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THE STAR IN THE EAST.

THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, MAY, 1883.

[No. 5.

EDITORIAL JOTTINGS.

OUR friends will miss this month what has come to be looked upon as an institution in our columns, Mr. Hall's letter. Severe family anxieties have constrained our friend to be much at home. Mrs. Hall's precarious health, now fully restored, and the critical condition of the youngest child, a boy of eighteen months, not yet beyond suspense, have sadly interfered with our superintendent's work. That Mr. Hall has the warm sympathy of all, goes without saying. We trust next month to find health to his home fully restored, and to find chronicled by his ready pen the usual account of the churches and his work.

THE Salvation Army in England is now being severely criticised by Mr. Spurgeon, and we fear is after all in a fair way of proving the instability of buildings erected with untempered mortar. It has apparently entered upon a campaign which threatens to be its own destroyer. Mr. (General) Booth has launched now a financial scheme in the shape of a "Deposit Bank."

"He is prepared, in return for sums advanced, to pay the investors a yearly amount or annuity during their natural lives equal to five per cent. per annum. Rich people, not needing this interest themselves, may, it is suggested, thus purchase an annuity for their poor relations or others 'in whom they are interested.' The Army, too, is willing to receive deposits, of any amount above £5, for fixed periods, at fixed rates of interest. For deposits remaining with the Army five years, five per cent. per annum is to be paid, for four years, four per cent., and three years or any less fixed period $3\frac{1}{2}$ per cent. For deposits to be withdrawn at one month's notice the depositors will be entitled to interest at the rate of nine per cent. per annum. The General remarks that during the past year the Army has borrowed for building purposes, from various building societies for different terms, sums of money amounting in the aggregate to over £12,000, at $6\frac{1}{2}$, 7, and $7\frac{1}{2}$ per cent. interest.

The movement appears to have been suggested by an old lady who offered a loan of £500 (\$2,500) at five per cent. which was ac-

cepted, and more received upon a three-fold security—revenue, property, charitable erection; of which it will be noted the first depends upon the permanence of the movement, which is, to say the least, problematical. The soundness of the second depends upon how far the property itself may be otherwise unencumbered. The third is a variable quantity according to the individual, and must be therefore left undetermined. Should our fears be well founded, we shall see a religious enterprise weakened, not for the first time, by hugging too closely the deceptive shore when glitters the almighty dollar.

"You must do something that will strike and fill the imagination," said Mr. Disraeli, to the Queen, some years ago. And, what with processions, "Some in rags, and some in tags, and some in velvet gowns," train bearers, due religious light, genuflexion *et omne hoc genus*, something was "did" at Canterbury, when the new Archbishop, Dr. Benson, was formally enthroned; but, really, a kindlier scene was witnessed five days later, in Windsor Castle, when the Queen was present at a plain Presbyterian service, conducted by Rev. T. Orr, Congregational minister of Windsor, over the remains of John Brown, the Queen's faithful servant. Religious freedom is respected fully in Her Majesty's household, and our Queen's nobleness therein is in marked contrast to the exclusiveness of many in the Anglican fold, who esteem tunics and petticoats, and "the mysterious nondescript that does duty for a cravat," more than love among brethren.

The following remarks (letting alone any political leanings discoverable therein) are worth pondering. They are from the *London Spectator*.

"There is something very touching and mother-like in the frankness with which the Queen, through the *Court Circular*, asks her people to sympathize in the grief she feels for the loss of a devoted attendant. We wonder how many of her subjects ever reflect on the

pathetic element in the Queen's present position. There is no one living who could address her by her Christian name, or indeed, on any terms of equality; while all her children but one are married, scattered, immersed in business and households of their own. It is a lonely peak to sit on, at the top of the world, and as age draws on the Sovereign, who already has reigned so long that men passing middle age have consciously known no other, must feel this more and more painfully, with a sadness which the movement of the world does not diminish. We are no devotees of Monarchy, gravely holding self-government to be more educative and more dignified; but there has never been in history a reign like that of Queen Victoria, who, surrounded by an impenetrable etiquette, breaks it to tell her people that devotion, even in the humblest of followers, has roused in her "real friendship." Republicanism in England sleeps, and will sleep while the Queen reigns. Is there not in that mere truism a sufficient biography?"

It seems necessary to make some reference to the dynamite outrages and the attendant panic; but, what can we say? England has always been proud of her right of asylum, her boundaries have proved a sanctuary to many a political refugee; Louis-Philippe and Louis Napoleon alike found strong the protection of the British flag. Just now there is a growing feeling that it is hardly consistent with the friendly relations of two countries that one should throw the ægis of its protection over those who *murderously* plot against the other. There can be little doubt but that a restless, reckless base of conspiracy is found in the neighbouring republic, but Englishmen must not forget the strong feeling which followed the remonstrance of the French Government after the Orsini attempt upon the late Emperor's life, that Her Majesty's Government would not surely continue to shelter, "not mere fugitives, but assassins, who place themselves beyond the pale of common right and under the ban of humanity." That feeling expressed itself in such words as this: "No consideration on earth would induce Parliament to pass a measure for the extradition of foreign political refugees." International duties, however, are becoming better defined and more obligatory. The right of asylum must have its limits. The American Minister has justly said that dynamite is not war, and such acts as the shattering of public buildings, to the indiscriminate endangering of life by secret explosives, must evoke a public sentiment that eventually will crush the cause which trusts by such means to gain its end. The Boston *Congregationalist* says truly:

"Dark days may be ahead. Affairs in Russia, France, Germany and Great Britain may seem to grow worse before they improve. But the dynamite policy will defeat itself, and if terrorism continue to be attempted thus as a political force in any country, there will occur immediately such popular uprisings in defence of existing governments, in spite of their faults, and in behalf of law, good order and peace, as will crush all surviving representatives and remnants of ancient barbarism out of existence forevermore. Neither Ireland nor Russia nor any other country ever can be freed or reformed by desperadoes or infernal machines."

To those whose eyes still turn with kindly interest to the old land, the following items regarding its educational advance will be read with pleasure. For long, the finished scholarship of England was confined to a few, and in fact must still to a large extent be, but the ignorance of the masses, which made such a huge gulf between classes, is fast passing away under the public school system. Our more favoured American land might well be proud of an exhibit such as that, which these facts from a recent blue book gives regarding education in England and Wales for the past year. The figures both gratify and startle, by the progress which has been made, alike in providing the means of education, and in the extent and success of their employment. The number of pupils enrolled, the number in average attendance, and the number presented to the inspectors, have all been well nigh doubled during the past ten years. The passes in elementary subjects indicate a steady growth. In reading they amounted to eighty-nine per cent. of the presentations; in writing to eighty-two; and in arithmetic to seventy-seven. This is behind the Scottish figures, which stand respectively as ninety-two, eighty-nine, and eighty-five; but the disparity may perhaps be redressed by-and-by through the operation of two causes. In Scotland the number of enrolled scholars who attend, and the number of such scholars who are above ten years of age, show little variation. They are higher than in England, but they increase slowly, whereas in England the augmentation has been constant and rapid. The increase of pupils has led to a corresponding increase of teachers, of schools, and of expenditure. The certificated teachers are twice as many now as they were ten years ago. The number of schools has risen by sixty-three per cent. in the same period. In 1873 the grant from the Privy Council was £1,172,786; in 1882 it

amounted to £2,802,005—a rise of fully 150 per cent. Denominational schools, however, are carrying it over Board schools. During the ten years the Church of England has erected almost as many new schools as these administered by representatives of the rate-payers. She has added thirty-three to every hundred of the schools she previously possessed. While Canon Gregory and his friends are thus active, Cardinal Manning and his friends have been proportionately more diligent still. Roman Catholic seminaries have multiplied, not by thirty per cent., but by fifty. It may become a question whether both have not been moving too fast for their resources. The figures given go some way to explain the almost imperious demand lately raised by the staunch advocates of denominationalism who have been named for a share in the rates. The whole sum subscribed for the cause of education in what are now called "voluntary" schools is £724,845 a year. The number of contributors is only 270,253. That gives an average of £2 12s. per contributor. It is significant that the Church of England average is but £2 2s., while among Roman Catholics it is £3. Another significant fact deserves regard. The percentage of Church scholars who have passed in the three elementary subjects is the lowest, 61.9 per cent.; in Board schools it is the highest, 69.5. With this is to be coupled the fact that five-sixths of the elementary schools are under Church management. The state of things is very different in Scotland. There, over five-five-sixths of these schools are Board schools, wherein religious instruction is given according to use and wont—the number of exemptions sought under the conscience clause being very few. England has yet to learn the blessing of free churches in a free State, but she is making rapid progress, and a few years will make a mighty difference therein, as already in the schools.

It may not be wise to forget, seeing Anglicanism has not entirely lost its arrogance, that the cause of popular education in England owed little in its inception to either clergy or "church;" nor ought the name of the "Nonconformist," Joseph Lancaster, to be forgotten. True, his monitorial system had its faults, and perhaps was not fitted for permanence, but he gave an impetus to the cause of

national education which compelled the Established Church, in self defence, to bring its resources to bear thereon. Moreover, he and his friends heroically worked—in advance of their time—to do, and in great measure they succeeded in doing, what seems now a problem, to give popular education which shall be Christian and not sectarian, causing Scripture to be read and revered, but left uninterpreted by sect or ism. Montreal was visited by Lancaster, but his success was but brief, and he died in New York from the effects of an accident. True, there was an impracticability in Lancaster's character, but a man who, in the beginning of this century (don't let us forget what this century has done, what changes it has seen), could gather one thousand city children together, and instruct them in the elements of school education, at a yearly cost of less than five shillings sterling per head, is not to be lightly esteemed or his memory forgotten. Both he and Andrew Bell, of Edinburgh, deserve to be had in lasting remembrance.

PETER COOPER, the veteran philanthropist, is dead, having attained the great age of ninety-two. All the active part of his life was passed in New York city, and probably no other man in it was so well known there "by sight." Many persons have much more money than Mr. Cooper had, but very few anywhere have used wealth so liberally for others' good. The "Institute" that bears his name has already helped thousands of young men and women to the means of earning an honest living and profiting others; and this number is to be increased many fold for coming generations that will rise up and call him blessed.

Apropos to our merchant princes and their benevolence, whilst we recognize something of the cynic we acknowledge also much of the just critic in the remarks we clip from a letter to the English *Nonconformist*:

DYING RICH.—Two weeks ago there was reported in these columns the decease of an American "philanthropist" and elder of a Christian church, who died very rich! He had amassed a large fortune, estimated at from two to three millions. "His philanthropy found expression in many directions, and his gifts to the Union Theological Seminary were princely." Moreover, when he could no longer possess "his own," it was found that he had bequeathed legacies to various

religious and benevolent institutions, amounting to £200,000.

Such, in substance, is the statement which has been given to the public. And I hope the public will not call me a cynic if I venture to annotate the same in anything but a spirit of admiration or satisfaction. There is an old story, with which this born New Englander must have been familiar, but which I can scarcely imagine he believed, about a poor widow who cast into the money-box of the church with which she was connected two small coins, "which make a farthing." If He who witnessed the widow's gift, and has made the memory of it immortal by His eulogy, is now, as the Book says He is, Lord of all, I cannot be far wrong in saying that that poor widow has a place nearer His throne than the bi-millionaire whom the chief ruler of his nation and other "great men" followed to his grave the other day in New York.

Two hundred thousand pounds! What a glorious contribution to religion and humanity! Yes, but it is only a tithe of two millions; and if this man's "fortune" was between two and three millions, I may assume that after religion and humanity get their share, there will be two millions intact to go to something or somebody else. Besides, while this "philanthropist" lived, two millions at five per cent.—and in America and in the hands of such a business man, there could be no difficulty in securing such percentage—would produce one hundred thousand per annum. A goodly income for a New York grocer! What he did with it I don't know, beyond the statement I have quoted. But on the face of that statement it must have been but a very small percentage, however " princely " in apparent amount, that was given to "Religion and humanity." The great bulk of it must have gone year by year to swell the "fortune" which is now counted in millions! And yet this man was a Christian, and an elder of a Christian church! Some critics find discrepancies, they think, in the New Testament. The so-called discrepancies I can make very short work of. But here is a discrepancy between Christian in the concrete and Christian in the ideal, which I cannot explain. I will not attempt to cut the knot by saying this man was no Christian. I dare not. The decision of that question belongs to Another. But among the reported sayings of that Other, when He lived visibly among men, are such as these: "How hardly shall they that have riches enter into the kingdom of God," and "By their fruits ye shall know them." From east to west, from south to north, the cry is borne to us on every wind, "Come over and help us," while men who call themselves Christians, instead of following the example of Christians of whom we read in the Holy Book, who counted nothing that they possessed their own, go on filling their storehouses to repletion, and leaving the wealth which they cannot reckon to heirs who, as probably as not, will thank neither God nor man for their inheritance. This, alas! is no new thing under the sun. Nor is it peculiar to America. There are fools and sinners on this side of the Atlantic as well as on the other.

O. Y. E.

There are, yes there are, some of lowly life who cast in more than the millionaires!

THE following motion was submitted to

the Presbytery of London, England, at a late meeting:

"Whereas it is desirable, for the sake of the truth, and of the prosperity of the Church, that the Creed which her office-bearers are asked to subscribe should be an accurate and unambiguous statement of those doctrines of Scripture which are considered amongst us of chief importance; whereas, owing to the period and purpose of its composition, the Westminster Confession of Faith necessarily fails in some degree in relation to present requirements to fulfil this condition both by excess and still more by defect, inasmuch as, on the one hand, by its wide scope and its minuteness of detail it requires assent to various propositions which do not lie within the province of the faith: while, on the other hand, by its failure adequately to recognize the love of God to the world, and his full and sincere offer of salvation to all men, taken in connection with the prominence it gives to the doctrine of the Divine sovereignty, it does not sufficiently represent the warmth and freedom of the Gospel, as apprehended by the living faith of the Church, and exhibited in her preaching and in her missionary zeal; whereas the formula by which ministers, elders, and probationers are called upon to signify their assent to the confession is supposed by many to apply to an acceptance not only of its general theological teaching, but even of every statement which it contains, whereas it is well known that men in cordial sympathy with our system of doctrine and polity have been kept back from the ministry and eldership of the Church by difficulties such as have been indicated; whereas a sister Church, with which we are in federal union, has been constrained by such considerations as these to pass a Declaratory Act defining the sense in which the Westminster Confession is now accepted by her office-bearers: It is humbly overtured by the Presbytery of London to the Synod of the Presbyterian Church of England, that these premises be taken into consideration, with a view to such action as the Church may deem wise."

In our August number of last year we gave a copy of the Confession deemed by the Mission Committees of the representative Presbyterian churches at home sufficient for the heathen world. There are evidently others than heathen who desire a freedom from the entangling declaration of the old Westminster confession of faith, and who would rest satisfied with a platform such as our Congregational churches already possess, broad as that of the Evangelical Alliance, yet loyal to essential Gospel truths. Some of the talk in support of the motion, which has been carried over to an adjourned meeting for fuller discussion, was marvellously plain; no two names stand higher in the English Presbyterian Church than those of Drs. Edmond and Dykes. Here is what the former says:

"There was not a chapter in the Confession of Faith which would not be improved by taking away

the repellent points that bristled all about it. Referring to a section of the first chapter, he was not prepared to say that a man would be a heretic if he should hold that more light might yet come out from God than he had hitherto vouchsafed. It was like denying miracles to suppose that God, if He saw fit, could not now raise another inspired Isaiah, or David, or Paul, as of old. He would not like to say it was impossible for God to add anything to the volume of Scripture if He saw fit, just as He added the New Testament to the volume of the Old Testament. Some statements contained in the Confession were most repellent: such, for instance, as the statement that the smallest sin merited damnation. Nor could he understand the shutting out of a creature made by God from the enjoyment of God which was to be found in obedience—

And here are some of Dr. Dykes' words:

"It was not that the substance of the Confession was inaccurate, but it was the impression it left upon the mind of the reader to which objection was taken. They did want something that they could put before the Christian people of England and say this is our true position. They did not want a revision of the Confession, for it was incapable of revision. It was a massive colossal monument of Calvinism; but it did entangle consciences, not only from its unevangelical aspects, but from the omission of positive evangelical teaching, and told most unfavourably upon the people of England. To rightly understand the document required an amount of theological knowledge which was too much to expect from any but divines. When it says 'the man of sin' is the Pope, it laid a snare to his conscience. Did an assent to the Confession require him to believe that? For he did not believe it. The Confession also spoke of the Creation out of nothing as being the work of six days. Were there many people who believed that in the Church? Then there was the ambiguity as to the fate of the heathen. Must he believe that?"

There were counter utterances, such as these of Dr. White (how Doctors differ!), who characterized the discussion as:

"About the most revolutionary and anti-constitutional proceeding he ever read of in the history of Presbyterianism. The Bible, and the Confession founded upon the Bible, had apparently become too heavy to be borne in this age of restlessness. There was a certain understanding at the time of the Union, and they should insist upon these points being carried out. Presbyterianism had been preserved simply because it had had the glorious landmark of the Confession. He believed that all the objections which had been urged against the Confession that night could be urged against the Bible itself. They had no right to make any concessions of God's eternal truth. He beseeched the Presbytery to consider what it was about lest they might permit a Robertson Smith or Macrae controversy to arise in their Church."

Nevertheless, there is the fact, that the strongest men in that Church are struggling, not for an absence of formula, but for a less technical, controversial statement of the teachings of Him who could see, spite of social ostracism,

a man in the publican, and in the harlot, one of Eve's family.

It may be justly thought that our Congregational churches present just the platform desired, and our wonderment be why Congregational principles are not more openly and widely acknowledged. Perhaps it may be pertinent for us to enquire of ourselves what are we doing to commend them? for it cannot be too seriously laid to heart by ever true lover of Congregational continuity and adherent to its polity that as the world's Bible is very justly said to be the manifested Christian life, so the use we make of our liberty, and the practical results of the professed oneness of spirit we have in Christ Jesus without burdensome forms will be to the other Christian world the argument for or against that liberty we profess to prize so highly and cling to so tenaciously. "Let not your good be evil spoken of."

How thoroughly artificial may be the fellowship under State authority and creed subscriptions in what, after all by courtesy only, are designated Christian Churches is well illustrated by the following extracts taken from "Church Opinions" in our valued contemporary, the English *Nonconformist and Independent*. The first is from the teachings of the late Dr. Pusey, the second from the utterances of Dr. Perowne. Is it any wonder that sturdy English Protestants should refuse to allow such anomalies under a responsible government?

"In the Lord's Supper after the elements have been consecrated by an episcopally ordained 'priest,' the bread and wine are that same body and blood which was born of Mary and crucified under Pilate; and thus the communicant receives in the Eucharist not only the flesh and blood of Christ, but Christ Himself both God and man. Hence the decrees of Trent and the Articles of the Church of England are reconcilable one with the other; notwithstanding that one teaches Christ is given, taken, and eaten, in the Lord's Supper only after a spiritual manner, while the other declares that any so teaching is 'accursed.' Because substantially there is no difference between us and the Church of Rome in regard to the Holy Eucharist; for the Church of England holds precisely the same view of the Sacrament of the Lord's Supper as the Church of Rome. Hence we adore and teach our people to adore the consecrated elements, believing Christ to be in them. Hence before Mass the priest must not wash his teeth or mouth lest perchance he should mingle the taste of water with his saliva. After Mass he should beware of expectorating for at least a quar-

ter of an hour, since Christ remains within you for about that time. The priest who neglects these things *sine gravou.*"

The Dean of Peterborough, preaching on the first Sunday evening in Lent in the Cathedral, principally addressed himself to the refutation of what he called the introduction of idolatrous doctrines into the Established Church. It was shocking, he said, to find those ideas which had been over and over again condemned as "blasphemous fables and dangerous deceits," consisting of the belief in the Real Presence and Eucharistic Sacrifice of the Mass, being perseveringly insisted upon by their own communion. It was pitiful to see the doctrines propagated against which their Church had so indefatigably battled in its earlier days, and at so great a cost. It was painful to notice that such means for raising the importance of the clergy were being resorted to, means for which the Church of Rome was entirely answerable. It would only be right to entertain a belief in the Real Presence and the Eucharistic Sacrifice of the Mass if that belief could be founded upon Scripture or upon their own Prayer-book. But such was not and could not be the case; not a line, not even a word, could be found to support such erroneous teaching, and therefore they could be nothing else than the machinations of man for the one end of raising the priesthood in importance and sanctity. In his ordination vows he (the Dean) had taken an oath to dissipate and root out all erroneous doctrines in the Church, and he felt extremely the responsibility which that vow imposed upon him, and he was determined to do all in his power to carry it out inviolably. To people who came within the teaching of those who professed the doctrines he mentioned in the Church of England, he would say: "You are not bound to believe them; they are false, without scriptural foundation, and diametrically opposed to the real teaching of the Church of England."

ECCE.

EVANGELICAL, CATHOLIC, CONGREGATIONAL EPISCOPACY.

BY THE HON. AND REV. BURNTHORN MUSGRAVE.

PART III.

It has pleased God, the Holy Ghost, to use two languages as the vehicles of inspired Revelation. This fact cannot be slighted by thinking men; and its importance will transpire in the consideration of our subject. The nice differentiation of the Greek tongue has been chosen to elucidate and to complete the disclosures of God in the Hebrew Scriptures.

The Gospel, which declares a Saviour for perishing souls, is to be found in the fifty-third chapter of Isaiah; but unquestionably the good tidings are more clearly and closely brought to us in the New Testament.

Thus the Saviour Himself preached, "The kingdom of God is at hand," or rather, *has drawn near*. And He directed his disciples to declare to listeners, "The kingdom of God *is come nigh* unto you," and even to warn the unreceptive (using the very same Greek word, which is in the perfect tense), "However, know ye this, that the kingdom of God *has drawn near*." Certain instrumental agencies are associated with the extension of this kingdom, or reign of God, in the New Testament.

The divine instrument of power is invariably the Word of God. Thus we read in Acts vi. 7, "The Word of God increased;" in Acts xix. 20, "So mightily grew the Word of God and prevailed;" and previously in Acts xiv. 3, that the Lord "gave testimony to the word of His Grace." "The seed is the Word of God," therefore the apostles gave themselves "continually to prayer and to the ministry of the Word."

As the revealed instrument of power is the Word of God, so the power of that Word is constantly attributed to the Spirit of God acting through it. Accordingly, "The kingdom of God is not in word, but in power;" and, "the Spirit breatheth where it listeth." Still the Saviour, in declaring "It is the Spirit that quickeneth," added this clear assertion of power in his own words, "The words that I speak unto you they are spirit and they are life." And when we read, in the Epistle to the Hebrews, of the power of the living Word—"For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit"—we only read the New Testament unfolding of the Psalmist's inspired and prophetic utterance in the Hebrew Scripture, "Thou hast magnified Thy Word above all Thy Name."

But, in subjection to His divine agencies, it has pleased God to institute and to employ also human instrumentalities, which by His own grace have a marvellous correlation to His Word and to His Spirit.

We find in the New Testament a ministry and a Church. The ministry is a ministry of the Word: and the Church is a temple of the Holy Spirit.

By the Word of His grace, God calls out of the world a congregation of believers, to worship Him in Spirit and in truth, to enjoy fellowship with Him, and to serve Him. This

congregation, in which the Holy Spirit dwells, in the New Testament evidently comprehends the ministry within it. For that our Lord never contemplated any except a believing ministry is plain from his own prayer, "Neither pray I for these alone, but for them also which shall believe on Me through their word." And St. Paul, in asserting the power of the Gospel, describes its course; and informs us that its current is from a believing heart to a believing heart. He says in Romans i. 16 and 17, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (to the Jew first and also to the Greek); for therein is the righteousness of God revealed from faith to faith."

The gospel is God's power for salvation; and "the righteousness of God" which is declared and conveyed by it, is disclosed "out of faith" announcing this righteousness "to faith" receiving it. Thus "The righteous shall live out of faith," faith itself being the appointed and living stream which flows through the channel of the life-giving Word.

This essential qualification for gospel ministry Paul quotes to the Corinthians from the 116th Psalm, when he says (2 Cor. iv. 13), "We having the same spirit of faith according as it is written, 'I believed and therefore have I spoken,' we also believe and therefore speak." The possession then of living faith, derived from experience of the life-giving power of the Word, is the first requisite of a minister of the gospel. In this sense, a true minister must first be "Evangelical."

And this requirement applies to all ministries under the gospel. It is evident that those who wield "the sword of the Spirit" must have confidence in its point and edge; but even other ministers, "deacons" likewise are described as "holding the mystery of the faith in a pure conscience." It appears, however, that faith is not the sole qualification for service in dispensing the Word.

When our Lord was renewing to Peter as a shepherd the charge of souls, His searching question was, "Simon, son of Jonas, LOVEST thou me?"

Three times was this question repeated, with a variant employment of two Greek verbs indicating a gradation from a general to a special personal affected.*

Therefore personal attachment to the living Saviour must precede an official pastorate. †

The faith which worketh *by love* is essential to the care of souls. And this love for the Saviour has a double effect. It at once causes a love for souls—which is the Evangelical spirit—and it involves a love for all Christ's people, which is the catholic heart. Evangelical confidence in the Word shines out in Peter's first epistle; but the catholic heart glows in the writings of John. It is St. Peter who attests that we are "born again, not of corruptible seed but of incorruptible by the Word of God which liveth and abideth forever." It is St. Peter who urges, "As newborn babes, desire the sincere milk of the word that ye may grow thereby unto salvation." (New Revision following the three oldest MSS.) It is St. Peter who reiterates, "The Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

But it is the beloved disciple who says broadly, "Every one that loveth Him that begat, loveth him also that is begotten of Him." It is St. John who warns us, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" It is St. John who comforts our hearts with the catholic assurance, "We know that we have passed from death unto life because we love the brethren;" and who adds the alarming contrast, "He that loveth not his brother abideth in death." It is St. John who twice enunciates, in simple grandeur, the deepest of truths—"God is love,"—and who annexes that revealed corollary for our practical guidance, "He that dwelleth in love dwelleth in God and God in him." This catholic heart not only concerns the individual; it belongs to the church. "By this shall men know that ye are My disciples if ye have love one to another," said the Saviour Himself. There can be no true association of disciples, without this special love for believers as believers. And St. John asseverates this—almost as if it defined the character of the New Testament Church—"And this is His

Marked by the Holy Ghost in the use of the first to denote God's love for "the world," and of the second to denote His love for believers who love His Son. See John iii. 16; and xvi. 27; in the Greek.

† The same Greek noun which is translated "pastors" in Ephesians iv. 11, is translated "shepherd" in I Peter ii. 25.

* The distinction in the force of these two verbs has been

commandment, that we should believe in the Name of His Son Jesus Christ, and love one another as He gave us commandment." The NEW commandment (John xiii. 34) of the New Testament is love.

Old Testament saints had signal faith; but Christ's own command enjoins love. And as this love binds together the children of the same Father, so it attracts together the servants of the same Master, and unites them in common cause. It is contrary to reason, and it is repugnant to faith to imagine that ministers actuated by the same motive, using the same means, and pursuing the same end, should consent to be divided in fellowship.

St. John seems to foresee such a false conception and to repel it by a most comprehensive rule, when he says, "If we walk in the light as he is in the light, we have fellowship one with another."

Walking in the light causes fellowship; and conversely the broken fellowship of the nominal Church proves that its teachers have not been walking in the light. Men have adopted verbal conditions and pledges of association, instead of walking in the light, and thereby retaining "the fellowship of the Spirit." An *esprit de corps* has been substituted for the Spirit of Christ; and the several denominations have unconsciously set up loyalty to their own society in the place of allegiance to Christ.

Thus, in the eyes of the world, Christianity has degenerated into zealous adhesion to external organizations and to paper creeds—the unity of the Spirit being tacitly set aside if not openly denied.

Christ alone is the "centre of unity" for Christians. In order to return to the "one body and one Spirit" (Eph. iv. 4), believers must be reminded that they have "the same love." (Phil. ii. 2.)

The catholic heart of the church must be roused to healthy pulsation. When ministers imbibe the spirit of St. John's conviction—"This commandment have we from Him that he who loveth God love his brother also"—then every faithful minister of Christ will be doubly dear to his brother minister, dear for his Master's sake and dear for his work's sake. Then shall the church of Christ exult in a catholic ministry; and men shall flock to the light of a God-taught teaching, as the doves fly to their windows.

We can adduce the clearest evidence from the New Testament that any true ministry for Christ must be EVANGELICAL in spirit, and CATHOLIC in heart. But what is to be the criterion of the possession of these essential and God-given qualifications? And who is to judge of the impulses and claims which seek the public ministry?

Is it sufficient that earnest desire to work for Christ should be attested by its own consciousness?

Plainly not. It is plain that silent enjoyment even of the most precious gifts can yield no profit to others. And as soon as utterance takes place there ensues an audience and a judgment as to the value of the communication. At the same time, in every speaker's mind, there instantly arises a craving for acceptance. This demand for the reception of the published matter can only be answered from the outside. It cannot be satisfied by the internal consciousness of purity of intention and devoted zeal. It seeks fruit from its husbandry. Thus even St. Paul, clear about his miraculous call, and assured of his mission, communicated with the other disciples at Jerusalem (applying to them by revelation) and laid the Gospel which he preached "Privately before them who were of repute, lest by any means he should be running or had run *in vain*." (Gal. ii. 2.)

In the case of the message from God to mankind, it seems obvious that there is a reciprocal demand which can only be met by response from the respective parties. For its own future benefit as well as for its security in listening, the audience has a right to require from the messenger that he comes from God; for the verification of his mission the faithful messenger will crave a real effect on his hearers. The congregation has a right to exact with Peter, "If any man speak let him speak as the oracles of God;" the true messenger exposes his heart when he appeals, "We are made manifest unto God, and I trust also are made manifest in your consciences."

For an efficient Christian ministry we have then two requirements—the one *a priori*, the other *a posteriori*. About the latter there is little doubt; for the fruitfulness of a ministry can be tested by experience; and from the nature of the proof we must wait for evidence.

But about the mission from God, there is obscurity. How is it to be ascertained? John

Wesley summed up the necessary qualifications for the minister as "grace, gifts, and fruit." Assuming the "grace" enjoyed by the minister to be that of a true believer, a child of God, and leaving the "fruit" to be verified by the result of his work, how can the messenger himself be certified of his "gifts?" and how can the church—the assembly—be satisfied of his possession of them?

(This is the same question of the call or mission from God. For we all feel intuitively that whom God sends He calls, and that whom He calls He endows with the requisite gifts for His service.)

Now, to answer this question, we must recur to first elements in Christianity.

The church or congregation is a mixed assembly of believers, in whom the Spirit of God dwells, and of disciples, or learners, who acknowledge Christ as their Teacher. Every child of God is a disciple; but every disciple is not a child of God. This assembly of disciples is the church (*ecclesia*) which God has summoned, or called out of the world, by the gospel.

Within this general circle of disciples there is an inner network, of fellowship (*koinōnia*, communion) of those whom the Spirit of God has united to Christ and to each other. To these it is written, "And because ye are sons God hath sent forth the Spirit of His Son into your hearts crying Abba Father."

This fellowship has both its duties and its privileges. Its highest privilege is communion with God—"fellowship with the Father and with His Son Jesus Christ." (1 John i. 3.) Its duty as to itself is to grow in grace; its duty as to disciples is to teach them the way of God more perfectly; its duty as to the world is to communicate the Word of life. The dearest privilege of believers is communion with God and with each other; but the chief duty of the church is *teaching*. The early church "continued steadfastly in the apostles' teaching and fellowship." And teaching must precede fellowship. Indeed, in the initiation of the Kingdom, teaching must have place without the enjoyment of fellowship; for, the first movement of the messenger was to summon the multitude. (Christ "came not to call the righteous, but sinners."—See more correct reading in the New Revision, Matt. ix. 13.) In the institution of the kingdom there was at first no proper church. The man

of God taught the multitude in order to gather a church to Christ. Originally, therefore, the community was wanting. The apostles as first messengers stood alone, the first "teachers of nations in faith and verity." Subsequently the community actuated by the same Spirit became identified with the preacher.

The Saviour Himself was in every sense the originator of the kingdom on earth. Next to Him His apostles disseminated the Word to nations. Afterwards His ambassadors, speaking always in His Name and for Him, became the voices of the communities which shared His Spirit. And now the utterance of the ministry is in one sense the utterance of the church.

We shall see that this must be the case if we really "believe in the Holy Ghost," as the working of the Spirit is revealed in the New Testament. Not only do we read that "by one Spirit are we all baptized into one body;" but we read, "try the spirits whether they be of God;" "prove all things; hold fast to that which is good."

These commands, given to Christians generally, imply that the members of Christ have ample power to fulfil them by a spiritual discernment. The power provided is that of the Holy Ghost. For we read in other places, "be filled with the Spirit;" and, "ye have an anointing from the Holy One and ye know all things" (or "ye all know")—John ii. 20: and further, "Hereby know we that we dwell in Him and He in us, because He has given us of His Spirit." (1 John iv. 13.)

This last most marked statement, which defines the community, has been disregarded by the churches, because they have altogether departed from that catholic spirit of St. John which appears in his directly preceding statement, "Beloved, if God so loved us we ought also to love one another. No man hath seen God at any time. If we love one another God dwelleth in us, and His love is perfected in us." In order to be "congregational" in *sainthood*, the churches must first be "catholic" in love. "So we, being many, are one body in Christ, and every one members one of another." (Romans xii. 5.)

But the Holy Ghost supplies to the community the "discerning of spirits;" and thus from the moment that the community of Christ is established that community is competent to accept God's messenger and to

recognize his authority to teach. We must here distinguish between authority and its recognition. Authority can come from God only. All God's messengers are sent by Himself—"The Lord gave the Word: great was the company of those that published it;" but acceptance must come from the congregation; and in the very same Psalm (the 68th, which is quoted in Ephesians iv. 8 and 11, concerning the ministry), in which it is said that the ascended Saviour "Received gifts for men, yea for the rebellious also, that the Lord God might dwell among them," we read afterwards, "Bless ye God in the congregations." The aggregate of these congregations is previously called, in addressing God in the same Psalm, "Thy congregation" ("Thy troop," literally in the Hebrew "Thy living thing").

In the first verse of the 111th Psalm we find in the Hebrew almost precisely the distinction between the Greek *koinōnia* and *ecclesia*. The Psalmist praises Jehovah "in the assembly of the upright, and in the congregation"—in the Hebrew, in the intimacy, or consultation, of the upright, and in the appointed assembly. In Psalm cvii. 32, we have the convocation of the people and the session of the elders. We find then in the Old Testament intimations of the same distinction which appears in the New Testament church—a distinction between the common assembly of disciples and the inner fellowship of older believers, of elders in faith. This distinction pervades the New Testament. "Ye younger submit yourselves to the elder:" "rebuke not an elder, but entreat him as a father." And it is a distinction which arises above the possession of special ministerial gifts; for we read in Acts (chapter ix. 10 to 20) that "a certain disciple at Damascus named Ananias" was sent by the Lord Jesus to lay his hands on Paul that the apostle might receive his sight, "and be filled with the Holy Ghost," verse 17.

This particular narrative is conclusive upon one point—that Ananias was aware that the laying on of his hands on Paul was intended to carry with it the consequence that Paul might be filled with the Holy Ghost; although that consequence is not specially mentioned by the Saviour in the 12th verse.

Thus the apostle of the Gentiles received the Holy Ghost through "a certain disciple," of whom we have not the slightest reason to

suppose that he was an officer in the Christian Church.

The possession of this Spirit constituted "the fellowship" of the early church—"fellowship in the gospel," Phil. i. 5, or rather, "for the gospel;" in the New Revision, "in furtherance of the gospel." There can be no denial that the primitive church held a "communion of saints." And this communion of saints was gifted with the spiritual discernment needed to verify ministerial gifts. We can have no hesitation in affirming that the recognition and acceptance of a true ministry must come from the communion of saints.

And therefore our Christian ministry now must be Congregational. The approving sanction of the communion of saints follows a ministry Evangelical and Catholic.

When it is seen that the final decision on ministerial grace and gifts rests with the spiritual fellowship, and after it has been ascertained from scripture that ministers of the congregation must previously be members in the same fellowship and partakers of the same grace, there does not remain any objection, in principle, to the practical convenience of deputing to older ministers the examination of applicants for the ministry. For in the true church of Christ there cannot exist a jealousy of conflicting rights and a dread of encroachment. The Christian church is neither an oligarchy nor a democracy. It is an absolute monarchy, of which Christ is the king, involving a theocracy in which the Holy Ghost rules and directs the citizens in their devotion to Christ. Between these citizens in their devotion to Christ. Between these citizens there cannot be any rivalry—unless they err from their loyalty. Mutual service is the rule of the church which has received its order "by love serve one another."

(We are repeatedly reminded of the necessity for a catholic love.)

It is quite competent then to the spiritual community to delegate executive duty to some of its members.

But it is necessary to remember that such action takes place in virtue of the spirit which pervades the body.

It is delegated to the action of the whole body.

Dr. Geikie, in his "Life of Christ," terms the church "the Christian republic—a republic

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new;" at intervals a giant elm, bending its graceful boughs to the morning breeze; fields ripe unto harvest, or from which the bounteous stores had been gathered—the winding road and zig-zag lines of fence breaking the monotony of the level lands. A little east of the farm, Winifred caught a glimpse of sparkling waters, of tall trees reflected in the shining mirror, encircled by gently rising hills, and in the Thorndale mill-pond thought she had discovered a tiny lake.

But her meditations were interrupted by a light tap at the door, and her "come in" was answered by Faith's entrance. No doubt as to her identity, for the mother's expression was repeated in the girl's fair sweet face, and the dark eyes were a counterpart of Egbert's.

"We heard you stirring, Miss Roy, but mother thinks you should not rise so early. The men are going to work in the north field to-day, so we had breakfast an hour before the usual time."

As Faith conveyed the message, she glanced with half-shy interest at the stranger, of whom her mother had spoken so kindly.

"You are very kind," said Winifred, "but indeed I am quite rested. How exceedingly beautiful the country is, Miss Thornton. I think one could scarcely help being perfectly happy where everything must be so lovely all the time."

"We will show you a great many prettier places than Thorndale, I hope," replied Faith, smilingly. "The country around us is considered too flat to be very beautiful, and we are so far from the water that there is not much to tempt tourists. But, Miss Roy, if you are ready, and will put these rubbers on, we can go out and see mother's flowers, while the dew is on them."

Passionately fond of flowers, Winifred's admiration knew no bounds, as they stood before the "centre bed," the special object of Mrs. Thornton's attention; for, as if conscious, and in recognition of her loving care, the plants bloomed with surpassing luxuriance. A few late roses drooped heavy with perfume over the glad, bright faces of velvety pansies; rich, dark carnations, misty hidden maidens, and masses of white candytuft mingled their delicate beauty with the almost tropical splendour of brilliant scarlet poppies—holding the sunlight with magic spell—flashing spears of gladioli and crimson fox-gloves, while mignonette, sweet-peas and English wall-flowers, vied in fragrance with many other blossoms new to Winifred, who had spent her life chiefly in a city.

"See," cried Faith, "are they not lovely?" and as she spoke she culled a bouquet, glistening with starry gems, and placed it in Winifred's hand. "Flowers seem to last longer, if they are gathered while the dew-drops are on them."

"Ah," said Mrs. Thornton, giving her hand in pleasant greeting to Winifred, as the girls re-entered the house, "I am glad to see roses instead of lilies this morning; you were very pale last night. But Miss Roy, you should have slept later. I'm afraid you will find this day long."

But the hours flew swiftly by in the peaceful farmhouse, and watching the busy, yet quiet, routine of the home life, reading fresh thoughts from nature's pages through the open windows, and appreciating the undertone of harmony in all her surroundings, Winifred was greatly charmed with her first experience of farm life.

"Faith," said Mrs. Thornton, as she noticed the thoughtful face, over which a shade of sadness stole, as Winifred's own straightened home-life rose in contrast with the plenteousness about her, "I wish you would go over to Mrs. Burleigh and ask if she can come to-morrow for a few hours, and help Prissie—and perhaps Miss Roy would like to see the mill?"

So the two girls, shading their faces with enormous straw hats, went through the fruit-laden orchard, across the bark-strewn mill-yard—stopping a moment to listen to the musical "drp" of the leakage from the flume, on the moss-covered stones beneath—then into the busy, whirring mill. The big doors, open at either end, showing a vista of low-lying hills on the one side—on the other a fringe of woods, beyond which lay the mill-pond—piles of timber, in various stages, lying within and without.

Winifred looked on in speechless fascination, as they watched one man guaging, and another guiding the huge logs. "Oh," she exclaimed, as an immense knot appeared in the hard oak, "can it cut through that?" But with a defiant shriek, the remorseless saw fulfilled its mission, cleaving the quivering timber with seemingly little effort, leaving Winifred almost dismayed by its power.

"Miss Thornton," said Winifred, as they seated themselves within speaking distance of the noisy machinery, "is it not pleasant to think of all the work those saws accomplish, and no one worn out or tired by it? The men seem to have so little trouble, and yet see how much is being done? If we were only conscious of some power in ourselves that would enable us to do what we wish without fainting by the way," she continued, musingly, "how much easier life would be."

"Do you not think we *may* have, Miss Roy? You know the water keeps the wheels in motion, and we only need the well spring of hope and faith to make us brave and strong for every task!"

"Yes, but the hot sun dries the spring, or the winter's cold freezes it, and then our will grows weak to perform, and the wheels stop," said Winifred, with a wistful gaze into the clear, truthful eyes, that had

turned from watching the fields all chequered with the sheen and shade of the fitting shadows overhead.

Deeply as she had thought on religious subjects, Faith had rarely given utterance to her impressions, but something in her companion's earnest tone and expressive face had stirred her heart as nothing had done before: and with a bright flush on her usually colourless cheek, she repeated the words, "Rejoicing in hope—continuing instant in prayer." Do you not think we may replenish the spring *always* in that way?" she added, in a lone tone.

As Faith and Winifred retraced their steps, forgetful, in the thoughts that had been excited in their minds, of Mrs. Thornton's behest, they felt as if they had known each other for years, for a chord of true sympathy had been touched in each heart.

"Well, Miss Roy," said Egbert, as they sat at dinner an hour later, "I met Mr. Holt coming to look for you, this morning. I think old Miles must have tried to frighten him a little, for he was glad to find you were in safe-keeping. I told him it was too hot for you to go over now, so he will come after tea."

"Egbert, perhaps Miss Roy will go into the parlor, it is cooler there," and Faith, leading the way, opened the handsome modern piano, and asked Winifred to play something for them.

"Can I do anything for you, Miss Roy?" said Egbert, as she glanced hesitatingly at him.

"I did not know we would be so far from a post-office, Mr. Thornton," she answered, "and I promised to write home immediately on my arrival. I am afraid mamma will be very anxious if she does not hear."

"Colin will be going to Glen Allen in an hour. Could you have a letter ready then? The stage calls at 'Milligan's Corners' every morning for the mail, but by sending a letter now, it will go on the evening train, and Mrs. Roy will receive it to-morrow morning." And thoughtful Egbert placed pen and paper before Winifred, who thanked him gratefully, as he went to give instructions to the man.

Her letter finished, Winifred lay down on the sofa, glad to collect her scattered thoughts and accustom her mind to the future still in store. But very soon the flickering shadows on the large patterned carpet; the outlines of the heavy mahogany furniture; the wreaths of exquisite feather flowers and beautiful wax bouquets faded into "indistinctness," and she was once more in the land of dreams.

"Miss Roy," Winifred started up hastily, as Faith laid her hand lightly on her shoulder, "Mr. Holt is here and you have not had tea. You were sleeping so nicely that mother would not let me awaken you."

"How could I have slept so long?" Winifred exclaimed, as, recalled to her waking senses, she realized that a flood of brilliant light from a magnificent

sunset had bathed the world around them in golden glory. Again the undefinable feeling of loneliness and dread of strangers tempted her almost to tears.

"You will like Mr. Holt very much," whispered Faith, as they entered the sitting room; indeed, Winifred felt quite reassured as she saw his grave, kind face.

"When your letter arrived this morning, Miss Roy, we were sadly distressed about you," he said, as he shook hands with her, "but I was heartily glad to find that you had met with Egbert, and that you would be well taken care of. And Egbert, as your mother insists on Miss Roy having tea before she comes home, we will go down to the mill and see what Mr. King's measurements are.

[To be continued.]

OFFERO THE BOLD.

There lived, if rightly we are told,
In Canaan, in the days of old,
A giant, Offero the Bold.
Proud of his strength, he boasted he
Would to no master subject be
Who could not claim as chief to stand
For power and wealth throughout the land.

So to a king he went, whose name
Stood highest on the lists of fame,
There offered he his service good,
And quickly high in favour stood.

One day it chanced before the king
A wandering minstrel came to sing,
And as he sung was often heard
The name of Satan. At the word
The king aye crossed himself. "Nay, then,
Why dost thou so, thou chief of men?
What means this sign?" bold Offero cried,
The mighty monarch naught replied.

"Oh, if thou tell'st me not, I go."
"Well, then," replied the king, "if so,
I make the sign because I fear
The evil one, whose name we hear."
"Thou fear'st him! why, then, he must be
Greater than thou! I'll not serve thee,
I'll Satan seek." He left him then,
And, travelling, met a band of men,
Whose leader cried, "Why, ho! what now,
Whither so fast, what seekest thou?"

"I seek for Satan, who, I hear,
Can make the mightiest monarch fear."
"Then seek no farther, I am he;
Come, join my ranks and march with me."
They journeyed on, until at last
A cross stood where their road lay past.

At sight of this did Satan quake,
And sought a circling path to take.
"Why dost thou so?" bold Offero cried;
"Why fear the cross?" but none replied.

"Oh, if thou tell'st me not, I go."
"Nay, then," he answered, "thou must know
I hate the cross because 'twas there
Christ Jesus hung, and Him I fear."
"But if thou fear'st Him then is He
A mightier one than thou can'st be,
I'll serve Christ Jesus, and not thee."

In this new search, he came to where
A hermit lived in constant prayer.

"Whom seekest thou?" "Jesus Christ," said he,
 "That I His servitor may be."
 A look of love the hermit cast.
 "If thou wouldst serve Him, thou must fast."
 "I cannot fling my strength away."
 "If thou wouldst serve Him, thou must pray."
 "I will not bend a knee, not I."
 The hermit paused, then made reply,
 "Thou wilt not fast, thou wilt not pray?
 But wilt thou serve another way?
 Thou know'st that river, whose rough wave
 So oft doth prove a sudden grave
 To weary traveller? Wilt thou stay
 Beside its banks, and day by day
 Assist all those who pass that way?"
 "Aye, will I! That will suit me well."
 He went beside the flood to dwell,
 And ready aid to all he gave
 Who strove to cross the troubled wave.
 Then, from His throne in heaven above,
 The Lord looked down in pitying love.
 "See here my servant serving me,
 Yet knows me not, nor worships me."
 One day the sun had sought the west
 And Offero laid him down to rest,
 When't seemed he heard, in accents low—
 "Carry me over, Offero."
 He rose to give the needed aid,
 But naught could see amid the shade,
 Laid down again; 'twas pleaded low,
 "Carry me over, Offero."
 He rose again, but none could see,
 And all was still as still could be.
 Yet on his couch again once more
 The same soft accents as before.
 Now with a torch he sought around,
 And soon a little child he found,
 With outstretched arms, he murmured low,
 "Carry me over, Offero."
 Touched by the accents soft and mild,
 At once he raised the pleading child,
 And plunging in the foaming tide
 To reach the other shore he tried.
 But oh, how great the weight he bore!
 His giant frame was wet with gore,
 His every limb with anguish shook,
 So painfully each step he took
 But leaning on his staff that he
 Had rooted up—a full grown tree—
 At length he safely passed the flood,
 And on the other side he stood.
 Gently he placed the child on earth;
 "Now tell me, Thou of wondrous birth,
 Who art Thou that hast been to me
 As heavy as the world could be?"
 "No marvel that," the child replied.
 "Know thou hast borne across the tide
 The world's great Maker. Thou would'st be
 My servant? see, I come to thee.
 Plant yonder staff." 'Tis done, and lo!
 Blossoms and fruit are seen to grow.
 The Holy Child has passed away
 And Offero now has learned to pray.
 Lowly on earth his heart he poured
 In prayer to Jesus Christ his Lord.
 Who art thou giant man? they cry.
 "Offero once," was the reply,
 "The bearer; but I now can claim
 Christ Offero my honour'd name."
 Reader would'st read the legend right?
 Hast thou ne'er heard in sorrow's light,
 A plaintive voice to thee that cried
 For aid to stem the troubled tide

Of poverty or pain or grief?
 Hast thou arisen with relief?
 And hast thou ta'en the torch of love,
 Lest useless should thy seeking prove
 Oh! be to all an Offero;
 Yet not an Offero alone;
 Christ-Offero to all be known,
 Whate'er the aid that thou afford
 Do it as serving Christ the Lord.—*Selected.*

Mission Notes.

THE following letter from the London (Eng.) *Outlook* will have its interest, speaking as it does of that city, once the proud mistress of the world, long the seat of ecclesiastical despotism—now the capital of a united Italy:

"During a recent visit to Rome I made what inquiries I could as to the spread of the gospel among the inhabitants of that famous city. Rome has been open to the preaching of the Word for the about twelve years; and though numerous agencies are at work, and much good has been done, still no very great impression seems to have been made upon the mass of the people. It would almost appear as if until some chieftain in the Romish Church, a man of eloquence and power, be won over to the side of the truth, and be enabled boldly and with singleness of heart to proclaim the whole truth to all who will hear, the work will languish. I visited the following churches:

"1. The Chiesa Libera, or Free Italian Church. It is Presbyterian. Its adherents belong for the most part, I am informed, to the poorer classes of society. They possess good buildings—a church, a college, and schools. On the Sunday morning when I was present the congregation consisted of about seventy.

"2. English Wesleyans. This body has a commodious church, with elegant exterior and ministers' houses. Mr. Piggott is the principal minister. He preaches in Italian with great earnestness and freedom. I attended evening worship; there were about seventy present. The church would, I think, hold about 200. A mothers' meeting and other evangelistic agencies are carried on in connection with this church.

"In a large room belonging to the Wesleyan body a most interesting meeting of soldiers is held every night in the week. The minister who conducts the service is Signor Capellini, a man of good family. He has himself been in the army, and was converted by the perusal of a tract. After labouring some time as a private individual for the conversion of his fellows, he was eventually set apart by the American Episcopal Methodist Church as a missionary to soldiers. On the evening when I heard him the room was filled with a most attentive congregation, about sixty in number. The Italian army consists of young

men brought from all parts of the country, and they are compelled to serve for three years. Those who come under Signor Capellini's influence will, on leaving the army, carry the gospel with them to their own homes in different places.

"3. The American Baptist church. Dr. Taylor is the minister, a man like most of the rest, greatly esteemed. The church is a nice one. About forty persons were present when I was there; it would hold four times that number. There is a flourishing school attached to this church, which Dr. Taylor regards as the most promising department of his work.

"4. The English Baptist church. Mr. Wall is the minister. There were under 100 present when I looked in, all of them listening to the word spoken with apparent eagerness. The church is an open communion one. Mrs. Wall, the wife of the minister, on one day of the week gathers together a great number of male beggars, and on another day, female paupers, and gives them bread and kind Christian instruction; in this she is assisted by an evangelist.

"5. There is another English Baptist church in another part of the city, which I had not an opportunity of visiting. I had, however, the pleasure of meeting with the minister of it, Mr. Shaw, at a united prayer-meeting.

"6. The American Episcopal Methodist church. The church is a commodious one. Between seventy and eighty were there when I was present. The preacher on that occasion was Signor Cruciani, a convert from the Church of Rome. He formerly held the comfortable post of rector of the Church at St. Giorgio, near Porte Recanati (not far from Ancona). He was visited with doubts as to the scriptural nature of the tenets of the church of which he was a priest. His efforts to gain fresh light were frequently baffled. His earliest advances towards the Protestant brethren were but coldly received. At length by the grace of God he was brought to decision, and he became a preacher of righteousness. In doing this he made considerable worldly sacrifices.

"7. There is in Rome a small body of Plymouth Brethren. Mr. Rosetti holds the office of Exhorter of the Brethren. This congregation does not at present excite much attention.

"8. A convert from Rome, generally called Count Campello (he is a cousin to the real Count) has a small congregation. He was formerly a Canon in the Church of Rome.

"9. The Waldensian church—though I mention it last—was the first to unfurl the banner of a full and free gospel in the modern City of Rome. The very first Sunday after the entry of the Italian troops Signor Prochet preached to all who would listen. Its

first settled pastor was Signor Giovanni Ribetti. This divine had boldly proclaimed the gospel in Tuscany as soon as the power of the Duke of Tuscany was overthrown (1859) by the troops of Victor Emmanuel; he did so at the risk of his life in consequence of the violence of the priestly party at that time. It is nearly eleven years since he was put in charge of the infant cause at Rome by the Mission Board of the Waldensian Church. His efforts were fairly successful; a church was gathered and a session was formed. He was, I am informed, much at home with his people, and they esteemed him. Unexpectedly, however, against his own wishes and that of his people, he was required by the Board of Missions to leave his flock, and, after some mutations, was located at Pisa. Signor Guglielmo Meille, whose health had on a former occasion failed in Rome, was sent to supply his place. After the lapse of about a year his health failed again, and he has been temporarily removed, his place being meanwhile supplied by Signor Buffa. These changes and this state of uncertainty is necessarily inimical to the growth of the Church. Up to the present time they have not had a building of their own to worship in, though one is now in course of erection. They have had to remove two or three times, and the place in which they worship at present is a very inconvenient one. When I was there the congregation did not amount to 100; it probably did not consist of more than sixty or seventy.

"In the chief city of the land, after an effort of more than twelve years, this is disappointing. The Waldensian Committee of Evangelization, as is well known, act on the principle that it "has a right and it is its duty to keep a strict oversight of its workers, and it has full liberty to dispose of them as it thinks fit. . . . When a church can support a minister it acquires a right to choose." At home we proceed in a different manner. So long as a group of worshippers is regarded as a mission station it remains under the sole direction of the Mission Committee; but when it is formed into a congregation with a moderator, elders, and deacons, it assumes all the rights of a church, the chief of which is the choice of a minister—even though it should require for some time longer the pecuniary aid of the mother church. Perhaps a medium between the two systems would be the best plan. To keep a church long in leading strings is enough to paralyze its energies entirely. The state of the Waldensian missions in Italy seems to prove this. Of all the stations under the charge of the Board, some of which were begun as early as 1859, only one, I am informed, if there be one, is self-sustaining. And as regards our English system, it might be well if an infant church were to be aided in its choice by the advice of the Mission

Board, or that the minister chosen should not be permanently settled until his fitness for the office had been proved by the successful discharge of its duties for two or three years.

"A flourishing Waldensian Church in Rome would gladden the hearts of Christians throughout the world.

"Most of the churches of which I have spoken have, I believe, in addition to the chief minister, missionary agents who assist in the work.

"I have not mentioned the English Churches in Rome, which are maintained for the benefit of English and American residents and visitors; but I cannot help noticing two English meetings of a very agreeable character which are held every week for the benefit of the English-speaking people. One is held on the Sunday evening after the services in the churches are over. It meets for prayer and conference upon the Lord's work throughout the world. It is held in a public hall, and is presided over by the different English-speaking evangelical ministers in rotation. The other is a meeting presided over by the Presbyterian minister; it is also held in a public hall, and is of the same catholic character as the former. It is very pleasant for Christians from various lands, and belonging to various branches of the one Catholic Church, to meet together in the chief city of the Papacy to tell of the Lord's loving doings throughout the world, and to pray for the universal establishment of His kingdom in the earth.

"J. COLLINGWOOD BRUCE."

BABOO KESHUB CHUNDER SEN'S NEW DISPENSATION.

Baboo Keshub Chunder Sen has addressed an open letter, dated New Year's Day, to all the great nations in the world, and to the chief religious sects in the East and the West, to the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac and the various branches of the Hindu Church, to the saints and the sages, the bishops and the elders, ministers and the missionaries of all these religious bodies, in which, after a preamble, he makes the following declaration:—

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He in boundless mercy vouchsafed to us in the East, and we have been commanded to bear witness unto it among the nations of the earth.

Thus said the Lord—Sectarianism is an abomination unto Me, and unbrotherliness I will not tolerate. I desire love and unity, and My children shall be of one heart, even as I am one.

At sundry times have I spoken through My prophets, and though many and various My dispensations, there is unity in them.

But the followers of these My prophets have quarrelled and fought, and they hate and exclude each other.

The unity of heaven's messages have they denied, and the science that binds and harmonises them their eyes see not, and their hearts ignore.

Hear ye men, there is one music but many instruments, one body and many limbs, one spirit but diverse gifts, one blood yet many nations, one Church yet many churches.

Blessed are the peacemakers, who reconcile differences and establish peace, goodwill, and brotherhood in the name of the Father.

These words hath the Lord our God spoken unto us, and His new Gospel He hath revealed unto us, a Gospel of exceeding joy.

The Church Universal hath He already planted in this land, and therein are all prophets and all Scriptures harmonised in beautiful synthesis.

And these blessed tidings the loving Father hath charged me and my brother apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly, therefore, I exhort you, brethren, to accept this new message of universal love.

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew in whatever Church or nation they may be found, but ye shall hate no Scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet, and every martyr ye shall honour and love as a man of God.

Gather ye the wisdom of the East and West, and accept and assimilate the examples of the saints of all ages.

So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity, and the highest purity of the best men in the world may be yours.

Above all, love one another and merge all differences in universal brotherhood.

Beloved brethren, accept our love and give us yours, and let the East and the West with one heart celebrate the jubilee of the New Dispensation.

Let Asia, Europe, Africa, and America with diverse instruments praise the New Dispensation, and sing the Fatherhood of God and the brotherhood of Man.

A foot-note is appended, requesting the editors of the leading journals in Europe and America, in India, Australia, China, and Japan, to insert the above Epistle in their respective papers.

News of the Churches.

BELLEVILLE.—"Conditions of Success" was the title of an address given at the Congregational church of this city at its annual tea-meeting, April 10th. The pastor and managers of the church had studied the subject in regard to the services, and well fulfilled the "conditions," for the meeting was thoroughly enjoyed by all present. The service of praise was under the leadership of Mr. Smith. The addresses by Rev. C. W. Watch and Rev. M. W. McLean were filled with instruction and helpful thought; and perhaps the greatest success of all was the proving of the fact that a tea-meeting and religious service can be so combined as to result in spiritual good to those attending, and to redound to the glory of God. We wish pastor and church abounding success in the work of the Lord.

BOWMANVILLE.—We are glad to receive reports of continued prosperity from this church. At the annual meeting on the 15th of February last, an increase of membership of sixty per cent. was reported for the past year. The finances were good, and the pastor surprised by an increase in his salary of one hundred and twenty dollars. On the 16th of March a beautiful new organ, the gift of Mr. Piggott, of the Dominion Organ and Piano Company, was presented to the church, the occasion being celebrated by a capital concert. The organ was manufactured by the Dominion Organ and Piano Company, and is one of their largest and finest instruments—similar to those constantly being shipped to England, but with the difference that this case is made of very fine butternut, and embellished with walnut mouldings and carvings, to match the woodwork of the church. The instrument is fitted with the Company's improved and patented bellows, which can be used with the foot or blow-handle. It now contains seven sets of reeds, and is so arranged that two sets more of pedal bass reeds can be put in, with pedals and pedal to manual, making the instrument capable of as many changes as a pipe organ costing five times as much. There are eighteen stops, with swell and grand organ attachments, giving full scope for all desired variations and combinations. The organ is surmounted with an elegantly-designed and finished pipe top, the pipes of which are laid with gold leaf and richly embellished by the hand of an artist; giving the instrument a very handsome appearance, and making a chaste and beautiful piece of furniture for the place it is designed to fill. It is ten feet six inches in height, and valued at \$800.

BRANTFORD.—This church passed through a winter of trial, being without a pastor, but hopes very soon to be able to report having secured the right man. The recent visit of the Rev. Mr. Hall evidently infused new missionary zeal, and the Young Ladies' Missionary Society is continuing the good work. Friday evening,

the 13th inst., the young ladies gave a social for the benefit of foreign missions, and a very pleasant hour was spent. The address by Rev. M. Benson, pastor of Brant Avenue Church, was earnestly given and attentively listened to. Rev. J. B. Saer gave a very interesting talk, and placed congregationalists in a very strong light, as one of the most generous denominations as regards missionary and other worthy causes.

GARAFRAXA, FIRST, has just had two weeks in which the display of Divine power was such as to bring many souls into the kingdom. The church co-operated heartily with the pastor, and from the first night of the special services there were earnest enquiries after salvation. Mr. Hall is with us now, his labour has already borne fruit in a four-fold increase in our contributions to the Home Missionary Society. The morning cometh!

MONTREAL.—EMMANUEL.—We are glad to chronicle the continued success of the church whose annual report lies before us, and from which we extract the following: First, history: On the 10th March, 1875, 111 members of Zion Church withdrew from that fellowship, for the purpose of forming a new Congregational church under the pastoral care of the Rev. J. F. Stevenson, LL.B., one of the joint-pastors of Zion Church. On Sunday, March 14th, 1875, after an appropriate service conducted by Mr. Stevenson, the church was duly organized, and Mr. Stevenson was unanimously chosen pastor. At the same time the church, by formal resolution of the United brotherhood, received the name of "Emmanuel Church." As the church possessed no local habitation of its own, the public services on the Lord's Day were held in the Montreal Gymnasium Building; and on week-evenings, in the Lecture-Room of Erskine Church. In the month of June, 1875, ground was broken for the erection of a new church-edifice, on a site occupying the corner of Stanley street, and facing St. Catharine street. On April 15th, 1876, the corner-stone was laid by the Pastor, assisted by the Rev. Dr. Wilkes. On January 14th and 21st, 1877, the building was opened for divine service with special dedicatory services. Number of members received since the organization of the church, 334. Number in fellowship January 7th, 1883, 241. The Church Roll has been carefully examined and revised, and the following are the statistics of the year:—Admitted to fellowship, on Profession, 3; by letter, 17; total, 20. The removals have been:—By death, 3; transference, 15; absentees, 4; total, 22. The financial statement:—It shows a total of \$7,800 for contributions to current expenses in 1882, an increase of \$861 over the year of 1881. This sum of \$7,800 is increased by sundry receipts to \$7,944. The disbursements for the year, as shown by the statement, amount to \$8,103, leaving a small balance due to the

Treasurer. The following from the pastor's report may have practical bearings upon other than adherents of Emmanuel: "I have been gratified by the large congregations which have gathered on Sunday evenings, but I regret that they should not be composed more generally of those who belong to our own number. Nothing can make me think the practice of attending divine worship only once in a day a good or right one. If we keep the church open, and if the minister gives the care and labour necessary to make the services edifying and instructive, it appears to me the clear duty of those who can do so, to attend. Let me ask your careful attention to this important subject, the right settlement of which is essential to our influence and success as a Church. How can we do good to others if we are not ourselves in the way of duty? I have given much attention during the year to promote among the young people of our congregation a spirit of thoughtfulness and social kindness. It will give me great pleasure to welcome still larger numbers to the meetings of our Young People's Association. I have found them both pleasant and profitable, and I believe others have also. All are gladly received who care to come; the mere presence of our young people is an important contribution to our comfort and success. The improved position of the Sunday school is a matter for congratulation to the superintendent, and to all the office-bearers and teachers. The work done is unspeakably important; I pray that it may be more and more successful. In order to make it so, it is most necessary that parents should earnestly co-operate with the work of the school. Let us bear our children very fervently on our hearts before God, that they may be led to give themselves to the Saviour without reserve, and may take their places in the Church as earnest and instructed disciples of Christ. We have promises on which we may lean. The God of our fathers will be the God of our children also."

NEWFOUNDLAND.—From the manual of the Queen's Road Church, St. Johns, we clip the following items:—This church is one of the oldest in British North America; and was founded by the Rev. John Jones in 1775. It is connected with the Colonial Missionary Society of England; aiding with that society in the maintenance of mission churches in the island, its pastor, Rev. D. Beeton, being superintendent of the missions on the society's behalf. Including the church and school in Labrador supported by the ladies in Montreal, the church has four missions, five schools, and a training school for pupil teachers, involving an annual expenditure for missions and education of \$2,736, \$1,500 of which comes from external sources, leaving \$1,236 as the contribution of this church towards the work." The membership numbers 124, an increase of four on last year. The financial accounts exhibit contributions

of over two thousand dollars. The missionary work of the island is reported on. We extract the following:—"We are devoutly thankful to the Great Head of Missions to be able to record a successful year's work. The church in Twillingate has been blessed with a year of quiet and steady progress, under the pastoral care of Mr. Whyte. The chapel being now clear of debt, the people are bent upon building a suitable school-house. The period of Mr. Whyte's engagement came to a close last fall, and he left Twillingate for college amid the sincere regrets and warm wishes of his people for his future success. Mr. C. Mackay now succeeds him, and it is a matter of great thankfulness that there has been no vacancy in the pastorate. A missionary has been secured for Fortune Bay. Mr. James McAdie was engaged in the latter part of the year, and came out in October to his work. The solitary outpost of gospel truth, and the centre of spiritual light for a large neglected district in Fortune Bay, Pool's Cove, is now furnished with a strong, earnest, self-denying man as missionary; and Miss Cross as school teacher bears her share of the spiritual and social work of the mission. The work in Fortune Bay is largely itinerating and can be done only in summer, we look forward with hope that Mr. McAdie will be able worthily to follow in the footsteps of Messrs. Saer and Thompson in their apostolic journeyings round this secluded and neglected Bay, carrying with him the word of life to perishing souls. With regard to Smith's Sound, very important incidents have taken place during the past year, which are reasonably believed to have been the means of strength to the mission, and which have already begun to bear fruit of a gratifying kind. Mr. Squires still labours with unflagging energy and spiritual sympathy for the people, and the services of the sanctuary on the Lord's Day are regularly maintained and often crowded. Now that recent additions have been made to the settlement the chapel is small enough for the numbers attending. The pastor in addition to his labours in Rendell Harbour visits all round Smith's Sound preaching the Gospel wherever there is an open door, and last year he would preach the Gospel to at least one thousand different people during the course of his missionary journeys. It is important to bear this in mind as the church is a missionary centre and exercises an important influence on the spiritual life of the district; there have been twelve members added to the church during the year, including our friends Deacon Beer, his wife, and daughter, who have now settled down in Random with a bright prospect of doing great missionary service to the cause of Christ, in that place. The Sunday school under Mr. Butt has been prosperous, about forty attending; and a bible-class for young men and one for young women are taught by Mr. Beer and Mrs.

Squires respectively. Rev. Mr. Beaton accompanied by a member of the committee (Mr. Calver), visited the mission at Random in June last, and they were received with every token of interest by the people, and special services were held and houses of the people visited by the superintendent. Mr. Squires in his report says of the visit, 'it was the means of infusing new life into the various agencies of the mission.' The result of the recent change of action in Random is that several families of respectable and independent fishermen have requested your committee to sell them small portions of the land for building lots, and for this purpose twenty acres of the 105 acres that compose the estate have been set apart. This action is in accordance with the unanimous opinion of the deacons of the mission Church, and Mr. Beaton's recommendation. The consequence is that a very large and important addition has lately been made to the mission cause; and the hearts of the pastor and deacons of Random greatly cheered. As a first fruit of the new state of things in Random, the first Missionary meeting (which is to become an annual affair) was held, and the handsome sum of £6 15s. 3d. collected on the occasion. This is an event of the first significance in the history of the mission, as the money then collected was handed into the general fund, and so the church in Random becomes a contributor to the general good. We have already reaped some fruit from this new departure, and the mission must be considered in a healthy and prosperous condition. Of course we will require several years of hard work and self-denying to make it self-supporting, but that good time is within view. The increase of the numbers of the people, the presence of Mr. Beer and his family, and the help of several now able to manage financial matters, the increased time Mr. Squires has, are all favourable to the proper spiritual development of the mission. We earnestly trust that unity and zeal and the Spirit of the Master will lead them on to a happy and holy church life. Our field has, therefore, greatly increased during the past year from Fortune Bay on the west, to Labrador on the north. Our stations at the present moment are all fully supplied and in good working order, and so are our schools; and these are subjects of the deepest gratitude to God. The home work of procuring the sinews of war has not flagged in interest, nor failed in result. Our valuable and prosperous Juvenile Missionary Society has this year outdone even the last, which was looked upon at the time as a year of great things. Our relations with the Colonial Missionary Society are still close and cordial. The Secretary writes in a generous and sympathetic manner to our superintendent, and the annual donation of £120 currency is again ungrudgingly given."

WINNIPEG.—We gladly note from a newspaper the following practical Christianity of our friends in the

North-West. We shall let it tell its own tale. We prefer chronicling just church work to talking of money and bazaars:—About a year ago a carpenter named William Henry Smith, came to this city from England, obtained work on the C.P.R., and during the winter was principally employed on the new depot. He was a steady, hard-working man, and saved enough money to bring his family out here, proposing to establish a happy home. His family arrived at Halifax by the *Caspian*, and came on to Winnipeg and were greatly disappointed at not meeting husband and father. He had been buried on the afternoon of her arrival. Ten days previously he took sick with bronchitis, and after a week's suffering, died. An unknown friend met the woman at the station and on learning that she was Mrs. Smith, directed her to a hotel. Next morning Rev. J. B. Silcox called on her, took her to his house, and broke to her the sad news of her husband's death and burial, and collected \$25 for her at the prayer meeting Wednesday night. The men with whom her husband worked, experiencing "That touch of nature which makes the whole world kin," put their hands in their pockets, and this morning when she went to the depot to get the amount due by the C.P.R. to her husband, presented her with \$22 in cash. Mr. Silcox, on behalf of Mrs. Smith, heartily thanked the men for their noble gift. It gave him, he said, new faith in human nature. There was a princely act of kindness, and was well bestowed. Half a dozen burly fellows who were standing around, with hearts as soft as children's, exhibited the greatest interest in the woman. Mrs. Smith is still with Mr. Silcox, and thinks of returning to England with her children."

ZION AND WATFORD.—On the 25th of March ten members were received at Zion on a profession of faith. Special meetings were held for a few weeks and evidence of renewed vigour and spiritual prosperity is manifested. An organ has been purchased for the use of the church and Sunday school, which has given new life to the service of praise. Special services are now conducted at the Watford church, which are bearing fruit and giving promise of still better results. Rev. R. Hay, the pastor, is a most diligent, earnest and patient worker, who keeps the simple gospel truth invariably in the fruit of all his efforts. His is just the kind of work that will wear well and that will continue to ripen into a harvest ready for the sickle. Rev. J. I. Nickerson, of the M. E. Church has been assisting at the Watford meetings, and Rev. T. Hull is expected to give us help before they are closed. The annual union meeting of the Watford and Zion churches was held in the Watford church on the 24th of March. It was the largest and most enthusiastic meeting held for years, and the business was conducted with the greatest unanimity. The outlook in this field was never more hopeful.—W. W. B.

ENGLAND.—Mr. Spurgeon's flock is not only by far the largest congregation in the world, but continues to grow at a satisfactory rate. The members are drawn to the Tabernacle from every quarter of London, and in some instances from miles beyond; and were they to be all present upon any one occasion, there would be something less than one hundred empty seats available for the crowds of strangers who find their way to Newington every Sunday. The annual meeting of the congregation has just been held, under the Presidency of Mr. Spurgeon. It was reported that the offerings at the doors during the twelve months for the college again corresponded with the date of the year, £1,882. The additions to the membership for the year had been 444, received thus: by baptism, 267; by letter, 116; by profession, 57; by restoration, 4. The reductions, numbering 327, had been brought about thus: by dismissal, 140; joined other churches without letters, 45; non-attendance, 57; emigrated, 15; other causes, 5; deaths, 65. The net increase for the year was thus shown to be 117, bringing the membership of Mr. Spurgeon's congregation up to 5,427. It must be remembered, however, that what is generally deemed *pastoral* work is largely overtaken by a band of Christian workers. The Newington Tabernacle is a hive.

THE CENTRAL ASSOCIATION.

The Central Association met on the call of the Secretary in the Northern Church, Toronto, on March 20th and 21st. The opening sermon was preached by Mr. George Robertson, of Georgetown, from Rom. viii. 32. "The gift of Christ, God's pledge for all things." Mr. Robertson also read before the Association a critique on Greg's "Creed of Christendom," for which and the sermon the thanks of the brethren were tendered. The business part of the meeting was taken up almost entirely in a discussion regarding College and Home Missions. A deputation from the Western Association was down conferring on the question of college location. No difference of opinion seemed to exist as to the decided preference for Toronto over an eastern location as the better for the permanent interests of the denomination, but as it appeared the College Board, which has a large majority at Montreal, had advanced with the building, it was felt that the present location must be acquiesced in, especially as subscriptions had been raised on the understanding that the building should be erected in Montreal, and it was resolved accordingly. Mr. Hall being present, a survey was taken of the vacant churches and mission fields within the bounds of the Association, and an understanding arrived at regarding future action. A resolution regarding the Constitution of the College Corporation and Missionary Society was made; interesting reports and conference on church work was also held. The closing meeting was one of interest and power, Mr. W. W.

Smith gave a very practical address on "Church Sociality." Mr. Hall followed with one on "Our Mission Work," and Mr. E. Barker, of Listowel, on "Country Churches in their relation to City Churches." The Association meets next fall by invitation at Bowmanville.

Official Notices.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

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

Arrangements are being made with the Grand Trunk and leading railway companies, and with the Richelieu and Ontario Steamboat Company, for reduced fares, and the usual reductions may be expected. Particulars will be given next month. When sending for certificates (which must be signed by myself, and must be presented at the ticket offices, when purchasing tickets) please state by what lines you intend to travel.

The churches are respectfully reminded of the collection for the Union, which each congregation is expected (according to Standing Rule No. 12) to take up on its behalf on the Lord's Day previous to the annual meeting. As the travelling expenses are likely to be unusually heavy this year, it is particularly requested that the collections may be liberal, and that every church connected with the Union will send something, whether represented or not at the meeting. Last year only forty-five out of eighty-one churches on the roll contributed anything to its funds.

The committee of the Union will meet in the Vestry of the London Church, on Wednesday afternoon June 6th, at two o'clock.

JOHN WOOD,

Sec'y Cong. Un. O. & Q.

Ottawa, April 18, 1883.

THE COMING UNION.

Will the pastors and churches be good enough to let me know *at once* whom we may expect at the approaching Union sessions? The London people will be delighted to entertain all who can come; but, to enable us to make needful preparation, names of those expecting to be present should be in my hands *not later* than May 10.

Friends will please observe that the Presbyterian General Assembly is to meet in this city the very day our Union is likely to close—a circumstance which will, naturally, limit the range of hospitality otherwise

at our disposal. Hence the necessity of answers being returned *at once*.

Brethren, be prompt, explicit, full. Let every church be represented, and every pastor feel in honour bound to be here.

H. D. HUNTER.

*The Parsonage, 510 Dufferin Avenue, London,
April 17, 1883.*

Literary Notices.

THE INSPIRATION OF THE BIBLE. A lecture by H. L. Hastings, Boston, is the title of a little tract with which we have become acquainted through a friend and which we notice for the benefit of our readers generally. The question of Inspiration is confessedly with theologians one fraught with difficulty, the student will be familiar at least with such terms as plenary, verbal, suggestive, etc. and the perplexities connected therewith are endless. But Mr. Hastings with a full grasp of the subject in its essence, can thus put it to a Y.M.C.A. Convention equal and level to any apprehension.

We find men on all sides of the question. There are persons who tell us this book is a good book—but then, there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is inspired—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindoos and the Chinese;—they have their Bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

It is not worth while to waste time on false issues. When I open Shakespear's plays I do not read at the commencement, "Thus saith the Lord God of hosts;" when I turn to Plato's writings I do not read, "Hear ye the word of the Lord;" when I peruse the almanac I do not read, "The word of the Lord came unto me, saying," thus and so. Hence, you see that this Book must be judged by a different standard from all other books. Over and over again this Book says, "Hear ye the word of the Lord." Now, the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or else it is a cheat, a swindle, a humbug, a fraud.

Inspiration means "God's Word," our work is to interpret it rightly.

A somewhat celebrated lecturer is thus effectually handled:

I hear of a man travelling around the country exploding this Book and showing up "The Mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on "The Mistakes of Moses," to hear Moses on the mistakes of the infidel. When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and sank like lead beneath the waves. Jannes and Jambres withstood Moses, and it

is said were buried in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

And the following foot note carries its own argument *ad hominem*.

It would be interesting to hear a military leader and legislator like "Moses the Man of God," who, after he was *eighty years old*, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning "the mistakes" of a "Colonel" of cavalry, whose military career is said to have included one single engagement, in which "he was chased into a hog-yard, and surrendered to a boy of sixteen;" after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing a swindling whiskey ring, discussing theology, blaspheming God, and criticising dead men, who cannot answer him.

The enforced respect of the unbeliever to "the Word," under whose shadow he most wisely sleeps is illustrated thus:

Years ago, a young infidel was travelling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough way-side cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man in his bear-skin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The old man said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the "Age of Reason" have thus quieted this young man's fears? * * * * *

There was a row, the other night, and a man broke his wife's head with a—Bible? No! it was a *bottle!* Where the Bible bears sway, the rows and quarrels do not come.

The scholarly argument is not ignored. A brief *resumé* being given of the historical argument, but the following use of the internal evidence in support of genuine inspiration is to us inimitable as addressed to the common sense, the extract is long, but good reader, you will read it through if you begin, I know:

"But," says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the news-

papers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of divinity. A sceptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver; all these people that the Bible talks to us so much about are a pretty set of men! Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not men about here who ever curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve, and one of them was a devil. Do you not sometimes find a Judas in the church even now-a-days? One in twelve was a thief and traitor then; and we need not be surprised if we find about the same average now. But you seem to think that when you read about a man in the Bible he is sure to be free from all kinds of errors, frailties, faults, and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good a man as he was; but I never shall." If you knew the whole story about that man you might not feel so deeply on the subject.

Do you suppose that if the Bible had been revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Jacob's cheating, of Paul and Barnabas quarrelling, or of Peter lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." If a committee of such eminent divines had prepared the Bible, you would have a biography of men whose characters were patterns of piety and propriety, instead of poor sinners as they were. Sometimes a man writes his own diary, and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many who would want their lives printed if the Almighty wrote them.

And the effect of the Bible received in its simplicity is well portrayed:

Again, I conclude that this Book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics, but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the

formation of the earth; but since that time I have been happy as the day is long; I feel like singing all the time, my soul is full of triumph and peace; and health and blessing have come to my desolate home once more." Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was broken-hearted and dejected; my children fled from the sound of their father's foot-step; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest;" perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world;" it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you what the very word was which saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this Book has done the work. Now, this Book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, for Heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book *will* do the work, we propose to use it until we can get something better.

We commend the tract as one of the raciest most thorough and *to-the-point* treatise we have read for some time on a most important subject; it is popular without clap-trap, lively not low, and reverential in its incisive humour.

FUNK AND WAGNALL, New York. General Agent for the Dominion, Rev. Wm. Briggs, Methodist Book Room, King-Street, Toronto. We continue to notice with pleasure the publications of this house, and direct attention to their Canadian agency, where we know every order will be conscientiously attended to. We note the following additions to the *Standard Series*.

OPium. A terrible indictment against the Home Government in their relation thereto, and an *expose* of the growing evil of the baneful use of the drug.

NEW TESTAMENT HELPS. An octavo of seventy pages containing, in a convenient form, and fitted for the revised version as well as the old, the important part of the Appendix to "Teacher's Bible" with other

useful hints for systematic reading, daily texts, etc. The possessor of a good Teacher's Bible may not much need the volume, but for twenty cents an invaluable aid is given to those who have the ordinary reference Bible only.

THE LESSON IN THE CLOSET, by C. F. Deems. Closet reflections on the International lessons in Acts. Practical, personal, devotional, comforting and inciting.

THE GOSPEL BY MARK in Phonetic Spelling. Designed as a first reading book. We confess we expect to keep to the old way during our working days, and have never yet seriously set ourselves to study "fonetics," though we can see decided advantages in some such system as the little primar presents.

THE STANDARD LIBRARY series is being continued. The last issue ("Flotsam and Jetsam," by T. G. Bowles) being some racy, oftentimes flippant, though pointed notes of a yachtman during his voyage. A pleasant companion waiting at a railway station or *en route*. These issues are doing much, and destined to do more in counteracting the evil of sensational literature by supplying healthy and enlivening substitutes. Stock the mental garden with healthy plants and smother out the weeds.

THE HOMELETIC MONTHLY keeps up its excellent character. Specially interesting is a new series of interviews on "The Best Methods of Preaching and Sermonizing," "The Episcopalian View," by Drs. Charles H. Hall, N. H. Schenck, and J. H. Nylance, has been given. Other denominations will be represented successively. The series will give the most recent views of extempore and manuscript preaching. The editorial departments maintain their interest. The "Hints at the Meaning of Texts," and the "Sermonic Criticism," are full of meat for pastors. "Equality before the Law," and the "Inequalities of Society," are two great themes strongly handled, under the head of "Living Issues." \$2.50 a year.

THE EARLY DAYS OF CHRISTIANITY, by Canon Farrar, is also issued by this house in a cheap form. (seventy five cents cloth) by special arrangement with the English publisher. This volume completes the triplet of which the lives of Christ and of Paul were the preceding volumes. Canon Farrar's style has been severely criticised as florid and dictatorial; it is ornate beyond what one expects in a book of critical value, apparently pedantic too, and conclusions are put down with considerable assurance, but the style is not stilted, the rhetoric is natural, a wide store of learning is laid at the readers' feet who does not tire as he is carried through the days of the three pillar apostles, Peter, James, John, their writings and contemporaries. One gets a broad insight too into the social state of the Roman Empire and the early struggle of the

Christian faith. The theology is free, fair, and reverential. The book has decided merit.

COMPEND OF BAPTISM, by Dr. Wm. Hamilton, of this city, is also published by this house. We have already noticed this work as a valuable compend, none more so, of the entire controversy thus far on the mode of baptism and a justification of the Pedobaptist view. Those who have controversy forced upon them should procure this volume.

THE "CONGREGATIONAL YEAR Book of our Churches in England" is before us, edited by our old friend, Dr. Hannay. It has over 400 pages, contains several designs of churches which would have shocked our Puritan fathers, the admirable address of the Chairman, Dr. McFadyen, and the general information regarding ministers and churches. Our English brethren, however, do not give "statistics" of Churches as we are accustomed to see.

"GUIDE TO THE CONGREGATIONAL CHURCHES of London," by the Secretary of the London Union, Rev. A. Mearns, is a terse, interesting index of the London churches, with the dates of their various pastorates and founding. We greet these visitors from "Memorial Hall." There appears to be about 3,400 Congregational churches in England and Wales, of which London claims 249. In Scotland there are about 100. During the past year some twenty-two churches have been organized, and over forty chapels erected. We see no indication of the strength of the various Churches.

AMERICAN NEWSPAPERS IN 1883. From the new edition of Messrs. Geo. P. Rowell & Co's AMERICAN NEWSPAPER DIRECTORY, which is now in press, it appears that the total number of newspapers and periodicals of all kinds issued in Canada is 596. There are no less than seventy-four daily papers, while the monthlies number fifty-seven. The weekly papers number 423. This is an excellent showing for the Dominion, though it cannot of course equal the United States and Territories, in which the journals and periodicals of all kinds now reach the imposing total of 11,196. This is an increase of 585 in twelve months. Taking the States one by one, the newspaper growth in some is very considerable. The present total in New York State, for instance, is 1,399—a gain of eighty in the past year. The most remarkable change has occurred in the Territories, in which the daily papers have grown from forty-three to sixty-three, and the weeklies from 169 to 243—Dakota being the chief area of activity. The number of monthlies throughout the United States grew from 976 to 1,034, while the dailies leaped from 996 to 1,062. Referring to our own journalistic growth, it is interesting to note that the newly-settled regions of our Canadian North-West are productive of newspapers as well as of wheat.

the number of journals in Manitoba was nearly doubled during the year.

THE CENTURY, and ST. NICHOLAS, still keep up their challenge, the following extract from the former we select because of its intrinsic merit, and as a sample of the excellent tone pervading those magazines:—

SUNDAY REST.—There are two solid grounds on which Sunday laws rest: one, the right of the prevailing religion of the country (be it Jewish, Christian, or Pagan) to have its day of worship free from disturbance; and the other, the right of every man to an equal share in rest-day from toil.

As regards the first, if this country were a Jewish country the Jewish worship on Saturday should be peculiarly protected from molestation. If it were a Mohammedan country, the Friday should be in like manner protected. This is simple common sense applied to things as they are, and no action of doctrine theory. Where there is a conflict of sacred days as among Jew, Christian, and Mohammedan, no one can be protected, and hence the majority must determine the question. This certainly distinguishes a sacred day, but does no harm to those who do not want it sacred. It only obliges them to be courteous. The inequality in the matter is only such as in some things must obtain among the freest people.

As regards the second ground: physiologists, physicians, statisticians, and sensible observers in general, have agreed that man's body and mind need a complete rest at an interval of about seven days. But no man will not take that rest from labour unless he is forced by law to do so. His greed for gain will make him ruin health in his own case, or (worse still) will force him to employ others to ruin theirs by continuous work. The law, therefore, must make and enforce a rest-day. But what day shall it take? The answer of common sense says, "Take the day which the majority of the community, from religious reasons, commonly regard as a rest-day." So the civil law, providing for men's physical well-being, appoints and enforces a rest-day from labour, which is the same day on which the great Christian community worship, and which, in the same law, for other reasons, protects the Jews in worship.

There is the whole of the Sunday question in a nutshell. There is no compelling men to be religious, no supporting a State church, no puritanical blue-law. Jew, or Mohammedan, or Pagan simply must not make a boisterous demonstration, such as a noisy parade, on Sunday. Why? Because the vast majority of the people see fit to worship on that day. Jew, or Mohammedan, or Pagan must not keep their shops that day. Why? Because the people have agreed a rest-day from labour once a week to help humanity, and that is the day.

The only objection that has any colour in it is that the Jew then must keep two rest-days in the week, and hence is at a disadvantage with his neighbour. As we have already said, in the most equal administrations, there must, in the nature of things, be some inequality. Laws, for example, require a penalty of "danger" to be put up in dangerous places in the city, but, alas! blind men cannot read the notices. The laws are unequal to the blind man. They must be. So here the Jew's conscience tells him

to keep from working Saturday. The law tells him to keep from working Sunday. It is a pity; but it cannot be helped. The other alternative would be "no rest-day," and that would be destructive to the whole community. We must all bear some burdens for the public good.

Our American liberties are largely connected with the weekly day of rest. This day has given the people time to think, and read, and enjoy family life, and without it we should have become an ignorant, brutish, machine-people, like the low peasantry of Continental Europe. Take away this rest-day, and you undermine our high moral and educational condition as a people. You turn us into a nation of mere "workies." The cry of religious oppression, as against Sunday observance, is a device of the enemy. It is but the voice of soulless corporations, and of the proprietors of drinking saloons and other demoralizing places, who wish to make their great gains on Sunday, and care nothing for the welfare and happiness of the people. They are the oppressors, and the advocates of a day of rest are the staunch supporters of a true freedom.

America has three bulwarks of liberty—a free ballot, a free school, and a free Sunday, and neither domestic treachery nor foreign impudence should be permitted to break them down.—*Topics of the Time.*

DOWNWARD.—The American Sunday School Union, Philadelphia. A thrilling story told by a woman's pen. The curtain rises upon a prosperous home and village on the eve of the opening of a new distillery. The enterprise and prospective prosperity are well portrayed; business, success, with the viper's sting, and the course is slowly followed to the end, tragic, dark; and our author concludes—"Believe me when I assure you that there are thousands of unwritten chapters in the lives of men, women and innocent children as dark as any which I have given you in these pages." Yes, indeed, as every one may see; and yet the curse goes on. Let our children read this fresh tale of the ruin brought by the burning curse; they cannot be made to hate it too intensely.

We feel constrained, however, to depart from our usual commendation to the owner of this house in the case of "ST. ULRICH, OR RESTING UPON THE KING'S WORD," a tale of Swiss life. Not that there is anything objectionable in the theme save this—it is one of those stories which is unnatural. Everything turning out just right, too right in short for the present state. "Downward" is real, in its simplicity "St. Ulrich" unreal in its mysterious plot which reminds one of Horace's dictum—The mountains labour, a mouse is born.

A LONDON clergyman is said to have told his congregation that there was still many a one who, while engaged in singing apparently with all his heart the lines:—

Were the whole realm of nature mine,
That were an offering far too small,

was diligently engaged with one hand in his pocket scraping the edge of a three-penny piece to make sure it was no a four-penny piece.

International Lessons.

BY REV. W. W. SMITH.

May 13, 1883. } THE SPREAD OF THE GOSPEL. { Acts 11: 10-30

GOLDEN TEXT.—"And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."—Acts 11: 21.

CENTRAL TRUTH.—A living Church will be a growing Church.

CONNECTION.—On the conversion of Cornelius and his friends, Peter directed them to be baptized: and remained for some days with them, giving them further instruction. When he returned to Jerusalem, some of the disciples who were very strict about Jewish forms, spoke against him for eating and holding familiar intercourse with Gentiles. So he went over the whole circumstances of his trance; how the Spirit told him to go to Cesarea; and how six other brethren went with him; and how the Holy Spirit fell with miraculous power on the listening Gentiles. The disciples were satisfied; and rejoiced that God was willing to save Gentiles as well as Jews.

I. THE GOSPEL TO THE GENTILES.—Ver. 19.—scattered abroad: they fled from Saul's persecution. Our Lord said, "When they persecute you in this city, flee ye into another. Travelled as far as Phenice; Phœnicia, or "the country of Tyre and Sidon," was a strip, 120 miles long, and twenty broad, between the range of Lebanon and the sea. Beirut (ancient "Berytus") is now the chief port of Syria, and is in Phenicia. Cyprus was sixty miles from the nearest part of Syria. Now possessed by Britain. A large island, with much forest and uncultivated country in the centre; and an unhealthy climate. Anciently, inhabitants of mixed races, Phenicians, Greeks, etc. Barnabas belonged to this Island. Antioch: a great city on the river Orontes, sixteen miles (in a direct line) from the sea. Built by Seleucus, the first Macedonian king of Syria, and named in honour of his father. The Jews had many privileges there. The people generally were very worthless; sunk in vice, and living only for pleasure. Unto the Jews only: this was before Peter's visit to Cornelius; and they did not understand that God wanted the Gentiles to hear.

Ver. 20.—Men of Cyprus and Cyrene: Cyrene was a city on the north coast of Africa. Along with Crete, the district formed a Roman province. Colonized originally from the Greek islands. Many Jews there. Had a synagogue of their own in Jerusalem. (Acts 6: 9.) District very fertile. Now called Barca. Spoke unto the Grecians: here the word means, not Grecian Jews (as in 6: 1), but Gentiles who were Greeks. Some of these might be believers in one Supreme God, and enquires after truth, like Cornelius. There are more such among the heathen than we think!

Ver. 21.—The hand of the Lord was with them (See Luke 1: 66, Acts 4: 30): it means the power of the Lord; and indicates that signs and miracles of healing were done to establish the doctrines preached. Believed and turned: as soon as they were convinced of Jesus as a needed Saviour, they turned from idolatry and vice, to God, in prayer and a new life of holy endeavour. "This was nothing less than the beginning on a large scale of the conversion of the Gentiles."—*Farrar*.

II. BARNABAS AT ANTIOCH.—Ver. 22.—Tidings . . . came unto . . . the Church: by comparing one thing with another, we find that this work had been quietly going on for three years. Saul, having caused the dispersion, was converted immediately after, retired to Arabia three years, then visited Jerusalem for fifteen days. (Gal. 1: 17-21.) The Jews plotting against him, the brethren sent

him to Tarsus. (Acts 9: 23, 30.) We find in this lesson the Barnabas found Saul at Tarsus. And so we get at the interval of time from the first arrival and preaching of the brethren (during persecution). They sent forth Barnabas the Church at Jerusalem was divided on the question: receiving on equal terms the Gentiles; Acts 15: 1, 5, 7, as they sent a calm impartial man, a leading brother, one; whom all parties had confidence to go and see about it and report. Exactly what sensible people in like circumstances would do now. Hasty and ill-trained minds would jump; a conclusion, without first investigating.

All these things have lessons for us.—Ver. 23.—Have seen the grace of God: a man generally sees what he looks for! Barnabas looked to see if God was working there! and he found heathens converted, and Jews tolerant and the work spreading—to the glory of Christ. He did not look to see men (1) preaching without direct authority from the Twelve, and (2) receiving Greeks into the Church without first ascertaining the views of the brethren at Jerusalem. If he had begun his enquiries there, perhaps he would not have got any further; and would have made an adverse report on the subject. Was glad, and exhorted them: his joy at the work, and his exhortations, would be a tower of strength to them. Deputations from well established causes to new enterprises, are a much neglected, & most effectual way of strengthening truth.

Ver. 24.—Full of the Holy Ghost: the character of Barnabas stands high; a man of love and kindness; full of the Spirit, and it is said that many people were "added unto the Lord"—many more were made converts.

Vers. 25, 26.—To Tarsus to seek Saul: Barnabas wanted help. The work was growing; he could not leave it; the brethren at Jerusalem were yet too full of prejudice to throw themselves heartily into it. Peter was almost alone in the more liberal view of the question. Saul was the man to help him! and he hurries off, a hundred miles, to find him.*

Saul had been (we know not to what extent) preaching "in the regions of Syria and Cilicia." (Gal. 1: 21.) Probably he did not sail direct to Tarsus. (Acts 9: 30.) What he had found him: seem to indicate a search. A whole year: Barnabas probably sent word to Jerusalem; he could not leave the work. Were called Christians: the name was probably given half in mockery. It was much used by the Lord's people themselves. It is elsewhere twice used; Acts 26: 28, 1 Peter 4: 16. In these ages it became their sole designation.

Ver. 27.—Prophets from Jerusalem: we may suppose Barnabas sent word of the great work that detained him; and the coming of these prophets seemed "a further sanction given by the Church at Jerusalem to the work Saul and Barnabas were carry on at Antioch."—*Plumptre*.

III. HELP TO THE NEEDY.—Ver. 28.—One of the named Agabus: a "prophet" in the New Testament is not necessarily a foreteller; it means any inspired Teacher speaking for God.—See also Acts 21: 10, 11. Dear . . . in the days of Claudius: he reigned, A.D. 41 to 54. A number of famines in his time. Josephus speaks of a very severe one in Palestine, A.D. 45. So this would be coming on; and might indeed be then begun.

Ver. 29.—Determined to send relief: the saints at Jerusalem were very poor. Possibly had injured themselves by their communistic experiment: Acts 4: 32; without doubt many had been ruined in circumstances by persecu-

*I once asked all who were anxious to be saved, to remain, after an evening sermon. Forty remained; and went away! and I hurried off next morning, nine miles' foot (and was back to the two o'clock prayer-meeting), on a vain errand to get a brother to help me. But the Lord "added" fifteen souls from among them!

tion; and the prejudices of the Jews would prevent their obtaining work, or doing business.

Which also they did: all contributed; the rich more, the poor less; but every man as he could! Oh for the same devotion to the cause of God and humanity now! It is rising; and the world is learning! By the hands of Barnabas and Saul: it was a pleasant providence that sent these men back to Jerusalem with gifts and money for the poor.—See James I: 27, 2: 14-17.

PRACTICAL TEACHINGS.

1. We may fly from persecution; but we must not give up our religion.
2. All kinds of men need Christ (ver. 20).
3. The true Christian rejoice in souls being saved, by whatsoever agency it is!
4. A nickname may be a crown of glory. Who could think of a better name than "Christian?" A Greek name, with a Hebrew meaning, and a Latin termination! A universal brotherhood, and all nations may have a share in it.
5. A man must give "according to his ability;" not according to his whim, or his miserliness.

GOOD MEN SCATTERED.
 GOOD NEWS SPREADING.
 GREAT NUMBERS SAVED.
 GIFTS FOR THE NEEDY.

HEROD AND PETER.

{ Acts xii

May 21,
1885.

GOLDEN TEXT.—"The Angel of the Lord encampeth round about them that fear Him."—Ps. xxxiv.

CENTRAL TRUTH.—God's servants are kept by His hand.

CONNECTION.—Herod Agrippa, reigning at first over some of the adjoining provinces, had also Judea and Samaria added to his kingdom by the new emperor, Claudius. Claudius began to reign A.D. 41, and Herod died in 44; so he could only have reigned over Judea some three years. He loved luxury, and courted popularity. The story changes from Antioch and the spreading of the Gospel, to Jerusalem and the troubles of the Church there.

NOTES.—Herod: no less than seven Herods are mentioned in this New Testament. (1) *Herod the Great*, son of Antipater and Cypros; made king of Galilee by his father, and king of Judea by Antony; he ordered the murder of the infants (Matt. ii. 16-18). He was married to ten wives, all of whom bore him children, and nearly all of whom became victims to his dislike. He died B.C. 4. (2) *Herod Antipas*, son of Herod the Great and Malthace, tetrarch of Galilee. He conspired with Herodius, his brother's wife, and married her; was reproved by John Baptist; imprisoned John, and afterwards put him to death; Pilate sent Jesus to this Herod (Luke xxiii. 12); he was banished to Gaul A.D. 38. (3) *Herod Archelaus*, younger brother of Antipas, succeeded Herod the Great in the reign over Judea. Because of this, Joseph returned from Egypt with the infant Jesus to Galilee instead of Bethlehem. (4) *Herod Philip I.*, son of Herod the Great and Mariamne II.; he was the husband of Herodias, who left him for Antipas, and father of Salome, who danced before Herod Antipas. (5) *Herod Philip II.*, son of Herod the Great and Cleopatra; he was tetrarch over Trachonitis (Luke iii. 1) and other small provinces; he married Salome, daughter of Philip I., and reigned thirty-seven years. (6) *Herod Agrippa I.*, son of Aristobolus and Berenice, and grandson of Herod the Great; companion in childhood with Claudius; he was a brother of Herodias, wife of Antipas and of Philip I.; he is the Herod of Acts xii., which contains the current lesson; he was brought up in Rome; compelled several times to flee for his

debts and crimes; imprisoned by Tiberius; released by Caligula, from whom he received the tetrarchy of Philip; was made consul; possessed, in A.D. 41, the entire kingdom of "Herod the Great;" put to death James; imprisoned Peter, and soon after died. (7) *Herod Agrippa II.*, son of Agrippa I. and Cypros; it was before this Herod and his sister *Berenice* that Paul made his defence, and earnestly "persuaded him to be a Christian" (Acts xxvi); he was intimate with Festus; also with Josephus; and was the last Jewish prince of the Herodian line. He died in Rome in A.D. 100. James: one of the twelve; one of the favoured three, and probably their leader till his death. John with James, sons of Zebedee, fishermen called to the apostleship; author of five books in the New Testament; lived to be 100 years old. Peter. (See preceding lessons.) Four Quaternions (*quaternion* means four): sixteen soldiers, in four companies of four soldiers each. The Romans divided the night into four watches, four soldiers being on guard for three hours at a time. To two of the four the prisoner was chained; the other two kept watch before the doors of the prison, forming, as *Alford* thinks, the *first* and *second* guards. (See below, v. 10.) Mary: unknown except as the sister of Barnabas, and mother of *John Mark*, author of the Gospel of Mark, the subject of Paul and Barnabas' contention (Acts xv. 37-40); Paul and Mark were afterwards friends (Col. iv. 10; 2 Tim. iv. 11). Rhoda: *rose*: nothing is known of this maid save what is here recorded; she was probably a servant in Mary's household.

I. PETER'S IMPRISONMENT.—Ver. 1.—Herod the King: Only for some three years was there a "King" in Judea since the death of the first Herod: and none afterward. This Herod was a grandson of Herod the Great and of Mariamne (who was of the line of the Maccabees), and would be more acceptable to the Jews than any others of his family. To vex certain of the Church: wishing to gain the favour of the Jews, he persecuted the Christians—probably had them arrested and beaten.

Ver. 2.—Killed James, the brother of John: Jesus called them "Sons of Thunder," and likely James was very bold and outspoken. Perhaps he often referred, as Peter did (2 Pet. i. 17-18), to the Divine glory on the Mount; and this would be treated as blasphemy. (Acts vii. 55-58.) Some specific charge was brought against him which was not brought against the others. The other James (author of the Epistle, brother of our Lord) is often afterward mentioned. With the Sword: not a Jewish mode of execution. We judge it was Herod himself, rather than the Council, who condemned him.

Ver. 3.—Proceeded further to take Peter: this was pleasing to the Jews, and so he proceeds further. Just like sin, always! Do one wrong thing, and it leads and draws toward *more*. Days of unleavened bread: these things took place at the Passover season, in Spring.

Ver. 4. Four Quaternions: four companies of four each guarded the prisoner in turn. After Easter (*Revision*, "after the Passover"): the Rulers could postpone their *judicial murders* till after the holy convocation (Lev. xxiii. 8), or hurry them on before (John xix. 31-34), but refused to give God their hearts!

Ver. 5. Prayer . . . without ceasing: men have never yet fully realized how much God will do in answer to prayer. Even these brethren, as we shall see, had not as much faith as they should.

II. PETER'S DELIVERANCE.—Ver. 6.—The same night: the last night of the feast, just before Herod intended to bring him up for condemnation and execution. Between two soldiers bound: two of the quaternions were manacled to him (or he to them), and two were on guard outside.

Ver. 7.—The Angel of the Lord (*Revision*, "an angel"): are not God's angels always near us, though we see

them not? (2 Kings, vi. 15-17.) Raised him up (*Revision*, "awoke him"): the angel roused him from sleep. Perhaps Peter thought it the summons to execution. Chains fell off: he arose unbound; and without awakening the soldiers beside him.

Ver. 8.—Gird thyself, etc.: the angel told him to dress himself and follow him. God demands the use of our faculties.

Ver. 9.—Thought he saw a vision: perhaps to everyone there comes at times a feeling of unreality—things all seem in a dream, and then the feeling passes off again. So with Peter.

Ver. 10.—First and second ward: "Passing through a first ward, and a second."—Rotherham's Tregelles. Not keepers, but compartments or courts of the prison; each with a sentinel. The iron gate: the great iron-plated and iron fastened gate opened by God's power, and no noise or alarm was made. Passed on through one street: having led him some distance from the gate of the prison, the angel left him.

Ver. 11.—When Peter was come to himself: only now did he realize that it was all true, and not a dream. The Lord hath sent his angel: now he knew God had delivered him by a miracle. How often are we delivered—from spiritual as well as bodily danger—and how often fail to see God's gift at hand in it?

Ver. 12.—Came to the house of Mary: Mark's mother is not elsewhere mentioned. She was aunt to Barnabas. (Col. iv. 10, *Revision*.) Many . . . praying: no doubt spending the whole night thus. In 1630, on a Sacrament Sabbath, at the Kirk of Shotts, in Scotland, hundreds were converted on the spot; and it came to be known afterward that John Livingstone, the young man who preached, had, with one or two more, spent the whole preceding night in an agony of prayer!

Ver. 13.—A damsel came to hearken: their doors did not communicate direct with the street, as ours. And this was far in the night, and they might think it enemies come to arrest them. Rhoda: "rose"; a beautiful name; ever-fragrant!

Ver. 14.—She knew Peter's voice: through all time and change, no mark of identity remains with us like the voice!

Ver. 15.—They said . . . thou art mad: they had, after all, but slight faith their prayers would be heard. Perhaps they had formerly too much depended on the strong faith of James and Peter, and now felt weak and desponding without them. She constantly affirmed: well done, Rogai! She knew Peter was there; she knew their prayers were heard! It is his angel: either a spirit (Matt. xiv. 26), or more likely a guardian angel of Peter (Matt. viii. 10); so they thought—but could not believe it was Peter, in his own body.

Ver. 16.—Continued Knocking: dangerous to be on the street, an escaped prisoner. They were astonished: God had answered all their prayers, and was better to them than their fears!

Ver. 17.—Beckoning . . . to hold their peace: he calmed them and told them how he had been delivered. Shew these things unto James: this was "James the less," from henceforth apparently the leader of the Church at Jerusalem. The other apostles travelled much; James, apparently, not at all. Went into another place: we infer that Peter often went to this house—perhaps lived there; and, not judging it a safe place, hid somewhere else; or escaped for a time from Jerusalem.

PRACTICAL TEACHINGS.

1. Christian conquered when he fought Apollyon with the weapon of "All-prayer." (See Bunyan.)

2. Killing an apostle does not destroy the message to sinners!

3. Herod only gave Peter a few days to live; but within a few days of his own death, *ver.* 23.

4. Unceasing prayer will be answered in some Luke xviii. 1, 7, 8.

5. Christ's voice in the soul is recognized by the believer, *ver.* 14.

6. The Lord delivers us out of many prisons and afflictions. Has he yet delivered me?

MAY 27 | PAUL AND BARNABAS IN CYPRUS. 1883.

GOLDEN TEXT.—"Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2.

CONNECTION.—Herod, finding Peter escaped, ordered the keepers to be put to death; and returned to Cesarea, a quarrel having arisen with the Phenicians, he listened to their deputation, and made a speech to them. They said that "He was a God!" He did not rebuke the impostors, and God smote him with a fatal infliction. Judaea relates his miserable end. These things seem to have taken place while Barnabas and Saul were at Jerusalem. They now returned to Antioch; and Mark, cousin to Barnabas, went with them. Time, about A.D. 45.

NOTES.—Antioch: a noted city and capital of Syria, founded about 300 B.C., on the river Orontes, sixteen half miles from the Mediterranean, Seleucia being its seaport. It was called "Antioch the Great" to distinguish it from another Antioch in Pisidia. Simeon: a common Hebrew name, to which is here added the Roman surname, (black), perhaps because he was an African. Lucius: possibly the same as the kinsman of Paul (Rom. 16: 1) and one of the Cyrenians driven from Jerusalem who preached in Antioch (Acts 11: 20). Cyrene: a city of Libya (Acts 2: 10), in north Africa, founded by the Greeks; became a Roman colony about 75 B.C.; now called Grenna. Menahem: Greek form of Menahem (2 Kings 15: 14). In the margin he is called Herod's "foster-brother"—that is, either "a playmate," or, what is more probable, "his mother was Herod's nurse."—*Hackett*. Herod: the tetrarch Herod Antipas, who beheaded John Baptist. He was of "Herod the Great," and uncle of Herod Agrippas mentioned in chap. 12. He was an exile at this time, but used the title "the tetrarch" because he had filled that office. Barnabas: a companion of Paul (see Acts 4: 36; 9: 27; 13: 43; and Hand-book, Part VI, p. 65). Saul: also called Paul; born at Tarsus; one of the tribe of Benjamin; a Pharisee; also Roman citizen, educated under Gamaliel; taught the trade of a tent-maker; consented to Stephen's martyrdom; a violent persecutor of Christians; converted on his way to Damascus; becomes the apostle Paul. His mission to Antioch we are now to study. Seleucia: the seaport to Antioch in Syria. Cyprus: an island of the Mediterranean about 100 miles west of the coast of Syria. It is about 200 miles long and fifty miles wide. There were seventeen cities on the island, of which Salamis and Paphos were the largest. Paphos: the Roman capital of Cyprus, where the procurator "deputy," or governor resided. It was about 100 miles from Salamis, and was a chief seat of the worship of Venus. It is now called *Baffa*. Elymas—*Bar-jesus*: a son of Elymas in Arabic means "hidden knowledge," and *Bar-jesus* in Aramaic means "son of Jesus" or "Jesus." Sergius Paulus, "deputy"—that is, "proconsul" of Cyprus. Coins have been found which confirm the name. Pagra, Pamphylia: Parga was a chief city of Pamphylia, a province in Asia Minor (see map).

I. SENDING OUT MISSIONARIES.—Ver. 1.—In the Church . . . prophets and teachers: the Church at Antioch, founded by the dispersed disciples, and now

by Barnabas and Saul, became strong and flourishing. *It is not at such a stage that pride and divisions come in!* But they were saved from all that, by their zeal taking a *Missionary direction*. And they were strong in having several highly inspired disciples among them. Simeon (or Simon): called Niger, *i. e.*, black, or dark, to distinguish him from others of the name. Lucius: not Lucas or Luke; the name is different. He seems to have been a kinsman of Saul's.—See Rom. 16: 21. Manaen: a man of high standing in society: foster-brother of Herod Antipas—he who killed the Baptist.

Ver. 2.—Ministered and fasted: service, prayer, fasting—and now they were prepared and ready for aggressive word! Perhaps special days of seeking God's will, as to future duty. Separate me Barnabas and Saul: set them apart for this work; loosen them from other service. Whereunto I have called them: the Spirit's call is supreme. The Antioch Church hesitated not to send off their *best men*.

Ver. 3.—Laid their hands on them: the essence of ordination is the presence of the Holy Ghost. It was right to lay their hands on them, to designate them for their work, give them the Church's blessing, and formally appoint them their Missionaries. Yet Moody never had hands laid on him; nor John Knox.

Ver. 4.—Sent forth by the Holy Ghost: A missionary will feel the benefit of having the Church of Jesus Christ behind him: yet it is the Holy Ghost he obeys. Seleucia: Sixteen miles, direct distance. The seaport for Antioch. To Cyprus: about 100 miles south west. Probably Barnabas wished to labour in his own country for a time.

Ver. 5.—At Salamis: a Greek city, in eastern part of the Island, a little north of the present decayed city, Famagusta. Preached in the synagogues: that the Jews had Synagogues everywhere—had thus leavened the public mind with the thought that there was only One, Invisible, Eternal God—and furnished a point of beginning for the Gospel—was a special and favourable Providence the first Christians thankfully took advantage of. John: Mark was with them as a helper.

II. AN ENEMY OF RIGHTEOUSNESS.—Ver. 6.—Through the Island unto Paphos: Paphos was at the western extremity; 100 miles from Salamis. Residence of the Roman proconsul. A certain sorcerer Bar-Jesus: son of Jesus or Joshua. A magician. He seemed to be the Governor's official fortune-teller and adviser.

Ver. 7.—Sergius Paulus, a prudent man (*Revision*, "a man of understanding"): Perhaps he was getting tired of incantations, and felt he would like something to rest his faith on; and so sent for Barnabas and Saul. God not only prepares men to *preach*, but he also prepares souls to *hear*.

Ver. 8.—But Elymas withstood them: so in every land now: corrupt priests worst foes of the truth. Seeking to turn away the deputy: Paulus was seeking to understand the truth. Elymas (a title of his own probably,—“The Wise One”) tried to oppose the Apostles.

Ver. 9.—Saul (who is also called Paul): here was the first great triumph of the Gospel in high places. I have no doubt whatever that the name Paulus (we, in English, shorten it to Paul) was conferred on the apostle by the deputy at Cyprus. He could give him no higher or more suitable mark of distinguishing regard. See an example, a few days after, of the name (sycophantly assumed)—*Titus Flavius* Josephus. Saul would not think it wise to *reject* so well meant a complement—a name so agreeable to his Roman citizenship—and which would not, like his Hebrew name, *Shaul* sound derisively in the ears of the polished Greeks.

Ver. 10.—Thou child of the Devil (*Revision*, “Son”): Paul had himself been a follower of Satan, in persecuting Jesus; but he had not been an “enemy of all righte-

ousness”—a hater of everything noble and pure. This was a bad man and an imposter—not a mistaken zealot.

Ver. 11.—Thou shalt be blind: see God's goodness. Did not strike him dead; but gave him time to repent. For a season: his blindness was to be for a time. A walking testimony of God's power—and *mercy*.

Ver. 12.—The deputy believed: henceforth, as long as he would be in the Island, the Gospel would be free. Like Cornelius, and others, he might do much for Christ.

PRACTICAL TEACHINGS.

1. Two boys out of one house: Herod, the adulterer and murderer; Lanaen, the influential worker in a Missionary Church!

2. The Holy Ghost often calls men, and churches, now!

3. How many do *not wish* to hear the Spirit's call!

4. Mark was not perhaps a great preacher; but he could wait on the apostles, and thus help them to do their work.

5. Christian mildness toward those who do wrong: firm reproof of those who *plan* wrong, and pervert others.

June 3, }
1883. }

AT ANTIOCH.

{ Acts 13: 13-16,
and 43-52.

GOLDEN TEXT.—“And the word of the Lord was published throughout all the region.”—Acts 13: 19.

CENTRAL TRUTH.—“Corrupt churches can resist the truth.”

NOTES.—Paphos (see preceding Lesson). Perga: a chief town of Pamphylia, on the river Cestrus. Anciently a temple of Diana stood on a hill out side of the town. Here John Mark left the Missionaries and returned to Jerusalem. Pamphylia: a crescent-shaped province of Asia Minor, the inner curve bordering on an open bay. It is about eighty miles in length and twenty miles in its widest part. Many Jews were there. Antioch, founded or rebuilt by Seleucus Nicator on a ridge of the Taurus near the northern border of Pisidia. It is called Antioch in Pisidia to distinguish it from the Syrian city of the same name built by the same man. Pisidia: a Roman Province bordering on the north of Pamphylia, having for its chief city Antioch, which is so far north that it is sometimes called a Phrygian town. The country is wild and ridged, and doubtless here Paul encountered some of the “perils of the rivers” and “perils of robbers.” Gentiles: all countrymen not Jews. Iconium: about fifty miles from Antioch in Pisidia, on the great thoroughfare extending from the Aegean on the west through the Syrian gates on the east; capital of Lycaonia. It has now 30,000 population and is called Konieh. Imposing ruins remain.

CONNECTION.—The story continues. How long they remained in Paphos in Cyprus we know not. Judging from similar missionary visits now to new fields, we should suppose they would not stay less than a month. We do not, in our minds, allow enough time in each place! and that is one of the main troubles we have in the chronology of “Acts.”

I. FIRST MISSIONARY JOURNEY CONTINUED.—Ver. 13.—Paul and his company: notice how Paul now takes the lead. He sought no pre-eminence; but God put it upon him. Came to Perga: in Pamphylia, north from Cyprus; a port, seven miles up the river Cestrus. John departing from them: Mark went back to Jerusalem. We judge from 15: 38, that Mark should not have left the apostles at this time.

II. FIRST SABBATH IN ANTIOCH.—Ver. 14.—Departed from Perga: did not apparently stay there to begin any work. Came to Antioch in Pisidia: a distinct city from the great capital of Syria. It was eighty or a hundred miles north of Perga; and the way led through mountains, and among robbers, and tribes only half-civilized, and

half-subdued by the Romans. (2 Cor. 11 : 26) Went into the synagogue : Paul always made use of the synagogue, as long as he was allowed.

Ver. 15.—After the reading of the law and the prophets : there were regular "lessons" for each day. After that, there was freedom of speech for every one who had a useful word to say. This "prophecy" (as John Knox called it) is a valuable means of grace for any Church that practices it ; but to obtain the best results, it needs a very wise man as chairman or conductor. The elders saw they were strangers, and courteously invited them to speak.

Ver. 16.—Paul stood up, and beckoning with his hand : over and over again Paul is described as beckoning with his hand. Orientals gesticulate more than we. Give audience : hear what I have to say. He had good news for them ; and he wanted to win their favour.

[Read carefully the intervening verses, and see how Paul briefly brings down the history of Israel to the time of David—did he model himself after Stephen here?—and then speaks of Jesus as David's great Heir. How He was the promised Saviour ; was slain, was buried, and rose from the dead, and then a warning against rejecting Him.]

Ver. 43.—Jews and religious proselytes : Paul had addressed them (ver. 16) as two classes. There was a number in every city who worshipped with the Jews. Ovid speaks of them at Rome, and intimates that they were mostly women. So does Josephus, respecting Damascus. Speaking to them : the apostles spoke farther to them, outside the synagogue. To continue in the grace of God : God was present, forgiving them, and giving them a hope for eternity : follow Him !

III. SECOND SABBATH IN ANTIOCH.—Ver. 44.—The next Sabbath day (*Revision*, "the next Sabbath") : the synagogues assembled Saturday, Monday and Thursday. We may be sure that Paul and Barnabas would be at the synagogue next time there was worship there ! and so we are not shut up to the conclusion that they waited a whole week. We may therefore take "next Sabbath" here, as equivalent to "next worship-day." Almost the whole city : the news had spread ; the public were excited. The multitudes could not be accommodated in the synagogue, but must have been addressed outside.

Ver. 45.—Jews . . . filled with envy : they could not think that Gentiles should have the same privileges as Jews. They might become "Jews," followers of "the law ;" but should not be offered salvation on any other terms. Spake against those things : they denied all Paul's facts and deductions. And when they had no arguments, they had sneers, and bitter and reproachful words.

Ver. 46.—Waxed bold : defended their words, and went on with a further message. Necessary : it was Christ's order, that the Gospel should be first preached to the Jews. (Luke 24 : 27.) We turn to the Gentiles : Paul understood the advantage of having understood the advantage of having synagogue privileges ; but his Gospel was for all ; and if one class would not receive it, he would turn to another.

Ver. 47.—Commanded us : specially to Paul (Acts 9 : 15), generally to all God's servants—was the command and promise in favour of the Gentiles as well as Jews. The quotation here, is specially spoken to the Messiah. (Isaiah 49 : 6.)

Ver. 48.—Glad and glorified the Word : the Greeks welcomed a Gospel that could bring them pardon of sin ; and praised God and honoured Him. Were ordained to eternal life : were set, disposed, induced, persuaded, toward eternal life—through the preaching of the Word, and reception of the truth. God's public decree, which no unrevealed counsel ever contradicts, is that "whosoever

believeth shall be saved." "The Greek word does not imply more than that they fell in with the divine order which the Jews rejected."—*Phumpre*. "As many as were determined not to have eternal life put it from them ; and as many as were induced to have it, received it in the truth of the Gospel."—*Kirk*.

Ver. 49.—Was published : so many zealous converts would furnish many helpers in the work. All the villages round would be visited, and the public mind stirred.

Ver. 50.—Devout : the Jews stirred up, among others, the devout (religious) women, who were worshippers with the Jews. They used their influence against what the Jews would call a pestilent and blasphemous heresy. Honourable women : it is difficult for us to understand the sunken state of mora's in that day, and in those lands. An acknowledged WIFE, standing on a social equality with her husband, was almost a rare thing, among the higher classes. These were "the honourable women" so often mentioned in the New Testament. It does not apply to rank ; though no doubt some were of the nobles. Raised persecution : these, with the chief men, procured the expulsion of Paul and Barnabas, as disturbers of the public peace.

Ver. 51.—Shook off the dust of their feet.—See Luke 10 : 8-11, which perfectly explains this. And came to Iconium : sixty miles south-east.

Ver. 52.—Filled with joy : no wonder—they had passed from death unto life ! With the Holy Ghost : seems to imply the more special and miraculous gifts bestowed by the Spirit.

PRACTICAL TEACHINGS.

1. What better work could Mark have on hand, than helping Paul and Barnabas? What other better work have you on hand, who excuse yourselves from Christian work?
2. Paul found in the synagogue-worship much that he could join in. It is wise always to make the best of circumstances,
3. An earnest man will generally find earnest listeners. (Ver. 43.)
4. Truth is eternal, and time is short ; and men must preach to those who will hear. (Ver. 46.)
5. Let me not put aside my proffered ordination, and judge myself unworthy of everlasting life !

[By an oversight the Questions for last month were omitted ; they are given below with this month's.]

PRIZE BIBLE QUESTIONS FOR APRIL.

10. A king, a king's wife, a king's daughter and a king's granddaughter have all the same name. Give it.
11. Quote a passage to show that God's work may be done in a way that will bring down his anger and condemnation.
12. Our Saviour gave a caution to a man in three words, which, if universally heeded, would banish sin from the world. What was it?

PRIZE BIBLE QUESTIONS FOR MAY.

13. In the first and last books of the Bible are warnings against bad company, based on the same reasons. Give them.
14. What name was given alike to a grandson of Abraham and a Jewish measure.
15. Give an instance from the Old and from the New Testament where covetousness brought swift death ; one from the Old Testament where it brought loss of all worldly goods and a narrow escape from destruction ; one where it brought a curse and in the end a violent death ; and one from the New Testament where it turned away from Christ and His salvation.