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"One is your Master, even Christ, and all ye are Brethren."

THE

Canadian Independent.

(NEW SERIES.)

VOLUME III. 1884.

THE THIRTIETH YEAR OF PUBLICATION.

REV. J. BURTON, B.D., EDITOR.

“ Rock of Ages, standing fast
In the desert wild and vast ;
Lifting up thy stately form
To the sunshine and the storm ;
Changeless through all changing time,
Strong, impregnable, sublime.

Rock of Ages, let me hide
In Thy deeply-caverned side
When the tempest rolls on high,
And the lightnings cleave the sky ;
Sheltered there let me remain
Till the heavens grow bright again.

Rock of Ages, let me rest
In Thy shadow, when distressed
By the long and weary way,
Or the noontide's burning ray :
There awhile mine eyes to close
In the sweetness of repose.

Rock of Ages, let me stand
On Thy brow, serene and grand :
Thence to view the way I've come,
Thence to catch a glimpse of home—
Home, where toils and troubles cease
And the soul finds perfect peace.”

TORONTO :

THE CONGREGATIONAL PUBLISHING COMPANY

C. BLACKETT ROBINSON, PRINTER.

NOTICE.

THE CANADIAN INDEPENDENT, published monthly, will be sent free to any part of Canada or the United States for ONE DOLLAR per annum.

All communications regarding the subject-matter of the magazine, to be addressed to REV. J. BURTON, B.D., Editor, Box 2648, Toronto.

All business correspondence to be directed to the "Business Manager," Box 2648, Toronto, except those regarding advertisements, which are to be addressed to C. Blakett Robinson, 5 Jordan Street, Toronto.

Pastors, Secretaries of Churches, or any interested friend of the cause, are requested to send for insertion items of Church News. To ensure insertion in the number of the coming month, such items, correspondence, etc., must be on hand not later than 20th of the current month.

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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. III.]

TORONTO, JANUARY, 1884.

[No. 1.

EDITORIAL JOTTINGS.

THE year has gone beyond recall, and a new year opens up to us with its duties, its privileges, its hopes and fears. Looking back over the year denominationally, as chronicled in these pages, there have been no very marked events to arrest attention and to demand comment, but a close observer will have noticed a general absence of disturbing elements and a quiet settling down to work, which are not without significance. College and missionary societies are both working under new auspices, and both have already manifested decided advance in efficiency and spirit. *Laus Deo.*

Life is ever a conflict; its exercise is a battling ever with death. Liberty is only preserved by constant vigilance. We are not, therefore, to wonder nor repine because the conflict is ever with us. A year of quiet settling down to work is but the beginning of the toil to which we are called. Let then the present New Year be one of steady up-and-on-looking, not backward are our glances bent, but onward to our Father's home.

THE subject of additional aid to our Provincial University is calling forth what we are constrained to view as a narrow denominational zeal. Congregationalists will not be true to their history and traditions if they encourage the denominational opposition to the further efficiency of the Toronto University on Provincial grounds. The universities controlled by the respective denominations, for whose special interest they were established, have done, are doing, a good work, and their establishment is fully justified, yea, was necessitated by the narrow and bigoted policy of the then Government, led as it was by the patrons and representatives of what would have been the State Church. But the strug-

gle, in which the fathers of Canadian Congregationalism took no unimportant part, by which the arrogant claims of the old "Family Compact" party were successfully resisted, has given us a system of public education, of which, with all its faults, Canadians may justly be proud. Of that system in Ontario the Toronto University is the crown, and the people of Ontario should take that interest therein which will keep it fully abreast of the requirements of the age. As a matter of fact, it is Provincial, and the Province is bound to care for its child, unless—which Heaven forbid—the Province is ready to split up still more its educational system on lines of sectarian cleavage. That denominational universities are doing undenominational work on strictly private beneficence is no reason why a Provincial Institution should depend upon a similar source for the increase of its efficiency; and the fact that these denominational institutions are confessedly endowed inadequately, affords a sorry reason surely for keeping inadequate the staff and appliances of the more thoroughly national university. We do desiderate a Christian State and State institutions, in the broad, best meaning of that adjective, we do not want to be cursed with denominational strife in those measures which are designed for the general good of all our citizens.

Speaking of denominational colleges, reminds us of the college question in the great Methodist Union, which is being surely and solidly consummated. The Victoria and Albert Universities, at Cobourg and Belleville respectively, are to be consolidated into one, under the name of the former, Victoria. Their union can but add to the efficiency of the United College, and considering the work already accomplished by both these colleges, we are led to expect with great confidence, that the new Victoria will not only maintain the

standing of the two older universities, but preserve the character our Canadian colleges are deservedly earning for themselves in the world of science and literature.

THE following from the *Dominion Churchman*, of Toronto, is going the rounds of some of our papers :

There are dozens of buildings once owned by Non-conformists, surrounded now by outcast poor, which they closed, but which are now occupied by Roman Catholics or Mormons. We have an instance of this in Toronto, where Zion Congregational church has been sold for a singing saloon, the poor around it not being worth shepherding, not being pew renters. We never saw an instance of the Church of England closing a church or school or mission-room in any locality.

The justification of Zion church selling its old property is to be found in its subsequent history, and that, in some measure, appears from time to time in our News of Churches. On the "High Church" version as given in the above choice extract we venture a few remarks. First, Zion church building was not sold for a singing saloon by the church, but to a respectable printing firm, in the expectation that by them it would be used for their business. Its ultimate disposition the church is no more responsible for than the *Churchman*, who, if it feels such virtuous sympathy for "the poor around," can, no doubt, yet redeem and consecrate the building.

Secondly, that word, "Nonconformists." What business has that in this Dominion? There is a Christian non-conformity to the world, and a conformity to the Spirit of Christ, which have vital connection with living churches and churchmen, but our High Church Anglican has greater affinity with ecclesiastical canons than with *e.g.* the Sermon on the Mount, or the New Testament generally, and from these canons he sees "non-conformity." That our readers may also see "non-conformity" as the *Dominion Churchman* does we sample the canon's ecclesiastical: "Whosoever shall hereafter affirm or maintain that there are within this realm other meetings, assemblies, or congregations of the king's born subjects, than such as by the laws of the land are held and allowed, which may rightly challenge to themselves the name of True and Lawful churches; let him be excommunicated and not restored but by the Archbishop, after his repentance and public revocation of his wicked errors."

Nor do the canons (which are unrepealed to this day) leave in doubt what "other meetings" are, for another canon thus provides: "Whosoever shall hereafter separate themselves for the Communion of Saints, as it is approved by the Apostles' rules in the Church of England and combine themselves together in a new brotherhood, etc." Here then, gentle reader, are the High Church Anglican spectacles, put them on a moment and read anew the word "non-conformity."

Lastly, "we never saw an instance of the Church of England closing a church, etc." Ah, well, no brother, we never expect a *Dominion Churchman* to see all things that occur in this wide world of ours; but they who have seen, *e.g.* London, England, have seen and may see to-day English churches sold, pulled down, and church-yards, used till within the past twenty years, "desecrated," by buildings for merchandise, beer and gin, and for ought we know for "singing saloons" also. And those churches and yards were "consecrated," wails and ground together. Don't start brother *Dominion Churchman*, it is all true! And we could take you to at least one spot in our fair Province of Ontario, where a church of the Church of England has been—well not closed, but left—as many within the memory of living young men in the principality of Wales, open to the wind and rain of heaven and the pigs of the earth, until the storm took pity and hurled the building down. The school trustees of that section would gladly have taken the lot and used the building, but "consecrated ground" could not be sold, and so now the plot is an acre of weeds and dirt and slovenliness, with refuse and cattle, to preserve the aroma of consecration.

SOJOURNER TRUTH, to whom our contributor *Ita* refers, was a familiar name before the late war in the neighbouring Republic. Sojourner was a negress born in slavery, and underwent the usual trials of slave life. Freed from slavery, in which her six children were born, she received religious instruction from her association with Quakers. Of queenly presence, ready wit, without education, she did noble work in the anti-slavery movement, as she had been on many a battle field the good angel of the wounded blacks. She lived lately in Michigan and died the other day at, according to her own account, the age of 110, but

more likely, as a correspondent in a paper writes, at about eighty-five

The following from the *Christian Herald* will indicate here presence, style and wit :

A Woman's Rights convention was held in Akron, O., when such meetings were quite a novelty and opposition ran high. A stormy session was in progress at which Mrs. Francis D. Gage presided. Those opposed to the movement expressed their opposition with arguments and denunciations which would hardly be used at this date. Sojourner Truth was present, but she was almost unknown and the leaders of the movement scarcely expected help from anything she could say. She had been listening quietly in her favourite attitude, elbow on knee and cheek in palm. Suddenly she arose and came forward with the conscious right and majesty of a queen. "What's dat dey say about in de head?" she began. "Intellect" whispered some one. (A minister present had spoken about the inferior intellect of woman as restricting her rights.) "Intellect, dat's it, honey. What's dat got to do with woman's rights or nigger's rights. If my cup won't hold but a pint and your'n holds a quart wouldn't ye be mean not to let me have my little half measure full?" And she pointed a significant finger and shot a keen glance at the man for whom her retort was designed. "Den dat little man in black says women can't have as much rights as man, 'cause Christ wasn't a woman. Whar did your Christ come from?" Rolling thunder could not have stilled the crowd as did those deep, wonderful tones. "War did your Christ come from?" she repeated with outstretched arms and eyes of fire. "From God and a woman; man had nothing to do with Him!" "If the first woman God ever made (in answer to a fling at mother Eve) was strong enough to turn the world upside down, all 'lone, then togedder," and she glanced around, "these women ought to be able to turn it back again."

The fallacies of her arguments are easily seen, but her presence and power upon an audience must have been for the moment irresistible.

A CORRESPONDENT in the *Christian World* notes that strolling in the churchyard of the village of Hart, fifteen miles from Durham, he saw the following inscription upon a tomb-stone: "Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last." The words appearing familiar were traced to the Book of Common Prayer, Psalm xxxvii. 38. The version there retained is that of the Bishop's Bible, which that of 1611 has superseded. Upon turning to the corresponding verse, namely, 37 of the same Psalm in the now common or authorized English Bible, the words stand thus:—"Mark the perfect man, and behold the upright, for the end of that man is peace." The comparison is instructive as evidencing the difficulty of

translation, and the precariousness of mere verbal comment on the Scriptures of truth. At first sight no one would dream that these diverse sentences both represent the same Hebrew words, even though the italicised portion of the authorized version be removed. Nevertheless they both may be justified as good renderings of the Hebrew original, nor would any change in the rule of life be made were either one to secure permanence by the total rejection of the other. For is not to "keep" synonymous with "marking," that is in the sense of observing a command or example, and innocency is assuredly an aspect of the perfect man, or of perfection. Beholding too is "taking heed" and the "upright" is "the thing that is right." Our present version may seem the more literal rendering, the concrete form into which the translators cast the sentence perhaps led them thereto; we confess to a liking for the ring of the older version, nevertheless, as transcribed upon the old tombstone. We have noticed the two renderings, however, chiefly to draw attention to the two facts already noticed with their manifest lessons. First, let no timid friend be troubled about differences of renderings of the sacred text. The capital made therefrom on the part of objectors is that of bogus notes. The paper on which they are printed is thereby spoiled for useful purposes. The value is *nil*. Secondly, abstain from erecting dogma on the peculiar turn of a sentence. Too much ingenuity is worse than wasted upon Bible reading in that direction. The latter killeth, the Spirit giveth life.

NOTING these renderings of a Hebrew text suggests another passage. Psalms lxxviii. 11 is thus rendered in the older version: "The Lord gave the word: great was the company of preachers," where the word preacher bears the true Christian expansiveness of all being kings and priests to God; for what is a preacher but a publisher; and who can be a dumb dog with the gospel fire burning in his heart. It has been noted that the participle of the Hebrew verb thus translated "preachers," and which means to cheer with, or to announce, glad tidings, is in the feminine form, and may, therefore, be pressed into the service of justifying a female ministry. These verbal arguments are always hazardous, and in this case suggests a very imperfect knowledge of the

Hebrew grammar. The student must know that the sex gender is not the grammatical gender, and while it is true that *oth* is the feminine form of the Hebrew plural noun ending, it is also true that the feminine ending is not seldom given to nouns of undoubtedly masculine signification. Notably *ab*, father, has *aboth*, fathers, not *abem* as would naturally be supposed; and in the case of participles used as nouns, the feminine form is often used as indicating dignity or office; e.g. Judges v. 3. where *princes*, not princesses, has the Hebrew feminine ending.

MARK the following from the Washington *Sun*.

The prayers of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate tobacco users, much against the wishes of its members.

Pray brethren, pray.

THE position in Egypt is becoming critical, view it from whatever point of view one may. We know something of religious bitterness, the *odium theologicum*; we know nothing of Oriental fanaticism. Mahometanism is certainly alarmed at the progress made by Christian nations in the East, and the growing power of Christian missions. Is the crescent to pale before the cross? The infidel is still the infidel, with whom no peace can be made. Then the Second Adventists of Islam are now expecting the great reformer, who is to conquer all enemies of the Moslem faith and make it supreme in the world. The Mahometan battle of Armageddon draweth nigh. And now the professed prophet appears, and success is crowning his arms. Who can tell what the result may be? Is India even safe with such a commotion? The meanwhile conqueror of the Soudan, the Mahdi, is one Mahomed Achmet, who claims to be a lineal descendant of the Prophet himself. He has received a regular religious training, is a legitimate sheikh, or faki, has been a religious recluse on the island of Abba, where he made a subterranean cave for retirement, fasting, burning incense, and repeating for hours together one of the names of the Deity. He has acquired fame, wealth, and several wives, who have been carefully selected from the families of influential chiefs. About 1881, the time of Mahometan expectation, he

wrote to his brother fakis, claiming to be the Mahdi, foretold by Mahomet, and declaring his mission. He met with opposition, and for a time has been obstructed in his plans, but his crushing defeat of Hicks Pasha has rekindled enthusiasm, the Arab hordes seem on fire, and it may be that a religious war of extermination may be the result of this Mahometan outbreak; we rather trust some decisive measure may be taken by which the uprising may keep within its proper bounds. Meantime, anxious eyes are watching the East.

THE MINISTRY OF WOMEN.

We wish the famous negress, "Sojourner Truth," could have had half an hour with "Rejoinder" and his village blacksmith—neither the blacksmith nor "Rejoinder" would ever have been heard of after. We think we hear her asking, "Whar did your Christ come from? From God and a woman, man had nothin' to do wid him."

Bible words and Bible arguments are demanded, and the demand is not difficult to comply with. It was indicated in the first article that it was in their dual capacity our first parents received the lordship of the world, and as the mother of all living was taken from man, so the man Christ Jesus took his humanity from woman. Man honoured in the Creation, woman in the Incarnation: "He hath regarded the low estate of his hand-maiden, for behold from henceforth all generations shall call me blessed." Even under the Old Testament dispensation, women occupied places of public responsibility and exercised "gifts."

"Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances, and Miriam answered Moses, Sing ye unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Miriam is called a prophetess, evidently because she had, in common with Aaron, received divine communications. The part assigned to her, and the women of Israel at this moment, is in accordance with Egyptian and Hebrew customs. That the Lord had spoken by Miriam and Aaron, we learn from Numbers xii. 2: "Hath the Lord indeed

spoken only by Moses; hath he not spoken also by us?" and when the prophet Micah would recount the blessings God's ancient people had received, Miriam is not forgotten: "O, my people, what have I done unto thee? and wherein have I wearied thee? testify against me, for I brought thee up out of the land of Egypt, and I redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam." We infer the meaning of the word prophet, or prophetess, from Genesis, xx. 7: "He is a prophet, and he shall pray for thee." The prophet, being one in communion with God, is made the medium of God's communications to man, and as the prophet was received as God's messenger, so men made him the medium of their prayers to God.

In Judges, iv. 4, we have mention made of Deborah, a woman, a prophetess, a judge, and a military leader, in the full exercise of religious, civil, and military authority. Deborah not only regained, but maintained peace unbroken for forty years, and among the judges of Israel she alone lived and died without censure. "Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the Children of Naphtali, and of the Children of Zebulun." Such were the words of a woman to the captain of the hosts of Israel.

The song of Deborah in the fifth chapter is unsurpassed; it stirs one in far other times like the blast of a trumpet and the headlong rush of conquerors. "Awake, awake, Deborah! Awake, awake! Utter a song! Arise, Barak! and lead thy captivity captive, thou son of Abinoam!"

In 2 Kings, xxii. we hear of Huldah, the prophetess. Jeremiah had received the Divine commission some five years previously. Zephaniah also prophesied in the reign of Josiah. Hilkiyah was the high priest, and the priest's lips should retain knowledge. Shaphan was scribe, and must have been conversant in sacred affairs, yet Huldah, of whom we know nothing, but of this circumstance is consulted as to the meaning of the book of the law, for the secret of the Lord is not with Hilkiyah, the high priest, Shaphan, the scribe, nor any of the servants of the court, or minister of the temple. Huldah, according to Jewish writers, was the only person

not of the house of David buried in Jerusalem.

Many other women might be mentioned who served God with their lives, whether like Shallum's daughters, rebuilding the walls of Zion, or uttering inspired songs and prophesies that the church has not been unwilling to receive as Scripture: "The Lord gave the word, great was the host of women publishing the victory," or, as Clarke translates, "the Lord gave the saying, of the female preachers there was a numerous host. (Psalm lxxviii. ii.)"

The publication of good news or any joyful event belonged of right to women in ancient Jewish times. After David's conquest of Goliath, all the women came out of the cities of Israel to meet Saul, "with tabrets, with joy, and with instruments of music," and forming themselves into two choruses they sang alternately:

"Saul has slain his thousands,
And David his ten thousands."

Had women larger liberties under the old dispensation, and more important functions to fulfil? Were women "unsexed" by speaking in the name of Jehovah to the men and women of those times? The records of the past have been preserved for our learning. Do we learn from them that women have not been ministers of Jehovah, and that the God of the spirits of all flesh is bound and obliged to use male creatures only; to make known to the world the gospel of salvation through faith in Mary's Son, who was also the brightness of the Father's glory and the express image of His person. In next month's INDEPENDENT I hope to call attention to the position of women in the New Testament Scriptures, and "Rejoinder" will, I hope, discover that I "shrink" from nothing that is sound in argument and reverent in thought on this question. ITA.

THE TRINITY AND THE IMPERFECTION OF HUMAN INTELLECT.

BY HON. AND REV. B. MUSGRAVE.

1.

In the desire to express a clearer conception of what has been called "a personal Trinity," the Godhead has been regarded as

consisting of "three persons possessing a separate individuality, a several consciousness, distinct provinces of action, a distinct volition and agency."

The difficulty of reconciling the several statements of Scripture regarding the Trinity with the direct and absolute declaration (repeatedly enforced in different forms of expressions) that "God is one," is increased by such a view of "a personal Trinity." This bolder and more articulate conception of the mystery, when contrasted with the divine statements concerning it, might drive some sincere Christians, by repulsion from Tritheism, almost into Unitarianism.

Let us all cordially agree that "Revelation alone must be our authority on such a subject."

Then let us note first the points of harmony, next the points of variance among Trinitarians, and further the difficulties that beset a true expression of the teaching of the Scriptures—in anything like a definite form.

The grand point of concord, in accepting the mystery, is that which has been pressed again and again—that "plurality in unity" cannot be disproved of an infinite and perfect Being.

Singular and plural (both) convey to us ideas of limitation and defect in reference to each other. The plural adds extension to the singular; but necessarily detracts from its perfection. If there be room for multiplication or for addition, the being cannot be boundless, incomprehensible, unmeasured, "immensus," immeasurable, infinite. On the other hand a denial of plurality is a limitation of Omnipotence.

Our conception of the infinite "general" demands unity. Our conception of the infinite "particular" involves plurality.

Thus the immutable statement "Jehovah our Elohim one Jehovah"—The Lord our God (is) one Lord—allows plurality but affirms unity.

A more conspicuous point of agreement unites all Evangelical Christians—viz., the Godhead of Christ Jesus our Lord. I am not about to "labour this point"; I mention it only as the vital point of cohesion. The assertions in the 17th and 18th verses of the first chapter of Revelation (clearly belonging to Christ)—"I am the first and the last"—compel us to acknowledge the priority and

the finality of God the Saviour "that liveth and was dead."

The earlier declaration of our Incarnate Lord to the Jews "Before Abraham was I am," and His reproof to Philip "Have I been so long time with you and yet hast thou not known me, Philip?" cannot be misunderstood as to their purport, although we do fail to comprehend all that they imply.

And so prominent is this thought of "God manifest in the flesh" in the minds and hearts of all real Christians, that we may safely predict that Immanuelism shall swallow up all the isms as Aaron's rod swallowed up the rods of the magicians of Egypt.

But there are points of divergence, it would seem, as human intelligence may realize some thoughts more vividly than it realizes others. For instance, many Christians could not acknowledge "the separate individuality subsisting in the Trinity." Such a formulation of the mystery would flatly contradict Isaiah xlv. 6—"I am the first and I am the last and beside me there is no God"; and Isaiah xlv. 21, 22, and 23—to the same effect more explicitly; as well as our Saviour's authoritative statement to Philip "he that hath seen me hath seen the Father."

Still less could we concede "a several consciousness" or "a distinct volition"; although we might wish to admit a "distinct agency" and distinct provinces of action.

Consciousness is the mirror of mental and spiritual being. A man's consciousness reflects to himself his motives, his intentions, and his thoughts—his whole inner being. Man's conscience (*suneidēsis* preferably *consciusness*) is his knowledge with himself.

But God made man in His own image. God's consciousness must therefore reflect all the divine attributes and perfections, as man's consciousness reflects all his faculties. The divine consciousness must be the complete reflection of the infinite Being of God. To imagine otherwise—to conceive three divine separate consciousnesses—would be, in our own mind, to formulate a Tritheism and to forsake the mystery of the Triune God.

Likewise also, to suppose a distinct volition in each of three separate divine individuals, would seem to us to establish three gods in the place of the Trinity.

How could we more clearly differentiate a Tritheism than by stating that it would con-

sist of three divine individuals equal in dignity and power, but separate in volition and consciousness? The passage in 1 Corinthians viii. (4, 5 and 6), seems to have been dictated by the Holy Ghost to guard us from this very danger of carrying the thought of the triply revealed personality one step further; whether into the multiplication of gods, or into the dividing of God.

Certainly the statement, "but to us there is but one God, the Father, of whom are all things and we for Him" is very strong and very clear, following as it does a still more general statement that there is "none other God but 'one.'" The symbol of the trefoil, as an emblem of the Trinity, appears objectionable because it does represent a structure divided into three equal parts identical in character; and even the Latin church, in the Roman Catholic Prayer Book, repeatedly affirms "the holy and undivided Trinity" and asserts "the confession of an everlasting holy Trinity and of the undivided unity thereof." The figure of the trefoil does not by any analogy correspond with any of the divine revelations concerning God. The 18th verse of the first chapter of John, as it stands in the two oldest, the Sinaitic and Vatican, manuscripts, gives us at least one clear thought of the deity. "No man hath seen God at any time; *the only begotten God* in the bosom of the Father, he hath declared Him." (Ought the first Aorist *middle*, without an accusative, to be translated "he hath declared himself"?) The relation of the Son to the Father in the Deity is here partly exposed.

The difference between the force of the two expressions "the only begotten Son" and "the only begotten God" is most material to our human intelligence. "The only begotten Son" (as it is in our present reading) tells us precisely what other texts tell us. "The only begotten God" is an expression unique: which reveals fresh and special truth. It accords exactly with the grand declaration concerning Christ that "in Him dwelleth *all the fullness of the Godhead* *BODILY*."

The words "in the bosom of the Father" may not be improved, but may be varied with literality to convey the more general idea contained in them. The word translated "bosom" means likewise lap, bay, gulf, or hollow place in general.

"The Son of God," "the only begotten God" contained in the invisible and ineffable Father hath expounded, exhibited, elucidated "The Father."

If we conceive a circle described at the extremity of an infinite radius—the area of such a circle might be symbolical of God "the Word," "the only begotten God"; its centre being the humanity of Christ "God *manifested* in the flesh."

Beyond that circle conceive another indescribable circle whose radius from the same centre should be infinitely multiplied by infinity, and whose *circumference* in its vastness, visible only by segment, should appear as a *straight line*; the area of that circle might be symbolical of the Father, into whose bosom the Son is revealed as begotten.

Then conceive countless radii filling the *outermost* circle and emanating from it at right angles to it and yet converging to meet in the person of "Christ the power of God and the wisdom of God." Those rays, more numerous than infinity, multiplied by infinity, and filling and permeating immensity—that *radiation*, all consecrated in Christ "the Lord of glory," while issuing from the "hypostasis" of the Father, might symbolize the Holy Spirit "proceeding from the Father" and uniting the Father and the Son (John xv. 26).

Such a conception, miserably inadequate as it is, has this merit as an emblem that it does not nullify and cancel explicit Scriptures—such as 1 Corinthians, ii. 10 and 11, in which the Spirit of God is declared to search the depths of God just as the spirit of a man within him (his own consciousness) "knoweth the things of a man:" and Revelation 4, where the marked use of the singular personal pronoun "Thou" (*su ektis*)—coupled with the declaration "for Thy pleasure" (*dia to thelema sou*, for *Thy will*)—seems to preclude us from imagining three volitions in the Godhead.

CHRISTMAS IN THE ALLEY.

BY OLIVE THORNE.

"I declare for 't to-morrow is Christmas day an' I clean forgot all about it," said old Ann the washer-woman, pausing in her work and holding the flat-iron suspended in the air.

"Much good it 'll do us," growled a discontented voice from the coarse bed in the corner.

"We havon't much extra to be sure," answered Ann cheerfully, bringing the iron down on to the shirt-bosom before her, "but at least we've got enough to eat, and a good fire, and that's morn'u some have not a thousand miles from here either."

"We might have plenty more," said the fretful voice, "if you didn't think so much more of strangers than you do of your own folks' comfort, keeping a houseful of beggars, as if you was a lady!"

"Now, John," replied Ann, taking another iron from the fire, "you're not half so bad as you pretend. You wouldn't have me turn them poor creatures into the streets to freeze, now would you?"

"It's none of our business to pay rent for them," grumbled John. "Every one for himself, I say, these hard times. If they can't pay, you'd ought to send 'em off; there's plenty as can."

"They'd pay quick enough if they could get work," said Ann. "They're good honest fellows, every one, and paid me regular as long as they had a cent. But when hundreds are out o' work in the city, what can they do?"

"That's none o' your business, you can turn 'em out!" growled John.

"And leave the poor children to freeze as well as starve?" said Ann. "Who'd ever take 'em in without money, I'd like to know? No, John," bringing her iron down as though she meant it, "I'm glad I'm well enough to wash and iron, and pay my rent, and so long as I can do that, and keep the hunger away from you and the child, I'll never turn the poor souls out leastways not in this freezing winter weather."

"An' here's Christmas," the old man went on whiningly, "an' not a penny to spend, an' I needin' another blanket so bad, with my rheumatiz, an' haven't had a drop o' tea for I don't know how long."

"I know it," said Ann, never mentioning that she too had been without tea, and not only that, but with small allowance of food of any kind, "and I'm desperate sorry I can't get a bit of something for Katey. The child never missed a little something in her stocking before."

"Yes," John struck in. "much you care for your flesh an' blood. The child ha'n't had a thing this winter."

"That's true enough," said Ann, with a sigh, "an' it's the hardest that I've had to keep her out o' school when she was doing so beautiful."

"An' her feet ail on the ground," John growled.

"I know her shoes is bad," said Ann, hanging the shirt up on a line that stretched across the room, and was already full of freshly ironed clothes, "but they're better than the Parker children's."

"What's that to us?" almost shouted the weak old man, shaking his fist at her in his rage.

"Well, keep your temper, old man," said Ann.

"I'm sorry it goes so hard with you, but as long as I can stand on my feet, I sha'n't turn anybody out to freeze, that's certain."

"How much 'll you get for them?" said the miserable old man, after a few moments' silence, indicating by his hand the clean clothes on the line.

"Two dollars," said Ann, "and half of it must go to help make up next month's rent. I've got a good bit to make up yet, and only a week to do it in, and I sha'n't have another cent till day after to-morrow."

"Well, I wish you'd manage to buy me a little tea," whined the old man, "seems as if that would go right to the spot, an' warm up my old bones a bit."

"I'll try," said Ann, revolving in her mind how she could save a few pennies from her indispensable purchases, to get tea and sugar, for without sugar he would not touch it.

Wearied with his unusual exertion, the old man now dropped off to sleep, and Ann went softly about, folding and piling the clothes into a big basket, already half full. When they were all packed in, and nicely covered with a piece of clean muslin, she took an old shawl and hood from a nail in the corner, put them on, blew out the candle, for it must not burn one moment unnecessarily, and taking up her basket, went out into the cold winter night, softly closing the door behind her.

The house was on an alley, but as soon as she turned the corner, she was in the bright streets, glittering with lamps and gay passers. The shop windows were brilliant with Christmas displays, and thousands of warmly dressed buyers were lingering before them, laughing and chatting, and selecting their purchases. Surely it seemed as if there could be no want here.

As quickly as her burden would let her, the old washer-woman passed through the crowd into a broad street and rang the basement bell of a large, showy house.

"Oh, it's the washer-woman!" said a flashy looking servant who answered the bell; "set the basket right in here. Mrs. Keithe can't look them over to-night, there's company in the parlour—Miss Carry's Christmas party."

"Ask her to please pay me—at least a part," said old Ann hastily. "I don't see how I can do without the money. I counted on it."

"I'll ask her," said the pert young woman, turning to go up stairs, "but it's no use."

Returning in a moment, she delivered the message: "She has no change to-night, you're to come in the morning."

"Dear me!" thought Ann, as she plodded back through the streets. "It'll be even worse than I expected, for there's not a morsel to eat in the house, and not a penny to buy one with. Well—well—the

Lord will provide, the Good Book says, but it's mighty dark days, and it's hard to believe."

Entering the house, Ann sat down silently before the expiring fire. She was tired, her bones ached, and she was faint for want of food.

Wearily she rested her head on her hands, and tried to think of some way to get a few cents. She had nothing she could sell or pawn, every thing she could do without had gone before, in similar emergencies. After sitting there some time, and revolving plan after plan, only to find them all impossible, she was forced to conclude that they must go supperless to bed.

Her husband grumbled, and Katey—who came in from a neighbour's—cried with hunger, and after they were asleep old Ann crept into bed to keep warm, more disheartened than she had been all winter.

If we could only see a little way ahead! All this time—the darkest the house on the alley had seen—help was on the way to them. A kind-hearted city missionary, visiting one of the unfortunate families living in the upper rooms of old Ann's house, had learned from them of the noble charity of the humble old washer-woman. It was more than princely charity, for she not only denied herself nearly every comfort, but she endured the reproaches of her husband, and the tears of her child.

Telling the story to a party of his friends this Christmas eve, their hearts were touched, and they at once emptied their purses into his hands for her. And the gift was at that moment in the pocket of the missionary, waiting for morning to make her Christmas happy.

Christmas morning broke clear and cold. Ann was up early, as usual, made her fire, with the last of her coal, cleared up her two rooms, and leaving her husband and Katey in bed, was about starting out to try and get her money, to provide a breakfast for them. At the door she met the missionary.

"Good morning, Ann," he said. "I wish you a merry Christmas."

"Thank you, sir," said Ann cheerfully, "the same to yourself."

"Have you been to breakfast already?" asked the missionary.

"No, sir," said Ann, "I was just going out for it."

"I haven't either," said he, "but I couldn't bear to wait till I had eaten breakfast before I brought you your Christmas present—I suspect you haven't had any yet."

Ann smiled, "Indeed, sir, I haven't had one since I can remember."

"Well, I have one for you. Come in, and I'll tell you about it."

Too much amazed for words, Ann led him into the

room. The missionary opened his purse, and handed her a roll of bills.

"Why!—what!—" she gasped, taking it mechanically.

"Some friends of mine heard of your generous treatment of the poor families up-stairs," he went on, "and they send you this, with their respects and best wishes for Christmas. Do just what you please with it—it is wholly yours. No thanks," he went on, as she struggled to speak. "It's not from me. Just enjoy it—that's all. It has done them more good to give, than it can you to receive," and before she could speak a word, he was gone.

What did the old washer-woman do?

Well—first, she fell on her knees, and buried her agitated face in the bed-clothes. After awhile she became aware of a storm of words from her husband, and she got up, subdued—as much as possible—her agitation, and tried to answer his frantic questions.

"How much did he give you, old stupid?" he screamed; "can't you speak, or are you struck dumb?—Wake up!—I just wish I could reach you!—I'd shake you till your teeth rattled!"

If his vicious looks were a sign, it was evident that he only lacked the strength to be as good as his word.

Ann roused herself from her stupor and spoke at last.

"I don't know. I'll count it." She unrolled the bills and began.

"O dear!" she exclaimed excitedly, "here's ten-dollar bills! One, two, three, and a twenty—that makes five—and five are fifty-five—sixty—seventy—eighty—eighty-five—ninety—one hundred, and two—and five are seven, and two and one are ten, twenty—twenty-five—one hundred and twenty-five! Why, I'm rich!" she shouted. "Bless the Lord! Oh, this is the glorious Christmas day! I knew He'd provide. Katey! Katey!" she screamed at the door of the other room, where the child lay asleep. "Merry Christmas to you, darlin'! Now you can have some shoes! and a new dress! and—and breakfast, and a regular Christmas dinner! Oh! I believe I shall go crazy!"

But she did not. Joy seldom hurts people, and she was brought back to every-day affairs by the querulous voice of her husband.

"Now I will have my tea, an' a new blanket, an' some tobacco—how I have wanted a pipe!" and he went on enumerating his wants while Ann bustled about, putting away most of her money, and once more getting ready to go out.

"I'll run out and get some breakfast," she said, "but don't you tell a soul about the money."

"No! they'll rob us!" shrieked the old man.

"Nonsense! I'll hide it well, but I want to keep it

secret for another reason. Mind, Katey, don't you tell."

"No!" said Katey, with wide eyes, "but can I truly have a new frock, mammy, and new shoes?—and is it really Christmas?"

"It's really Christmas, darlin'," said Ann, "and you'll see what mammy'll bring home to you after breakfast."

The luxurious meal of sausages, potatoes, and hot tea was soon smoking on the table, and was eagerly devoured by Katey and her father. But Ann could not eat much. She was absent-minded and only drank a cup of tea. As soon as breakfast was over, she left Katey to wash the dishes, and started out again.

She walked slowly down the street, revolving a great plan in her mind.

"Let me see," she said to herself. "They shall have a happy day for once. I suppose John'll grumble, but the Lord has sent me this money, and I mean to use part of it to make one good day for them."

Having settled this in her mind, she walked on more quickly and visited various shops in the neighbourhood. When at last she went home, her big basket was stuffed as full as it could hold, and she carried a bundle besides.

"Here's your tea, John," she said cheerfully, as she unpacked the basket, "a whole pound of it, and sugar, and tobacco, and a new pipe."

"Give me some now," said the old man eagerly, "don't wait to take out the rest of the things."

"And here's a new frock for you, Katey," old Ann went on, after making John happy with his treasures, "a real bright one; and a pair of shoes and some real woollen stockings, oh! how warm you'll be."

"Oh, how nice, mammy!" cried Katey, jumping about, "when will you make my frock?"

"To-morrow," answered the mother, "and you can go to school again."

"Oh, goody!" she began, but her face fell. "if only Molly Parker could go too!"

"You wait and see," answered Ann, with a knowing wink, "who knows what Christmas will bring to Molly Parker?"

"Now here's a nice big roast," the happy woman went on, still unpacking, "and potatoes and turnips and cabbage and bread and butter and coffee and—"

"What in the world! you goin' to give a party?" asked the old man, between the puffs, staring at her in wonder.

"I'll tell you just what I am going to do," said Ann firmly, bracing herself for opposition, "an' it's as good as done, so you needn't say a word about it. I'm going to have a Christmas dinner, and I'm going to invite every blessed soul in this house to come"

They shall be warm and full for once in their lives, please God! and Katey," she went on breathlessly, before the old man had sufficiently recovered from his astonishment to speak, "go right up-stairs now, and invite every one of 'em, from the fathers down to Mrs. Parker's baby, to come to dinner at three o'clock; we'll have to keep fashionable hours, it's so late now: and mind, Katey, not a word about the money. And hurry back, child, I want you to help me."

To her surprise, the opposition from her husband was less than she expected.

But now the cares of dinner absorbed her. The meat and vegetables were prepared, the pudding made, and the long table spread, though she had to borrow every table in the house, and every dish to have enough to go around.

At three o'clock when the guests came in, it was really a very pleasant sight. The bright warm fire, the long table covered with a substantial and to them luxurious meal, all smoking hot. John in his neatly brushed suit, in an arm-chair at the foot of the table, Ann in a bustle of hurry and welcome, and a plate and a seat for every one.

How the half-starved creatures enjoyed it, how the children stuffed, and the parents looked on with a happiness that was very near to tears, how old John actually smiled and urged them to send back their plates again and again, and how Ann the washer-woman was the life and soul of it all, I can't half tell.

After dinner, when the poor women lodgers insisted on clearing up, and the poor men sat down by the fire to smoke, for old John actually passed around his beloved tobacco, Ann quietly slipped out a few minutes, took four large bundles from a closet under the stairs, and disappeared up-stairs. She was scarcely missed, before she was back again.

Well, of course, it was a great day in the house on the alley, and the guests sat long into the twilight before the warm fire, talking of their old homes in the fatherland, the hard winter, and prospects of work in the spring.

When at last they returned to the chilly discomfort of their own rooms, each family found a package containing a new warm dress and pair of shoes, for every woman and child in the family.

"And I have enough left," said Ann the washer-woman to herself, when she was reckoning up the expenses of the day, "to buy my coal and pay my rent till 'spring, so I can save my old bones a bit. And sure 'John can't grumble at their staying now, for it's all along of keeping them that I had such a blessed Christmas day at all."—*Christian Weekly*.

THE "Democrat" of Leadville, Col., prints the names of 109 persons who have died by violence in and near that city since its existence as a mining camp.

Mission Notes.

THE LONDON MISSIONARY SOCIETY'S WORK IN INDIA.

The report which has just been presented to the London Missionary Society by Albert Spicer, Esq., and Rev. Wardlaw Thompson, the deputation who have visited the stations of the society in India, is one of the most valuable documents of its kind which has appeared for a long time. The fulness of its information, the extreme thoughtfulness with which every question connected with missionary work is handled, and the soundness of judgment by which its recommendations are characterized, all entitle it to the most earnest consideration of the church. For ourselves we hope that it will mark an era in the great work of the society in India. With this view we propose to give some of its most important passages, especially those which are most likely to be useful to the general reader. In the present number we restrict ourselves to some extracts on "Female Missions."

"It is scarcely necessary to inform the Board that the Zenana work carried on by the female missionaries, or by Bible-women under their direction or that of the wives of missionaries, was necessarily beyond our inspection. Into the privacy of a woman's portion of a Hindoo house no male stranger is allowed to penetrate. We were able, however, freely to visit the girl's schools, and were much pleased with the abundant evidence they afforded of the intelligence and progress of the children, and of the growth of a desire on the part of the people that their daughters should participate in the benefits of education. Throughout the South India Missions and in Travancore, and also in Calcutta, the girls' schools are a most striking and encouraging feature in the work which is being done by the agents of the society. In South India the prejudice against the education of females seems almost entirely to have disappeared, and there appears to be no difficulty either in obtaining admission for ladies into the homes of the highest castes or inducing parents belonging to these castes to send their unmarried daughters to school, and also to pay fees for their education. In North India, with the exception of Calcutta, opinion is not so advanced, and the prejudice is very much stronger; and it may for some time to come be difficult to persuade many, except those of the lower castes, to send their daughters to school, even without the payment of any fee. But the Zenanas in North India are being opened in increasing numbers for the visits of Christian teachers, and ladies with some knowledge of medicine have special opportunities of doing good, and a grateful welcome is accorded to them.

"All over India, north as well as south, the rural population of low caste are accessible by Christian females, though they turn their daughters' labour to account at too early an age to consider education of much value. There is, therefore, abundant room in every direction for Christian work by women among women and girls, and the deplorable ignorance and degradation of the female population makes such work of pressing urgency.

"At the same time, in view of the increasing attention given to the subject of female missions by the constituents of the society, it is desirable that the work should be established on sound principles. It must be borne in mind that, in proportion to the extent of work possible for each worker, Zenana work seems to be the most expensive form of agency employed by the society. It is not possible for any Zenana visitor to visit, on an average, more than five houses a day; so that, if she pays weekly visits to her pupils, she can have at most only thirty houses under regular visitation; consequently, either a large number of missionaries or a large staff of assistants is required if much work is to be done in the houses. Girls' schools are also necessarily more costly than boys' schools of the same grade and with the same number of pupils. Boys can be gathered from considerable distances into one building with a single staff of teachers, but social prejudice prevents girls of respectable families from going far from home; they can rarely be induced to go farther than the next street. The consequence is that several school buildings are required in different parts of a town if any large number are to be brought under instruction; and, in addition to the teachers, it is necessary to employ women in each school to fetch the pupils and to take them home again. Again, it does not seem desirable that a lady missionary should become permanently a boarder in the house of a married couple, nor is it expedient that young unmarried ladies should live alone. We think it should be a standing rule that two or more ladies should be sent to work and live together. This, however, will involve in every case the purchase or erection of another house or a constant rent charge.

"Coupling with these facts the consideration that the appeal for special help in carrying on female work is likely to become general in all the great eastern missions of the society, and that the Board has already to meet such appeals with the two-fold difficulty of the lack of funds and deficiency of suitable agents, we have been led to enquire whether any part of the work can be done more economically than by sending out European ladies to every station, and we have a strong conviction that there is no reason why this should not be. We find that in North India there are many earnest, educated Christian ladies, of Eurasian descent, who are familiar with the native languages,

and who make admirable assistants, either in the schools or as Zenana visitors. The services of such can usually be obtained for considerably less than the amount needed for a European lady missionary, and without the expense and the risk attendant on sending these out from England. An increasing number of this class are already at work in connection with various societies in Calcutta and other places in North India; and we have little doubt that similar help could be obtained in the Madras Presidency. We think, therefore, that it would be a great mistake to assume the necessity for sending out European lady missionaries to labour in every place where an opening for female labour is shown to exist, and from which an appeal for further help in this work comes. In every case, where it is possible to do so, local assistance should be sought, and local superintendance should be relied upon. The wives and the daughters of the missionaries at several stations are already rendering most valuable service in the superintendance of schools and Bible-women. To send fresh workers to such stations, with independent powers, is not always the most economical or the most satisfactory mode of doing the work required; while the provision of a suitable assistant or assistants, who should work under the direction of the missionaries' wives, though under the ultimate control of the District Committee, would greatly enlarge the sphere of the labours already being carried on while maintaining the unity and strength of the work. Were an amount equivalent to the salary of one European lady missionary placed at the disposal of the District Committee for any station where work is now being done by the missionaries' wives, it would enable them to procure the services of a thoroughly suitable assistant and a couple of Bible-women, and would, in addition, provide sufficient funds for the maintenance of two or three girls' schools.

We would, therefore, strongly advise that the European female missionaries be, for the present at any rate, centered in three or four suitable places, and that their energies be largely given to training Bible-women and native teachers for girls' schools. The supply of these is, at present, lamentably deficient, and, until the want is supplied, vernacular schools for girls and work among the multitudes of women of the poorer classes and the lower castes must continue to be very much restricted. The Zenana Home in Calcutta, is, we believe, a step in the right direction, and if wisely used, it ought in time to be the means of providing a constant supply of female teachers, not only for the mission in Calcutta, but for the whole of the society's missions in North India. And the formation of a normal class in Madras, if judiciously managed, ought to prove equally serviceable in that Presidency.

While dealing with the subject of female work we would ask the attention of the Board to the urgent need, in the present state of Indian society, for the provision and maintenance of boarding-schools for girls especially for those belonging to Christian families. There are already several of these schools in connection with the society's missions, maintained partly by local contributions, but mainly by subscriptions received from England, and receiving only doubtful recognition from the Board. We were disposed at first to look critically and doubtfully on these institutions, because we found that the cost of maintaining the scholars fell almost entirely upon the funds of the school. The parents rarely contribute more than the clothing of their daughters, although efforts are made to press them to do so. We were, however, met with so much and such varied testimony as to the necessity for such schools and their great value, that we were compelled to modify our opinion, and to regard them as being, in the present stage of the missions, a very important element in female work.

It is to be remembered that the conditions of the climate and of social custom make home-life, in our English sense, almost impossible to the majority of the natives of India. The congregation of several branches of a family in one house constitutes often a very serious obstacle to Christian profession when one of the number has become impressed with the power of the truth. And it is a very great hindrance to any domestic discipline and home training as the children grow up. The children of each family are constantly under the influence of the larger household, some of whom probably have no sympathy with Christian training. This is specially prejudicial to girls, because they are constantly at home. And many Christian parents are greatly troubled because the daughters are constantly exposed to the contaminating and corrupting influences of the heathen life around them. Were they able to pay for sending them to a boarding-school, many of them would gladly do so, but in most cases poverty prevents this. If the mission does not step in with the needed provision, they would grow up under very unwholesome and dangerous influences. Feeling this and feeling also the desirability of having the rising generation of Christians trained to a higher standard of domestic life, some of the missionaries have, for many years, conducted such boarding-schools. And they have been richly rewarded. In addition to the numbers who have returned to their homes better fitted to shed the light of a Christian life upon their families and neighbours, from these schools have come many valuable helpers in mission work, and many who have proved most suitable wives for native catechists and pastors. In the addresses presented to us by the native Christians, frequent references were made to these schools and urgent appeals were made

that their number might be increased. Our response always was that such institutions should, if possible, be self-supporting. At the same time we could not but feel how hopeless that was under present circumstances. We therefore bring the subject under the notice of the Board, as one deserving of special consideration.—*The Congregationalist, England.*

CHURCH RULES FOR THE LADIES.

Dress hard all morning, such is fate,
Then enter the church some minutes late.

All eyes will then be turned on you,
And will observe your bonnet new.

Let humble modesty wreath your face,
And take your seat with faultless grace.

Let your thoughts be fixed on high,
And re-arrange your cardinal tie.

Think how religion is prone to bless,
And criticise your neighbour's dress.

Let your heart be filled with praise,
And notice Mrs. Maggie's lace.

Put from your mind all thoughts of sin,
And re-adjust your diamond pin.

Think of how good religion proves,
And then smooth out your buttoned gloves.

Catch well the precepts as they fall,
And smooth the wrinkles in your shawl.

Think of the sinner's fearful fate,
And notice if your bonnet's straight.

Pray for the influence divine—
That lady's basque, mark the design.

Let tender peace possess your mind,
And criticise that hat behind.

Reflect on Christian graces dear,
And fix those curls behind your ear.

Let your heart warm with silent prayer,
And view that horrid green silk there.

Reflect upon the wicked's ways,
See if your gold chain's out of place.

Think of the peace the good shall find,
And wonder who are sitting behind.

Think of the burdens Christians bear,
And notice those strange ladies there.

The last words hear with contrite heart,
And fix your pull-back when you start.

GOD pity the man of science who believes in nothing but what he can prove by scientific methods; for if ever a human being needed Divine pity he does.—*Dr. J. G. Holland.*

Literary Notices.

SCHOLAR'S HAND-BOOK ON THE INTERNATIONAL LESSONS. By Rev. E. W. Rice. (American Sunday School Union, Philadelphia.)—A handy little volume of nearly two hundred pages, at a price within reach of every scholar, fifteen cents bound in boards, in card-board twelve cents, with large discount for quantities, having the merits of brevity, clearness, accuracy, now in the eleventh year of publication is worthy of confidence and wide acceptance. Teachers need not put it by, for a class drilled in its information need never be put to shame.

ROBERT RAIKES' LIBRARY. The fifth series of ten ten-cent volumes is before us, published by the same house, the American Sunday School Union of Philadelphia. For cheap and reliable reading we know of no better for our Sunday schools.

DIO LEWIS MONTHLY is winning for itself a deserved place in our popular and useful serials. Common sense and outspoken honesty are its characteristics, as it discourses of social ways and health. The November number contained a portrait of George J. Angell, well-known in Massachusetts for his devotion to humane institutions, specially in relation to the animal world; also bright articles on social customs and humbugs, and a suggestive one on "Inebriety in Women."

MESSRS. FUNK AND WAGNALLS have fully redeemed their promises in the year's issue of their Standard Library. Of the twenty-three volumes we have already received and read this year, there is not an uninteresting one. The merits vary, but they all can be read with pleasure and profit. The "Life of Martin Luther," by Dr. Rein, is of standard worth, and the essays entitled "French Celebrities" give life-like pen pictures of men we ought to know something about. Twenty-six volumes for \$5 of good reading matter in good type is a boon to any whose purses are small and yet are hungry for general knowledge.

OUR CHRISTMAS IN A PALACE, a tale with several included tales, by Edward Everett Hale, is a pleasing, racy story of travel and delay. It is an example of light literature without levity, of entertaining reading, unalloyed with flashy metal of the baser sort.

OUR LITTLE ONES, (the Russell Publishing Company, Boston), continues its monthly visits to the nursery. As it is written for little ones, their verdict ought to prevail. For ours, we can only say that we have had, when sickness seemed to threaten, and sleep far off, all trouble put to flight, without castor oil, by a climbing on the knee, with a persistent request: "father, read to me *Our Little Ones.*"

THE POCKET MANUAL OF CONGREGATIONALISM. By Rev. A. Hastings Ross. Pages xvi. 190. Cloth, 54 cents, postage paid. (E. J. Alden, State Street, Chicago.) Our friends will remember Mr. Ross at the last Union meeting as bearer from the National Council of the Congregational Churches of the United States to us of their fraternal greeting. His address we gave in full in our July number. The manual is generally useful as a guide to our pastors, churches, and members, in matters pertaining to Congregational polity in its general working. According to its own prospectus it gives the Western theory of Ministerial Standing, by which purity and liberty are secured in Congregational or independent churches, a matter referred by National Council to the churches of the States. It contains the amended Constitution and By-laws of the National Council, besides the matters treated in other manuals. We may take occasion sometime to critically examine some of its positions. Meanwhile, we commend it as a handy, comprehensive, cheap, and safe book of forms and principles to all our churches as supplying a want often felt.

ASTRUM ALBERTI is again to hand, bright and breezy. As Albert unites with Victoria under the union compact of the Methodist churches she will carry thither enterprise and power, which will materially advance the *prestige* and efficiency of the united universities. The *Astrum* staff will be a credit anywhere.

THE HOMILETIC MONTHLY for December by these publishers is one of unusual excellence. The articles show ripe scholarship and appreciation of the tastes and needs of our preachers. "The Gospel and the Poor in our Cities," the complement to a paper in the May number of *The Homiletic Monthly* by the same author deserves, both from the subject and its mode of treatment, special attention. The present issue is an earnest of the "new departure" on the road to perfection promised at the beginning of the new volume. \$2.50 a year, 25 cents a single number. The general agent for the Dominion of Canada for all the publications of this house is William Briggs, 78 and 80 King Street East, Toronto.

THE December number of THE PULPIT TREASURY, Dr. Sanderson, Editor (E. B. Treat, Publisher, 757 Broadway, New York), lies before us, with its portrait of Dr. W. M. Taylor, of New York, and its sixty-four pages "replete with thoughts of other men." Though covering the same ground as the monthly last noticed it has excellencies of its own, and though it may be invidious to draw comparisons, it is not invidious to say that healthy rivalry and variety of choice does secure for the reading public greater excellency in style and matter than would otherwise be obtained.

GATIONALIST, has sent us a lithograph *facsimile* of the first page—reduced size—of twelve leading religious journals of the United States, and projected on the page of their respective journals excellent photographic likenesses of the editors. The plate is not only pleasing but historic, and our editorial thanks are hereby tendered to our contemporary. The journals thus pictured are: *Congregationalist*, H. M. Dexter, editor; *Herald and Presbyter*, J. G. Monfort; *Churchman*, Geo. S. Mallory; *New York Observer*, S. Iranaas Prime; *Sunday School Times*, H. Clery Turnbull; *Independent* (New York), Henry C. Bowen; *Evangelist* (New York), Henry M. Field; *Interior*, Wm. C. Gray; *Christian Register*, S. J. Barrows; *Christian Standard*, Isaac Errett; *Christian Advocate*, J. M. Buckley; *Examiner*, Edward Bright. A finer set of manly faces we venture to say cannot be brought together. Religious journalism need not hang its head for its editors, it is forbidden to be proud.

THE CENTURY and ST. NICHOLAS December numbers are more than usually full of excellent matter. It is difficult to speak from month to month of these magazines without seeming to repeat praise *ad nauseam*, but certainly, for general literature and frequent articles, historical and scientific, of permanent value, the *Century* has few equals and no superiors; and *St. Nicholas* supplies just that kind of useful and entertaining reading for youth as is fitted to develop a correct taste and high moral tone. Without any direct religious teachings, as generally understood, the truly religious tendency of these magazines is unmistakable.

AMONG new journalistic enterprises we have pleasure in noting a new journal of literature, politics and criticism, THE WEEK, edited by Charles G. D. Roberts and published by C. Blackett Robinson, Toronto, every Thursday at \$3 per annum. The first issue appeared December 6th. *The Week* will appeal by a comprehensive table of contents to the different tastes which exist within the circle of a cultured home, and will endeavour faithfully to reflect and summarize the intellectual, social, and political movements of the day. Mr. Goldwin Smith will be a regular contributor. Mr. Edgar Fawcett, author of "An Ambitious Woman," "A Gentleman of Leisure," etc., contributes to *The Week* a novel of New York society, entitled, "The Adventures of a Widow." Principal Grant, of Queen's University, will write, among other valuable papers, a series descriptive of a tour taken by him during the past summer "Down the Kicking Horse and Across the Selkirks." Dr. Grant will also contribute articles on various important subjects, such as Indian affairs, Progress in British Columbia, etc. Mr. J. E. Collins will contribute, among other papers, one on the

OUR excellent contemporary, the BOSTON CONGRE-

pressing subject of International Copyright. Mr. Wm. F. Clarke, late of Winnipeg, will write of "The Real Outlook in Manitoba." Contributions in prose and verse may be looked for from Joaquin Miller, Louis Honore Frechette, Dr. C. P. Mulvany, George Stewart, jr., John Reade, Mrs. Kate Seymour McLean, Miss Machar (*Fidelis*), Dr. Daniel Wilson, John Charles Dent, Wm. Houston, F. Blake Crofton, G. Mercer Adam, J. Hunter-Duvar, R. W. Phipps, and many other writers of note. It will be a matter of regret should a paper of the literary ability and tone of *The Week* be permitted, for lack of patronage, to fall. There is room at present entirely unoccupied for a journal such as *The Week* proves to be; removed from the arena of political strife, free as may be from the necessities of party, and yet justly critical of political action. We wish the enterprise the success it well merits.

THE TRUE STORY OF JOHN SMYTH, THE RE-BAPTIST. By Dr. H. M. Dexter. (Boston: Lee and Shepard.)—The name of John Smyth bears a relation to the general Baptist denomination similar to that which Robert Brown bears to the English Independents. Under him the denomination assumed form, and by him its distinctive principles were made the ground of separate church life. John Smyth of whom Dr. Dexter's book tells "the true story" was Vicar of Gainsborough, a sea-port town in Lincoln, and a stout opponent of the Brownists on church grounds. Ultimately, however, he became dissatisfied with the principles of the Establishment, went with the other refugees for conscience sake to Holland, and at length, adopting "Baptist" views regarding the subject of baptism, formed a separate community from which the Baptists of to-day trace, with becoming pride, their ecclesiastical ancestry in these latter days. In the work before us, by the kind courtesy of its author, three questions are discussed, confessedly of no moment beyond the interest which we have in the discovery of historical fact, but having that interest undoubtedly: Did John Smyth baptize himself? Was dipping or immersion the original practice of the denomination thus called into being by John Smyth? Are the "Crowle papers," purporting to be the records of a Baptist community enduring varied persecution, under which John Smyth was led to embrace "the true Christian and Apostolic baptism," and by whose pastor he was baptized in the river Don, genuine? The work Dr. Dexter has done is not likely to require to be done over again. The Crowle papers are hopelessly demolished; there is an end to all historical inference if any other conclusion is arrived at than that immersion was *not* the practice of the general Baptists in the early half of the seventeenth century, and that John Smyth baptized himself appears to be, if not as conclusively, yet, strongly maintained; at

any rate the utmost that can be claimed for Smyth is that in company with John Helwys they baptized each other, and thus originated the Baptist succession. The *New York Independent*, than which no paper comes to our desk more fully up to the day in critical candour and catholicity of spirit, in noticing the work of Dr. Dexter, seems to claim for itself the merit of having first put forward the view that the English Baptists did not immerse till about A.D. 1641. The claim to priority of discovery is at all times perplexing, but why any claim in the case should be put forward at all we fail to see. In a by no means uncommon book called "Bye-paths in Baptist History," by J. Jackson Goadby, published in London, (our copy bears date 1871) the following admissions are frankly made: "There is some obscurity as to the kind of baptism first adopted by Smyth. Dr. Müller thinks that the facts contradict the long prevalent tradition that it was by immersion. He assures us that the branch of the Mennonite Church, with which Smyth and his friend were afterwards associated, never administered baptism any other way than by affusion or by sprinkling. Moreover, a letter from Lubbert Gerritt, one of the Mennonites who interested himself in Smyth and his party, distinctly states as a reason for their acceptance by the Dutch Association of Churches, that inquiring for the foundation and forms of their baptism, we have found that there was no difference at all, neither in the one thing nor the other, between them and us." In view of this fact that the common literature of the English Baptists virtually admits the fact, we are at a little loss to understand why our contemporary thinks that Dr. Dexter's first information thereon is due to its article thereon, and much more at a loss to understand why some Baptist papers and leaders have raised such a hue and cry against the statement of what among their English brethren appears to be acknowledged as at least highly probable. Dr. Dexter's "True Story" has put within the reach of all the means of setting the matter at rest.

News of the Churches.

CALVARY CHURCH.

The following minutes of proceedings already chronicled in our columns are printed as a model or form by which others may be guided under similar circumstances. Especially as the council system has been so strongly recommended by the Union. We are indebted to the secretary of Calvary church for the record.—ED.

Minutes of the meeting of the Congregational council, held on the 13th September, 1883, to review the action of the church in extending a call to Edward M. Hill, M.A., of Beloit, Wisconsin, to be its pastor

to examine the pastor-elect with reference to his fitness for the office, to advise the church with reference to his settlement, and if found best to assist in the services of ordination and installation.

A few minutes after the hour of three p.m., Mr. Charles Cushing, clerk of the church, read the circular, calling the council as follows:

"Calvary Congregational church, Montreal, 1st August, 1883. To the church at sends greetings:

"You are invited to attend by pastor and delegate (where the invitation was to a clergyman only the words *as delegate* were used) a council to be held in Calvary church, Guy street, on Thursday afternoon, the 13th September, at three o'clock.

"The church has extended a call to Edward M. Hill, of Beloit, Wisconsin, to be its pastor and invites this council to review the action of the church: to examine the pastor-elect with reference to his fitness for the office; to advise the church with reference to his settlement; and if it is found best to assist in the services of ordination and installation.

"On behalf of the church. C. CUSHING,
"Clerk."

This circular was sent to the following churches, which list was printed on the fly leaf: Emanuel church, Montreal; Zion church, Montreal; the church at Danville; the church at Melbourne; the church at Sherbrooke; the church at Cowansville and Brigham; the church at Ottawa; the First Congregational church at Beloit, Wisconsin; Rev. Henry Wilkes, D.D., LL.D.; Rev. George Cornish, LL.D.; Rev. Prof. Kenneth M. Fenwick; Rev. Thomas Hall; Rev. George H. Wells; Rev. H. B. Putnam, Burlington, Vt.; Rev. J. Lauson Forster, LL.B.; Rev. John Fraser.

The following members of council answered the roll call of invited churches and pastors: Rev. J. F. Stevenson, for Emanuel church; Rev. George Willett, for the church at Cowansville and Brigham; Rev. John Wood, for the church at Ottawa; Rev. Henry Wilkes, D.D., LL.D.; Rev. George Cornish, LL.D.; Rev. Prof. Kenneth M. Fenwick; Rev. John Fraser. Mr. Charles Cushing was asked to represent Calvary church. Letters and communications of regret were read from others.

On motion the Rev. Dr. Wilkes was chosen moderator.

On motion the Rev. John Wood was chosen scribe.

Rev. George Willett led in prayer. Mr. C. Cushing, clerk of Calvary church, explained briefly that the church, through one of its deacons, had learned of Mr. Hill as a most promising person while studying at Andover Theological Seminary, and finding he was completing a post graduate course at Yale College, invited him to occupy the pulpit of Calvary church for one or more Sundays, to which Mr. Hill consented and preached most acceptably on two Sundays.

On the ninth May last, the following resolution was carried unanimously at a meeting of the members of Calvary church, specially called in accordance with the requirements of the trust, deed and rules of the church:

"That having met and heard Mr. Hill, of Beloit,

Wisconsin, and had satisfactory evidence of his life and character, we do now extend him a call to the pastorate of Calvary church."

Thirty-eight members were present, but as two-thirds of the membership actually present in the city and neighbourhood, were required to constitute a valid call, the church clerk was instructed to invite additional subscriptions on the church minute book, and eighty-four additional names were subsequently appended, making 122 out of a possible 160 or thereabouts.

A formal call was thereupon extended to Mr. Hill by the church, which was accepted in a letter from him, laid before the church on the 13th June last (1883).

Mr. Hill came to Montreal in August and on the 29th of the same month the church, on the recommendation of the Board of Deacons, instructed the clerk to issue the invitations for the council now assembled.

Mr. Edward M. Hill, the pastor-elect, on being called upon by the moderator, gave an account of his conversion and early Christian life, and a written statement of his views of Christian doctrine.

Rev. Professor Fenwick moved "the council accept the statement read as entirely satisfactory;" seconded by the Rev. John Fraser, and carried unanimously.

Other questions were then asked by members of the council, and answered satisfactorily.

On motion of the Rev. Dr. Stevenson, seconded by the Rev. George Willett, it was resolved unanimously:

"That this council having heard the statements and replies of Mr. E. M. Hill, recommends him to the church as a fit and proper person to be ordained to the ministry, and installed as pastor of this church, and expresses its hope and prayer for the blessing of God upon the work which he is called to do."

On motion a programme of services for the evening was adopted.

And the council adjourned until eight o'clock p.m.
(Signed.) JOHN WOOD, Scribe.

EVENING SERVICES.

At eight o'clock the council re-assembled and a large audience was present. After the evening services the moderator afforded Mr. Hill an opportunity to make a public statement of his religious experience, of his theology, and of the circumstances which had led him to Calvary church, after which the ordination prayer was offered by the Rev. Dr. Stevenson, with "the laying on of the hands" of the ministers present. The Rev. Mr. Wood gave "the right hand of fellowship," welcoming Mr. Hill to the pastorate of the church, and to the fellowship of the Congregational body of Canada. The Rev. Dr. Wilkes delivered the charge to the recently-appointed minister, choosing the text from St. Paul's letters to Timothy and Titus, "Take heed to thyself and to thy doctrine," enjoining personal piety, and a due regard for health, manners and the amenities of life, unceasing prayer and persevering study. Self-seeking was the bane of any man, and particularly of a minister. But the encouragement to faithful service was very great, as the result would be that of the text: "and so shalt

thou both save thyself and them that hear thee." The Rev. Professor Fenwick then addressed the people of the church, reminding them of their duties, urging them to unite with their pastor in earnest work for the spiritual welfare of the church. Dr. Wilkes then pronounced the benediction.

On the following evening, Thursday, the lecture hall of Calvary church was filled to its utmost capacity by the members of the church and congregation, met to welcome the Rev. Mr. Hill.

After a season of most enjoyable intercourse, Mr. J. Redpath Dougall was called to the chair about nine o'clock, and happily introduced the speakers of the evening, Rev. John McKillican, Rev. John Fraser, and Mr. John Dougall, of New York, founder of the *Witness*, whose words of welcome were warmly received, and after a reply from the Rev. Mr. Hill the social conversation and passing of refreshments were resumed, the assembled friends gradually retiring.

BARRIE.—This church started a year ago last summer with a membership of fourteen, and has been steadily growing since. Under the preaching of the Word, believers have been established in the faith, and others have been brought to Christ. This work has been constantly growing, and when the pastor held special services, every night for some four weeks, the interest kept increasing, many professed to find peace in Jesus. Last communion, thirty-two were added to the church. This brought the number of members up to eighty-nine. Some few have left the town since we started, yet we have a membership of over eighty. "This is the Lord's doing, and is marvellous in our eyes." We give Him all the praise. Our work is still going on, and other additions are expected next communion. A wave of blessing is extending over this part of the Lord's vineyard. The pastor has been invited to assist Rev. J. C. Wright at Edgar, where a good work is also being done.

BRANTFORD.—Matters connected with the church are progressing favourably. Our Sunday services are well attended. Seats are being taken, and sittings for some time vacant are being re-taken. It is pleasant to see our former friends returning. The Sunday school and Bible classes have continued to increase. We have established a monthly prayer meeting in connection with the Sunday school. Our first meeting was favoured with an excellent address from Mr. J. B. Thompson, upon, "The Importance of Deciding for Christ Early in Life." We expect great things of our Sunday school. Our weekly prayer meeting has doubled its attendance. We discuss "Congregationalism" here as opportunity offers. Our missionary evening, we consider some facts in connection with the life of Dr. Livingstone. We have an excellent missionary spirit in our church, as the healthy condition of our *Young Ladies' Foreign Mission Society* shows, and, as we trust, the subscription list will testify. We expect a fair list of names

for our "paper," as an interest in it is being provoked by a canvass of the church and congregation for subscribers. We have had and enjoyed one "parlour social," at the home of Mrs. Wareham Wisner. There are more to follow. Efforts are now being put forth to entertain "Santa Claus," who intends visiting the Sunday school. The quarterly meeting of the *Young Ladies' Foreign Mission Society* was held at the house of Mr. Hasely on the 14th ult. The secretary reported a collection of \$17.50 for the past quarter. The meeting was addressed by Mr. J. B. Thompson, who gave an interesting account of mission work in Newfoundland. The rest of the evening was devoted to discussing music, singing, and the excellent things provided by Mrs. Hasely. This was the largest and best meeting the Society has yet had. We wish you a prosperous "New Year." Mr. Editor.—COM

ECONOMY, NOVA SCOTIA.—On Sunday, the 28th of October, the new Congregational church at Economy, Nova Scotia, was opened. The opening and evening sermons were preached by Rev. Daniel W. Cameron, of Keswick Ridge, N. B., as was also the lecture delivered on the following Monday evening, on "Woman's Place in this Age," while Rev. L. W. Cox preached on Sabbath afternoon. Very large audiences attended all these opening services. The tea-meeting held on Monday afternoon was also well patronized. This enterprising congregation under the leadership of their indefatigable and highly esteemed pastor, Rev. A. W. Main, progressed with this work under many difficulties, among which was the almost entire demolition of the half-finished church building by a violent gale last fall. However, the work has been brought to completion, and the church is one of the most commodious and tasteful country church edifices in these Maritime Provinces. In the tower of the graceful spire is a fine-toned 900-pound bell. One of the lady members donated sufficient carpet to cover the floor of the auditorium. Mr. Torrance, a Maine Congregationalist, presented a fine chandelier of latest design. The church is heated by furnaces. Among the furniture is one of Taylor & Parley's fine chapel organs, and in the "service of song," the music is excellent. The preacher's stand is in front, between the two entrance doors, and the choir immediately in the rear of the pulpit. In every part the building is a model in design and in comfort, for both speaker and hearers. The basement is being fitted up with all the modern improvements. Besides the church-building, there is a neat hall near by, in which service was held while the church was being built, and which will be utilized for socials, children's meetings, prayer meetings, etc. There is a fine two-storey parsonage on the church grounds, complete in every part, as the minister's residence. Taken altogether,

they form one of the most valuable and ornamental and complete church properties to be found in any of our country villages. Rev. A. W. Main, the devoted pastor, and one of our most promising young men, has been eminently successful in this his first pastorate. Six years ago there was not a Congregationalist at Economy; now there is a growing, harmonious and enterprising church, with an average attendance of probably two hundred and fifty, and a membership of over eighty, all "having a mind to work." On the day of dedication several united with the church. Mr. Main is deservedly popular with all denominations, and much beloved by his own people. The expense connected with building was met as the work progressed, and though they had done so much in so short a time, yet the church may be said to be dedicated free from incumbrance, as no doubt, ere this, the last remnant of debt will have been wiped out. The friends at Economy have been signally blessed, because they set themselves to work out an answer to their prayer for success. And today, pastor and people thank God, and take courage from past gracious dealings. This congregation is composed of wealthy farmers, merchants, and ship-owners, who are in matters religious, as in their worldly avocation, a most enterprising people.

D. W. C.

HUMBER SUMMIT.—On the evening of 16th November, an interesting service of a missionary character was held in the church, which was filled. After tea, which for convenience was served in the adjoining house of Mr. Topper, a programme was carried out under the direction of the chairman, Mr. Wallis. The Sunday school and Bible class presented a Sunday school missionary concert exercise, on India. Pastor Way, who had thoroughly drilled the school, deserves much of the credit of its success. He seems to have inspired young and old with a missionary spirit. An animated address on "Home Missions" was made by Rev. Mr. Powis, of Toronto, and an enjoyable evening was spent. The proceeds will be divided between the Home Mission Fund and the fund for erecting sheds for teams of worshippers. The papers used for the concert exercises were furnished by the A.B.C.F.M., and this mention is made in order that other churches may be encouraged to make like efforts for the Lord's work.

LABRADOR MISSION.—The following communication from Rev. George Rogers will be read with interest. Subscriptions are earnestly solicited to carry on this work. The treasury is nearly empty. Remittances to Mrs. Wilkes, 249 Mountain street, Montreal. "Bonne Esperance, Labrador, Sept. 18, 1883. When we arrived here on the 16th September, 1882, we were kindly received and helped by Mr. Whitely, who resides here. At this time people were not ready to

go into winter quarters, so we remained at Bonne Esperance for five weeks, putting the mission, etc., in order, visiting people who lived near, and conducting ordinary services, which were attended by about thirty people, who listened with great attention to the preaching of God's Word. On the 20th of October we removed to our house in the bay of St. Paul's river. There we found mission property and building in a wretched condition, which had to be attended to at once. Then, there having been no regular missionary the preceding year, a number of families had left. So there were only six houses (containing eight families, besides our own. Further up the river there were other six houses, and still further were other three. Between us and the coast, at various distances, lived the other inhabitants, many of whom are Roman Catholics. Under these circumstances, and with the addition of an unusually severe winter, we could not expect large attendance at our services. Adding the numbers present at Sabbath and week-day meetings give us an average attendance of 180 people weekly, during the winter months. Some of these people walked or rode a distance of from two and one-half to ten miles through the deep snow, exposed to the keen blast and severe frost, often the thermometer thirty-five and sometimes forty degrees below zero. Yet their hungering and thirsting for the Word of Life made them willing to leave their warm homes and face such difficulties, so that they might meet with God's people and listen to the message of salvation. In our weekly prayer meetings several members took part, and in the women's prayer meeting, conducted by Mrs. Rogers and Miss Correy, nearly all took part, not in formal prayer, but in a real outpouring of their hearts to God for blessings to themselves and others. During the month of March I went along the coast eastward for sixty miles, distributing papers of a religious nature. Reading, praying, and conversing with the people in their homes, and in the evenings when a few could be gathered together we had services which were attended by numbers varying from thirteen to sixty. During my absence from home at that time I addressed about 400 people, who seldom, if ever, hear the Gospel preached. I am going eastward again next week. Much good could be done in this way if the missionary had a boat and dog sledge at his command. People who live near our summer residence we visit weekly; those at a distance not so regularly as we have no boat, still, occasional visits made are much valued. Fishing and other vessels lying in our harbour are visited weekly. Sometimes there are from thirty to fifty vessels anchored in the harbour. I generally manage to have some spiritual conversation with the men, and the tracts and papers are always received with gratitude, and invitations to attend service are generally remembered. During winter the week day school was

well attended. The school made much progress, Miss Correy being much attached to the children and they to her. We are very thankful to have the prayers and sympathy of Christian friends in Montreal in connection with the mission and elsewhere. In return we shall not forget to pray for such, that God may water their own souls while they are wrestling with him for blessings to others.

LISTOWEL.—The Juvenile Missionary Society in connection with this church held its first exhibition of garden produce, useful and ornamental articles, in November. Some of the children exhibited some very good specimens. One little girl raised thirty pounds of potatoes from one. Some of the sewing and needlework was very creditable also. There was on exhibition, natural, scientific, and literary curiosities. Five cents admission to non-members was charged. In the evening the articles were sold, leaving \$25 to be applied to foreign missions. Also, the pastor and deacons were invited in November to the residence of deacon J. M. Climies, by the young ladies of the Flower Mission, where a beautiful quadruple plate communion service was presented to the pastor and deacons by Miss Lillian Gunner, the president of Flower Mission, who read a most beautiful address, which was responded to by the pastor in a few well-chosen and earnest words. Rev. W. F. Clarke called in during the evening, and after exchanging congratulations, addressed the gathering in a happy and pointed way. Short addresses from R. H. Clinnie and C. H. Barker brought a very enjoyable meeting to a close. The service was purchased from Barker & Co., Listowel. On Thursday evening, 29th November, our pastor and family were invited to tea by Mr. and Mrs. W. G. Latham. In the evening, the house was taken possession of by fifty or sixty of the members and friends of the church, who came baskets in hand, to spend a pleasant evening, in the course of which, D. D. Hay, Esq., in the name of the members and friends of the Listowel Congregational Church, presented to the Rev. Dr. Gunner, a purse containing between fifty and sixty dollars, as a sort of a Christmas box. The Dr., in accepting, spoke feelingly of their sympathy with him in the Master's work. He was grateful that the Master had blessed his labours in a small degree, and also that the Spirit was still moving in the hearts of some. The choir rendered several pieces of music, and all went home feeling they had spent a pleasant evening.

TORONTO.—The Zion, Northern, and North Toronto congregations united in a very pleasant service on Thanksgiving Day, in the Zion Church edifice. A thoughtful and excellent sermon, dealing with vital phases of our national life, was preached by Rev. J. Burton, B.D., and was listened to with marked attention by a large congregation. Mr. Powis, who took

charge of the service, was assisted by the Revs. Chas. Duff, J. Salmon, and T. Reikie. Several members of the Western and Riverside churches also joined in the service. Jackson's Te Deum and other selections were given by the choir with much devotional spirit. The singing of the congregation was hearty and praiseful. A collection (\$43) was made for the two branches of the Congregational Provident Fund.

TORONTO WESTERN.—On Sunday, Nov. 25th, the anniversary services in connection with the church Sunday school took place. The pastor and friends of the church were gratified by the success of the different gatherings. In the morning the Rev. T. W. Jolliffe delivered an interesting discourse from the words: "Son, go work to-day in my vineyard." At the afternoon service appropriate addresses were delivered by the Rev. A. Marling, Ald. Clarke, M.P.P., and Mr. John Macdonald. In the evening Mr. S. H. Blake delivered an earnest discourse on the subject, "Our Foes, and How to Fight Them." The singing by the scholars at the different services was excellent.

ZION.—Some kind friend has anonymously sent \$50 to the managers of this church for the building fund. Pastor and people express their appreciation thereof.

WEST TORONTO AND PARKDALE.—Pursuant to letters missive from the West Toronto and Parkdale Congregational church to Riverside and Toronto churches, with Revs. King and Ebbs, a council met in the town hall, Parkdale, on the 4th ult., for the purpose of reviewing the call of said church extended to the Rev. Charles Duff to be its pastor. Representatives from Bond Street, the Western, and Riverside churches, and the Rev. J. King, were present; and Messrs. Taylor, Coxhead, and McMath represented the church. The Rev. Dr. Wild was called to the chair, and Mr. T. Sanderson requested to act as scribe. Letters from churches were read and ordered to be filed. The delegates of the church, having presented their case to the council, the Rev. C. Duff was then called in and heard, after which, and due deliberation, the council unanimously ordered its satisfaction in the call of Mr. Duff to the pastorate of the church to be recorded: also its sense of the importance of this field as promising future fruitfulness and remuneration from a missionary point of view. The ladies of the church and congregation had provided a sumptuous tea, to which the council, with about three hundred others, sat down. This being over, the pastor of the church, with the ministers present and Bone Street choir, took their places, crowding the spacious platform at the south end of the hall. The choir did excellent service in its efficient rendering of anthems, solos, and sacred songs. After the chairman's opening remarks, Dr. Wild announced briefly the result of the deliberations of the council, and was followed by the Rev. J. King, who

made a good speech, full of excellent practical advice to the church. The Rev. A. McGregor, B.A., told in a few words what was expected of such a church to justify its existence. Revs. Campbell and Clement (Methodist), Hunter (Presbyterian), and Bothwell (Baptist), gave pleasant and hearty congratulations, the Rev. Mr. Bothwell speaking warmly of his personal knowledge of the pastor and his work elsewhere. The Rev. Dr. Wild then gave a half-hour speech, fairly bristling with good humour, good advice, and common sense. He laid great stress upon congregational singing, to secure which, it is necessary to sing often the old hymns and tunes that all know; also, avoiding everything like a rankerous spirit, from the first, as the tone which characterizes a church at the beginning generally continues with it. After a vote of thanks to the speakers, the choir, and the ladies, the meeting broke up in good season.—**COM.**

REV. C. L. ROSS, late of the Nova Scotia Union, has accepted a unanimous call to the pastorate of Tenth, Kincardine. Rev. George Skinner is supplying Eaton, Province of Quebec. The Rev. E. Gordon Smith has been supplying Stratford. The Rev. George Scarr is supplying Caledon South.

WIARTON.—**INSTALLATION SERVICE.**—A pleasing and instructive service took place in the Congregational church, Tuesday evening, 11th ult., when the Rev. C. E. Bolton was formally inducted into the pastorate of the church. Services were conducted by Rev. W. Hall, of Kingston, assisted by Mr. McGregor, pastor of Guelph church. Mr. Hall, as moderator, gave an interesting address on church principles, and outlined the active part taken by the church in her missionary enterprises, after which the pastor was addressed on his work and responsibilities. Mr. McGregor followed, giving very appropriate counsel to the congregation. Quite a number of outside friends were present. A very enjoyable and profitable evening was spent.

YORKVILLE.—An interchange has taken place here in the pastorate, of a more than ordinary kind. Rev. James Johnston, the missionary among the negroes of Jamaica, is here at Trinity Medical College, and laid a proposal before the Church that rather startled the unsuspecting brethren, namely, that "Mr. John Salmon proceed to Jamaica to relieve Mrs. Johnston,—who superintends the mission during the absence of Mr. Johnston—and give her the opportunity of joining her husband, and have a season of needed rest. After due deliberation, a special church meeting was called, and many of the brethren expressing their tender and affectionate esteem for their pastor, agreed to the proposal, believing they would be doing the Master a service, and gratifying Mr. Salmon's desire to visit Jamaica, and tell out the gospel to their col-

oured brethren there, and also once more tell the story that saves, to his old companions, the sons of Neptune. Mr. Salmon left on the 14th of November with Mr. Kent, of the "Indian Clock." The latter returning in company with Mrs. Johnston. Mr. Salmon has been preaching to congregations of two thousand since his arrival there, and had a company of eight hundred to the observance of the Lord's Supper, and has been greatly cheered by seeing souls won for Christ, as well as by the fervour of their devotion in their religious services. According to arrangement, Mr. Johnston has been conducting the services here. He is a youthful looking man of twenty-eight, though having laboured in Jamaica nine years, he still retains an amazing vigour and force, and possesses a very powerful voice, his features and pronunciation at once marking him as North Briton. He is an original and bold preacher, and always holds, most intensely, the interest of hearers, and makes terrible havoc with old cherished notions. He tears away, and leaves not a shred behind the very comfortable subterfuges under which many shelter, leaving the poor soul, bare and alone, upsetting some, and raising the ire of others. An uneasy conscience, and a mental assent that the preacher speaks God's truth, brings them again as hearers in the state of mind: "we will hear thee again of this matter." To such he presents the Saviour very tenderly, and bids them "take." Large congregations come to hear him. His work in Jamaica is many-sided. He is there preacher, teacher, architect, printer, photographer, band-master, choir-master, medical adviser, medicine dispenser, boat-builder, compiled their hymn books, etc.

YARMOUTH, N. S.—The pulpit of this church was rendered vacant in July last, by the resignation of the Rev. Alexander McGregor, who had been its faithful pastor for twelve years. Many thoughtful minds asked themselves the question: "Who shall roll away the stone from the way of our future progress, now that he who had been for so long a time the trusty pilot of the church had been removed?" About this time the Rev. Thomas Hall visited us, and through him the church was put in communication with the Rev. William McIntosh, of Melbourne, Quebec, who finally accepted a call from the church to become its pastor. Mr. McIntosh arrived about a month since, and now finds himself with his family comfortably settled in the commodious parsonage belonging to the church. A pastor's Bible class, lately organized of new material, and a teachers' meeting, led by the pastor are among the indications of a helpful spirit, which we trust will produce much good.

At Nottingham on a recent Sunday a number of professed infidels attended the parish Church on the invitation of the rector, when Prof. Symes delivered an address on "God."

Correspondence.

MR. BALL'S LETTER.

I sent a postscript to my last letter which was doubtless the best and most interesting part of that communication, forasmuch as it contained the information that our

MISSION WORK IN MANITOBA

had received substantial assistance from an unknown "Friend of Missions." The sum of \$2,000, with what has been guaranteed by the Colonial Missionary Society for a particular place, will enable us to send three men to as many points in that great country. Before your readers have their January number, the executive will have met and made the best arrangements in their power. In our next I hope to be able to give specific information regarding the men selected, and the fields to be occupied. In a new country, where the work has to be commenced at the foundation, men are required who have considerable experience in organizing; who have abundance of energy; who are full of faith, and possess an intense love for the souls of men. They will need an inexhaustible store of patience; and they must be willing to endure hardness for Christ's sake. It is a glorious work that lies before them. They are the advance-guard of the army of the Lord; pioneers in the fields of missionary effort. They have the honour of helping to mould the plastic elements of a new nation, and lay the foundations of Christian institutions on which unborn generations will build. It is not our politicians, nor our railway, nor our land syndicates that are to make our Dominion truly great and prosperous, but the church of Christ. The task is a difficult one, involving much self-denying, but the promise is all-sufficient, and the prize is sure.

Who would not aspire to the honour of leadership in the enterprise?

I must leave this fascinating subject for the present, and ask particular attention while I say a few things about our work in

ONTARIO AND QUEBEC.

Six months of our missionary year is now past, and we should be able to form a pretty correct estimate of our financial position. The times are not as good as they were last year. The total failure of the wheat crops in some parts of the west, the general depression in trade in the towns and cities throughout the entire country, must be felt; must affect our churches and consequently our Missionary Society. So far as I have gone in my tour of the churches the response has been as hearty and as liberal as it was up to this time last year. Some will do more, probably, others will not do so much; the average will be about the

same. But we must remember that the Missionary Society has undertaken very much larger responsibilities. It has done so at the earnest solicitations of the churches: of churches that must have been closed had the society refused the assistance asked for; and, in the opinion of all who are acquainted with the circumstances, this would have been a grave mistake. \$7,000 will be required to meet our obligations in Ontario and Quebec. The income last year, including \$556.45 special donations, was under \$5,000. Now the society will need \$2,000 more than the income of last year to meet its present appropriations.

What is it to do with applications to be made at the next meeting of the executive? If they are refused, promising openings will be closed to us probably for ever. A little timely help will enable two or three struggling churches to go on, and in the course of a few years become contributors to our general work. What is to be done? Reduce the income of the agents? Look at the report and judge if this is not far too small as it is. Close some of our churches? Surely no one would be willing to do this: not in the middle of the year, for this would be a breach of good faith with our brethren. Go into debt? I, for one, am strongly opposed to this. Nor do I see any need to adopt any of these alternatives. I say emphatically, there should be no difficulty in raising the amount required, and far more. There is abundant ability. Is there the will? This is all that is lacking, and may the Divine Spirit impart it. If a few of the Lord's stewards will only follow the example of a "Friend of Missions:" and are there not many who could? What encouragement just now, and what an impetus to the future of the society. The large gifts of those to whom God has given the ability always have the effect of stirring up those whose means are more limited to increase theirs. This was the case when the American Board received the Oate's legacy of \$1,000,000. But no society does, or should rely upon the large benefactors, but upon combined and liberal efforts of the many. With a few noble exceptions the provision our churches have made for the God-given work of missions falls far short of the average giving of our brethren in other countries, or of other denominations in this. Our \$1 should be \$5, and our \$5 should be \$25. I write in no spirit of fault-finding, for I know we have been peculiarly situated as a denomination, and special reasons can be assigned why our missionary societies, Home and Foreign, have had such slender support in the past. But my one desire is to progress, and there can be no progress without effort—self-denying effort. What is needed now—needed in every place—is that all the churches, and every individual, do their duty, and not as their duty, but as a loving service. I find the pastors everywhere in fullest sympathy with the work of

our society. They need in some instances more hearty co-operation from their flocks. Will the friends of our Missionary Society ponder these things, and do what is needed to be done without delay?

This is a rather lengthy introduction, and leaves little room for my usual letter. I must, therefore, proceed to give some account of missionary services and other matters. I will begin with

BROCKVILLE.

Twelve months ago the Society re-opened the mission in this place, after an interim of seven years. They were induced to do so from these facts: that we have a good substantial church building in a central part of the town: repeated representations of the spiritual deadness of the place had been made to the district committee, and they had been urged to resume their work; and especially from the ascertained fact that about *one-third* of the population is outside any existing church organization. The late Rev. Mr. Heude Bourke undertook the difficult task of starting the mission and succeeded beyond the expectations of many. After his withdrawal Mr. James Pedley, one of our students, was appointed in April, and successfully carried forward the work till he returned to college in the fall. Since then the pulpit has been supplied by the students from Montreal. I spent a Sabbath with the friends, and was surprised to find that so much had been done. The building has been repaired both within and without, the cost of which has been principally met by the people themselves. I was agreeably disappointed in the attendance at both services. The collection was larger than it has been in much more pretentious congregations. On the following Lord's day a Sunday school was commenced, and many children were gathered in who had not been attending any other school. A visiting committee is going from house to house to invite the non-church going to attend the services and the Sunday school. I think that this is a real live missionary church, and is as much needed in Brockville as in any place I know of in the Province. It is a great pity that we cannot place a suitable man here, but the society has to practise a painful economy in this as in other cases. Probably the present arrangement will continue till the college closes, and a student will be sent for another summer: the people have agreed to share the expense. Then in the fall of the year it is hoped matters will be in good shape to have a permanent pastor.

BOWMANVILLE

is another of our mission churches, which six years ago was considered a forlorn hope. Only a few families, poor church building, small town, already pretty well church-ed. But the tide was turning, the town was growing, and the society was induced to make a small annual grant. There is now a large congrega-

tion worshipping in one of the most beautiful church buildings in the district. The church is steadily increasing in numbers and in spiritual power. The Rev. Mr. Warriner, the pastor, is very much encouraged, and is now hopeful that at no distant date they will be able to dispense altogether with assistance from the society. We had a pleasant meeting and arrangements were made by which they expect to increase their contributions to the society's funds this year. I was present at and took part in a church opening in

HOWICK 9TH.

The friends here have erected and dedicated, free of debt, a very comfortable country church. The old log building has served them for upwards of twenty years, and many a scene of rejoicing was witnessed within its humble walls, while sinners accepted offered salvation, and the people of God were filled with joy and peace in believing. They take possession of their new home, fully expecting that greater things are in store for them. The new pastor, Mr. Watt, appears to be the right man for this extensive field. The church is self-supporting with Howick 12th and Turberry.

WINGHAM

is in the same neighbourhood. We had our missionary services here. Mr. Saer was from home at the time, making an effort to lift a part of the heavy debt that is discouraging the few earnest souls connected with this cause. They have a beautiful church edifice, and if they can be tided over the present year, in which their wheat and other crops have been almost a total failure, they will go on their way rejoicing. There was large congregations on the Sabbath, a good school with promising young men's and young women's Bible classes. The work is uphill, I have no doubt, but it is worth toiling to attain the object and we must have patience. The church is only about two years old yet, and it has done well.

STRATFORD.

Since February last this church has been kept open by supplies and by a student in the summer. The plan has worked as well as could be expected. The friends have done a good deal towards meeting their immediate liabilities, and now resolve to assist in the support of a stated pastor. At least one-third of the population is unconnected with any religious denomination, hence we have good missionary ground here, too. Steps are being taken just now to secure the services of a man of ability, and I hope to be able to give particulars next month. I have visited the place twice during the present month, and laboured to encourage and direct the friends in their present critical state.

WIARTON

is the terminus of the Port Dover and Lake Huron Railroad. It is a new place, a portion of the village

being still among the "stumps," but it is making rapid progress. Since I was there in June last a number of new houses have been erected, the large dock has been finished and new industries projected. Within a few miles of the present village we had a mission among the Indians over thirty years ago. The red man has moved away, and his place is occupied by another race. Our cause is weak, but the prospect is encouraging. The church building is out of debt, and the friends connected are determined to work. The Rev. Mr. Bolton, who was called to the pastorate some months ago, was installed by a council on one of the evenings I spent there, and on the other we had our missionary meeting. Both were well attended and were deeply interesting services. Mr. Bolton extends his labours to the surrounding country, and in one or two places there have been religious awakenings and several conversions reported. Warton is likely to become a town of some considerable importance, and our church has a good chance to grow with it. It would be a great mistake to neglect it. I am quite sure the friends there will not ask assistance from the Missionary Society any longer than they absolutely need it. I must not ask more space in your present number. I will therefore close by wishing yourself, your readers, and my friends, one and all, in Newfoundland, Nova Scotia and New Brunswick, Ontario and Quebec, and the great North-West, a Happy New Year.

T. HALL.

OBITUARY.

ARCHIBALD DUFF, D.D., SHERBROOKE.

Our readers will share with us in the expression of our deepest regret at the news that the Rev. Dr. Duff died suddenly in London, England, on November 19th, 1883.

Archibald Duff was born on the 23rd of April, 1810, in Aberdeen. He was destined by his parents for the ministry of the Established Presbyterian Church, but altered circumstances led to his choosing a commercial life. He secured first a situation as clerk in a grocer's store. From 1830 to 1832 he was in the employ of the London and Aberdeen Navigation Company, in the latter year he came to Montreal. Here he remained four years, his last situation being with Mr. Joseph Savage, founder of the firm of Savage & Lyman. In 1836, after joining the Congregational Church under the Rev. Richard Miles, he sailed for home, intending to study for the ministry and to return to Canada. For four years he studied in Glasgow Congregational College, among his tutors being the Rev. Ralph Wardlaw, D.D., the Revs. Greville Ewing and John Morell McKenzie. In 1841 Mr. Duff accepted a call from the Congregational church in Fraserburgh, the sermon on the occasion being preached

by his friend, the Rev. John (now Dr.) Kennedy, of Aberdeen, now of London, who was older in the ministry though younger by three years. In the same year Mr. Duff was married. In 1847 Mr. Duff removed to Liverpool, and thence to Dalkeith, near Edinburgh, preaching for several months in each. He settled in 1848 in Hawick and, after eight years there, sailed once more for Montreal, where he arrived on the 5th of October, 1856. For seven years he occupied the pastorate of Cowansville, preaching also at Brome Corner, West Brome and Farnham Centre. About the year 1863 he went to the Sherbrooke Congregational church, succeeding the late Mr. Robertson, father of Mr. W. W. Robertson, Q.C., of Montreal. There he remained for twenty years; for the last few years he had shared the work of the pastorate with the Rev. B. B. Sherman, and in May last, after a severe illness, he followed medical advice and resigned his charge. In July Dr. and Mrs. Duff sailed for the old country, which they had not seen since leaving it twenty-seven years ago. After visiting their old homes in Aberdeen, Fraserburgh and Hawick, Dr. and Mrs. Duff spent some time with their son in Bradford, and till a week or two ago were staying with Dr. Duff's sister-in-law at St. Leonard's-on-sea, Sussex. He died suddenly in London on November 19th, 1883. Dr. Duff has several times been asked to speak in public in the old country, the last occasion on which he did so being at the Congregational Union meetings in Sheffield.

Dr. Duff was an enthusiastic worker in the cause of temperance, acted as local secretary for the Congregational missions, and was a member of the Sherbrooke Board of School Examiners. His degree of Doctor of Divinity was conferred on him by the University of Vermont, Burlington. He is described by one of his oldest ministerial friends as a man of great earnestness in all good works, as well as of great personal geniality, which caused him to be not only esteemed but loved by his brethren and all who knew him.

Dr. Duff leaves three sons and two daughters: Miss Duff; Mr. J. Morell Mackenzie Duff, of Montreal; Prof. Archibald Duff, LL.D., Airedale Congregational College, Bradford, England; Mrs. R. A. Ramsay, of Montreal; and Mr. Edward Hamilton Duff, of Chicago. It is a great comfort to all his friends here to know that Dr. Duff has spent the past few months very happily among kind friends, and that one son is now with his widowed mother.

THE death of Mrs. Phinney, the well-known American sculptress, at Naples, is announced. Among her latest works was a bust of the late President Garfield.

THE marriage of Prince Louis of Battenburg and Princess Victoria of Hesse, one of the Queen's granddaughters, will be celebrated probably about the 15th of April next.

International Lessons.

OPENING TALK WITH TEACHERS.

We are to travel together, God willing, through the lessons for the coming year, and I trust that our study will be mutually pleasant and profitable; there is everything in the study of God's Word to ensure both, especially if our study be with the object of imparting the truth to others, not to be as the sands of the desert which drink in the rain of heaven and give nothing in return, but as the goodly field where every shower and every dewdrop is given back in increased fruitfulness.

As one of yourselves, a Sunday school teacher, I should like to preface these notes with a few words on an important topic in connection; I mean the necessity of STUDY. I fear that, sometimes, such helps as these are used in a different way to that for which they are intended, they are only for *helps* to study; are they not, by some teachers at any rate, made to *take the place* of study. There are good men to-day, not a few, who deprecate all helps, who think the only book a teacher should study is his Bible, with, perhaps, an unwilling consent to the use of a concordance; and there are teachers who go upon that rule and find in the Bible itself all the explanation and illustration of the lesson for which they care. I think these are mistaken, but it is a mistake on the right side, better to have no book but the Bible and be compelled to study that, than to have half a dozen series of helps and rest upon them.

I would put the subject in the shape of answers to three questions.

1. *When should I study?*
2. *What should I study?*
3. *How should I study?*

1. *When?* Begin early; it is *not* sufficient to take up your notes an hour before the school opens on the Sabbath. I remember walking to school on one occasion with a superintendent and his wife, who taught the infant class. When about half way to the school she exclaimed, "Oh, by the way what is the lesson to-day?" and thereupon began searching among some papers she carried for a magazine containing notes on the lessons, at which she glanced for a few minutes as we walked, and I fancy that was all the study she gave to the subject. There may be some extraordinarily brilliant genius in the world who could teach effectively with such preparation, but I have failed to meet one specimen. Preparation should begin, I would suggest, not later than the previous Sabbath evening, some teachers that I know have two or even three week's lessons "on the stocks," as they term it, at one time. In some aspects of the study, such as making a continuous whole of the series, shaping the teaching of one Sunday so that it may bear in the most effective manner upon subsequent lessons, this plan may be useful, but I cannot, as a rule, advise it, but when the duties of the Sabbath are past, worship and service done, it is good to take the lesson of the following Sabbath, to read it through, look at its connection with the lesson just taught, and the bearing of the latter upon the former, get its thought and purpose into the mind, it will be laying a foundation upon which you will be able to build during the week. You will find thoughts, experiences, reading, aggregate to it, and when your opportunity for more thorough study comes, that will be much more easy and pleasant as a result. I would say, then, begin early in the week, glance at the subject every day, and give as many hours study to it as you are able, the more you study the better you will teach on the Sabbath, but, on no account, leave your study until the time of teaching is at hand.

2. *What should I study?* First, foremost and chiefest, the Word itself, let it be *first* in every sense, don't rush to helps until you have patiently gone through the lesson with parallel texts, marginal readings, similar incidents, and so

on, comparing Scripture with Scripture. When you have done this then take down your commentary or your notes and use them. We shall strive to give in the INDEPENDENT as much as we can condense into the short space at command, but what we can do will only be suggestive, it is for you to weave all together and bring out the pattern of living truth in the passages. To those whose means are not limited there is a wide range of commentaries, select notes, critical notes, illustrations, and such like, also valuable monographs on various books of Scripture, people, nations, special incidents, etc., but unless time is unlimited as well as means I would not recommend a wide range of reading, read what you have time to master, thoroughly to understand and to use; men overload their mental as well as their physical stomach, and there is such a thing as mental indigestion and dyspepsia. The mental life of one suffering from these is not of much value to himself or others.

3. *How should I study?* SYSTEMATICALLY, regularly, not spasmodically, have, as far as possible, your regular hours for the lesson, nothing more definite can be said, as the engagements of almost every one vary, and so must of necessity their opportunities for study, but whatever those opportunities are, try that they shall be regular, if it is only possible to have one hour a week—a very extreme supposition—keep that one hour sacred for the purpose, let it not be used at any time for any other purpose. Not only in your time, but in your plan of study, be systematic. It will be surprising to those who have not tried it, how much more can be done that way than by irregular dashes, first at one plan then at another, that is almost sure to end in no plan at all.

THOROUGHLY.—Some learned professors have lately been endeavouring to cast ridicule upon a certain part of teaching that which may be termed the explanatory, if you followed their lead you would make the great blunder of turning your lesson into a sermon. No, no, bring in everything that has a part in the lesson, if it be about the journeyings of the children of Israel through the wilderness; tell in a few brief words something about that great and terrible wilderness; it will help your scholars to understand better the spiritual lessons you will seek to bring out. So, if your lesson be of the Good Samaritan, you may say a few words about the road to Jericho. An understanding of that will help to a better understanding of some points which you would miss. While you should always endeavour to find the spiritual teachings of every lesson, you must not neglect any point that will make more vivid and practical such lessons.

Need I say that you should study PRAYERFULLY, ask the aid of that Divine Teacher by whom alone you can fully understand the lesson. Spiritual things are spiritually discerned, and only that teacher whose mind is filled with the light of God's Spirit can understand His Word. Thus going forth to your class prepared both mentally and spiritually, doing your work in the fear of God and from the love of souls, your teaching will not be in vain. May God make us all such teachers.

FIRST QUARTER.

LESSON I.

Jan. 6, } **THE CONFERENCE AT JERUSALEM.** } Acts 15 :
1884. } } 1-11.

GOLDEN TEXT.—"We believe that through the grace of the Lord Jesus Christ we shall be saved even as they."—Acts 15 : 11.

TIME.—A.D. 50 or 51.

PLACES.—Antioch in Syria and Jerusalem.

Introductory.—In resuming from last year the narrative of apostolic work as given in the Acts, it will be helpful to take a short review of the past lessons from chaps. 1 to 14, so that we may be the better able to connect them with those before us. Chaps. 1 to 14 have been divided

into three special epochs. From chaps. 1 to 7 we have an account of the church at Jerusalem—its beginning by the baptism of the Spirit on the day of Pentecost, its triumphs, its persecutions and its first martyrs. Chaps. 8 to 12 show us the Gospel overleaping the city of its birth and going forth to Samaritans through the preaching of Philip, and to Gentiles at Cesarea by Peter, it was a preparation, a teaching time, the Church was having set before it those great lessons which the inherited prejudice of centuries made it so hard to receive, that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." In chaps. 13 to 14 we have an account of the first missionary journey, under the direct command of the Spirit of God to the church at Antioch, the chosen messengers being Paul and Barnabas.

Notes and Comments.—Ver. 1.—"Certain men:" names not given, an ancient tradition states that Cerinthus was one of them, "came down" from Jerusalem to Antioch—the thought is that they were sent by the Judaizing party. "Except circumcised:" the phrase likely stands for the whole ceremonial law of Moses which they would have imposed upon the converts, so the "cross of Christ" stands for the whole gospel of Christ. "Cannot be saved:" so they put a rite in the place of faith, the ritual for the spiritual.

Ver. 2.—Just as we should expect, "Paul and Barnabas" withstood such teachings. "Discussions and disputations:" the phrases indicate violent controversy and debate; "they determined" (REV., "the brethren appointed"): Paul tells us (Gal. 2: 2) that he went up "by revelation," that may mean, however, a revelation to the Church, or to certain individuals in it, as on the occasion of the first missionary journey. "Certain other:" Titus was one (Gal. 2: 1, 3). "To Jerusalem:" the Apostles were there and the first converts.

Ver. 3. Not only did these delegates to Jerusalem possess the confidence and sympathy of the Church at Antioch, but the brethren there manifested it by going a part of the way with them. "Phenice and Samaria:" directly on their route; here they found "brethren:" converted, many of them, doubtless by the ministry of Philip. It has been well observed that the very route they took was an assertion of the principle for which they were contending, as they might have taken another route and avoided these Gentile churches. "Great joy:" by their visit and the tidings they bore of the conversion of the Gentiles.

Ver. 4. "Received:" officially, after private interviews, as we learn from Gal. 2: 2, 9, with James, Peter and John. Then there was a general gathering of the Church to discuss this important matter. "Declared all things:" told the story of their journey among the Gentiles and of the wonderful results that had followed. "With them:" the phrase is significant, it was God's work, not their own, they were simply the instruments in His hands.

Ver. 5. "Sect of Pharisees:" the most extreme of the adherents of the Mosaic law. "Needful:" etc., how hard a thing to conquer prejudice, how little these men understood the religion into which they had entered; do Christians as a whole understand it much better to-day.

Ver. 6. "Apostles and elders:" but the whole church was present and concurred in the decision (vers. 22, 23); "this matter:" there were two questions to decide: must the Gentiles be circumcised? and were they bound to observe the law of Moses?

Ver. 7. "Much disputing:" each side, the Jewish-Christian and the Gentile-Christian, set forth its views, the apostles appear to have allowed a free expression of opinion, probably at some length. "Peter:" true to himself, foremost always, yet it was specially proper that he should be first now, for, as he reminds his hearers, it was

through him that God, at the first, sent the word to the Gentiles, which was followed by belief unto life. "A good while ago:" from ten to fourteen years. God had settled this question long ago.

Vers. 8, 9. The Jews thought that the objection to circumcision was a sign of sin in the heart. No, says Peter, "God who knoweth the heart, and therefore cannot be deceived," has borne witness to the genuineness of their conversion by "giving them the Holy Ghost," whom, the inference is, He gives only to those who are pleasing to Him. The Holy Ghost had been given first to Cornelius, and afterward to the Gentile church at Antioch. "Put no difference" (REV., "made no distinction"), "purifying their hearts:" the real uncleanness of the Gentile as of the Jew, was in the heart, when that was cleansed impurity did not cleave as those Pharisees supposed, to the body. "By faith:" God's method.

Ver. 10. If this be so then "Why tempt ye God:" this is the application of Peter's argument; God had received the Gentiles without circumcision, if they refuse they put themselves in opposition to God, and commit the sin of tempting Him. "A yoke:" etc., a Jew's description of the burdensome character of the Mosaic ritual; when Peter thus speaks of it and describes its character he gives up the Mosaic law as binding, he says, practically, that no man was able perfectly to fulfil it, and therefore that it cannot be the means of salvation.

Ver. 11. There are various renderings of this verse, but they practically give the same truth—that there is only one way of salvation for Jew and Gentile, which is "by the grace of the Lord Jesus Christ;" Paul could not have said more than this.

HINTS TO TEACHERS—WHAT AND HOW TO TEACH.

Prefatory.—Get a clear understanding of the position of these Judaizing teachers, and let your scholars see that although they were in error, seriously so, yet that it arose, as many errors do, from distorted truth. Put yourself for a moment in the place of these men. For centuries they had been a peculiar, a select people, all the glory of their national life rested upon the fact that they were the chosen of God; they were isolated from Gentile nations, and had been taught to look upon them as outside the covenant, and although there were circumstances in their own history, which, if read aright, would have taught them a nobler truth, yet the other idea loomed up so large as to shut out the view of modifying truths. It is not surprising that centuries of tradition had made this feeling of superiority over the Gentiles in the sight of God so great that it was impossible for them, as a whole, to believe that this was to end, and that other nations were to stand on the same plane of God's favour, without conforming to Jewish rites—becoming proselytes, in fact, to Jewish law, before they could become Christians. Similar questions of this religious and social exclusiveness hinder the progress of the gospel to-day in some parts, notably in India; a Hindoo will not eat with a Parsee or a Mohammedan, nor will a Brahman with a Pariah. The circumstances of the lesson formed the first great internal crisis in the history of the Church, and it is for you to show how the Lord was with his people guiding them, leading them out of the wilderness of a formal religion into the Canaan of spiritual freedom and truth. It will be well to read Gal. 2: 1-10 in connection.

Topical Analysis.—(1) The dispute about circumcision (vers. 1, 2). (2) Counsel sought from Jerusalem (ver. 3). (3) The discussion at Jerusalem and Peter's speech (vers. 4-11).

On the first topic it will be well to point out the importance of the question raised, the vast interests involved; it was a question whether Christianity was to be only a reformation of Judaism, a purer form of a local faith, or whether it was

* Rev. will always mean Revised version of the N.T.

to be for the whole world. While we may think that even if the views at Jerusalem had been different, and that finally the wider and more spiritual truth would have prevailed. Yet it is hard to imagine the extent of the hindrance that would have been given to the progress of Christianity if the Judaizing spirit had not been checked when it was. You may show that it may be necessary sometimes to contend earnestly for the faith and liberty of the gospel; all the narrow-minded men are not dead, the spirit of these formalists is found to-day, and they may have to be opposed, only it must be done in the spirit of the Master—a spirit of love and gentleness.

On the *second* topic show that Paul and Barnabas and those with them exhibited this very spirit; they might have refused to go up to Jerusalem on this question, alleging, and truly, that God had given them the same baptism of the Holy Ghost, and that they were led by the Spirit, even as the brethren in Jerusalem. Further, they were going to the very source and stronghold of this error, and they knew not how their errand might fare, yet with large faith and confidence in the truth they went, nor did they on their journey seek to avoid their Gentile brethren, but took the route that led them right through those churches, themselves receiving aid and comfort, and bringing "great joy unto all the brethren."

On the *third* topic dwell principally on the noble utterances of Peter, who, recalling his Joppa and Cesarea experiences, spoke for Christian liberty, affirming that there was only one ground of salvation, the grace of the Lord Jesus Christ. Cornelius had received the Holy Ghost without circumcision, and had been baptized by divine authority; that what God looked for in Jew and Gentile alike, was that of which ceremonies were only the sign—purification of the heart. Take his word "yoke," and for a moment contrast the burdensome yoke of Judaism with the "easy" yoke of Christ.

SUPPLEMENTARY.—If you have time it will be well to point out briefly the course of this conference, the addresses of Paul and Barnabas and the final address of James. Point out the first result in the joy the news caused at Antioch (ver. 31), and the impetus it gave to the preaching of the Gospel to the Gentiles. If you have an elder class you may tell them further that notwithstanding this conference and its conclusions the Judaizing error, like errors generally, alas! died hard, and that it gave great trouble to the Church, even down to the destruction of Jerusalem (see Gal. 2: 11-20; 5: 12, 13; Phil. 3: 2); while its *spirit* survives and distresses some brethren even to this day.

Truths and Teachings.—We may be called to defend the truth even with disputations.

Sometimes dangerous errors are brought into the Church by its own friends.

Always gladly to take advice from Christian brethren.

It is right to give what help we can to brethren, especially to those who are the ministering servants of Jesus.

The tidings of the spread of the Gospel is joyful news to those who love Jesus.

God seeks for spiritual worship from a pure heart to-day.

Faith is the New Testament circumcision, one and one only saving faith for all, "they," "we."

Main Lessons.—*In non-essentials—liberty*—Rom. 14: 1-6; 1 Cor. 7: 18; 8: 8; 9: 1-5.

In essentials—unity—1 Cor. 10: 17; Gal. 3: 11-15; Eph. 4: 4, 5, 16.

Jesus Christ and His Salvation, the only ground of our hope—Rom. 6: 23; 1 Cor. 3: 11; 6: 11; Titus 2: 14; 1 John 4: 9, 14; 5: 11.

LESSON II.

Jan. 13, }
1884. }**HEARING AND DOING**{ James 1
16-17.

GOLDEN TEXT.—"Be ye doers of the Word, and not hearers only."—James 1: 22.

TIME.—Soon after last lesson, but some writers assign a later date—about A.D. 61.

WRITER.—Commentators are divided as to the identity of this James. It was *not* the brother of John who was killed by Herod some years before the Council at Jerusalem, but there are other two Jameses mentioned in the Gospels and Acts.—(1) James, the son of Alpheus, Mark 3: 18; Matt. 10: 3; Luke 6: 15; Acts 1: 13, 14; and (2) James "the brother of the Lord," Matt. 13: 55; Mark 6: 3; Gal. 1: 19. The question is, are these two identical, or are they distinct. We cannot go into the question further than to say that very eminent theologians are found favouring each view, and that each opinion has its probabilities and difficulties. I am inclined to take the last opinion, but as it is of no practical consequence to our lesson the subject need not be further enlarged upon. We believe that the writer, whoever he was, spake as he was moved by the Holy Ghost. That is sufficient for us.

Notes and Comments.—Ver. 16. "Do not err,"—Rev. "Be not deceived." Ver. 13 tells us what the error was—supposing God was the author of temptation, whereas he does not tempt, nor can he be tempted.

Ver. 17. So far as such a thought from being true, that all that is good on earth, "every good gift and every perfect gift," comes from God. "Father of lights:" as the creator, originator of the heavenly bodies. (Job 38: 28; Gen. 4: 20, 21). Reference to changes in the heavenly bodies follows, naturally, also Father of spiritual lights, and so there can be no darkness in Him or from Him. (1 John 1: 5). "Shadow of turning:" lit. the shadow mark cast by the heavenly bodies in their turning or revolution, an eclipse. There is no change in God, he is eternally the same.

Ver. 18. "Of his own will:" this is one proof of the goodness of God—comp. John 1: 13. "Begat" the change which the Spirit of God creates in the hearts of men, is like a new creation. "Word of truth:" preached gospel, God's instrument in the conversion of men. "First-fruits:" under the old dispensation the first-fruits were consecrated to God. James is writing to Jews who would understand the allusion. He wishes to inculcate holiness, so he tells them that their position is that of the consecrated sheaves, they are the first-fruits in the great harvest of salvation, and should pre-eminently be the Lord's.

Ver. 19. "Swift to hear:" that is the word of truth, its vast importance demands instant attention. It is contrasted with the next clause, "Slow to speak:" that is with assumption of authority, be modest, slow to speak unwise things of God, as in ver. 13. This is further spoken of in ver. 26, and throughout the next chapter. "Slow to wrath:" see chap. 3: 13, 14; and chap. 4: 5. Wrath, as a rule, implies sin, although there may be a righteous *wrath*, only we must be slow even to that.

Ver. 20. A *special* reason why we should abstain from wrath. "Worketh not:" is not served by, rather it hinders the work of God's righteousness. We are told that it is good to be zealously affected in a good thing. Yes, but not with anger; the heated, angry advocacy of the truth by some men does more harm than good. Wrath will not make him that indulges in it righteous, neither others. †

Ver. 21. "Filthiness, or defilement which is washed away by the word of Christ. (John 15: 3.) "Superfluity," rather, as in Rev., "overflowing of wickedness." Sin is not merely an evil in the hearts and lives of men, but it is an abounding evil. "Meekness:" the opposite of wrath in ver. 20, it includes a child-like, humble, as well as an un-

contentious spirit, Christ-like. (Matt. 11 : 29.) "Engrafted." REV. "Implanted:" the allusion is, perhaps, to the parable of the sower, and it is the implanted, or sown; word which, received into the soul, is to spring up a plant of righteousness. "Able to save:" mighty power of the incorrupted seed. (1 Pet. 1 : 23.)

Ver. 22. "Doers:" *Alford* says, "not only do, but be doers." It carries an enduring, a sort of official force with it; "let this be your occupation." "Deceiving," as alas many do in this very fashion—so did some of old. (Rom. 2 : 13.)

Ver. 23, 24. The writer now gives an illustration. A man beholds his face in a glass, so the hearer beholds his natural moral face in God's Word. "Glass:" REV. "mirror:" these in ancient times were generally made of polished plates of metal; he contemplates himself, then straightway forgets, or, as has been said, if it were possible for him to go down the street and meet himself, he would not recognize by his memory of the likeness; so, after hearing the truth, and coming in some degree to a knowledge of himself, the man turns away to the world and worldly things, and forgets all that he has heard of his own sinfulness; but forgetfulness is no excuse.

Ver. 25. "Whoso looketh:" the word means more than simply looking, it implies a search after something hidden, looking beneath the surface. "Perfect law of liberty:" the Gospel of Christ, it is God's law to us, but it is freedom. "Perfect:" as distinguished from the Jewish law, which was imperfect. (See Matt. 5 : 21-48.) "Continued:" does not go away as in preceding verses. Omit "therein," it is supplied by the translators and spoils the sense. "Blessed in his:" REV. "doing," that is the correct idea, the fulfilling of the Word of God brings blessedness with it. A life of obedience is a life of blessedness. (Psa. 19 : 11.)

Ver. 26. The idea of ver. 19, 20, repeated with emphasis. "Seemeth:" makes an external profession of religion. "Bridleth:" a metaphor he uses again (ch. 3 : 3-5); a very fitting word, how many are the sins of the tongue. "Deceiveth:" by thinking that he is religious, when he is only a formalist. So all religious forms are vain, unless they influence a man's speech and actions.

Ver. 27. "Pure religion:" that is the outward manifestation of it. "Before God:" such as he approves, that religion is pure which is in it no admixture of self-deceit or hypocrisy. "Is this:" or results in this. "Fatherless, widows:" the most needy generally, named as types of all who should be helped. "Unspotted:" God's people dwell in a world of pollution and are constantly liable to be soiled by it; hence the admonition. They must keep themselves from it by the help of God. (1 Tim. 6 : 14.)

HINTS TO TEACHERS.

Prefatory.—A few words to your class about this epistle may not be amiss; it has been much misunderstood, considered as setting forth salvation by works, instead of by grace through faith, and as a consequence some as Luther, would go so far as to expunge it from the Scriptures. This arises from an imperfect understanding of the object of the writer; he was writing to the Jews who had embraced Christianity, too many of them as it would appear, looking upon it as a mere modification of Judaism, and that obedience to forms and ceremonies was all that was needed. James would show these that Christianity was a *life*, something more than correct opinions or exact observances, and that those who had faith would manifest it by their works. Taking that as the key, and remembering that James uses the words "faith and works" in a different sense to Paul, it is easy to see that James is not only not opposed to Paul, but is his complement; the two writers show us the Christian character, rounded and complete.

Topical Analysis.—(1) God not the author of evil, but the source of all good (vs. 16-18). (2) The manifestation

of the religion of the heart (vs. 19-27). On the *first* topic we may show what an anchor of the soul this truth is; we are surrounded by sin in the world, by confusion and error, but this is not from God. God made things good (Gen. 1 : 10, 13, 18, 21, 23, 31), everything fitted for its purpose, everything to bring happiness to His creatures. Not only were they good in themselves, but *the end* for which they were made was good; it is man that has perverted and turned to evil. The tongue, to which James more especially refers, was made to give forth words of truth and blessing; it is man that has made it a fountain of anger, bitterness, wrath and lying; and especially should we think of this in connection with the work of salvation. It was God's love that gave us the good news of a Saviour; "God so loved the world." "Herein is love, not that we loved God, but that He loved us"; and so on, again and again, God's purposes from eternity have been good for man, and not evil. And God is unchangeable; no variability, the same yesterday, to-day and forever. Show how His promises have all been "yea and amen" to His people, and impress deeply the lesson that "this God is our God for ever and ever."

On the *second* Topic teach the great truth that a change of heart must bring a change of life; you can get your scholars to tell you that if a drunken, swearing man, becomes a Christian, he will leave off his bad habits; but dwell upon the "why"—not alone because it would be inconsistent with his new profession, but because his heart, the fountain of his desires, thoughts, actions, is changed,—he cannot willingly do as he has done before. (1 John 3 : 9.) A Christian may be betrayed into hasty words, into wrong acts, but they are opposed to his new nature, and he cannot continue in what is wrong. Show that the life is the fruit, that as a tree is known by its fruits, so the heart is known by the life. It would be well to read in connection with this lesson the first Epistle of John; it is full of confirmatory truths, some of which you may quote to your scholars. Let, however, the opposite truth be insisted on, that there must be a change of heart if the life is to be acceptable to God.

Truths and Teachings.—Gratitude—the recognition of God's mercies should draw our souls to love Him.

Our righteousness should follow the pattern of the righteousness of God.

If a man rests in hearing the Word, he is self-deceived, God is good, and only good comes from Him.

God in Christ, "the same yesterday, to-day and for ever." Unhallowed ways of working for God do not help His cause.

God's service is a law, but a law of liberty.

Main Lessons.—Service, which is form only, is not acceptable to God Prov. 30 : 12, 13, in connection with. Isa. 28 : 17-20; Isa. 1 : 11-15; Matt. 5 : 20.

But service from the heart, however weak, will be accepted Matt. 10 : 42; Mark 12 : 41-44; Mark 14 : 16-18.

LESSON III.

Jan. 20, } **THE POWER OF THE TONGUE.** { James 3
1884. } 1-18.

GOLDEN TEXT.—"By thy words thou shalt be judged, and by thy words thou shalt be condemned."—Matt 12 : 37.

TIME AND WRITER.—As in last lesson.

Notes and Comments.—Ver. 1. "My brethren:" the writer is speaking to his fellow-believers. "Many masters:" REV. "teachers." At first all were allowed to teach in turn. Inspired as some were, yet their gifts were liable to abuse; much more would it be with those self-constituted teachers who had no gifts. "Greater condemnation:" REV. "heavier judgment:" the idea is that a

stricter account will be required of such. They will be tried by the standard of their professions.

Ver. 2. "Many things—offended:" or, all—offend—REV. "in many things all stumble:" this liability to error is great in all, but especially in those who set up for public teachers, and who have therefore to say much. "Bridle the whole body:" that is if a man is able to restrain, check, control the use of the tongue, he will be able also to control his whole body." As if the apostle had said that it is easier to keep from gluttony and drunkenness than from a misuse of the tongue, and that he who can effectively do this last will be able to do the first also, "a perfect man," in that sense.

Ver. 3. "We put bits:" REV. is better, making the argument continuous—"Now, if we put the horses bridles into their mouths—we turn," etc. The mention of bridling and the position of the tongue where the bridle is placed, introduces this similitude. "Turn—whole body:" just as the bridle governs and turns the horse, he who can control his tongue can govern his whole body; or so the tongue of a persuasive speaker will turn a man, an assembly, and sway the fate of nations—both ideas are true.

Ver. 4. Another illustration, "ships—helm:" the rudder is small compared to the size of the ship; the winds that beat upon it drive it about, yet, superior in power is the "small helm" (in those days shaped like an oar). "Turned whither the impulse of the steersman willeth." So REV. "listeth:" old English for willeth, or desireth.

Ver. 5. We now get the application—as the bit to the horse, or the rudder to the ship, is the tongue to the body—small but all important; the tongue may boast of its power, and such it does possess. "How great a matter:" the Greek word means wood, so it is correctly rendered in REV., lit. what an immense fire a spark may kindle; there are plenty of proofs of this truth to hand.

Ver. 6. "Tongue—a fire:" what does it not sometimes set in a blaze. "Defileth:" thus it is a world of iniquity. "Course of nature:" or the orb, or wheel of creation. The idea seems to be that the tongue has the power, as we say, to set the world on fire, to bring an universal disorder and violence. "Setteth—set on fire:" from the active to the passive. "Hell:" fire is connected with our idea of hell; the course of an evil tongue begins there, and has the spirit which reigns there. The very word "devil" in the original means traducer or slanderer.

Ver. 7, 8. There is nothing so fierce as fire and what it represents, the tongue, for "every kind of beasts," etc. "By mankind:" hath been brought into tame subjection by the nature of man—even beast nature is subject to human nature. "But the tongue—no man:" not that it cannot be tamed, but that man cannot do it; beasts cannot tame beasts, but the superior nature of man can, so God, and He alone, can control all the passions of man. "Unruly evil:" incapable of restraint, may, though nature hath placed before it a double barrier, the lips and the teeth, it bursts forth to spread disorder and ruin. "Poison:" worse than the poison of serpents is the poison of an evil tongue, slander and spite.

Ver. 9, 10. "Therewith," twice "blessed:" REV. "the Lord and Father:" but while some use the tongue for that purpose, others use it for cursing man, the child and image of God; or if, as some suppose, the writer is alluding to the unbelieving Jews who, as we are told, in their religious services solemnly cursed the followers of Jesus, the contrast is still more striking.

Ver. 11, 12. "Ought not to be:" the wrong of this is evident. God and the devil cannot dwell in the same heart. By four impossible things the apostle shows how true blessing and cursing cannot come from the same tongue, that it is unnatural. In God's creation there is harmony; there are no contradictions in nature such as this. No fig-tree can

"bear olive berries," neither "a vine figs." It would be opposed to the whole course of God's law written upon His works "Fountain:" the heart, the opening of the fountain is the mouth; the image is appropriate to Palestine, where salt and bitter springs are found. A "sweet" spring may be near, but "sweet and bitter" never flow from the same opening. Only grace can change the bitter Marah waters of the heart, so that what it sends forth shall be sweet.

Ver. 13. "Who is a wise man:" all wish to appear so, unhappily all are not so. "Let him show out of a good conversation:" REV. "by his good life:" conversation is a scriptural phrase for the whole life and actions. (1 Pet. 2: 12.) "Meekness of wisdom:" true wisdom is meek, it is only ignorance that is conceited and proud. *Hamilton* says, "meekness is love at school—at the Saviour's school," a very beautiful thought. Happy the scholar who learns from such a teacher. This very evidently refers to those who undertake the work of public teaching, the idea with which the chapter opens.

Ver. 14. "Envyng—strife," these things among professing Christians? Alas! yes, now as then; there is an emulation that is holy, but it is not a bitter factious jealousy. "Glory not:" it is rather a matter of shame. "Lie not:" to claim to be the servants of Jesus, and especially to assume to be teachers, and yet to show such conduct is to be against the gospel, which is truth and righteousness.

Ver. 15, 16. "Not from above:" in contrast with close of verse, he who acts thus is not inspired by God; his inspiration is "earthly," not heavenly, "sensual," or animal, not spiritual, for that is from the Holy Spirit (1 Cor. 2: 14), the middle term between "earthly" and "devilish," there is a wisdom, a knowledge, yea, a belief in God, which devils have. (Ch. 2: 19.) "Envyng and strife," or "jealousy and faction," as REV., the characteristics of the wisdom which is not from above, for it brings forth confusion; "the experience of men everywhere testifies to the truth that a spirit of envy and strife brings about confusion and "every evil work."

Ver. 17, 18. The apostle now gives the opposite picture, there is a "wisdom—from above," and its "fruits are "pure." First and foremost, there is no defilement in that wisdom, it is "first pure" because that is its essence; then follow its manifestations—"peaceable," opposed to strife and contentions, as ver. 14; "gentle," not harsh in our judgment of others, bearing with their infirmities and forgiving injuries, judging all by the law of love. "Easy," etc., not stiff, stern, obstinate, unyielding, especially with reference to an offence; "mercy—good fruits," feeling for others, full of the fruits of the spirit. (Gal. 5: 22, 23.) Two of these fruits are mentioned, "without partiality," not esteeming one better than another (ch. 2: 1); or, without doubting, free from every kind of duplicity or uncertainty, "without hypocrisy," no pretence, dissimulation or flattery, continuing the idea of the previous clause. Here are seven qualities of wisdom, seven colours of the Divine rainbow—all blended into the one "Light of the world." "Fruit of righteousness—peace:" righteousness is peaceful, "peace" is fruitful; he who sows peace, whose course is peace, shall find an abundant fruition, a harvest of peace.

HINTS TO TEACHERS.

Prefatory.—There is little doubt that the admonitions and scathing rebukes of this lesson were drawn forth by a crying evil in the church; there was a desire to teach by men who were ignorant of the true principles of Christ's religion. Of the change of heart which brings with it a change of life, they knew nothing, and so, while professing to teach others, they did not illustrate the pure and peaceable influence of the Gospel of Jesus Christ; they were utterly unqualified in heart and life. Apart from this, how-

ever, the lessons are most important and much needed to-day.

Topical Analysis.—(1) The evil of an unbridled tongue, 1-10. (2) The spirit will be manifested by the life, 11-17.

On the *first* topic we may show how terrible may be, and have been, the utterance of angry, passionate or untruthful words. The history of the world is full of instances of what "words, idle words," have done; families have been estranged, churches broken up, disorder brought into communities, civil and foreign wars provoked by the tongue. Moses, meek man as he was, lost the earthly Canaan through his tongue. Some harsh words cost King Rehoboam the fairest half of his kingdom, and it was the blasphemous utterances of the officers of the King of Assyria that brought down the wind of death, sweeping away his mighty army as much chaff. It is a fire, fire burns, inflicts pain and suffering; so does *evil speaking*, the utterance of slander, falsehood and detraction. Fire destroys, and what can cause more moral ruin than the tongue; an insinuation, a false suggestion respecting another, will destroy his character sometimes irremediably; let it be whispered that such and such an active Christian worker is not what he should be in his family or his business, and hints that if something were told all his influence for good would be destroyed. Fire spreads. Nothing is so infectious as evil talk, passion invokes passion—slander, too frequently, grows in the mind of the man who hears it, and the next utterance of it is magnified and intensified. Show your scholars that an evil tongue has all the evils without any of the blessings of fire. Very earnestly impress upon them to "cease from anger," to bridle the tongue by God's grace; not to be easily provoked by the utterances of others, and to turn a deaf ear to all slander and falsehood.

On the *second* topic, emphasize the illustration of the Apostle, as to the impossibility of evil utterances coming forth from a good heart; that Christ can be the fountain of life in the soul, and yet all that comes forth in the life be opposed to the sweetness of His gospel. Bring out the fact that the first and constant effort of "the wisdom that is from above," or true religion, is to show in the life all the Christ-like qualities of ver. 17. Dwell on these, and ask your scholars to lay these as a measuring rod against their own lives, so that they may prove themselves to see what manner of spirit they are of, and tell them of the transforming power of the love of Jesus, that took a blaspheming, persecuting Saul, and changed him into an apostle and a martyr for the truth.

Truths and Teachings.—We are responsible for the right use of the tongue.

Be humble, meek, and wait God's leading to go forward. The tongue has power for good or evil.

He who gives way to an evil tongue will find his whole life affected by it.

The heart cannot be right with God, when the tongue is evil to man.

There is wisdom from above; God's love sown in a pure heart, and the fruit is peace.

Main Lesson.—THERE ARE LAWS FOR THE TONGUE.

- (1) A law of meekness, ver. 13—Matt. 5:44; 1 Cor. 4:12; 1 Pet. 2:23.
- (2) A law of purity, ver. 17—Phil. 1:27.
- (3) A law of sincerity, ver. 17—Psalms 34:13; Eph. 4:23; Eph. 4:29.
- (4) A law of love, ver. 17—Ecc. 10:12; Eph. 4:15.
- (5) A law of spirituality, ver. 15—1 Pet. 3:24; 77:12; 145:5; Eph. 4:29; Col. 4:6.

LESSON IV.

Jan. 27, } **LIVING AS IN GOD'S SIGHT.** } James 4:
1884. } 7-17.

GOLDEN TEXT.—"Humble yourselves in the sight of the Lord and He shall lift you up."—James 3:10.

TEACHER AND WRITER.—As in last two lessons.

Notes and Comments.—Ver. 7.—"Submit—therefore:" this implies something that has gone before, and the preceding two verses will tell us to what is the reference; speaking of humility, the apostle says, that he "resisteth the proud but giveth grace unto the humble;" for that reason, that we may receive grace, we are "therefore" to "submit;" and the injunction after explaining the nature of true humility, concludes in Ver. 10: "Resist the devil:" just as you submit to God; the latter implies the former. The devil is proud, and often tempts by pride; resist, by refusing to yield to his temptations, and he "will flee," or "shall flee," for it is a promise rather than a statement.

Ver. 8. "Draw nigh—He will draw nigh:" this follows resisting the devil. How draw nigh? in prayer, in the ordinance of God's house, in conscious love and sympathy; live as in His presence; then, will you realize more sensibly that presence, and have the consciousness of His loving care. Glad teaching this. "Cleanse—hands, purify—hearts:" hands are the instruments of action, and are polluted by evil doing; see the solemn rebuke in Isa. 1:15, opposed to 1 Tim. 2:8; with clean hands we may resist the devil, with pure hearts may draw nigh to God.

Ver. 9. The double-minded are still addressed, and are taught that God will lead them to this purity through affliction, and mourning, and tears; such affliction is blessed. "Laughter:" the apostle is speaking of those who professed Christ, and yet lived lives of careless luxury and mirth, "heaviness:" it, a casting down of the eyes, a hanging of the head. See Isa. 58:5; Micah 6:8; Luke 18:13.

Ver. 10. "Humble yourselves:" take your appropriate place in the sight of God, do this, and "He will lift you up," will raise you from the depths, place you at His side, and call you His child. The parables of the Prodigal Son, and of the Pharisee and the Publican in one verse.

Ver. 11. Another warning against an unbridled tongue. "Speak not:" Rev., "against another:" so in next sentence: "He that speaketh against a brother speaketh against the law;" it will be easily seen that this change brings out the thought more clearly: it is, that he who speaks evil of another, by that very act speaks evil of the law of love, of Christian liberty, violates the teachings of the great Law-giver. Matt. 7:1-5, he that does this is "not a doer of the law, but a judge" (last mention of the law in N. T.). Those who are the readiest to condemn others are often the least careful to keep Christ's law in the spirit of the Master.

Ver. 12. "Is one," or, as Rev., "One only is the Law-giver and Judge, even He who," etc.; the Lord Jesus. He who gave the law can alone judge transgressors against it; to Him alone belongs the right and power "to save and to destroy;" "who art thou?" weak and sinful thyself. There are three things man must not judge: God's counsels, God's word, and men's hearts.

Ver. 13, 14. "Go to now:" a strong expressive phrase to arrest attention. "Into such a city:" the mode of doing trade in the East largely to this day; not remaining in one place as the Westeners; one says "to-day," another "to-morrow," as if they had a free choice, and the decision only rested with themselves. "A year," lit. one year; they would go on to arrange for other years as well. "Know not what on the morrow:" their own wise King had old them the same truth hundreds of years before. Prov. 27:1. "A vapour:" Rev., "ye are a vapour:" lit., a puff of vapour, and as yourselves, so all your purposes and plans: they thus appear with the rising sun, and leave no trace behind. So Shakespeare's famous lines:

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all that it inherit, shall dissolve,
Fade quite away; and, like the useless fabric of a
Leave not a rack behind."

Ver. 15. "Say," feeling first, then we shall say, this is to be our habit of thought and life; it is not that we need always put the D. V. to our announced purposes, but it must always be in our thoughts, "if the Lord will;" it is that upon which we and all our plans depend, which really determines our purposes, and not our own will.

Ver. 16. "Boastings:" Rev., "glory in your vauntings:" as to what they were going to do, proud of their schemes and of their wisdom, plans formed as if it was certain they would live to see them through, and that nothing would happen to frustrate them. "Such rejoicing," or vaunting, "is evil." It puts God out of your lives. It sets your own will and intentions in the place of God. It will certainly lead to evil, to failure, disappointment, and loss of God's blessing.

Ver. 17. "Knoweth to do—doeth not:" the sin alas! of multitudes; to them comes this concluding warning—it is sin—"do good," or do well, in opposition to the wrong of the last verse; the first idea is, perhaps, to cease from such boasting, but there is a wider and more general thought: that whatever a man knows he ought to do, towards God or man, and does it not, he commits sin, omission to do good is positive transgression.

HINTS TO TEACHERS.

Prefatory.—In the lesson you have the essentials of a Christian life shown, partly in the negative, by what unrighteous men do, and partly, by contrast, in the positive, what they ought to do. A few illustrations to such thoughts will help your scholars to a more ready understanding of the truth.

Topical Analysis.—*Living as in God's sight*, includes (1) Submission to God and humility (vers. 7-10); (2) Resisting temptation (verse. 7); (3) Purity of heart and life (vers. 8-9); (4) Love to the brethren (vers. 11-12.) (5) A constant sense of dependence on God (vers. 13-17).

1. *Submission—Humility.*—These two are inseparable before God. The opposite is strikingly illustrated in the life of Saul, which we studied a few weeks ago; he was rebellious and proud; the word of God that had gone out against him so worked upon his pride that he was driven to insanity and suicide, a terrible beacon to warn us from the rocks of setting up our own will in opposition to the will of God. Draw the contrary picture of the great apostle of the Gentiles, who renounced all his Pharisaic pride, and placed himself in the hands of God as a little child; or that Divine Master who, standing before the agony of the cross, could say: "not my will, but thine be done."

2. *Resisting Temptation.* Temptations will come to all. Christ was tempted right through His life, but he resisted the devil. David was tempted to slay Saul, as we saw in one of the beautiful lessons of last quarter. The victory in that trial arose from the fact that he was conscious of living in God's sight. Your scholars, every boy and girl will meet the tempter; tell them how to obtain the victory, and point them to the promises, "to Him that overcometh," which the Spirit gave by John to the Seven Churches, Rev. 2:7-11, 17-26; 3:5-12, 21, a promise to every church.

3. *Purity of heart and life.*—God searches the heart; He knows its inmost thoughts, if there be sin it is all open to Him. How then should we strive to guard the gates of the soul? Read Bunyan's "Holy War," and then tell your scholars how needful it is to guard "Eye-gate" and "Ear gate," there comes in impurity and unholy thoughts. Caution them earnestly against bad books and bad companions. John Angell James, the author of that blessed book, "The Anxious Enquirer," once said that when he was a boy he read an impure book, and he had never been able to efface it from his mind. It would come up sometimes in the midst of his holiest services. Others have borne like testimony. Touch no moral pitch—you cannot wash it from the hands of your soul. Remember the bene-

dition of Jesus: "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.)

4. *Love to the brethren.*—John, also, strongly enforces this, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" One of the striking characteristics of the Early Church was the love of one another; the opposite of this is speaking evil of one another, judging one another. This is far reaching. We must not attribute improper motives, must not suggest evil, but have the love that "hopeth all things," "believeth all things," good of others.

5. *A constant sense of dependence on God.*—How the great number, even of Christian men and women, fail in this; how many project their intentions far into the future without a thought of the will of God. The history of our own times abounds with instances of intentions cut short by death. Take books alone, how many books, some of them important, have never been finished by their authors—death has stopped the pen. Of a grand architectural work in the city of London, opened with regal pomp some months ago, it was said, in a parenthetical line, that he whose genius planned and brought it far on its way, did not live to see its completion. Not only for life but for health, for a sound mind, and for all the blessings of life, do we depend upon God. Teach this, impress it. The light-heartedness of youth may forget it for a time, but it will come back again in season, and God may make the thought an anchor of the soul to Him.

Truths and Teachings.—All who trust God will be guided by Him.

If we look to God for salvation, we must look to Him daily for all things.

God's will may be opposed to our plans, but all is for the best if we trust Him.

If we fight against Satan the battle is God's.

The judgment of our actions and the actions of all men is with God.

It is not wrong to "get gain," but it should be sought in submission to the will of God.

How great the guilt of those who know God's will and do it not.

Main Lesson.—Ever seek to realize the presence of God. Gen. 16: 13; Psa. 11: 4; 51: 4; 139: 1; Heb. Luke 15: 21; 4: 13.

NOTE.—We regret that the lesson for February 3rd was unavoidably crowded out. The INDEPENDENT for February will, however, be issued a few days earlier in order to afford time to teachers and scholars to study the omitted lesson.

Official Notices.

C. C. FOREIGN MISSIONARY SOCIETY.

The following sums are acknowledged: Lanark church, \$30; T. R. Gillingham, Newfoundland, \$2; A Friend, per A. P. C., Toronto, \$10; Embro church and Sunday school, \$18; Sunday school, 10th con. Kincairdin, \$9.20; Rev. Thos. Baker, Hamilton, \$40; total, \$109.20. B. W. ROBERTSON, Treasurer.

C. C. HOME MISSIONARY SOCIETY.

The following contributions (details omitted) are acknowledged: Cowansville, \$50; additional, \$26.34; Danville, \$100; Ottawa, \$25; Humber Summit, \$19.17; Toronto, Northern, additional, \$50; Hawkesbury, \$13 25; Wingham collection, \$6; Listowel collection, \$12; total, \$301.76.

N.B.—We need an average of \$600 per month to meet our present need. H. N. BAIRD, Treasurer.