving of thanks, then the breaking of the bread, and distributing to the disciples; then the wine in like manner; all were to eat, and all were to drink, and when they had taken of the bread and cup they sung a hymn. How simple all, and yet how full of meaning. Its *perpetual obligation* is implied in its purpose; if it is to be a remembrance of Christ, it is not for one generation alone, but for all time—a perpetual privilege and duty. If these things be true, teacher, then will you not press upon your class, tenderly and lovingly, that the duty rests upon them, and that the blessed privileges may be theirs; and without urging them to take a step which they do not, in some measure at least, understand, lead them up to the utterance of *Montgomery*—

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord—
I will remember Thee."

On the *second* topic, we may show that while in the last lesson Christ foretold his betrayal by one, He now tells them that they will all be "offended" because of Him, and that one especially shall boldly deny Him. From this let us teach to be *charitable to others*; if any fall away, let us not be high-minded, uncharitable, but fear—Gal. 6: 1. The spirit of pride is not the spirit of Christ. Again, let it teach us to be *distrustful of ourselves*, to learn our own weakness, and to seek at all times Divine strength to resist temptations, and to keep us close to Christ. By His side we are safe; away from Him our steps will slide, and we shall fall. In common with many other—nearly all the lessons of this quarter, we see the Divine knowledge of Jesus; He whom we serve was truly God manifest in the flesh.

Incidental Lessons.—On the *first* topic—That Christ has chosen the simplest thing by which to remember Him.

That the materials of the Lord's Supper are the medium of life to the body, and the symbols of life to the soul.

That Christ is present with His people now when they thus remember Him.

The Lord's Supper, a pledge to Christ and each other of affection and service.

That there is a third Passover yet to come, the feast of everlasting deliverance and perfect salvation, a glorified feast in the glorified kingdom—Rev. 19: 9.

On the *second* topic—Self-confidence is a dangerous delusion; he who rests on self is building on sand.

Those most bitter against the failings of others are sometimes the first to fall themselves.

Main Lesson.—On the Lord's Supper—*Ordained by Christ*: Lesson, with parallel passages in the Gospels, and 1 Cor. 11: 23-26. *A duty*—Luke 22: 19; 1 Cor. 11: 24. *A pledge of fellowship*—1 Cor. 10: 16, 17. *Practised by the early Church*—Acts 2: 42, 46. *A fulfilment of the Passover type*—1 Cor. 5: 7. *An earnest of the feast to come*—ver. 25. Those who come to the supper should have a *changed life*—1 Cor. 5: 7, 8. There should be *self-examination* before coming—1 Cor. 11: 28.

Oct. 22, } **THE AGONY IN THE GARDEN.** { Mark 14: 182. } 32-42.

GOLDEN TEXT.—"Surely He hath borne our griefs and carried our sorrows."—Isa. 53: 4.

TIME.—Towards midnight, after the institution of the Supper.

PLACE.—Gethsemane.

PARALLEL.—Matt. 26: 36-40; Luke 22: 39-46.

Notes and Comments.—Ver. 32. "Gethsemane:" John says (18: 1), "over the brook Cedron (black brook,



so called from its dark waters), where was a garden:" it was on the western side of the Mount of Olives. Gethsemane

means oil press; it was probably an enclosed yard containing a press for oil. As it was a place of resort by Jesus, it likely belonged to some friend. Judas knew of it, and correctly supposed that Christ would be found there. "His disciples:" eight—three went in with Him. "While I shall pray:" in this supreme crisis He felt the deep need of His Father's support.

Ver. 33. "Peter," etc.: the innermost circle of His friends. "Sore amazed—very heavy:" REV., better, "sore troubled:" the former words refer to the disclosure of the infinite burden He had to bear—the sins of the world; the latter, that the darkness of solitude and desertion was closing around Him.

Ver. 34. "My soul:" then Jesus had a human soul, capable of passion, conflict and suffering; it was this that was troubled with the sufferings of the body, and re-acted upon that body in increasing suffering and weakness. "Unto death:" the horror and anguish would have killed Him but for angelic ministration (Luke 22: 43). "Watch:" Matthew, "with me:" not "pray with me," for His disciples could not enter into those prayers, but He would have their presence and sympathy.

Ver. 35. "Forward a little:" Luke, "about a stone's cast." "Fell:" or as Luke, "kneeled down:" prostrated Himself, as in the East, with the head bowed forward to the ground. "If it were possible:" if consistent with His Father's will and the work He had undertaken. Jesus could have ended His suffering; then if He had so determined (Matt. 26: 53). "The hour:" in next verse, "cup:" the sufferings then before Him.

Ver. 36. "Abba:" Mark preserves the Hebrew word, showing us that the prayer was in that language; "Father" is the explanation, but very soon the two words came into general use as an address to God—Rom. 8: 15; Gal 4: 6; and we use the old Hebrew word ourselves,

"And Father, Abba Father, cry."

"This cup:" so Christ elsewhere calls His sufferings—Matt. 20: 22; John 18: 11—among the ancients meant a portion, whether of pleasure or suffering. "Not what I will, but what Thou wilt:" grand victory of faith and trust in the Father, in that hour of supreme trial and agony. In this, as in everything, our Divine model.

Ver. 37. "Findeth them sleeping:" the three, we think, from the address; Luke says, "for sorrow:" it was now near day-dawn, and they had not slept for twenty-four hours. Did this show indifference, apathy? Barnes says, "Just the reverse; it was proof of their great attachment, and their deep sympathy in His sorrows. Their grief was so great that they naturally fell asleep. Multitudes of facts might be brought to show that this is in accordance with the regular effects of grief." And yet the Saviour was at any rate disappointed, for He said to Peter—late so boastful and ready to do great things—"couldst not thou watch one hour?"

Ver. 38. "Watch and pray:" an old admonition repeated afresh; always needful, never more so than now, when so great calamity was nigh—"temptation:"—which they certainly would do if they ceased from watching. "Spirit—willing:" or as REV. "ready:" lit. eager. "Flesh—weak:" the Master graciously drew from the experience through which He had just been passing an excuse for His wearied disciples. His flesh was weak, but the willing spirit was victor; in the disciples the spirit also was willing, but the weak flesh prevailed. Like our Lord, by watching and prayer, our willing spirit may conquer the flesh. In this, also, He hath left us an example.

Ver. 39, 40. "Same words:" the form slightly changed, but the same expression of resignation to the Father's will. The agony returned, and it was now that marvel of mental suffering—the bloody sweat—took place (Luke 22: 44). Again Christ finds the disciples asleep. "Eyes were heavy:"

the idea is of drowsiness, not deep sleep. "Wist not:" the natural thought is that in the dazed, uncertain state they were in, they could not think what to say, in excuse for themselves or sympathy for the Master.

Ver. 41. "The third time:" Matthew gives for the third prayer the words above which Mark gives for the second, "saying the same words." "Sleep on now:" words, not of reproach, but of indulgence; the Master saw and sympathized with the weakness of His disciples; the time for watching was past, "the hour is come" of darkness and apparent triumph for the foes of the Saviour. "Is betrayed:" perhaps even now His eye caught the gleam of lanterns, and the shadowy forms of men emerging from the eastern gate of the city, and He knew that it meant betrayal and death.

Ver. 42. "Rise up:" Jesus will not send them away, although He knows that they will soon forsake Him. "He that betrayeth:" no name, yet: they would remember the prediction.

HINTS TO TEACHERS.

Prefatory.—If in any lesson the admonition to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," should be felt as peculiarly appropriate, surely it is here. The name "Gethsemane" has been for more than eighteen hundred years the embodiment of the deepest anguish, the most intense agony, the bitterness of the load of sin, all joined to the sublimest self-sacrifice, and the most perfect submission to the will of God. Teacher, will you not drink into the spirit of that hour, and with words of love and sympathy show your class that this cup was taken for them, and that for their salvation Christ drained it to the dregs? Show by your whole teaching how deeply you yourself feel the spirit of the lesson. There are mysteries about Gethsemane we shall never fathom, but there are also lessons we cannot mistake.

Topical Analysis.—(1) The Saviour's Agony (vers. 32-34). (2) The Saviour's Prayer (vers. 35, 36, 40). (3) The Sleeping Disciples (vers. 37-39, 40-42).

On the first topic, teach that the Saviour's agony was mental. The physical sufferings, the scourging, thorns and cross had not yet begun, but there entered into it, we may reverently suppose, a view of the sufferings so near at hand. He knew what He would have to bear, and into that hour was crowded, by anticipation, the cruelty, the shame, the tortures of the scene upon which He was just entering. There was the *sense of loneliness*, was not one of His disciples even then on the way to betray Him? Would not another deny Him with oaths and cursing, and all would forsake Him in the supreme moment of suffering; and, above all, was there not the falling of that shadow which culminated in the horrible darkness that wrung from Him the cry, "My God, My God, why hast THOU forsaken Me?" Was there not also the renewed temptations of Satan? He who had left the Saviour in the wilderness for a season, doubtless now returned again and made his fiercest final assaults upon the Holy One, tempting Him, may be, to rise in His power, confound His enemies, deliver Himself from their power, and prove thus that He was the Son of God; and—leave unfinished the work He came to do. There was the *weight of sin*. Sinless Himself, He yet was bearing the sins of a sinful world—a burden we cannot understand, having with it a sense of its infinite hatefulness to God, and the weight of His Divine displeasure against it.

On the second topic you may point out that the Saviour's prayer were brief: the whole is contained in two verses. The more intense and deep the feelings, the fewer, as a rule, will be the words. The prayer was earnest—intensely so. Three times does He pray almost in the same words—deeply, passionately earnest. It was *submissive*. Over and above all there was this—out of all the tears and agony and sweat

of blood He rises with this grand sacrifice of submission, "Not what I will, but what Thou wilt."

On the *third* topic we may direct attention principally to the Saviour's gentleness and sympathy with the disciples. His "couldst not *thou* watch one hour?" is more of warning than reproach. He recognizes that they were "ready" in the spirit, and only weak in the flesh. There is tenderness in every tone; He knew their infirmities, and forgave where a mere human master would have resented. And to-day, as then, He knows our weakness, lovingly bears with us and forgives. Shall we not love Him in return with all the powers of heart and soul?

Incidental Lessons.—That in times of temptation and suffering we may gather strength by looking to God.

If we should find a Gethsemane, let it be a place of victory over self.

Alone, with no human sympathy, the Saviour trod the winepress of sorrow and agony.

Gethsemane a terrible manifestation of the evil of sin.

Prayer leads us to the source of strength and power.

To will only what God wills—the triumph of faith.

That God may answer prayer as really by giving strength to bear, as by removing the suffering—Luke 22: 43; 2 Cor. 12: 8, 9.

That prayer brought the helping angel.

That Jesus taught us forbearance with weak friends.

That we have the same powers to overcome temptations Christ used so successfully.

That those who are most like Christ will have His sympathetic spirit.

Main Lesson.—Submission to God's will one of the great teachings of Christ's life and death—Matt. 26: 39; Mark 8: 35; John 4: 34; 5: 30; 6: 38.

Oct. 29, } **JESUS BETRAYED AND TAKEN.** { Mark 14: 1882. } 43-54.

GOLDEN TEXT.—"The Son of man is betrayed into the hands of sinners."—Mark 14: 41.

TIME.—Immediately following the last lesson.

PLACE.—As in last lesson—garden of Gethsemane.

PARALLEL.—Matt. 26: 47-58; Luke 22: 47-55; John 18: 2-18.

Notes and Comments.—Ver. 43. "Immediately," straightway; as so often before in Mark, while Jesus was speaking. "Cometh Judas:" who knew that Jesus went to Gethsemane (John 18: 2); he had left before the Supper was over, and gone to commit his villainy. "The twelve:" an intensification of his crime; no longer as a follower, but an enemy. "A great multitude:" the temple guard, likely also a body of Roman soldiers, part of the garrison, and a mob of the scum of the city.

Ver. 44.—"A token:" sign; Matthew, something to mark Jesus, lest in the confusion He should escape, or they should capture the wrong man. "Kiss:" a sign of affection and intimacy, and specially of fidelity—I Sam. 20: 41; 2 Sam. 15: 5; Ps. 2: 12; Luke 15: 20. "Lead—saiey:" to prevent any attempt at rescue, which, perhaps, Judas and the chief priests thought likely.

Ver. 45. "Straightway to Him:" as if he did not belong to the crowd of enemies. "Master:" Rabbi; Matthew, "Hail, Rabbi:" the word occurs in fifteen places in the Gospels; the old version translates it into "Master" in eight places, and leaves it untranslated in the rest; the REV. consistently leaves it "Rabbi." "Kissed Him:" lit. much; the sign was a simple kiss, but the performance was more emphatic; his excited feelings overdid it; and the Master withdrew not His cheek from the traitor—not the least, surely, of the trials of that hour.

Ver. 46. Luke here gives the words of Jesus to Judas, "Betrayest thou the Son of man with a kiss?" "Laid hands:" arrested Him; may not then have used violence.

Ver. 47. "One of them:" Peter, as we know from John—the reason of the omission in the three earlier Gospels is easy to understand: they were written while Peter was alive, when the mention of his name would not have been prudent; the Gospel of John was much later. Matthew gives the rebuke of Peter by Jesus for the act, while Luke tells us the beautiful incident that Jesus touched the wounded ear and healed it. Peter and another had likely procured swords in view of the betrayal foretold, and with a determination to kill the betrayer.

Vers. 48, 49. "Answered:" their actions. "A thief:" as in John 18: 40, of Barabbas; the sinless Jesus was treated as a common robber; they had had many opportunities of taking Him in the temple and elsewhere, but they did not, "Scriptures must be fulfilled:" the many prophecies concerning the death of Christ, and the means by which it was to take place, as Isa. 53: 12; Ps. 41: 9, etc.

Ver. 50. "All forsook:" another Scripture fulfilled, ver. 27 comp. with Zech. 13: 7, and all had joined in protestations of fidelity; they fled from the garden—but two, at least, turned again and followed, if afar off, ver. 54; John 18: 15.

Vers. 51, 52. The incident in these verses is related by Mark alone. "Certain young man:" Who? Not one of the twelve, but a sympathizer with Jesus, evidently; some have supposed Lazarus, others Mark himself. The latter is more likely; he had probably expressed his disapproval of the arrest. "Linen cloth:" a sheet or a night garment. The idea is, that he had been sleeping in a house near by, was awoken by the tumult and rushed out, as he was, to see the cause, so that when he fled, "naked," he had probably but a short distance to go—all, however, is conjecture.

Ver. 53. "Led Jesus—high priest:" Caiaphas—Matt. 26: 57, but to Annas first—John 18: 13, who had been high priest, was deposed by the Roman ruler before Pilate, but he was father-in-law to Caiaphas, presided at the Sanhedrim, and retained so much influence that he was still called the high priest. Caiaphas was made high priest A. D. 27, and retained the office about ten years, when he, too, was deposed; both were creatures of the Roman Court, and Sadducee infidels. "Were assembled:" there was a later meeting after day-break—Luke 22: 66-71; this was an informal, illegal one, as no meeting of the Sanhedrim for the trial of a capital offence could be held by night.

Ver. 54. "Peter followed Him afar off:" as one of the crowd, a casual onlooker, into the palace, REV. "court:" through the gateway into the open court or quadrangle of an Eastern house; here there was a fire kindled, doubtless in a brazier, and at this Peter warmed himself; he was within the palace, and yet without—John 18: 16; as in all Eastern houses, the opening of the hall or room in which Jesus was examined would be into this centre open court; here Peter heard part of the trial; the court appears from ver. 66 to have been lower than the rest of the house.

HINTS TO TEACHERS.

Prefatory.—The details of the betrayal, in the four evangelists, are so interesting in their differences, and in the way they supplement each other, that it is of importance the teacher should carefully read all the narratives, and then weave them together, writing out for himself a fresh, harmonized account of the incidents; it will be surprising to those who have not tried this, what a help it will be in the study of the lesson.

Topical Analysis.—(1) The traitor's kiss (vers. 43-47). (2) Mistaken zeal, sympathy and flight (vers. 47, 50, 52). (3) The hate of evil men (ver. 53). (4) Getting into a wrong place (ver. 54).

In the *first* topic we have two prominent figures, Judas and Jesus. About Judas, point out the bold *hypocrisy* of his act—conceived in *covetousness*, which, rebuked by the Lord, developed into bitter *hatred*, he now rushes into an abyss of sin to fulfil the promptings of that hate. He came forward as though he would give the kiss of fidelity to Jesus, but he had made it the signal of destruction; under the mask of friendship he aimed the death-blow at Jesus, and forever stamped himself as the blackest of villains, so that his very name has become the synonym of all that is base, double-faced and hypocritical. By his own act he plunged into the darkness of eternal death, and sent his name down through the ages, the object of eternal infamy, a beacon and a warning to all. In the bearing of Jesus through this scene we have *patience*. Would it have been surprising if the hypocritical betrayer had felt the power of His anger and been stricken in his sin? But the Saviour bore with the sinner, only saying, "Betrayest thou the Son of man with a kiss?" Show His *gentleness*; when Peter smote one of the mob, his Master rebuked him, and healed the wound, performing a miracle of mercy even in that time of the assaults upon Him. Note His *resignation*: He could have had from the Father twelve legions of angels, if they had been needed, to protect Him from His foes, but His language now was, as just before, "Not My will, but Thine be done;" and over it all we recognize the *majesty* that dwelt in the only begotten of the Father, He who had the power to lay down His life, and the power to take it up again, and in the serene calmness of that time of indignity and wrong we see the glory of the God-man shining forth. Other thoughts will be suggested by the other narratives, but our space forbids us to follow them.

On the *second* topic we may show that while "it is good to be zealously affected always in a good thing" (Gal. 4: 18), there is a zeal that is "not according to knowledge" (Rom. 10: 2), a zeal that brings in the world, and worldly instead of spiritual weapons into the service of Christ. Show how this mistake has been made again and again in the history of the faith; how men—good men as well as evil men—have taken the sword to defend, as they thought, the cause of Christ, but they have wounded Him in the house of His friends. Then from this narrative it will be seen how sometimes unchristian zeal terminates in unchristian cowardice; he who smote with the sword, the other disciple who was ready to smite, and all who had so lately protested their fidelity, as one man, "forsook Him and fled."

On the *third* topic we may note how hatred and malice in the very form of justice were manifest in the trial of Jesus. His enemies could not wait until the morning, but convened a meeting of the Sanhedrim at an illegal hour, that they might hurry on His condemnation. Of this meeting *Geikie* says: "It was before a mob of dignities, not a court, that Jesus was brought." This very hatred of theirs brought about what they had not intended—the murder of Jesus on the feast day. Throughout His whole official career the members of the Sanhedrim had been in deadly antagonism to Jesus, as even a cursory reader of the Gospels will see, culminating in the three examinations during the night and next morning, when the determination was evident to kill Jesus, the only thing being to observe some kind of legal form, and trump up some accusation.

On the *fourth* topic quote Ps. 1, and show what a practical comment this is on that verse. Here was Peter where he ought not to have been, mixed up with the enemies of Jesus, and quite willing to be taken for one of them; he walked "in the counsel of the ungodly;" he stood "in the way of sinners," he sat "in the seat of the scornful," and he reaped the result. Had Peter never mingled as he did with the foes of his Master, he would not have been tempted to deny Him, and would have been saved those bitter tears and that sorrowful remembrance which he would carry with him to the end. Teach your scholars the importance of that petition, "Lead us not into temptation," and point out

how sinful it is to offer that prayer, and yet go heedlessly into temptation. None can measure the evil—it is infinite—of sinful company.

Incidental Lessons.—On the *first* topic—That men may be near to Christ, and yet very far from Him.

That even external fellowship with Jesus may only be a help to our downfall, if we trust in that.

That professions of friendship are not always to be trusted. "Prove all things."

That one in twelve was a traitor; need we wonder at hypocrites to day?

To imitate Jesus.

On the *second* topic—That there may be a zeal without heart; and a zeal that is not according to knowledge.

That it is good to be zealously affected in a good thing. To be "valiant for the truth" in Christ's own way.

On the *fourth* topic—That it is dangerous to follow Christ afar off—the further from Him, the greater the danger; by His side alone is safety.

Main Lesson.—The weakness of mere human resolutions and strength—Rom. 7: 15; 11: 20; 12: 16; 1 Cor. 10: 12. Strength for a consistent, persevering life is from God alone—Rom. 14: 4; 1 Cor. 15: 10; 2 Cor. 3: 5; Gal. 1: 11; 1 Pet. 1: 5. Both these truths may be shown in the history of Peter—Mark 14: 29; Luke 22: 31, 32.

Nov. 5th, } **JESUS BEFORE THE JUNGLE.** { Mark 14:
x882. } 55-72.

GOLDEN TEXT.—"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 55: 7.

TIME.—Very early on Friday morning, the day of the crucifixion.

PLACE.—The palace of the High Priest, Caiaphas.

PARALLEL.—Matt. 26: 59-75; with vers. 55-65; Luke 22: 63-71; John 18: 19-24, with vers. 66-72; Luke 22: 55-62; John 18: 17, 18, 25-27.

Notes and Comments.—Vers. 55, 56. "All the Council:" the unanimity would make it certain, had we not other proof, that Nicodemus and Joseph of Arimathea were not present, as probably also others favourable to Jesus; they either had not been called, or had kept away knowing that their opposition would be vain—Luke 23: 51; John 19: 39. Nicodemus had already been turned upon in the council for his word of caution in this matter. "Sought for witness—found none—many bare false witness—but agreed not together:" their object was to condemn Jesus. There were no witnesses to testify any wrongdoing against Him, so they suborned false witnesses, but these men did not agree in their testimony, lit. "were not equal:" perhaps did not contradict each other, but did not relate the same things; there had not been time to make a concerted tale.

Vers. 57, 58, 59. At last there is a definite charge; it was with reference to what He had said about destroying the temple. How much of truth can go into a lie! What Jesus did say, you have in John 18: 21; the testimony was a perverted record, but even these men did not agree.

Ver. 60. A show of holy indignation on the part of the High Priest, as false and hypocritical as the kiss of Judas; just as if he were unable to sit still with such a charge of blasphemy not instantly denied.

Vers. 61, 62. "Held His peace:" Isa. 53: 7. He had spoken before Annas, John 18: 19-23; here, under false witness, He is silent, in patience and confidence of victory.

"High Priest asked Him:" "adjured:" a question on oath, Matt. 26: 63. "Son of the Blessed:" God, as in Matthew. The word was used by the Rabbis, as signifying God. The question was, "Are you the Messiah, the Son of God?" Jesus speaks now, as silence might be misunderstood, and says, plainly, "I am," and boldly goes on to claim for Himself a share of the Divine glory. "Son of man:" His own favourite title; he had just affirmed Himself, the Son of God. "Coming in the clouds of heaven:" a reference to Dan. 7: 13; so Matt. 24: 30. He will come to judgment, His hearers then will see Him, so they will be raised from the dead at His coming, 2 Thess. 1: 7-9; they had asked a "sign from heaven," they would get it.

Ver. 63. "Rent His clothes:" His upper garment; it was a sign of mourning, or of indignation, but in the former sense was denied to the High Priest, but he was bound to do so by rabbinical precept on hearing blasphemy. "What need?" very convenient, seeing that they could not get them.

Ver. 64. "Blasphemy:" the High Priest said this in explanation of his action. "What think ye?:" a putting of the question to the Council. "Death," according to Lev. 24: 16; see also John 10: 31-33; yet the whole was illegal and opposed to Jewish law, as sentence of death could not be pronounced on the day of the investigation.

Ver. 65. "Spit on him—buffet Him—strike Him with the palms of their hands:" not the members of the sanhedrim, but "the men that held Jesus:" these knew full well, however, that it would be pleasing to their masters; spitting was expressive of contempt. In the original, five forms of beating are referred to by the Evangelists in describing this pathetic scene.

Vers. 66, 67, 68. These three verses tell us of Peter's first denial of his Master. He had stood warming himself at the fire in the outer court, where he could both see and hear the trial of Jesus. While standing there, one of the maid-servants of the high priest accosts Him with, "Thou also wast with the Nazarene, even Jesus:" so REV., which gives the contemptuous style of the utterance better than the old version. "He denied—I know not, neither understand:" he not only denies his discipleship, but even knowledge of Jesus, and more than that, what even she meant! So do men, who swerve from truth needlessly, overdo the sin; the downward steps were self-confidence, indolence, cowardly compromise, and getting into bad company—so he was prepared for this terrible fall.

Vers. 69, 70, 71. The second and third denials. "A maid:" Rev. "the maid:" giving the idea that it was the same maid as before. *Schaff* says, "This second recognition seems to have been a general one, beginning by the fire, recurring in the porch, where this maid attacked him. If the maid mentioned in ver. 69 was not the portress then, it is possible she takes up her banter again. Luke tells of a man recognizing him, probably a servant standing in the porch, one of those to whom the maid spoke. "Of them:" twice repeated, shows that contemptuous bitterness was already strong against Jesus and His followers. "Again denied:" Matthew, "with an oath:" how steep the downward path of sin. "A little after:" about an hour, Luke says. "They that stood by:" he had joined in the conversation to disarm suspicion, and drown his own thoughts, but this very thing led to a further charge. "A Galilean—thy speech:"—REV. omits this clause, but it is in Matthew, so is genuine to the narrative. "Curse and swear:" called God to witness the truth of what he said, and invoked curses on himself if it were not so.

Ver. 72. "Cock crew:" second time, about three in the morning. "Called to mind:" helped them to, no doubt, by the look of Jesus; likely the Saviour had heard the denials, certainly He knew of them. "Wept:" lit. continued weeping tears of bitter, sincere repentance.

HINTS TO TEACHERS.

Caution.—The lesson is a long one; do not attempt to go through all the details minutely, but group the facts together of Jesus before the Council, and Peter's denial, and so teach.

Topical Analysis.—(1) He opened not His mouth (vers. 35-61). (2) He confessed, and denied not (vers. 62-65). (3) Peter's denial (vers. 66-72). Our notes are so full, that the remarks on the topics must be very brief.

On the *first* topic, we may point out that the silence of Jesus is an example to us. There is a time when silence is the best reply to false accusation—when it is the best wisdom and the most effective reply. There is a grand dignity in the picture of the silent, suffering Saviour, which should for ever take from His professed followers all impatience and railing reply.

On the *second* topic, we may show that there is also a time for speech—a time when great truths have to be confessed—when, no matter what the risk, we have to stand up and speak out for God and Christ. While we may be careless of what men say about ourselves, we must be jealous of what they say about our Master and the eternal truths of His Gospel. Point out that this utterance of Christ for ever settles the question as to who He was. He is the Son of God—the Christ, the Saviour of the world.

On the *third* topic, the teachings have been somewhat anticipated in our last lesson. Recall the downward steps of Peter—self-confidence, want of watchfulness and prayer, going into temptation; the experience of many, alas! since Peter. Show how that even in his fall Jesus loved him, and had graciously given a sign to recall him to a sense of his sin; so if we sin against Jesus, but with sincere repentance turn to Him, He will forgive us even as He forgave Peter, make us His servants indeed, and honour us by using us for the blessing of others.

Incidental Lessons.—On the *first* topic—That silence is often more powerful than speech.

That to-day, as then, the witnesses against Christ do not agree; they answer one another.

On the *second* topic—That there is a time to speak, when God's truth is in question.

The lengths to which the violence of wicked opposition to Christ will go.

If these things were done to the Master, what can the servants expect?

That a time is coming when those judges will behold their prisoner Lord and Judge of all.

On the *third* topic—That a man in bad company is standing in slippery paths.

To doubt the man who backs his statements with profane language.

That the sin of Peter may be ours, if we rely on our own strength.

Can men charge us with being with Jesus?

Main Lesson.—*Christ our example.* In His silence, Isa. 53: 7; Matt. 27: 39; 1 Cor. 4: 12; Heb. 12: 3; 1 Pet. 2: 23. In His confession, Matt. 27: 11; John 18: 37; Acts 3: 18-20; 1 Tim. 6: 13; Rev. 1: 5; 3: 14.

PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

PRIZE BIBLE QUESTIONS FOR OCTOBER.

Give an instance where bad advice followed lost a kingdom more than half his kingdom.

At what age did children among the Jews go to the house of God?

A false god, a city and a rock are all the same name; give it.

THE LAST HYMN.

The Sabbath day was ending
 In a village by the sea,
 The uttered benediction
 Touched the people tenderly,
 And they rose to face the sunset
 In the glowing, lighted west,
 And then hastened to their dwellings
 For God's blessed boon of rest.

But they looked across the waters,
 And a storm was raging there;
 A fierce spirit moved above them,
 The wild spirit of the air,
 And it lashed and shook and tore them,
 Till they thundered, groaned, and boomed,
 And alas for any vessel
 In their yawning gulfs entombed!

Very anxious were the people,
 On that rocky coast of Wales,
 Lest the dawn of coming morrows
 Should be telling awful tales,
 When the sea had spent its passion,
 And should cast upon the shore
 Bits of wreck and swollen victims,
 As it had done heretofore.

With the rough winds blowing round her,
 A brave woman strained her eyes,
 And she saw along the billows,
 A large vessel fall and rise;
 Oh, it did not need a prophet
 To tell what th' end must be!
 For no ship could ride in safety
 Near the shore on such a sea.

Then pitying people hurried
 From their homes, and thronged the beach,
 Oh, for power to cross the water,
 And the perishing to reach!
 Helpless hands were wrung for sorrow,
 Tender hands grew cold with dread,
 And the ship, urged by the tempest,
 To the fatal rock shore sped.

"She has parted in the middle!
 Oh, the half of her goes down!
 God have mercy! Oh! is heaven
 Far to seek for those who drown?"
 Lo! when next the white shocked faces
 Looked with terror on the sea,
 Only one last clinging figure
 On the spar was seen to be.

And near the trembling watchers
 Came the wreck tossed by the wave,
 And the man still clung and floated.
 Though no power on earth could save.
 "Could we send him a short message?"
 Here's a trumpet—Shout away!
 'Twas the preacher's hand that took it,
 And he wondered what to say.

Any memory of his sermon,
 Firstly—secondly—ah, no!
 There was but one thing to utter
 In the awful hour of woe;
 So he shouted through the trumpet,
 "Look to Jesus! Can you hear?"

And "Ay, ay, sir!" rang the answer
 O'er the waters, loud and clear.

Then they listened; He is singing,
 "Jesus, lover of my soul!"
 And the winds brought back the echo,
 "While the nearer waters roll,"
 Strange indeed it was to hear him,
 "Till the storm of life was past,"
 Singing bravely from the waters,
 "Oh, receive my soul at last!"

He could have no other refuge,
 "Hangs my helpless soul on Thee;"
 "Leave, ah, leave me not"—The singer
 Dropped at last into the sea;
 And the watchers, looking homeward
 Through their eyes, with tears made dim,
 Said, "He passed to be with Jesus,
 In the singing of that hymn."

A GRUDGE-KILLED CHURCH.

We were riding through a pretty village up in the hill country, when we came to what had once been a neat, attractive church.

"That is deserted; there has not been a meeting in it for five years," said my friend. "We call it 'the Grudge Meeting-House,' because old grudges held on to shut it up. Every minister tried to do something, but it was of no use. He was short-handed at best, and he had to do so much manoeuvring, not to put grudges together, that in the end each and all got discouraged and left the field. Sister Bibbins could not work with Betsy Haynes, because the aforesaid Bibbins' *pater familias* had a little unpleasantness in regard to the purchase of a calf. To be sure, both of these men had been quietly resting in the old graveyard for years, but their children held faithfully to the grudge legacy, and made it the leading article in their creed.

"Leading retired, monotonous lives, they had the habit of watching each other's movements, and looking for slights, and grew expert in finding them and magnifying trifles into monsters of offence. With these thoughts in their hearts they went to the Tuesday night meeting, and instead of taking the truths of God's Word to themselves, the little vestry became an exchange or Wall street, where choice hits or reproofs were snatched up as capital for the future increase of their stock of grudges. The minister meant Deacon Pinch, or he had such a one in his mind; no wonder, then, that I feel injured, they said to themselves.

"With one hand on the grudge, and lifting the other in prayer, they asked God for the gift of the Spirit, and wondered that the blessing did not come. It took years to do the work, but backbiting, fault-finding, and want of that charity which covereth, not uncovereth, sins and weaknesses, has accomplished the sad result."—*Watchman*.

Children's Corner.

THE SEA OF GALILEE.

How pleasant to me thy deep-blue wave,
O Sea of Galilee
For the glorious One who came to save
Hath often stood by thee.

"Fair are the lakes in the land I love,
Where pine and heather grow;
But thou hast loveliness far above
What Nature can bestow.

"It is not that the fig tree grows,
And palms in thy soft air,
But that Sharon's fair and bleeding Rose
Once spread its fragrance there.

"Graceful around thee the mountains meet,
Thou calm reposing sea
But ah! far more, the beautiful feet
Of Jesus walked o'er thee.

"O Saviour! gone to God's right hand!
Yet the same Saviour still,
Graved on Thy heart is this lovely strand
And every fragrant hill.

"Oh! give me, Lord, by this sacred wave,
Threifold Thy love Divine,
That I may feed, till I find my grave,
Thy flock—both Thine and mine."

—*McCheyne.*

TRY AGAIN.

A gentleman was once standing by a little brook watching its bounding, gurgling waters. In the midst of his musings he noticed scores of little minnows making their way up the stream, and in the direction of a shoal which was a foot or more high, and over which the clear sparkling waters were leaping. They halted a moment or two as if to survey the surroundings.

"What now?" inquired the gentleman; "can these little fellows continue their journey any further?"

He soon saw that they wanted to go further up the stream, and were only resting and looking out the best course to pursue in order to continue their journey to the unexplored little lakelet that lay just above the shoal. All at once they arranged themselves

like a little column of soldiers, and darted up the foaming little shoal, but the rapid current dashed them back in confusion. A moment's rest, and they are again in the sprayey waters with like results. For an hour or more they repeated their efforts, each time gaining some little advantage. At last, after scores and scores of trials, they bounded over the shoal into the beautiful lakelet, seemingly the happiest little folks in the world.

"Well," said the gentleman, "here is my lesson. I'll never again give up trying when I undertake anything. I did not see how these little people of the brook could possibly scale the shoal—it seemed impassable, but they were determined to cross it. This was their purpose, and they never ceased trying until they were sporting in the waters above it. I shall never give up again."—*Kind Words.*

"PUT OFF THY SHOES FROM OFF THY FEET."

The people of Asia show respect to each other, and to houses, both private and sacred, by taking off their shoes and keeping their heads covered. Their name for Europeans is "Hat people" (*Topee Walas*), because we wear long hats, which we remove as a sign of respect, while we keep our feet covered by leathern boots. "Loose thy shoe from off thy foot," said Jesus Christ, "the Captain of the Lord's host," to Joshua. (Jos. v. 15); "for the place whereon thou standest is holy." So Jehovah commanded Moses at the burning bush (Ex. iii. 5). In the tropical east the shoe is generally a sandal, or sole of skin bound to the foot by a latchet or thong. To care for the shoes is the most menial, but also confidential, and sometimes affectionate, duty of a servant. Hence John the Baptist's remark about his Master and ours (John i. 27). The ancestor of the Maharajah Scindia, the greatest of our Indian tributary kings, was the sandal-bearer of the ruler of the Marathas,

who was so pleased at the fidelity of his servant, whom he found lying with his slippers in his bosom at midnight, that he promoted him. Because the sandal and even the larger shoe, without stockings, allows the feet to become soon dirty, the feet are washed after every journey. In the daily bath, in the east, the cool water is poured on the body from the shoulders; hence that saying of our Lord—"He that is washed (*bathed*) needeth not save to wash His feet, but is clean every whit." Do you know what that means? If you have, at conversion, been washed in the blood of Christ, you still need to go to Him for daily washing from daily sin.—*Dr. George Smith.*

RIGHT.

Light after darkness,
Gain after loss,
Strength after suffering,
Crown after cross.
Sweet after bitter,
Song after sigh,
Home after wandering,
Praise after cry.

Sheaves after sowing,
Sun after rain,
Sight after mystery,
Peace after pain.
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last.

Near after distant,
Gleam after gloom,
Love after loneliness,
Life after tomb.
After long agony
Rapture of bliss!
Right was the pathway
Leading to this!

"TO WHAT KINGDOM?"

The Emperor of Germany, while visiting a village in his land, was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Then, taking an orange from a plate, he asked,—

"To what kingdom does this belong?"

"The vegetable kingdom," said a little girl. The emperor took a gold coin from his pocket, and holding it up, asked,—

"And to what kingdom does this belong?"

"To the mineral kingdom," said the girl.

"And to what kingdom do I belong, then?"

The little girl coloured deeply, for she did not like to say "The animal kingdom," as she thought she should, lest his Majesty would be offended. Just then it flashed into her mind that "God made man in His own image," and looking up with a brightening eye, she said,—

"To God's kingdom, sir."

The emperor was deeply moved. A tear stood in his eye. He placed his hand on the child's head, and said, most devoutly, "God grant that I may be accounted worthy of that kingdom."

"THE BIBLE SAYS I MAY."

I am a little soldier,
And but a few years old:
I mean to fight for Jesus,
And wear a crown of gold.
I know He makes me happy,
And loves me all the day;
I'll be His little soldier,—
The Bible says I may.

I love my precious Saviour,
Because He died for me;
And if I do not serve Him,
How sinful I should be!
He gives me every comfort,
And hears me when I pray:
I want to live for Jesus,—
The Bible says I may.

I now can do but little;
But when I grow a man,
I'll try to do for Jesus
The greatest good I can.
God help me to be faithful
In all I do and say!
I want to live a Christian,—
The Bible says I may.

"THE simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous."—*Prov. xiv. 18, 19.*