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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. I.]

TORONTO, SEPTEMBER, 1882.

[No. 9.

TO OUR SUBSCRIBERS.

LOOK AT YOUR LABELS. This is the ninth issue of the year, and we have not received more than half the subscriptions. If the date on your label is passed, as 1 July, '82, you owe a year's subscription; if 1 July, '81, you owe two years, and so on. *REMIT NOW.*

EDITORIAL JOTTINGS.

AT the annual meeting of the Canada Congregational Missionary Society, held in Brantford last June, that corporation instructed its Executive Committee to appoint a Superintendent of Missions. Since then a meeting of the Executive Committee has been held in Toronto, at which it was resolved to offer this office to the Rev. Thomas Hall, pastor of the Second Congregational Church in Kingston. After due consideration Mr. Hall has accepted the appointment, his church having released him from his pastorate. Mr. Hall has qualifications for the work to which he has been called, a thorough knowledge of the duties of the position, vigour and earnestness and enthusiasm. In Newfoundland, prior to his coming here, he did important missionary service, which in great measure pointed to him for the performance of the special labour upon which he will now enter. This new departure on an old line is of great importance, and means greater earnestness on the part of our Churches in sustaining the work of Christ through our denomination. Circulars have been issued to pastors and individuals urging special efforts, to the end that our general funds may not suffer thereby, which to our mind means that men should be unselfish and really believe that God has a work to do through the means wherewith He hath blessed them. Let pastors and churches also prepare to welcome practically Mr. Hall's visits among them.

A CORRESPONDENT, in the *Advance*, gives

some items from the Year Book of the American Congregational Churches, which should call forth earnest inquiry if they indicate, as they seem, a want of aggressive work in the Churches reporting therein:

"The first fact is a total net loss in membership for the year 1881 of 2,635, notwithstanding the rapid increase of population, although this is partly explained by the dropping of fifty-one Welsh churches, and other changes in Pennsylvania. Another significant fact is, in Connecticut 119 churches out of 297 did not receive a single member on profession of faith; in Illinois, seventy-six; in Indiana, nineteen churches out of thirty-one; in Iowa, eighty-three. In Maine but thirty-three churches out of 238 received more than three members on profession. In Massachusetts, 180 churches made no additions by profession, and 155 added from one to three. In Michigan, 106 churches received none on profession; in New Hampshire, 108; in New York, ninety-five; in Ohio, seventy-three; in Vermont, eighty-nine. Another frowning fact is the large number of absentees reported by the churches. When Dr. Deems said that there were enough people in New York city with church letters in their pockets to make a dozen large churches, the religious public opened its eyes wide. Congregationalists ought to open their eyes still wider when they learn that the number of absent members for all our churches is equal to our entire membership in Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska and Oregon. Not all these absent members are idle or lost to the cause, but it is very easy to see from the comparison made how much it would mean if all these wanderers were to fix their habitation and go to work for the Lord. They would be a mighty host in themselves."

These figures are not pleasant to contemplate, but they may teach us profitable lessons. We remember hearing of a good Scotch wife who was not sure of the new minister that had come among them; and to make sure, when he paid his first pastoral visit to her

cabin, demanded from him, as she committed her spiritual oversight to him, that she should hear him "go over the fundamentals." We had better go over our fundamentals, when we may learn that not to statistics are we to turn for Gospel evidences, but to influences and spiritual power. The correspondent from whom we quote, speaking of the non-reception of members by profession, uses the expression, "report no conversions." We should be glad even to hope that all received by profession are in the Gospel sense converted. We doubt, however, the infallibility of the statistical column in recording of that fact. There is more true Christian work being done than statistics dream of, though we gladly acknowledge the importance of statistics conscientiously tabulated; such are truly indicative of work along certain lines; nevertheless, tabulated statements, like bank reports and insurance societies' statements, may be, and sometimes are, a little seasoned for the occasion.

Nevertheless, there is room for inquiring of our relation to our fundamentals. The following, from an English Presbyterian paper, is suggestive, and suggestive because true:

"Sensationalism is debilitating the Churches. We hear on all sides not so much a complaint as a lamentation that congregations are becoming more and more shifty and capricious. They can no longer be satisfied with nourishing doctrine and orderly reverent services, such as a former generation would have valued. It appears as though the length to which the 'Special Service' system has been carried, and the injudicious encouragement given to rhapsodical preaching and religious hubbub, were pushing quiet, modest piety out of existence."

WE need more thorough Church relations; in too many cases Church fellowships are formed simply on the ground of convenience. In our cities specially, where residences are so often changed, Church relations change, and therefore the individual Church becomes a rope of sand indeed. The whole tendency of our social life tends in that direction. We need to press as a vital need the imperative character of Church relationship, and to set ourselves firm as a flint against disintegrating powers, of which Plymouthism is a natural manifestation, and of which the exchange from which we have already quoted speaks when it says that—

"Among Christians of a certain type there is a perfect passion for irregularity. They think it a

mark of spirituality to have weak Church attachments. If they do connect themselves with a particular congregation, they give it to be understood that they are not members of that church, but appreciate the teaching of the minister. If anything should remove him, they would at once leave the church, and go in search of another teacher who might suit them. Even under this unsatisfactory arrangement, their presence at divine service cannot be counted on; for if some advertised preacher, male or female, comes to a hall in the neighbourhood, they must needs be there, to taste the new wine, as though it must be better than the old. There is divine service at church in the middle of the week; but they can seldom find time for it, though they can go a mile or two to some Bible reading, or lecture on prophecy by a self-appointed teacher. The church is in want of funds for general expenses, or for its missions at home and abroad, and one of the class to which we refer will give £5 to regular work for which a church is responsible, and £500 to an exceptional effort under individual control, for the future conduct and issue of which there is no security whatever. High Church has begotten No Church; and No Church has begotten Chaos."

In a quiet parish church in Somersetshire, in an unpretentious English post town, a scene was lately witnessed which has made no small stir about that way. A young girl, seduced, had, to hide her shame, made away with her child. Being detected, she was convicted at the assizes and sentenced to a brief term of imprisonment. The Sunday previous her seducer appeared in the parish church publicly to undergo the discipline of the Church. We copy the record:

"The church was crowded, and, after the evening prayer, as the vicar was about to enter the pulpit, he requested the congregation to remain seated. He then said: 'We are about to deal with a matter of a most ancient character—a case of Church discipline. It is a very common reproach to us English Churchmen that we are the only body of Christians in the world amongst whom holy discipline is dead. Among the Catholics or in the Eastern Church, the Presbyterians of Scotland or the English dissenters, I know not any body of Christians where salutary discipline is dead except the Church of England. I, as firmly as anyone in this church, feel it would be a perfectly intolerable evil for a parish priest, at his own discretion, to call before him in the church any notorious offender for public rebuke, but it becomes very different when he is acting with the consent of the churchwardens, congregation and parishioners. The offender will now come into the church to ask forgiveness of his fellow-men, the one he has wronged, and Almighty God.' The churchwarden then brought the man into the church. On reaching the chancel steps, the vicar motioned the man to kneel. This he did, and the senior churchwarden then handed the vicar a paper, when he said to the man, 'Do you acknowledge this to be your handwriting?' He, in a low voice, said, 'Yes.' The declaration was then read as

follows: 'I, Llewellyn Hartree, do acknowledge to be guilty of the most grievous sin, for which I do hereby ask the forgiveness of my fellow-men, and of the woman I have wronged, and of the Almighty God. In proof of my repentance I promise to carry out the penance laid upon me in the presence of this congregation.' The vicar then said, 'The penance laid upon you is that you go to the Assize Court at Wells, when it shall next be held, and take your place where I shall set you by the prisoner at the bar. Will you accept that penance?' The man answered, 'Yes.' Turning to the congregation, the vicar said: 'I am going to ask you all a question. Seeing that this man has humbled himself in the house of God, and provided he fulfils his promise, will you forgive him? If so, answer, I will.' The congregation replied, 'I will.' The vicar continued, 'One thing more. Will you all, so far as opportunity may permit, so help this man towards living a better life, and shield him from reproach in this matter? If so, answer, I will.' The congregation replied, 'I will.' The vicar then, turning to the young man, pronounced these words: 'God be with thee, my son, and give thee the peace of true repentance to live a better life from this time henceforth. Amen.'

Middle ages! some one cries; Ecclesiastical tyranny! another; Not for me! we think we hear a third indignantly exclaim. Let us tarry a moment, nevertheless, on that scene. Public penance, like public executions, may, under certain conditions, familiarize with vice and tend to coarseness and hardness. How far they are to be exercised is a matter for wise and loving consideration; but assuming the good faith of the parties concerned, we make unhesitating comment thus: The girl had been publicly disgraced—it was a manly thing for the partner of her crime to step forward and share the disgrace; and Llewellyn Hartree, when he in the church to which he owned allegiance agreed thus to do, was nearer of kin to the hero than those sneaks who, having gained their end, leave the victim of their pleasure to bear, unpitied and alone, the guilt and shame; and the church which thus received the confession, and pledged itself to aid and stand by the penitents, occupies a more Christ-like position than those that having recklessly entered upon debt, and now manifest faith in bazaars and humbug rather than in truth and love to carry them through.

THE Established Church of England has more real wealth in that All Saints Church, East Clevedon, than in the following, which again we cull from our exchange:

"Disorder has been created at recent attempted sales of Church livings by public auction, consequent

upon the protests of members of the Curates' Alliance. At the auction mart, an attempt by Messrs. Debenhan, Tewson, Farmer & Bridgewater to sell the advowson and next presentation to the living of Fishtoft, Lincolnshire, culminated in the forcible ejection of the Rev. G. Hennessey, curate of St. Augustine's, Haggerston, by the auctioneer and his clerks. Mr. Tewson, in describing the nature of the 'property' submitted, said the rectory of Fishtoft was situate within a short distance of Boston; that the present incumbent was sixty-six years of age, and the net income £809 per annum. The patroness of the living was prepared to allow the purchaser 4 per cent. interest on his purchase-money until he came into possession of the property—an exceptional advantage. The income was not subject to rates and taxes for the farms which formed part of the living, these being paid by the tenants. The rectory house and grounds comprised a commodious family residence, stabling for five horses, coach-house, harness-room, granaries, two good cottages, a greenhouse, forcing-house, tennis and croquet lawns, kitchen garden, orchard, etc. The schools were new, and not under School Board authority. It was added that 'the neighbouring society was good, and there was fair shooting over the glebe. The population of the parish was about 500.' The Rev. G. Hennessey: 'Before the bidding commences I respectfully protest against the sale.' Mr. Tewson asked the rev. gentleman for his card. The Rev. G. Hennessey: 'As soon as the 'lot' is knocked down to me, I will give you my name and address. Mr. Tewson: 'Can you show me you are worth £5?' The Rev. G. Hennessey remarked that the church was repaired by public money, and had nothing to do with the advowson. Mr. Tewson said this 'individual'—he would not call him a 'gentleman'—was a member of the Curates' Alliance. By his brogue it was evident he was an Irishman, and he was seeking to introduce on this side St. George's Channel that system of terrorism and obstruction which prevailed in Ireland. (Hear, hear.) He (the auctioneer) was there to perform a strictly legal duty, and was not to be intimidated from discharging it. (Applause.) If the law was objectionable, then let him and his friends seek to alter it in a proper and peaceable way. The Rev. G. Hennessey then inquired the correct age of the present incumbent, as it had been variously stated. Mr. Tewson: 'Will you kindly leave the room?' The Rev. G. Hennessey: 'No, I will not leave the room. The question is, What is the age of the rector?' Mr. Tewson: 'It is in the catalogue. Leave the room.' The Rev. G. Hennessey: 'This is a public auction-room.' Mr. Tewson: 'It is not a public room; it is my room.' The Rev. G. Hennessey: 'I bid 6d.' In vain the auctioneer asked Mr. Hennessey to leave the room. The curate, a stalwart, strong man, replied that he would remain to listen to the bidding. (Cries of 'Have him removed.') Mr. Tewson, decisively: 'No; I will put him out myself.' Here the auctioneer descended from his rostrum, and, aided by his clerks, proceeded to forcibly eject the curate, amid a scene of great confusion. Mr. Hennessey resisted, but was eventually turned out. In the scuffle the auctioneer's coat was torn. Returning to the rostrum, amid the applause of the assembly, Mr. Tewson said that Englishmen were not to be terrorized by a 'party of

blatant Irishmen.' He then invited bids for the 'lot.' In the result, £2,000 being the highest bid made, the auctioneer announced the withdrawal of the property. He added that he should shortly offer another advowson, by order of the Court of Chancery, and intending interrupters of the proceedings had better beware, lest they found themselves committed for contempt of court. No doubt he would receive on the morrow some cowardly letters, such as he had received before, but he would treat the writers as he had treated the individual whom he had ejected.'

This needs no comment. We, of course, are free from such mercenary ways. But hold!—what of those churches among us who gauge their pastor's success by the financial balance-sheet, and forsake or get rid of him when that is not satisfactory? Is not that a selling of the pastorate to the highest bidder? There is—yes, there is—a simony of the pew—as well as a simony of the pulpit. Christian workers, *put it down!*

THE *Canada Presbyterian* for August 2nd has the following paragraph:

"Why should our neighbours of the Congregational Union encourage schism by trying to establish Congregational Churches in localities in which trouble may have arisen in Presbyterian congregations? We have in our mind's eye three recent instances in which this body have laid the foundation of a Congregational Church on a Presbyterian quarrel. Do our neighbours suppose that the glory of God is promoted in this way? Do they imagine that even Congregationalism is advanced by such procedure? Is the dirty linen of Presbyterianism a sufficient foundation on which to plant a Congregational Church? Is the cause of truth and righteousness promoted by opening a little cave of Adullam beside other congregations into which all the sore-heads, refugees from discipline, troublers of Israel and general 'cranks' may be gathered? A little straightforward talk on these points might be a far more wholesome thing for both bodies than the 'dear brother' gush that we have from delegates at our ecclesiastical meetings. Brotherly love that has not honour and fair dealing for a basis is a poor thing."

We cannot compliment the writer on his knowledge of Congregationalism. We fancy that our readers will smile when they are told that the Congregational Union is "trying to establish Congregational Churches" in any locality. That body has just about as much to do with such action as—well, Arabi Pasha. Some parties have, in different localities, for reasons which they thought good and sufficient, left the Presbyterian Church and organized themselves into Congregational Churches—a step, we venture to think, they had a right to take—and *after* their organization admission was sought and obtained into the

Congregational Union—a very different thing indeed to being organized by the Union.

But there is one other side to this question. Why do we hear from the *Canada Presbyterian* for the first time about the naughtiness of these things? Has that paper, Presbyteries, Synods or General Assembly, protested against Congregationalists leaving their own body because of "troubles," and becoming Presbyterians? If such protest or warning has been given, we have failed to notice it. Is it too much to say—we think not—that there are Presbyterian Churches which would not have been alive to-day but for recruits from Congregationalism? In Toronto itself more than one Presbyterian Church owes a good deal to Congregational secessions because of troubles; and as for ministers, "we have in our mind's eye" one remarkable instance where a minister was received from our body, very dirty linen and all, without an inquiry, and with open arms, by a Presbytery. Let our brother begin at home; when he has spoken courageously on this subject there, we shall be prepared to listen to him, at any rate respectfully.

FAITH'S ROLL CALL.—IX.

RAHAB.

The name Rahab, or more correctly Rachab (for Rahab, Egypt, Ps. lxxxvii. 4; lxxxix. 10; Is. li. 9, is not the same Hebrew name), is found only, in the Old Testament, in Joshua ii. 1-3; vi. 17, 23, 25, where reference is had to the one individual by that name known. The name appears in the New Testament, Matt. i. 5; Heb. xi. 31; James ii. 25. With regard to the passage in Hebrews and that in James there can be no difficulty; they refer undoubtedly to the same person as the verses in Joshua—indeed they expressly declare the reference. With regard to the genealogy of our Lord in Matthew, some doubt may arise as to the identity, seeing the Hebrew records of the Old Testament are silent thereon—*e.g.*, Ruth iv. 20, 21; and yet no other individual having that name seems known either in tradition or history. The insertion of a female name in the genealogy would seem to indicate one known, as in the other cases in this same genealogy, and Rahab the harlot was known, the Talmud traditions reckoning eight prophets as among her descendants, among whom are Jeremiah and Baruch. The chronology,

moreover, points to the identity, as a comparison of the records show. The only objection is sentimental, and that would exclude what most undoubtedly must remain, Tamar (ver. 3), whose record is found in Gen. xxxviii.

Attempts have been made, ingeniously, to give a softer meaning to the word harlot, out of regard to Rahab's character, than that which it generally bears. Thus Jewish writers as well as Christian. Josephus in his "Antiquities," indicates the less harsh meaning of hostess, one who keeps a public house. It is, however, now pretty well conceded that the ordinary meaning must be retained, and that we are to take facts as they are with the spirit of the Bible records themselves, which give things not as we would have them, but as they actually are—the only safe course in the end.

There is not very much reliable history regarding the Canaanite nations of Joshua's time; there are, however, sufficient allusions, in Scripture and elsewhere, to form some conception of their state religiously and morally. Of the heathen world, when left to itself, little can be said that will flatter human pride; much that ought to humble and raise the cry, "Lord, save, or we perish." The worship of the Canaanitish nations was a worship of nature in its most disgusting forms. It must be sufficient from this place to say that harlotry was, under certain licensed forms, made a part of the national religion. Deut. xxiii. 17, 18, is, without question, directed not so much against Israelitish as Canaanite practices and authorized customs. The apparently cruel command regarding Jericho, Joshua vi. 17, etc., may find some explanation in the terrible moral depravity of the people, which we know in some instances appears so thoroughly hopeless as to render its presence a pest-house where compassion is lost, and where, fearful as is the alternative, the only hope for the living is to "stamp out" the plague. Sodom and Gomorrah had not perished had ten righteous men been found therein, and Lot was rescued from the fall. Jericho would appear to have been a Sodom. Gen. xv. 16 hints at a filling up of iniquity's cup on the part of some at least of the Canaanitish tribes. These considerations should not be lost sight of in our estimate of Rahab's character, and her subsequent reception into Israel (Joshua vi. 25: "She dwelleth in Israel *unto this day.*") Note the italicised

words as indicating the contemporary character of the record). Rahab was not below the moral standard of her city and people, and that is about as much as can justly be said of very much of our present day religious respectability. Like to the woman at Samaria's well; the conditions of her life were not such as to encourage virtue and true morality.

Now let us form an estimate of her character in so far as it rose superior to her surroundings, and thus separate her from the remaining inhabitants of Jericho.

The account of her reception of the spies, contrasted with that of the King of Jericho, will afford the data (Josh. ii. 1-24). The King of Jericho (as the people that in after days crucified Messiah) could not gainsay that the Lord God was with Israel (ver. 10); but while he resolved to put out of the way the unwelcome message, or at least the messengers, Rahab owned the truth, became true to her convictions, and sought safety not only for herself, but for her kindred.

Her home thus became a "refuge," for all in the house across whose window the scarlet thread was drawn were assured of safety, and "whosoever shall go out of the house into the street, his blood shall be upon his own head." Rahab preached salvation in Jericho; they who "would not" perished, even then as now.

Briefly let Rahab's history be reviewed: a heathen, with the most debased heathen surroundings, taught religiously to prostitute for common use that which Christianity has taught woman to esteem as above all price, and which, even among the heathen themselves, though the shadow of the temple was supposed to cast a hallowed gloom over its profanation, was not lightly esteemed where truly possessed. We can conceive of no more unfavourable circumstances under which to nourish the grace of that faith which is the assurance of things hoped for, and the evidence of things unseen. Rumours come of a people led by a God whose wonder-working arm had struck terror even into the proud palace of the Egyptian Pharaoh, and who now had led that people, disciplined, strengthened, to the very waters of her own country. Two of that favoured people enter her home, doubtlessly relate to her some of the wondrous story of Jehovah's care and power. She receives them in peace; their words, with the rumours already heard, decide her; for herself and

kindred she resolves to cast in her lot with the Israel Jehovah leads.

One is reminded of Christ's words to a people that were rejecting Him, and finally erected the cross on Calvary through the instrumentality of the Roman procurator—Luke iv. 23-30; of that other episode also, and only related by Luke, the companion of the Gentiles' great apostle—xvii. 11-19; and Samaria's fallen daughter, who, too, found grace in the Saviour's sight, falls by association in parallel line with the others—John iv. 4, etc.

How strangely true! Children of the kingdom cast out, outcasts from far gathered home; Rahab of Jericho faithful, the delivered slave race thankless and craven, "their carcasses" studding the entire way from bondage to the promised land.

Is life a voyage? Ever must there be a watch on deck; where lighthouses are thickest, the eye must never sleep. A battle? The sentinel must ever pace his round and guard his post; the sin that easily besets is always ready, the roaring lion walking about. The man overboard, struggling; the vessel stranded, over which the billows roll; the life-boat riding through the surf; the fortress or camp under attack, are circumstances which keep alert; the pressure is on, on; we must awake or die. When waters are calm, sea open, foe apparently at rest, the long watching without danger begets sameness, and sameness carelessness, neglect. There are beauties near home we care not to see, and travel weary miles to feast our eyes on scenes not near as lively. Yet facts are stern: a danger neglected is not a danger averted; a beauty uncared for is not shorn of its beauty thereby. A curse remains a curse—a blessing, a blessing. The guidance of Moses, the deliverances of Jehovah, Sinai's thunders, Elin's palm trees did not save; "they entered not in because of unbelief." But in Jericho a harlot, to whom some faint rumours of deliverance came, believed, cast her lot with the faithful in Israel, and dwelt among them, one of the people. Even the Pharisee, knowing her place in David's royal line, might have therein read how in every nation he that fears God and worketh righteousness is accepted of Him.

Her history has some practical inquiries regarding ourselves. Let them be put and answered.

We have privileges, light, liberty: what is

right we know, and even where our social surroundings have their tone from the unbelieving world, Christianity utters its protest and demands duty. Are we walking by our light, approving our own conscience as it speaks? or, resting in the mercies inherited, are we neglectful of the blessing and responsibilities they bring?

"Too cheaply truths, once purchased dear,
Are made our own."

With self-satisfaction we

"Stir the martyr fires
Of long ago,
And wrap our satisfied desires
In the singed mantles that our sires
Have dropped below."

But even now the trumpet calls—

"Profession's quiet sleep be o'er,
And in the scale of truth once more
Must faith be weighed."

Let us heed that call, and be watchful every one.

Rahab had certainly few privileges; there are none of us would be willing to be esteemed as she when her record of simple shame reads "an harlot." Nevertheless, *faith* changed that harlot into one whose name has been deemed worthy of a place in line with Abraham, Moses, David—aye, and to be named in the ancestral line of the Messiah who has come. Will any pretend to say his or her position is more hopeless than hers? Would any be willing to be esteemed socially, morally as low as she? Yet was she saved. Why not you? Christ's words for such have a solemn sound: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Nor was her course simply one of self-seeking; her family and kin were her instant care:

"Have we been faithful as we knew,
To God and to our brethren true,
To heaven and earth?"

Her work was simple—to draw the scarlet thread across the window as a sign. There would appear no reasonable doubt but that the passover sign upon the door posts and lintels suggested the "scarlet" thread, and

that scarlet line is the guide for us. We may win by our genial manner, charm by our grace, meet kindly with our fellows day by day, "receive the spies with peace;" but unless we too draw that scarlet line where our kin and neighbours are, no true work is done, nor can salvation be wrought. All plans for reformation, social improvement, happy homes and pure circles, must end if they do not begin with Christ and His Cross—will be stamped as failures by the dread finger of Eternity, which cannot lie. Let that be kept in mind. There is a peace of God, but it is made "through the blood of His Cross; there is communion, but it is the communion of the blood of Christ; redemption, but only by the precious blood of Christ; cleansing, but the blood of Jesus Christ is alone said to cleanse from all sin; and when the song is sung, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night," it is recorded, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

The scarlet line is stretched across the New Testament refuge; without it, no assurance of things hoped for, no evidence of things not seen.

A BRIEF RESUME OF THE LIFE OF JESUS.

VI. THE THIRD YEAR'S MINISTRY—DEEPENING GLOOM.

The closing years of life wear an autumn hue. The expectancy of youth has gone; friend after friend has dropped from our side; one after another, too, of our successful rivals have fallen; the coming event casts its shadow; the quiet eve draws near when work is done. Is it the experience of life that has led many to see in this last year of the Saviour's ministry a deepening gloom as the end drew near? And yet it must be so. Rejection after rejection; Jerusalem under doom; His own receiving Him not; His very disciples misunderstanding His teachings; the hate of the leaders of His countrymen—though all were anticipated and knowingly encountered for the sake of the great love wherewith He loved us, they must, in their actual and cumulative realization, have deepened the sadness of the Man of

Sorrows, and rendered more vivid His acquaintance with grief.

The influential classes opposed Him—the Herodians and Sadducees—mainly because and in so far as He seemed to be raising factions, disturbing their political peace; the Scribes, because His influence with the people was undermining theirs; the common people, who first heard Him gladly, were led away from Him at the unprincipled voice of their leaders, because their hopes of deliverance and national greatness were not such as He was encouraging; His comparatively few disciples could not understand Him, and seemed to be bound the rather by personal attachment than by any true appreciation of His teachings. "He was treading the winepress alone, and of the people there was none to help Him."

The humbleness of Christ's origin might have been passed over by the aristocracy of birth. Matthew's genealogy and Micah's prophecy would have sufficed to justify the same; but Jesus *remained* the Messiah of the people, not in the demagogue sense, but accompanying with them that they might learn of His ways. He never courted the favour of the rich, nor sought the patronage of the Scribes. The truth is, He was far above the apprehension of them both. As a reformer he was unique. The former things were to pass away, not to be destroyed; to fade as fades the morning star in the growing brightness of heaven. It is easy to be an iconoclast; it is more arduous to preserve what is worthy in the old, and breathe life into that which is ready to perish. Christ developed the new from the old; mark, for example, his expansion of an Old Testament utterance as He replied to the Sadducee—Matt. xxii. 32. Thus He confounded the wisdom of the past, convicting it of narrowness, as He disappointed the impatience of the present, which would leap at once into something new. His rejection, too, of ritualistic prejudices raised opposition. Especially was this true in His relation to the Sabbath, which He declared to have been made for man, not man for it. All this would have been borne had He led them with His legions of angels against the Roman legions; but He preached, "Render unto Cæsar the things which are Cæsar's," and they could not forgive a Messiah who left Judea under the iron heel of Rome. Galilee had now rejected Him; He turned

with sadness to Jerusalem, the destined scene of the end. Six months were spent in the thitherward journey. Samaria (Luke ix. 51, xvii. 11-19), Bethany (Luke x. 38; John xi.), Bethabara [or Bethany?] (John x. 40), Peræa (Matt. xix.-xx. 28; Mark xi. 45; Luke xiii. 10, xviii. 34), witnessed His ministrations and His works. He was much in prayer, in meditation; His ministrations more intensely marked. To this period we refer the transfiguration, the quiet evenings at Bethany, the blessing of the little children, and the more intense conflicts with those who compassed His ruin. That life of His "must be lived out, and a grave thoroughly earned." The nearest approach to a home the Saviour found now was at Bethany—

"In the house of that family which, as we are told by St. John, 'He loved.' The family consisted of Martha, Mary, and their brother Lazarus. That Martha was a widow—that her husband had been Simon the leper—that Lazarus is identical with the gentle and holy rabbi of that name mentioned in the Talmud, may or may not be true; but they were a family apparently in easy circumstances, and of sufficient position to excite considerable attention not only in their own village, but even in Jerusalem. This lonely hamlet, lying

'Not wholly in the busy world, nor quite
Beyond it,'

must have had for the soul of Jesus an especial charm; and the more so because of the friends whose love and reverence placed at His disposal their home. It is there that we find Him on the eve of the Feast of the Dedication, which marked the close of that public journey designed for the full and final proclamation of His coming kingdom."

That Feast of Dedication witnessed another distinct rejection:

"The eastern porch of the temple still retained the name of Solomon's Porch, because it was at least built of the materials which had formed part of the ancient temple. Here, Jesus was walking, when, as though by a preconcerted movement, the Pharisaic party and their leaders suddenly surrounded and began to question Him. 'How long,' they impatiently inquired, 'dost Thou hold our souls in painful suspense? If Thou really art the Messiah, tell us with confidence. Tell us *here*, in Solomon's Porch, *now*, while the sight of these shields and golden crowns recall the glory of Judas the Asmonean—wilt Thou be a mightier Maccabæus, a more glorious Solomon? shall these citrons, and fair boughs, and palms, which we carry in honour of this day's victory, be carried some day for Thee?' One spark of that ancient flame would have kindled their inflammable spirits into such a blaze of irresistible fanaticism as might for the time have swept away both the Romans and the Herods, but which—since the hour of their fall had already begun to strike, and the cup of their iniquity was already full—would only have antedated by many years

the total destruction which fell upon them, first when they were slain by myriads at the destruction of Jerusalem by Titus, and afterwards when the false Messiah, Bar Cochebas, and his followers were so frantically exterminated at the capture of Bethyr.

"But the day for political deliverances was past: the day for a higher, deeper, wider, more eternal deliverance had come. For the former they yearned, the latter they rejected. Passionate to claim in Jesus an exclusive temporal Messiah, they repelled Him with hatred as the Son of God, the Saviour of the world. That He was their Messiah in a sense far loftier and more spiritual than they had ever dreamed, His language had again and again implied; but the Messiah in the sense which they required He was not, and would not be. And therefore He does not mislead them by saying, 'I am your Messiah,' but He refers them to that repeated teaching, which showed how clearly such had been His claim, and to the works which bore witness to that claim. Had they been sheep of His flock—and He here reminds them of that great discourse which He had delivered at the Feast of Tabernacles two months before—they would have heard His voice, and then He would have given them eternal life, and they would have been safe in His keeping; for no one would then have been able to pluck them out of His Father's hand, and He added solemnly, 'I and my Father are one.'

"The appeal was irresistible. They dared not stone Him; but, as He was alone and defenceless in the midst of them, they tried to seize Him. But they could not. His presence overawed them. They could only make a passage for Him, and bare their hatred upon Him as He passed from among them. But once more, here was a clear sign that all teaching among them was impossible. He could as little descend to their notions of a Messiah, as they could rise to His. To stay among them was but daily to imperil His life in vain. Judea, therefore, was closed to Him, as Galilee was closed to Him. There seemed to be one district only which was safe for Him in His native land, and that was Peræa, the district beyond the Jordan. He retired, therefore, to the other Bethany—the Bethany beyond Jordan, where John had once been baptizing—and there he stayed."

GOD LOVES THE SINNER.

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

No thoughtful person seems to doubt that God loves the penitent sinner and the believing sinner. But I want to lay it down here that God loves the sinner in his natural and sinful state. He does, what we can but very imperfectly do, if at all—He separates between the sinner and his sin. He loves the sinner, while He hates the sin. If there were no love for the sinner, but only for the reformed and penitent, then there would necessarily be some *merit* in penitence: for doing that which brings us into the presence of God, to claim

His blessing. Dr. Preston remarks: "If we say to a man, the physician is ready to heal you; before you will be healed, you must have a sense of your sickness: this sense is not required by the physician (for the physician is ready to heal him); but if he be not sick, and have a sense of it, he will not come to the physician." So you will not come to Christ till you are torn with sorrow; but Christ was ready to heal you before all that. The "repentance" to which men are urged in the Gospels is not sorrow, but a "change of mind." Luther, speaking of the voice that came from heaven, "This is my beloved Son, in whom I am well pleased," says: "We must not think and persuade ourselves that this voice came from heaven for Christ's sake, but for our sakes, and as Christ Himself says, This voice came not because of Me, but for your sakes. The truth is, Christ had no need that it should be said unto Him, 'This is My beloved Son.' He knew that from all eternity, and that He should still so remain, though these words had not been spoken from heaven; therefore by these words, God the Father, in Christ His Son, cheers the hearts of poor sinners, and greatly delights them with singular comfort and heavenly sweetness, assuring them that whosoever is married unto Christ, and so in Him by faith, he is as acceptable to God the Father as Christ Himself; according to that of the apostle, He hath made us acceptable in the beloved. Wherefore, if you would be acceptable to God, and be made His dear child, then by faith cleave unto His beloved Son, Christ, and hang about His neck, yea, and creep into His bosom; and so shall the love and favour of God be as deeply insinuated into you as it is into Christ Himself; and so shall God the Father, together with His beloved Son, wholly possess you, and be possessed of you; and so God, and Christ, and you, shall become one entire thing, according to Christ's prayer, 'that they may be one in us, as Thou and I are one.'" And the "Marrow of Modern Divinity" says: "Assure yourself, man, that Jesus Christ requires no portion with His spouse; no, verily, He requires nothing with her but mere poverty—the rich He sends away empty, but the poor are by Him enriched." It is all of free grace. Christ died for unbelieving sinners, and because he loved them. And they, at last believing His love, love Him in return.

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

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

HONOURED BRETHREN,—I have thought it well to invite your attention on this occasion to a few of the characteristics of the times, and to the duties of the Church of Christ consequent upon them. Accordingly, I propose to offer a few remarks on—

A WISE UNDERSTANDING OF THE TIMES IS AN ESSENTIAL FACTOR IN THE CHURCH'S PROGRESS.

By the Church is meant, not a fractional part or parts, but the universal Catholic Church of Christ, owning His Headship and aiming to show forth His praise. It is too late in the day for any sect or school to arrogate to itself a monopoly of truth, which is not confined to temples made with hands. The student of history has read to little profit if he has not discovered that progress is a fundamental law in the kingdom Christ came to establish on the earth. All through the past it has been, "First the blade, then the ear, then the full corn in the ear." The early record tells how God looked upon the earth, and behold, it was corrupt. It was the time of universal apostasy from God, when the wickedness of man was great, and the purposes and desires of his heart were only evil continually. In process of time, however, the patriarchal dispensation supervened, carrying with it unmistakable evidences of progression. This in its turn gave way to the Mosaic, and the Mosaic in due time to the Christian. Each of these gathered up the good in the immediately preceding dispensation, and claimed to be in advance of its predecessor. The patriarchal dispensation has little, if any, of the national in it; for Abraham, Isaac and Jacob simply contemplate their own family interests as they establish the worship of God under their roof-trees. The Mosaic is broader; its symbolism is intelligently held by an entire people; and so the family's heirloom becomes the nation's. Jesus Christ came in the fulness of time, not to destroy the law and the prophets, but to fulfil, and so ushered in the reign of a dispensation still more comprehensive than the patriarchal and Mosaic, embracing all the nations of the earth, with His own Cross at the centre, and

"all the light of sacred story gathering round its head sublime."

In the worlds Greece and Rome represent at Christ's advent, we meet with a species of progress which was in many respects praiseworthy, but, in its bearing on the best interests of the world, of little practical value. It lacked continuity. It had not the moulding power of a life common to humanity. It was the progress of distinct nationalities—distinct as the billows, but *not* one as the ocean, and consequently not "still educing good and better thence, and better still in infinite progression." Otherwise has it fared with "the Church of God, which He hath purchased with His own blood." Here it has been one generation to another saying, "I have received of the Lord that which also I delivered unto you," and that under the solemn consciousness that "none of us liveth unto himself." In our evangelical theology this progression is very clearly seen, as "in the earliest centuries we find the Church elaborating from the Scriptures, under the guidance of the Greek fathers, a doctrine of God and of the God-man which has since been the foundation of her theology in the strictest sense of that word. Next the Latin Church, through its deeper apprehension of the evils of the world and of the human heart, its greater feeling of the necessity of conversion, and the need of holiness to work out the doctrine of Scripture concerning sin and grace. Then followed at a vast interval the great doctrinal advance of the Reformation—the grand declaration of the evangelical mode of pardon and acceptance—that doctrine of justification by faith which now appears to shine so plainly in Paul's epistles." Whilst later still, the principle of missions to the heathen was formed by Carey and Williams, almost in our own day, as a living, moving power in the New Testament, though it lay there undiscovered for ages, and yet all the while an open secret.

Down through the long valley of the past comes God's voice, loud and clear, saying, with fresh emphasis, "Speak unto the children of Israel that they *go forward!*" Towards the going forward, however, a wise understanding of the times is a necessity. The day in which we live is remarkable for its progress in physical and moral science, in new discoveries and inventions. The spirit that is abroad

is a winged spirit, reaching to every department of human thought and research. In the theological world it has begotten a spirit which we may characterize as a spirit of *unrest*—a spirit which has taken possession generally, beginning perhaps exclusively with the real or self-constituted leaders of religious thought. It is nevertheless true, that the file as well as the rank find common work in examining, dissecting, analyzing, sapping and tearing in pieces the things that may be shaken, as a matter of course, "that the things which cannot be shaken may remain." To ignore this feature of the times, and not govern itself accordingly, would be highly criminal in "the Church of the living God, the pillar and ground of the truth."

Take, if you will, as a sample of the spirit in question, the utterances of certain representative men in the Church of Scotland, as embodied in the "Scotch Sermons" so recently published. We are informed by their authors that they were published expressly to indicate "the direction in which thought is moving." If the direction of the current is marked by the drift of the chips and straws that float on its surface, assuredly there is no mistaking the calamity in store for Scotland if such ideas and teaching should come into the ascendant. Then the Pantheist's God would be enthroned, and death-producing views of sin work sad havoc on men's lives; then would Christ, as the atoning Saviour and Redeemer of guilty man, be unspoken and unsung; the day of judgment, and man's accountability to God, subjects only referred to with bated breath; whilst the second death, and the pains of hell forever, would only be alluded to, to illustrate the credulity of a past age, and the more excellent advanced outpost of the present. Whilst on Scottish soil, let me remind you of the controversy that raged—and for that part that rages still, for "no slacker grows the fight"—between Professor Robertson Smith and the General Assembly of the Free Church of Scotland. Professor Smith discovers, or thinks he discovers, "a discrepancy between the traditional view of the Pentateuch and the plain statements of the historical books, and the prophets, which is marked and fundamental," and he advances in its place another, according to his showing, representing the growing conviction of an overwhelming weight of the most earnest and

sober scholarship, viz., "that Deuteronomy made its first appearance in the reign of Josiah, and that the Levitical law was not in existence until Ezra's time." Think you that such utterances and deliverances are without their direct and indirect effect upon the world at large? Indeed, already more than one illustration of their workings has been furnished in this wonderfully receptive and responsive continent of ours. From the string of a doubting Thomas in the west, to the ring of the Smith on the Andover anvil in the east, we may infer what manner of thing will be worked by "the strength of their arms," and tremble lest again it be true, that they also feed, in this particular, on ashes, and be constrained to say, "Is this not a lie in my right hand?"

The kingdom of heaven is still like unto a man which sowed good seed in his field; but whilst men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. Depend upon it, if the Church sleeps and forgets that the price of her purity and liberty is eternal vigilance, she will one day awake out of sleep, and say, "I will go out as at other times before and shake myself," and wist not that the Lord has departed from her.

If such a calamity would be averted, the Church must beware of the blandishments of every critical and spiritual Delilah, however dressed up with the borrowed garments of German rationalism, or an effete transcendentalism. She must *buy* the truth, and *sell it not*. This attitude, however, is not inconsistent with obedience to God's command, "Prove all things; hold fast that which is good;" but, on the contrary, lays the axe at the root of the extreme conservatism which ignorantly cries out, "Ne plus ultra," and substitutes for it "Plus ultra,"—more light to break forth. Seeing, then, we believe, there are many of God's thoughts in the theology of the Gospel yet to break on the Church's eyes, let us gird up the loins of our minds, and, under the progressive ministry of the Holy Spirit, the Divine illuminator, be our path upward and onward, so that it be "as the shining light, shining more and more unto the perfect day." Far be it from us as a denomination to be content with whereto we have

attained in our evangelical theology, as if our collection of "cut-and-dry dogmas were a finality," for what else are they but successive steps whereby we climb the Delectable Hill, and behold Immanuel's Land in all its amplitude and glory?

Nevertheless, we must make haste slowly, and move only in the spirit of—"If Thy presence go not with us, carry us not up hence." On us, my dear brethren in the ministry, is the responsibility thrown of directing and guiding this spirit of inquiry which is abroad, keeping in view that it is charged *not a little* with the adventurous element. There is, however, no need that we should adopt a polemical style of teaching; indeed, direct controversy I believe to be rarely useful or desirable in the pulpit. Generally speaking, the most effectual way of opposing error, or tempering the speculative mood, is to speak and enforce the truth plainly and vigorously, avoiding as much as possible a dry, abstract form. Instead of spending our strength in denouncing the irreverence of much of the so-called spirit of investigation of the day, the rather let us, as one of our English brethren recently put it, "hail the existence of such a spirit, seeing that by the very laws of the universe the intellect no more than the stomach will for a long time be satisfied with that which is unsatisfying. After a time the intellect itself, working in its own lines, will never rest until it finds its true rest in that Gospel that we are all seeking to proclaim." If it be the aim of our pulpits to make men feel that Truth concerns them vitally, it must regulate their conduct and terminate in obedience, assured that "if any man will do His will he shall know of the doctrine." Following on to know the Lord so, will infallibly expand the mind, and enlarge the heart, and delight the whole man with the surprises the pursuit will discover, alike amidst the glens of Horeb and the slopes of Zion: so that with raptured view the seeker after Truth may become lost in wonder, love and praise.

We know that the law of Christ's kingdom is "to every man his work;" and under cover of a beautiful figure the apostle teaches the same truth when he says, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the mea-

sure of every part, maketh increase of the body." In the face of this recognized mission of the *small* as well as the great, there, as it appears to us, is a growing tendency on the part of the larger denominations of Christendom to aim at absorbing or displacing the lesser ones.

In the Church's war-cry of old, "Let God arise and let His enemies be scattered," "little Benjamin" took his part. Ur of the Chaldees could be scarcely less known to history, and yet it gave the world the father of the faithful. Bethlehem, a small village of the smallest tribe, sends out the rod of God's strength to a helpless world, and becomes a fruitful house of bread to a spiritually famishing world. God employs the feeblest instruments to accomplish the most important ends. Somehow, we are disposed to read a lesson of direct encouragement on the one hand to the small, and a tacit rebuke on the other to the larger, who may be disposed to say "Stand by," in the apostolic announcement that God doth "choose the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence."

It is scarcely necessary for me to remind you that to measure a Church or denomination by its size is not the correct mode of estimating its value and importance. On the morning of the Pentecost the Church was small enough, but it proved, with God's blessing mighty. It is not the size, but the vitality and energy of the seed that becomes the guarantee of a harvest. "Small as our instrumentalities in the service of Christ may be, they are not proportionately smaller than the axe by which the forest is reduced into a fruitful field." Let us but be "baptized for the dead," and we too may appropriate, even on this soil, the graceful acknowledgment of Phillips Brooks, "Any Church, whatever be its lineage in other lands, which comes and plants itself upon the New England soil, and tries to do there a part of the work of God and of Christ, must be under everlasting obligation to the Puritan Congregationalism which first claimed this land for Christ." You need not be reminded that this Puritan Congregationalism was a goodly bough, whose branches ran over the wall, some of them reaching to us as early

as 1761, if not earlier, and taking root where I speak, in Mangerville, in Horton, in Halifax, in Manchester and Chebogue. But I am reminded by Lord Russell that "they who on glorious ancestry enlarge, produce their debt instead of their discharge." This leads me to say, that I fear we have not given heed to what the Spirit still saith unto the Churches—"Hold that fast which thou hast, that no man take thy crown." Our rejoicing has been that our Church polity is at once flexible and simple, offering no obstacle to free action. We have been claiming to be in the secret of Divine principles that work on through vast periods. Have we assumed too much? Was it our special mission to maintain that the individual Churches had a right to govern themselves without external interference; that spirituality was a condition of Church membership; that Christ's people in each Church had a right to share in the administration of their own affairs, and that it was the duty of Church members mutually to receive and recognize one another in fellowship? I reply, it was our mission. We received a *witnessing* ministry. Have we made full proof of it? If so, may the crown still flourish on our head; but if to-day there remains nothing distinctive save the name, where, O where is the answer of a good conscience to Him who says—"I know thy works: thou hast a name that thou livest, and art dead?"

We dare not compare ourselves with some that commend themselves, and yet I maintain that an intelligent perusal of the records of Methodism and Presbyterianism, our esteemed yokefellows in the common work, as furnished at their annual gatherings a few weeks ago, should produce in us great "searchings of heart." If they each report upwards of 1,500 ministerial charges, and between one and two hundred thousand communicants, why are we, comparatively, "like the heath in the desert, inhabiting the parched places?" "I speak as unto wise men; judge we what I say;" for of a truth a wise understanding of these signs is an essential factor in our progress.

(To be continued.)

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

AN EVENING HYMN.

Father, breathe an evening blessing
O'er Thy children resting here ;
Fill our hearts with peace and gladness ;
Banish from us every fear.

Give us faith to trust Thee fully,
In the dark as in the light ;
Resting here in sweet assurance,
Heeding not the stormy night :

For a Father's love encircles
All the paths thro' life we tread,
Guiding, guarding, keeping ever,
Noting all the tears we shed.

When the darkest clouds are hiding
All the azure from our sky—
When our dearest friends forsake us,
Jesus, then be very nigh.

When from sorrow's cup we're drinking,
When our cross is hard to bear,
When our strength is fast declining,
Christ will all our burdens share.

Life and death to us are nothing,
With Jehovah at our side ;
In the darkness, in the sunlight,
He will e'er with us abide.

Then, in perfect peace and safety,
We will fold our hands to rest ;
Fearing nothing, trusting fully,
As we lean on Jesus' breast.

July 8, 1882.

Mrs. J. B. HILL.

MY FIRST UNTRUTH, AND WHAT CAME OF IT.

I was living with my uncle and aunt at Rill Farm, where I had been brought up by them from a child, and was fourteen years old at the time of my telling this, my first untruth. When I say "first untruth," I do not mean you to infer that I was up to this time perfectly truthful in word, act and look, for (as those who know anything of the deceitfulness of their own hearts will too sadly confess) this perfect truthfulness is as rare as it is beautiful; but this was my first wilful, deliberate falsehood, and, I am thankful to say, my last.

Rill Farm was a charming old place. The old farm-house was built of red bricks, stained by time all manner of warm colours, and its red-tiled roof was half lost below the rich green and leaden-coloured mosses and lichens which covered it. The tall oaks and elms that clustered round hid it from sight, even to the high stack of chimneys in the middle of the roof, till you came through the garden-door, opening into the long straight walk, bordered at either side with rose bushes, hollyhocks, sunflowers, great patches of heart's-ease, rich-smelling thyme, white pinks, and clove. Behind the house was a square of

farm buildings, and here I used to spend most of the day, after I had ridden my pony in from school. The farm-yard was such a scene of busy life—dogs, poultry, horses and cows. I took an interest in all, but my chief interest lay with my doves. I had doves of all colours and kinds, and lately had been given some pure white ones, for which I had fashioned a dove-cote (very neatly, as I thought), that they might have a separate home.

"Beautiful it is, indeed, Master Harry," said Joe, the stable-boy, when I showed him my work; "but it wants one thing."

"Wants what?" I asked anxiously.

"Paint the roof, sir, and it'll stand the rain."

"You are right, Joe."

Joe was a favourite of mine, he was so kind and willing. He never seemed to make a trouble of anything, and was liked by all the men on the farm.

Next afternoon I set to work to paint the roof lead-colour, bringing the paint from the corner of the granary floor, where two or three pots of out-door paint always stood ready. I remembered that I had taken a capital paint brush to the loft above, some weeks before, and forgotten it there, so I went up to fetch it. The loft was quite dark, so instead of opening, as I ought to have done, one of the sliding panels, which let in light and air, I twisted up a wisp of hay, and lit it with a match from my pocket, found my brush, threw down my wisp, stamped the sparks out, and went to my painting work below, in an unused stable.

It must have been about twelve o'clock that night when a noise outside my window awoke me. A strange mingled sort of noise it was, when I had wakened fully enough to listen; a crackling, hissing, trampling sort of sound. I ran to the window looking into the square of farm buildings. The yard seemed full of smoke, and at that instant a red tongue of flame darted from one of the windows, or rather "opes," through which trusses of hay were lifted into the loft, where I had found my paint brush. Clang! went the bell used for calling our men to dinner—clang! clang! Then all the dogs woke and added the noise of their barking.

I knew instantly whose work the fire was, and leaped for a moment helplessly against the window-frame, with a sick, half-giddy sort of feeling I had never had before. Men soon came tramping into the yard—all our labourers, and men from the village. I could see my uncle, Joe Dennis the ploughman, every one I knew; all the figures were brought out so clearly in that vivid red light.

Hissing, roaring, leaping! now seemingly swallowed up in volumes of black smoke, now darting out like coils of fiery serpents, the flames won mastery. All along the north side of the square the fire-spirit had

taken possession, and looked out luridly from door, and window, and chimney-top, as if defying all intrusion.

How long I looked I do not know; go down and try to help I dared not, lest I should be questioned. So there I stood, miserably watching.

"The engine from Worcester!" I heard Joe cry; and two minutes after some men trooped into the yard, with helmets on, and pointed leather hose at the hottest parts of the fire. The streams of water they threw made little black spots in the red fire for a moment, that grew instantly red again when the hose were shifted.

"Let those buildings alone," I heard my uncle shout, "and play at each end, to stop the flames from spreading."

And so they did. Half an hour afterwards the roof fell in, and the red and blue flames rushed up towards the sky with an awful grandeur that lit up the whole landscape as bright as noonday, and showed the outline of the Malvern Hills against the sky.

The rest of the square was saved, and the live stock saved, and, best of all, the farm-house itself; but the granary, hay-loft, coach-house, and one stable, with all their contents, had been utterly destroyed. This I knew from the conversation outside. And then I went to bed, and crept under the clothes, to hide from myself, as it were; vain hiding! Who ever yet succeeded in hiding from a guilty conscience? I crept to bed, but not to sleep, and crept down stairs, weary and pale, in the morning, fancying that my guilt must be written in my face.

No one suspected me of knowing anything about the origin of the fire.

"Yes," my uncle was saying to my aunt, as I entered the dining-room for our early dinner, "I have questioned everybody, and there can be no doubt but that Joe is the cause of all this loss and trouble. He was seen at five o'clock with a candle-end and some matches in his hand, going toward the granary, across the yard. He confesses himself that he went up to the hay-loft, but he declares he put the candle into a lantern. That I do not believe, however, for he is a careless lad, and none of the other men have been near the loft."

"Have you turned him off, uncle?" I asked; and my heart beat so fast, so loud, as I thought, that it seemed as if they must hear it.

"Certainly," said my uncle. "Are you aware of any fact that will excuse him?"

Something in my uncle's face made me imagine he suspected me, and on the spur of the moment I answered, "No; I am not."

Bitterly, bitterly I repented those words.

Poor Joe came that evening to bid me good-by, and thank me for all the kindness I had shown him,

and every grateful word the honest, unsuspecting lad spoke was like a knife-thrust. I felt humbled to the dust before honest Joe.

"'Tis hard to lose my place, sir," he said; "mostly for mother's sake, she being so poor; but it's harder to be suspected of telling a lie. They say I took a loose candle into the hay-loft, sir, and no one will believe me, however I deny it."

"I believe you, Joe," said I, earnestly.

"Thank you, Master Harry;" and the poor boy turned away, unable to speak. I was determined, as I spoke to him, that I would go at once to my uncle, and tell the whole truth, and clear Joe's good name. I started with this intention for the parlour, where my uncle and aunt were sitting. They were alone, and I opened the subject at once. "Uncle James," I said, with the colour rushing hotly to my cheeks, "I have come to speak to you about poor Joe."

"Not a word," said my uncle, sternly; "I will not listen to a word in his excuse. Joe is a bad boy. A liar is as bad as a thief."

My courage failed me when my uncle spoke, and my task grew harder and harder; but when he uttered the last words, "A liar is as bad as a thief," I felt it to be impossible I should so accuse myself; the evil spirit gained full mastery of my heart again, and I left the room without speaking.

My holidays came, six weeks long, from the first of September, and I had been looking forward to them for months, as to days that were to be the happiest I had ever spent. I was to ride a new horse of my uncle's; I was to go shooting with my uncle; what was I not to do? But when the days came that were to have been so happy, they were sad and weary ones to me, with the weight of my sad secret lying like lead on my heart.

"What's come over the boy?" my uncle would say to my aunt, or she to him, but none guessed.

I was startled one day by hearing that Joe's mother was ill, and still more on being told by my aunt to go and see if the poor woman wanted help.

"It's fretting is the matter with me, Master Harry," said the poor woman, as I stood by her bedside. "I've never been myself since Joe was turned off the farm. He has never had any regular work since, for the farmers about can't trust him, they say, and he's breaking his heart, poor lad."

The woman's pale face touched my heart, and the thought of honest Joe distrusted and out of work, and "breaking his heart," poor fellow, all through my wickedness, overcame me. I darted from the room, and ran across the fields.

"Uncle, may I come in?" I said, tapping at his study door; and at that moment I prayed more earnestly than I had ever prayed before, that God would give me grace and strength to speak the truth

boldly. Oh, that I had done this at first! I should then never have fallen so low.

"What!" said my uncle, in amazement; "you did it? You burned the buildings?"

"Yes, uncle. I have been base and cowardly, and worse than a thief, to let the blame rest on an innocent head."

"May God forgive you, Harry! I must send for the poor lad at once."

"Let me go;" and I went.

"Can you forgive me, Joe?" I asked the lad I had so deeply injured.

"Forgive you, sir! Why, our Saviour tells us to forgive our enemies, and you're my friend, Master Harry, aren't you?"

"I am not worthy to be your friend, but I will try to be as generous and forgiving as you are."

"There is a *better one* to copy than poor me, sir," he said, and I know whom Joe meant.—"*Only Just Once.*"

MORE THAN YOU KNOW.

BY REV. M. K. CROSS.

I was at a certain period of my ministry greatly cast down at the thought of how little I was accomplishing as a minister of the Gospel. A word casually dropped by a good lady, who knew of my discouragement, greatly relieved me, and has often recurred to me since. "More than you know," she said, with an earnestness and a Christian sympathy which were as balm to the troubled spirit.

Many of our pastors have lately been mourning over the lack of converts and of progress in the churches, and the inference has been drawn, too hastily I think, that little or nothing is accomplished unless there are numerous additions to the churches, while great satisfaction is expressed when the number of members is increased.

Of course there is a side of truth here, and a very important one, to be considered. But it is only one side. There may be—often is—a great work going on, which cannot be counted and put into statistics. "More than you know," might be said of many a laborious minister who is dejected because few are added to the Church in a given period, while those already members may be growing in grace and strengthening with might by the Spirit, so laying foundations on which a large increase and substantial progress may be realized by-and-by.

I recall with great vividness the impression made upon my mind by a sermon preached in the college chapel when I was a freshman (more than forty years ago) by a neighbouring minister, who was doubtless in much trepidation at the thought of preaching to a

congregation of learned professors and critical students, and returned to his rural parish, praying that he might never again be called to such a useless sacrifice. Little did he suspect that, long after he should be in his grave, that trying Sabbath service at Amherst College (even to the hymn and tune sung at the close of the sermon) would be distinctly and helpfully remembered by one—perhaps more—who was a total stranger to him.

On a recent occasion, in a neighbouring city, this very question of the few additions to the churches was discussed and mourned over by an assembly of ministers and delegates. In the family where I was a guest for the night, a beautiful and impressive scene occurred, which served greatly to strengthen one's faith in the parable of the leaven "which a woman took and hid in three measures of meal till the whole was leavened." The father of the family was a native of Holland, and spoke with national pride of the grand old stadtholder, William the Silent. He is now a citizen of the United States, and an active member of the Presbyterian Church. The mother is an American, and a graduate of Rockport Female Seminary. Before the breakfast, all the family, including the cook, was gathered into the parlour with the guests for morning worship. Each one was furnished with a Bible or Testament, not omitting the three little girls from two and a half to five years of age, who, though they could not read, were as earnest as those who could to have their own open book in hand. In perfect order and silence they sat and listened, and then *kneelt in prayer while one of the guests led the service.*

Another interesting incident occurred on the same occasion. The good Hollander had ordered a dozen copies of the little volume from the pen of Rev. T. T. Munger—"On the Threshold"—for private distribution among the young men of his acquaintance. These were brought in and spread upon the table with much animation by his son, a young man of perhaps eighteen or twenty years. I sought in vain to purchase one of them for my own use; they were already pledged to the young men.

More than these pastors knew, doubtless, was the leavening power of the Gospel at work among the families and the churches committed to their care.

"The leaven of malice and wickedness" is also working and spreading mightily, through many channels, and must be withstood by all wise and effective means. But the one grand, all-pervading leaven of righteousness and Christian nurture of the young, which lies at the root of all other methods and measures, fructifying and energizing all, without which all must prove inadequate to the work to be accomplished, is of Divine appointment and ceaseless operation, and should be the chief ground of hope in all labours of love and works of faith.

COURTING IN AFRICA.

AN INTERESTING INCIDENT IN THE LIFE OF A MISSIONARY IN WEST AFRICA.

Recently visiting England, we journeyed across the Atlantic in company with Mr. D. W. Burton, who was on a visit to Illinois, his old home, to recruit his strength. Amongst other interesting accounts of his Mission work, he related the following, which has been previously published in the *Inter-Ocean* :—

From 1853 to 1876 I was connected with a Christian mission in the Sherbro country, 120 miles south-east of Sierra Leone. My work was superintending the industrial and business department of the mission. In connection with this work I built a saw mill, which was propelled by water. While building and working the mill, I took several native boys to learn the carpenter's trade, and assist generally in the work. My own desire was to elevate them, so that in future years they would become useful to their country. For this end, I placed them in school a certain number of hours each day, where they made good progress, and showed great aptitude at their trade and industrial work. One of the boys had the country name of "Peah," which I changed to Abraham Lincoln. I was anxious to see them do well in life, and as I was about to go to America I had expressed to them a desire that, before I left, I might see them settled in a Christian way by getting married; but up to the time of my preparing to go, none of the boys had manifested any inclination to comply with my wish.

I had promised the boys that when I left they should accompany me to Sierra Leone for their holidays, and we had the boats loaded with planks, and ready for an early start in the morning. As I was sitting in the mission house that last evening, my boys came to see me, and brought a letter, which I copy. (The African way of making a request is, to write a letter, and carry it to the person for whom it is directed.)

"MR. D. W. BURTON :

"DEAR SIR,—We will inform you this few lines, I and Lincoln wish to marry very much but there is no more girls in the mission that we may marry therefore we desire that you may take a walk with us to Shilatt when we go to Freetown so that we may see those girls there. Please to attend to this little duty before you left Africa Because there is too much temptation in the world. As you are a good man please to see if it is good and better for us. We are yours,
"H. THOMAS and A. LINCOLN."

At the village of Charlotte, situate in the mountains of Sierra Leone, is a school for liberated African girls, who are supported by the English Government under the superintendence of the Church Missionary Society, and from this school my boys wished to make their choice. On arriving at Sierra Leone, I made inquiries,

and found that everything would favour them in their search for wives. The missionary who had charge of the school was at that time at the college near Freetown, for a change, and I arranged with him to send and call some of the girls to come and meet me at the college, and I was to take the boys there the next Friday morning, at ten o'clock. Another boy, Thomas Barnett, had joined in the undertaking, so that I had three to provide for. We went at the appointed time, and found that four girls had come to meet us. One of them I had been acquainted with for some time, and knew her to be a nice girl. One of my boys, Thomas Barnett, being more intelligent than the others, I thought this girl would suit him well. His remark when I told him this was—"Please, sir, we can't go behind your word." I took Mr. Barnett first to a private room, and sent for the girl whom I wished to introduce to him, told her what our business was, and put the question much as in Gen. xxiv. 58 : "Wilt thou go with this man?" and she said "I will." I then left them engaged, and went to look after Mr. Thomas and Mr. Lincoln, whom I had left standing at the door, took them to the room where the girls were sitting, introduced them, told the girls what our business was, and said to the boys, "I will leave you to finish the business." A little while after I had left them, the missionary lady came to say that the matter would not come to anything, as the young people were not talking. I went back to the room, and found them sitting as I had left them; the young men greatly embarrassed, and in a profuse perspiration. I said to them, "Boys, can't you talk?" Mr. Lincoln replied, "Please, sir, I want to see you." I took him to the next room, when he said, "Please, sir, I love the yellow one." The missionary lady called her, and I told her the young man's wish, and proposed the same question as in the former case, with the same result, and left them engaged. I then went back to attend to Mr. Thomas. He, too, wished to see me. When by ourselves, he remarked, "Please, sir, I don't love them girls." I replied, "You need not have them; you may go." Before leaving, I arranged that the missionary in charge of the school should meet Mr. Thomas at Charlotte the next Tuesday morning, when he should have the opportunity of choosing from the lot of some sixty or seventy girls who were in the school. I did not go with the boys to Charlotte, but left them to complete matters themselves. Mr. Thomas was placed on the piazza of the mission house, and the girls were marched single file before him, and he chose one "he loved." She accepted him at once, and he returned the same day to Freetown, very happy in his success.

Two months later these three couples were married, and have been happy in the union.

D. W. BURTON,
Freetown, Sierra Leone, West Africa.

News of the Churches.

DANVILLE.—The great fire, long to be remembered by the inhabitants of Danville, which destroyed about one-third of the village on Sabbath, 14th May last, has not directly affected the church. The building was saved, but some of the members of the church lost heavily. The Rev. John McKillican lost his home, all his books, and nearly all his furniture, and proposes to remove with his family to Montreal. At first it was thought that the parsonage, which the church had just decided to build, would have to be stopped, but at the wish of the heaviest losers, who were still ready to do their part as before, it has been proceeded with, and will be ready for occupancy this fall, without debt, at a cost of \$2,000.

LANARK.—The energetic ladies of this church have been at work again, and friends will be glad to hear that they had a highly successful strawberry festival on the 8th of July. It was held in Mr. R. Wall's garden. A brisk business was kept up between the pavilion where the strawberries and cream were dispensed and the ice cream stand. At intervals the choir, led by the organist, Miss Caldwell, gave some very fine anthems in excellent style, which were much appreciated by the large gathering. The scene was truly animating and beautiful. It might also be stated here that the church has given their pastor, B. W. Day, a vacation of four or five weeks, and means to take him to the seaside. Country churches arise; "shake yourselves from the dust;" follow the example of Lanark, and give your pastors a rest; then they will have fresh energy for their work, and you will surely prosper.

RIVERSIDE.—A goodly number of members and friends of Mount Zion Congregational Church celebrated their fifth anniversary on the 22nd of June. Mr. Burgess, who at present is conducting the Sunday services, presided. F. Otter, for Sunday school, reported the average attendance as 150; the average weekly contribution from each member, one and a half cents. The school contributed to the Indian Mission, during the last twelve months, five dollars. On the temperance and tobacco questions a large number are firm total abstainers. E. Otter reported for the cottage and prayer meetings and visiting committee; the work had been well sustained during the past quarter. Six members had left for the West and North-West, twenty-eight remaining on the roll. C. Green, for the building fund, reported: "Five years ago Mr. Tom Webb purchased the lot at \$500, erected the building at a cost of \$954, giving the Church the option of purchasing at cost price any time during the term of five years. Term expired, Mr. Webb proposed that the sum of \$500, interest on

the money expended, which he had received, would be taken as part payment off the principal, providing the Church would raise \$1,000. The church very gladly accepted the generous gift of \$500. \$800 off the \$1,000 is paid; the balance, \$700, will be forthcoming in a few days, being loaned by some members of the church. Rev. Mr. King and Mr. Becket congratulated the meeting on the reports they had listened to, and addressed a few words of encouragement. Rev. Joseph Wild, D.D., addressed the Church, when the company partook of ice cream and cake. The meeting closed with the doxology, "Praise God from whom all blessings flow." A few friends remained behind to surprise Mr. C. Green, superintendent, by presenting him with a purse of \$20 for his services as voluntary caretaker.

NEW DURHAM.—A large number of people were present to witness the laying of the corner stone of the Congregational Church, New Durham, on July 11th. The Church has been in existence since 1854, and several attempts to build had been previously made in vain. Now, by the kind interest of Mr. Isaac Haight, a very eligible site has been obtained, and an energetic building committee has the matter in hand of erecting a brick church. It will be 32x46, with a basement, and will cost, when complete, about \$2,500. The ceremony of laying the stone was performed by Mrs. Henry Cox, of Burford, who used a handsome silver trowel presented by Mr. Haight in the name of the committee. A sketch of the history of the church was read by the pastor. Mr. Hay delivered an address; Rev. Mr. Kennedy (M.E.) read the Scriptures; Rev. Messrs. Moore, of Tilsonburg (Baptist), and Allworth, of Paris, prayed. Contributions were placed on the stone to the amount of \$47.75, and the assembly afterwards adjourned to Mr. Haight's lawn, where a beautiful tea was provided by the young people of the neighbourhood, assisted very materially by the old folks. After tea the meeting was called to order by the chairman of the day, Mrs. Cox, and addresses were delivered by Rev. Messrs. Allworth and Hay, Cong.; Moore, Cohoe and Woodward, Baptist; Scott, Anglican; and Orme, C.M. The Burford band supplied music in the intervals; there was singing by Miss Marshall, of Harley; violin and organ duet by Mr. Ghent and Mrs. Barker; a recitation by Miss Cohoe, and a general pleasant time. An exceedingly enjoyable sociable was held, in spite of the rainy afternoon, on Thursday evening, at the same place. Net proceeds of the affair something over \$100. We expect the church to be completed early in the fall, and there is a fair prospect of our having a flourishing cause.

KELVIN.—A strawberry festival was held here on June 29th, and about \$30 cleared towards the purchase of an organ. The day was fine, and the people

turned out in strong force, and a very pleasant afternoon was spent. Music was furnished by the Scotland brass band, and addresses were delivered by Messrs. Cornell (C.M., of Harley), Pedley and Hay. Within the last year the Kelvin people have completed their shed for teams, and are now talking of repairing the church. The Sunday school is larger than for some time past, and the congregations are good.

GEORGETOWN.—At the request of the Church, the Revs. H. D. Powis, D. McGregor and J. R. Black met on the 13th July for the ordination and installation of Mr. George Robertson, B.A., called to the pastorate of this church. The Rev. Wm. McIntosh, of Melbourne, Quebec, who was present, also took part. The Rev. Mr. Powis was elected Moderator, and gave the usual address to the people. Mr. McGregor spoke on Congregational principles, and Mr. Black gave the charge to the pastor. Mr. Robertson read a paper giving his theological beliefs and reasons for entering the ministry, and accepting the call of the Church in Georgetown. The paper was an able one, and showed clearly the accord of the writer with the truths believed among the Churches. In the evening there was a social meeting, for which the ladies provided tea with their usual grace; addresses were delivered by resident ministers of the various denominations, and several of the visiting brethren. The choir of the church did good service in the rendition of music appropriate to the occasion. The event was a rather unusual occurrence with our friends in Georgetown, as it is now about three decades since a similar service was held in connection with the settlement of the Rev. Joseph Unsworth, and a large proportion of them were present on Thursday, both in the afternoon and evening.

OUR brother, the Rev. A. F. McGregor, of the Western Church, Toronto, has taken to himself to be "a bishop having one wife." The happy event occurred in July, the genial pastor of Old Zion binding the two in one. In connection herewith we note the following: On the 11th July, Miss E. A. Ashdown, on the occasion of her marriage to the Rev. A. F. McGregor, was made the recipient of a handsome silver tea service by her Sabbath school friends in the Zion Church, Toronto, and of a number of other presents from individual members of the Church, as expressions of Christian sympathy, and in acknowledgment of her services as organist in the Sabbath school and Church prayer-meeting. On the 3rd August the happy pair were welcomed home by the members of the Western Church in a pleasant social gathering held in the church, where a handsome dinner service was presented on behalf of the members and friends. May pastor and wife be abundantly

blessed, and the Church also, in their new and blessed relation! The Churches of our order will endorse the editorial note in extending to Mr. and Mrs. McGregor, and the Western Church, cordial congratulations and earnest best wishes.

TURNBERRY AND HOWICK.—Rev. A. C. Kaye, who has resigned the charge of Caledon and Church Hill, has received and accepted a unanimous call to these churches, and we trust to hear that soon, under most favourable circumstances, our brother will enter upon his new and important field of labour.

UNIONVILLE.—The Rev. E. Ebbs has resigned the pastorate. The Church called a council of brethren from Zion, Northern and Western Churches of Toronto, to advise regarding the same. The council met August 11th—present, Rev. Messrs. Powis and McGregor, Messrs. O'Hare and Revel of the Northern, and Mr. Brazier of the Western. It will be remembered that some three years ago the plain building that had been the home of the church there was sold to the Presbyterian brethren in that place, also the old building in Markham to another body of Christians. The proceeds of these sales were used, with other monies, in purchasing a site directly opposite the old, and in erecting a handsome brick church, with basements and furniture complete; nor is the usual adornment of a debt wanting. As Mr. Ebbs was entering the field, the church suffered a great loss in the death of Dr. Eckardt. This led Mr. Ebbs to accept for one year a missionary grant; but not believing that Unionville was a destitute locality, so far as Christian ordinances were concerned, our brother refused to accept its continuance. The membership is about twenty-six; the debt upon the building, \$1,500. The promised amount to the pastor has not been fully supplemented up to the time the council met. The attendance at the monthly communion has been estimated from ten to fifteen. Under these circumstances, we can readily understand our brother's resignation, and the acceptance of the same, and the advice further given that the cause at Unionville should be united with our work at Stouffville. The history of Unionville, coupled with several other building enterprises we might name, ought to teach us some salutary lessons. We trust, moreover, that in the work of consolidating our interests in such places as Unionville and neighbourhood, our new appointment of a missionary agent will be found to be fraught with blessing.

STOUFFVILLE.—This church is being supplied for the present by a student from the college, whose time will expire in September. We have been requested to announce that ministers desiring to communicate with the Church may do so by addressing the Secretary, James Blackie, Stouffville.

Official Notices.

CONGREGATIONAL COLLEGE OF B.N.A.

The forty-fourth session of the College will be opened with a public service in Calvary Church, Montreal, on the evening of Wednesday, September 20th, at which the students are expected to be present.

The matriculation and other examinations in the Faculty of Arts of McGill College will begin at 9 a.m., September 15th.

Candidates for admission into the College are requested to forward to me their applications, with the recommendation of the churches to which they belong, as soon as practicable. My address until September 10th will be *Cacouna, Province of Quebec*.

GEORGE CORNISH, LL.D.,
Secretary, Cong. Coll., B.N.A.

THE ST. FRANCIS ASSOCIATION.

The above Association will hold its next meeting with the Congregational Church of Melbourne, Que., on Tuesday, the 5th day of September next, at 4 o'clock p.m. For assignments of work on that occasion, see the CANADIAN INDEPENDENT for May last.

A. DUFF, Scribe, S. F. Ass.

Sherbrooke, Que., Aug. 17, 1882.

Literary Notices.

MISSIONARY LIFE AMONG THE CANNIBALS. (James Bain & Son, Toronto).—This work is the life of Dr. John Geddie, the first missionary to the New Hebrides, written by Dr. George Patterson, of Nova Scotia. The New Hebrides are a group of islands of Western Polynesia, first explored by the great English South Sea navigator, Captain Cook, and forming part of the truly dark places of the earth. John Geddie, sen., living in the quiet old town of Banff, Scotland, came under the great revival movement with which the name of Haldane is associated, and became a member and deacon in the Congregational Church established there. Financial disaster drove him to seek a home in Nova Scotia, his son John, the subject of this volume, being an infant at that time. Early was the child consecrated to God, and nobly was that consecration justified. The family in Nova Scotia connected themselves with the United Presbyterian Church, and through the energy of our missionary, that Church, even when in most straitened circumstances, formed a Foreign Mission, with John Geddie as its first missionary. In the chapel at Aneiteum, where he was wont to preach, a tablet to his memory bears this touching record: "When he came here, there were no

Christians; when he went away, there were no heathens." And yet his bodily presence was weak and his speech contemptible, but his soul was a flame. Dr. Patterson has done good service in preserving the record of such a life. The Nova Scotia Presbyterian Church may well be proud of its Mission; and our readers will do well to secure the book for prayerful reading. The work is well written, in a pleasing style, full of varied items of interest, though we notice that our author still keeps to the old but erroneous notion that the coral reefs and islands are built from the sea bottom by the coral insects. A reference to any recent and good encyclopædia will correct this notion.

THE REVISERS' ENGLISH.—G. Washington Moon, F.R.S.L. (Funk & Wagnalls, New York. 20c.)—We remember well the pleasure with which we read the late Dean Alford's papers, in *Good Words*, on the Queen's English, and our sympathy with him as he pleaded for some expressions we were unwilling to lose, more idiomatic than grammatical. We remember, too, our annoyance when Mr. Moon appeared to criticise the Dean's English, and were only sorry in being compelled to own that as a whole the Dean came out from the duel second-best. We certainly did not in our heart thank Mr. Moon for his moonlight. The annoying part was, that but seldom could we discover a really weak point in Mr. Moon's grammatical criticisms, his chief fault being his faulty faultlessness. There was, without doubt, the uneasy consciousness that no writer was secure in the presence of such a critic; and now, after fifteen years, he appears anew to disturb our equanimity as we read that great work of this last decade, the Revised New Testament. Mr. Moon enumerates two things as essential to a good translation: a faithful expression of the ideas intended to be conveyed in the original; and a grammatical expression of the same, according to the idiom of the language into which the translation is to be made. We venture to suggest that our revisers had still another end in view, viz., to place before a purely English reader the peculiarities of the Greek original. In serving this purpose, the English has without doubt frequently been the loser in simplicity and beauty of expression, but the constant use of the New Testament as a volume of proof texts goes very far towards justifying the revisers in giving a translation so literal as to appear occasionally needlessly so. But Mr. Moon is a grammatical Shylock, and must have his pound of flesh according to the Syntactical bond. We have not forgiven him for his too successful attack on the Dean's English. We confess to something like the sentiment of Arthur's queen: "He is all fault who hath no fault at all." At the same time, we must also confess that his criticisms are deserving of close attention, and that these letters, like to his former ones, will well repay the careful reader.

There are faults of style in our Revised New Testament which faithfulness to the original hardly requires; there are blemishes and changes that do grate on the ear; and Mr. Moon has done a service that perhaps no other man can do at this present in drawing attention thereto.

FUNK & WAGNALLS also announce an Encyclopædia of Religious Knowledge, edited by Philip Schaff, D.D., LL.D. The object of this Encyclopædia is to give, in alphabetical order, a summary of the most important information in all branches and topics of moral and religious knowledge—exegetical, historical, biographical, doctrinal and practical. It will be completed in three volumes, royal 8vo, to be issued as follows: November, 1882, Vol. I.; March, 1883, Vol. II.; November, 1883, Vol. III. \$5 each volume, cloth. This Encyclopædia is an earnest, conscientious, laborious attempt to furnish a complete work of reference upon religion in history, life and thought, fully abreast of the times, written in a wholly unprejudiced and evangelical spirit. It is to be sold by subscription, and from the character of the editor and contributors, promises to be a work that no student's library can afford to be without. We trust the enterprising house that has undertaken the publication will be fully sustained by a discerning public.

LITTELL'S LIVING AGE.—A late number of this excellent weekly publishes an article from the *Saturday Review* on "Modern Fifth-Monarchy Men;" a brief review of "England the Remnant of Judah, and Israel of Ephraim," by Rev. F. R. A. Glover, M.A., London. At the time this article came under our eye, we were reading, during our spare moments, Dr. Stoughton's "Church of the Commonwealth," and his account of the fifth-monarchy men of that period. We managed some time since to read Edward Hines' celebrated (?) work on the Identification of the Lost Tribes, and have occasionally come across tit-bits in the same direction. We purpose a few words on the same. The fifth-monarchy men of Cromwell's time were so called from their belief that the last kingdom of Daniel's vision, which was to be set up on the ruin of the four world monarchies, was imminent—that the saints were now to possess the earth. There were two classes—first, the mere pre-Millennarians, who differed little, if at all, from the Plymouth Brethren of to-day, and who busied themselves then, as now, with the work of proving themselves to be *the* saints to whom was destined the possession of the earth, under the more immediate reign of Christ at His coming. These again were divided at least into two sections: the first were reputable in scholarship and piety, and can only be deprecated because of the disintegrating power of their principles. A second section, more ignorant, or at least more narrow in their knowledge, expounded with great confidence the prophecies of

Daniel and the Revelation, only to find, however, the logic of facts soon arrayed against them; they manifested great activity for a time in their meetings, but were comparatively harmless and soon were forgotten. The second class were hardy men with the courage of their convictions, were politically republican, practically military theologians. They formed a troublesome party in the Little Parliament, and upon its dissolution formed a coalition with some disaffected members of the army, and plotted against the Commonwealth. The arrest, under Cromwell, of some of the leaders, put a stop to further disturbance for a time; but after the Restoration, Vennor, a wine-cooper, with about fifty supporters, made a mad attempt to capture London in the name of king Jesus, with a courage worthy of a more intelligent cause. The men were either killed or executed. Vennor was apparently an Anglo-Israelite; whether he viewed England as the literal or spiritual heir of Judah, we have not been able to determine. Certainly he did not convince the second Charles of the Davidic descent of the Stuart dynasty. Cromwell dealt "very tenderly" with the misguided disturbers of the peace; the King gave them the halter. Of late, Anglo-Israel fifth-monarchy men have contented themselves with forging facts (?) rather than swords to promulgate their views, and that with less danger to themselves, and some greater worldly profit—for the books which have obtained circulation must have yielded some profit to the authors, if not to the readers. A book like that of Glover's is difficult to answer. We are reminded by it and kindred works of a debating school of our youthful days. A promising law student was one of its members. His forte lay in completely overwhelming his opponents with a deluge of facts that neither they nor his friends had ever dreamt of. It would have been easy for him to have proved Shakespeare an Indian, and Napoleon a New Zealander. Chapter and verse from unknown authors were ready at a moment's bidding; friend and foe alike were confounded at the ever-ready fund of varied information. "Where do you get all these facts?" we inquired at the close of a debate, when our champion had carried his point against what had seemed irrefutable evidence. "Oh," was his reply, "I manufacture them for the occasion." Anglo-Israel facts are manufactured in the face of the clearest evidence, and maintained with an effrontery that is inexplicable. We shall let the *Saturday Review* tell a part of the tale:

"The prophet Jeremiah, according to the Jewish tradition related by Tertullian, Jerome, and Epiphanius, was stoned to death by the people at Tahpanhes, in Egypt, and his grave was formerly pointed out near Cairo. A second Jewish tradition represents Jeremiah and Baruch as the captives of Nebuchadnezzar, who, after his conquest of Egypt, is said to have carried the two prophets into Babylon. Mr.

Glover and the Anglo-Israelites have discovered that the prophet Jeremiah was neither stoned to death in Egypt nor died a natural death in Babylon. After the fall of Jerusalem he took ship for Ireland, carrying with him a company of fellow-passengers, a stone, and a flag. The name of the ship is unhappily lost, but the crew consisted of 'the remnant of the tribe of Judah,' including 'some member of the family of David.' The captain belonged to the tribe of Dan. Mr. Glover's demonstration of these 'facts' is rich in 'ifs.' The 'if' suggestive is followed up by the 'then' demonstrative. 'If' Jeremiah took some Jewish exiles to Ireland, then, as the author suggests, a member of David's family 'might have been' amongst them. 'A whispered tradition,' he tells us, exists in Ireland, that one of its greatest kings,

Fin McCoolle, went to school,
Went to school
With the prophet Jeremiah.

He adds that 'if Jeremiah took the stone to Ireland,' and 'if it be Jacob's pillow,' and 'if it were set up by Jeremiah,' then 'there is sense in the legend.' All these and other 'ifs' being granted, then 'all the marvels related of Tara, its Eastern Princess, its Judge, and mysterious Prince, and the Law, are not only solved, but are necessary events.' The Jewish legend in the Second Book of Maccabees (ii. 4-7) represents the prophet Jeremiah, at the command of God, taking the tabernacle, the ark, and the altar of incense, and hiding them in a cave in the mountain on which Moses beheld the glory of the Lord, and then stopping up the mouth of the cave so that the people might not find them. Mr. Glover suggests that 'if' Jeremiah took these holy things and hid them, 'then' he would never have omitted to take that 'other holy thing, the stone of Bethel.' The conjecture is quite reasonable; but if the prophet hid three of the holy things in a cave, why did he not hide the fourth holy thing in the same place? If he brought this one holy thing to Ireland, why did he not also place the tabernacle, the ark, and the altar of incense on board the Danite ship in which he sailed to Tara? We are rather surprised that Mr. Glover has failed to discover that Jeremiah and St. Patrick are two names for one person. The prophet Jeremiah, according to a tradition given by Epiphanius, cleared Egypt of reptiles. This is exactly what St. Patrick, according to an equally creditable tradition, did for Ireland. It only remains to be shown that Egypt and Ireland, Jeremiah and Patrick, are synonymous words—a philological feat which an Anglo-Israelite scholar would find no great difficulty in executing—and the 'identity' of Egypt and Ireland will be as clear and convincing as any other identity which Mr. Glover or Mr. Hine has produced. But we have further 'evidence.' One of the countless legends about St. Patrick asserts that he spent his last days in Glastonbury, in the monastery founded by St. Joseph of Arimathea. Here we have what Mr. Glover might consider a powerful hint that St. Patrick was a Jew; and was there not something truly Semitic in his wish to die and be buried amongst his own people? It is true that there is a chronological difficulty. Jeremiah is usually supposed to have died about six centuries before St. Joseph of Arimathea was born, and ten centuries before St. Patrick was born. The Anglo-Israelite method, however,

would prove just as effectual for explaining away a chronological difficulty as it does for explaining away ethnological and philological difficulties. It would find a legend or a tradition ready for the purpose."

Speaking of philological feats reminds us of the following definition of the expression *statu quo*, given by a London alderman. "Why," said he, "*statu quo* means—well, *statu quo*—it belongs to the fine arts. You all know what 'co' is; co is the Latin for company. 'Bass & Co.,' for example. Whenever it's more than one it's 'co.' So *statu quo*—you know what a statue is? *Statu* is Latin for statue. By itself it is only statue; but when something else is with it, it becomes *statu quo*; it means a statue with something, d'ye see? Like Gog and Magog at Guildhall, or any of the groups"—which is on a par with Anglo-Israel philology. That we are not unjust we will manifest by quoting a tit-bit that has been placed under our notice: "There are several languages in the British Isles, Gaelic, Manx, Erse, Cornish, Cymric, etc., which have a common origin—the Hebrew. The old Welsh literature can be read by a Hebrew scholar." That these languages have been is true; that they have a common origin is also true; that that origin is Hebrew is simply false, nothing more nor less. That old Welsh literature can be read by a Hebrew scholar depends upon the question whether the Hebrew scholar has learnt Welsh. We took, when we read this piece of learning, some Welsh literature to a Rabbi, and asked him to read; he looked us squarely in the face to see whether we were in earnest; we pressed him to try, we got a Welshman to pronounce the words; it was as absurd to say they were related, as to assert that chalk was cheese and both were metallic; and we assert, without fear of intelligent contradiction, that these are fair specimens of the "ifs," and "therefores," and philological ingenuities displayed in the entire round of Anglo-Israel absurdities. It really requires a considerable stretch of the imagination to believe in the sincerity of men who affect scholarship and put forth these absurd figments, many of them not only manufactured for the occasion, but in defiance of well-ascertained facts. Verily Barnum was right: people love humbug, and are ready to worship the dispenser of the same.

THE CENTURY and ST. NICHOLAS continue their monthly visits. Their justly increasing popularity may be judged from the fact that the August numbers of both—the Midsummer Holiday issue of the one and "the great Travel number" of the other—are out of print. Much larger editions of both these magazines have been sold during the past few months than in any preceding summer season.

THE CHRISTIAN MIRROR, Portland, has lately celebrated its jubilee. Among our esteemed contemporaries and exchanges we should be sorry to miss its

honest face. May its centennial come in due time, and find its "eye undimmed and its strength unabated."

OUR LITTLE ONES.—The Russell Publishing Company still keeps up its character of being one of those monthly visitors which our children welcome with genuine glee. "Pa, has *Our Little Ones* come?" is a frequent inquiry at our desk.

Correspondence.

MR. EDITOR,—At the recent meeting of the Congregational Union of Ontario and Quebec, your introductory sermon opened with a quotation from Bishop Lightfoot, which you correctly characterized as a "wondrous paragraph," containing not a single overstrained statement, but strictly adhering to the direct teaching of the New Testament oracle, in proof of which you gave a catena of texts. You said we are justified in accepting these statements as embodying the teachings of the New Testament. Then, in explaining what we thus accept, you affirmed, with marvellous inconsistency, as it seems to me, that we accept "the overturning of all ecclesiastical polity *de jure divino*." If you had said we accept the overturning of all ecclesiastical polity *nor de jure divino*, it would have been but the natural and harmonious conclusion from the premises. Bishop Lightfoot sketches a plan of ecclesiastical polity according to which the early Churches were constituted. That plan was evolved either by Divine Inspiration or Divine Providence, or both. We have not merely a historical record of what it was, but it is *taught*; the teaching is *oracular*; it embodies an expression of the Divine will. All this you assert, and then go on to tell us that in accepting these New Testament teachings we accept "the overturning of all ecclesiastical polity by Divine right." Rather, do we not accept the overturning of all ecclesiastical polity which cannot plead Divine right? You go on to ask, "But has God written His will only on the pages of inspiration?" and proceed to argue that He has also revealed His will in providence. Readily granted. There is no clashing, however, between these two revelations. The after revelation is but the fuller development of the former. It is the new branch, the opening blossom, the developed fruit, that grow from the tree planted in the New Testament. You take the ground that subsequent social changes call for important modifications of the New Testament model, and you instance the case of a Church of newly-converted Hottentots, which, though possessing "the inalienable right to select its presiding officers," you consider ought not to be entrusted with that right. I might reply, if the right be "inalienable," who dare or can take it away? But let me

remind you, that the plan of Church polity sketched by Lightfoot was put in operation in just such cases as that which you have supposed. Churches of newly-converted heathens came into existence in New Testament times, and though consisting of members ignorant as Hottentots, exercised the same inalienable rights as the Church at Jerusalem, Antioch, or Ephesus. Lightfoot's "wondrous paragraph" omits one most essential feature of every such Church, viz., Christ in the midst, enlightening, guiding and controlling by His Spirit, the smallest band of believers gathered in His name. I can see how your supposed Hottentot Church and the Boston *Congregationalist's* German Church might be greatly benefited by the advice and fellowship of adjacent and more highly intelligent Churches; but their function of "much oversight and care" is an assumption of ecclesiastical authority which not merely modifies Lightfoot's plan, but overthrows it. And I confess that I know of no Church "among us," and can conceive of no German Church in the United States, nor any Hottentot Church in "mid-Africa," that would not be more degraded by deprivation of its "inalienable rights" than by any unwise exercise of them. It is the part of the missionary-pastor, and the duty of better-informed neighbouring Churches, to instruct their brethren in the proper use of their rights—not to filch them away. It would take too much space to discuss the particulars of your sermon *seriatim*; let me come to the pith of the matter. You fail to find "a command, either express or implied," requiring us to fashion our assemblies after the New Testament plan; and you ask, "Can I be convicted of ignorance if I say I find none?" I will not say you can be convicted of ignorance, but I think you can be shown to be in error. I am not concerned to challenge your position as "uncongregational," though it is thoroughly so. It is equally "unpresbyterian." My main trouble with it is that it seems to me plainly unscriptural. The Christian Church is a Divine institution. Its foundations were laid by men who acted under inspiration and authority from above. A special illumination and guidance were vouchsafed to them. Only under these would it have been safe for the Master to say, "Whatsoever ye shall bind on earth shall be bound in heaven." They claimed to act infallibly and authoritatively in these matters. Your text is one of many assertions of this. Elsewhere Paul declares that by apostolic authority he set things in order everywhere according to one plan. "So I ordain in all Churches." The Church is "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." It is not a shifting institution, liable to be metamorphosed by social changes. Circumstances may vary, but principles remain the same. If God, by special

revelation and inspiration, established an ecclesiastical polity on earth, it challenges our acceptance until it is revoked by equal authority. The Mosaic economy was in force until superseded by its Author, and the New Testament polity has no other limit. To my mind, the argument is in a nutshell. There *is* a Church polity in the New Testament. Its outlines are so plain that an Episcopalian bishop has no difficulty in sketching them. That polity is either of man or of God. If it be of man, we may take liberties with it. If it be of God, our one duty is to accept it, until, by like authority, something else is substituted for it from the same source. Among other extraordinary statements, you make this one, which I cannot forbear noticing: "Strange to say, the first and most obvious practice of the Apostolic Church has been by common consent ignored." You refer to the community of goods. Now, this was not a practice of the early Church as such. It never formed part of its polity. It was an outburst of individual generosity. No precept ever enjoined it. It was an incident, not an institution. Dr. Wardlaw, in his "Congregational Independency," has so thoroughly knocked the bottom out of this and similar objections based on ephemeral manifestations of the religious spirit in apostolic times, that I wonder anyone thinks it of any avail to cite them. Your quotation of Pope is, in my view, to speak mildly, very unfortunate. I supposed that misleading maxim, "Whatever is best administered is best," had been long ago exploded both in Church and State. You are certainly one of a very small minority if you put faith in it. To my thought, the one misleading principle that runs through your sermon is that of development, as understood and worked out by those great minds of our day who are ever trying to eliminate the supernatural from human affairs. I have no quarrel with those who regard development as the Divine way of working, for that implies a created germ, to say the least; but even that idea fails correctly to represent the origin and history of the Christian Church. It was more than a germ; it was "the kingdom of heaven set up among men." Hence you make a great mistake in drawing a parallel between primitive civilization and primitive Christianity. You say statesmen do not go back and cite primitive civilization, and the implication is that we ought not to go back and cite primitive Christianity. But the cases are vastly different. If there had ever been a state of civil society started as primitive Christianity was started, there would be force in the argument. Civilization is a natural outgrowth, but Christianity comes to us as a revelation. You say the one excellency of Congregationalism is that it "starts from the primitive force as did the early Church." But it does more. It is the child of a parent, the copy of a model, the perpetuation of an institution. You your-

self assert that "it alone of the denominations can realize the ideal" presented by Bishop Lightfoot, thus tacitly admitting what I contend for, viz., that it is the reproduction of a Divine ideal. This ideal is working itself grandly out in other denominations which are slowly but surely coming to it, while we, with our dreams of "oversight and care," our interferences with "inalienable rights," our covenanting refusals to recognize one another, and the like, are doing our puny worst to obscure and deform it. I do not hesitate to say that such a sermon as yours, delivered at a Congregational Union meeting in Canada a quarter of a century ago, would have raised a hornet's nest around the unfortunate preacher of it; and let me add, with all due respect and kindness of feeling toward yourself and others, that just so far as the views you have enunciated prevail, I look only for weakness, disintegration and disunion among us. We cease to "march at the head of the spiritual progress of mankind," and hark back to "the bondage of Egypt," whenever we admit that our polity needs modern repairs. Like the Gospel itself, we "neither received it of man, nor were taught it, but it came to us through revelation of Jesus Christ." These strictures are penned in no unfriendly spirit. Neither are they intended to call in question the honesty or conscientiousness of those who hold other views. They are but the outcome of an anxiety to see "the good ship Zion" sailed by the Bible chart and the Divine compass.

WM. F. CLARKE.

LISTOWEL, July 15, 1882.

[We have placed this critique in the hands of a British Independent, and expect his comments next month.—ED. C. I.]

PRAY FOR YOUR PASTOR.

Five times in his Epistles the great Apostle to the Gentiles writes, "Pray for us." No doubt these converts from heathenism thought it very strange that he should need their prayers. They were but babes in Christ, while he had received a special revelation, had been caught up into the third heaven, and was in labours more abundant than all his brethren. But Paul knew that his success in the ministry could come only from the grace of God, that grace was given in answer to prayer, and that the supplication of the youngest and feeblest saint could not fail to reach the ear and the heart of the Most High. He knew, too, that nothing would so develop the new life in the hearts of his converts as an unselfish interest in others, and in the progress of the kingdom of Christ. Hence, for their sake, and for Christ's sake, he would have all the saints praying for him, that he might "open his mouth boldly, to make known the mystery of the gospel."

If this inspired apostle needed and longed for the prayers of others in his behalf, much more do the ministers of the gospel in our day. They may not often utter this request of Paul's, but they realize deeply their dependence on the help of their hearers at the throne of grace. Every Christian ought to pray regularly for his minister, because the interests of the congregation, both financial and spiritual, depend largely upon the wisdom and the grace that God shall give him. In praying for the minister, we pray for the work in which he is engaged, for the prosperity of the cause in which he is our leader, for the advancement of believers in the divine life, and for the conversion of sinners. Realizing that the treasure is in an earthen vessel, that he is a man of like passions with ourselves, we are anxious that God should keep him from all error, from all weakness and fear; should reveal in him the "excellency of the power."

Lange says: "Advanced Christians are readily forgotten by us in our intercessions, which we regard as less necessary for them, and think, perhaps, that they pray themselves, and better than we. We do not reflect that they are also most exposed to the enemy, and must contend in the front rank." Yes, ministers, or leaders of the sacramental host, not only need special grace for their work, but they are exposed to peculiar temptations. As in war the sharpshooters aim at the officers, so Satan tries his best to lead ministers astray. He knows that if he can drag a man from the pulpit into the gutter, he has inflicted a greater injury upon the cause than if he secured the fall of a private Christian. Where he plies his temptations most insidiously, the Church should ply her prayers most fervently.

Another reason why the bearer of the gospel should pray for the minister is, that the minister prays for him; yes, prays not only in the sanctuary, but in his study and in his chamber, for the souls to whom he is sent as God's ambassador. Few Christians ever have any adequate conception of the anxiety of a true minister in his flock. Oh, if they could see him on Saturday night wrestling with God in view of the responsibilities of his Sabbath work, crying like Jacob at Peniel, "I will not let thee go except thou bless me;" if they could see him Sabbath night, watering with his tears, before God, the seed that he had sown during the day,—they could not help praying for him.

It is doubtful whether either ministers or people appreciate fully the relation of prayer to preaching. We want eloquent sermons; but the sentences that are most brilliant, that please the ear and charm the fancy, may be as hard as diamonds and as cold as icicles. The sermons that fall upon men's hearts as the good seed of the kingdom, that germinate and bring forth fruit, are not always great intellectually;

but they are sermons that have been "steeped in prayer, and that are preached to those whose spirits have been mellowed by prayer." If any congregation thinks that the minister does not preach well enough, let it first enquire if it has prayed for him enough. *Don't, brethren, don't begin to criticise or complain until you are sure that you have done your full duty in the case. Don't say, "It is Moses' fault that the Amalekites prevail," when God has told you to hold up Moses' hands and you have not done it.—The Occident.*

AFTER THE SUNSET.

Wavelets of paling glories
In seas of opal lie;
Drifts of crimson splendour fade
In slowly darkening sky.

Far west a tremulous gleam,
From silvery crescent shines,
Touching with magic beauty
The snow-fringed, tasselled pines:

Falling in fitful shadows
Through wintry branches bare,
On graves where sleeping flowers
Dream of the spring-time fair:

Shining with faint, pure lustre,
Or sparkling diamond gleam,
O'er fields of snowy whiteness,
On glistening, fettered stream.

Pale slumbering stars awaken,
In depths of purple gloom,
With silent vigil guarding
The sunset's sombre tomb.

As the fair, clear crescent wanes
O'er hushed and listening world,
A soft sound stirs the silence
Of angel wings unfurled,

As swift from star-lit portal,
On wings of mystic power,
Bright angels gather jewels
After the sunset hour.

Of pure, sweet thoughts and fancies,
Rising on evening air,
Of wordless adoration,
Of earnest, heartfelt prayer:

Bearing them gently upward,
Past shining golden gate,
To a King whose glittering crown
More starry gems await.

Toronto.

EMILY A. SYKES.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*John Hall, D.D.*

International Lessons.

Sept. 10. |
1882. |

CALAMITIES FORETOLD.

{ Mark xiii.
1-20.

GOLDEN TEXT.—“A prudent man foreseeth the evil, and hideth himself.”—Prov. 22 : 3.

TIME.—Same day as last four lessons—Tuesday before the crucifixion.

PLACE.—Vers. 1, 2. In the Temple precincts. Vers. 3-10—on the Mount of Olives.

PARALLEL.—Matt. 24 : 1-22; Luke 21 : 5-24.

Notes and Comments.—Ver. 1. “As He went out of the temple:” for the last time. He never returned. “Stones—buildings:” building was going forward actively at this very period, and doubtless many of the stones would be lying about—enormous blocks, according to Josephus.

Ver. 2. “Jesus answering:” the disciples had spoken of the present, the Master speaks of the future, and prophesies the complete destruction of this magnificent building. So unlikely did this then appear, that the disciples might well be amazed, and think that it must refer to the end of the world. Literally fulfilled when Titus gave orders—too exactly obeyed—to raze to the ground the whole city and temple.”

Ver. 3. The company pause and sit down before passing over the Mount of Olives; from thence they had full view of the temple. “Peter,” etc.: two of these died before the prophecy was fulfilled. “Privately:” apart from the multitude, possibly from the rest of the disciples, yet we think the words of Christ were spoken to the greater company.

Ver. 4. “Tell us, when:” from the account of Matthew, we gather that “these things”—the return of their Master and the end of the world—were linked together as one event in the minds of the disciples.

Ver. 5, 6. “Take heed:” a warning for us as well as for the disciples. “I am,” REV. “He:” lit. “the Christ,” not simply professing to be His disciples, but to be *Him*—false anti-Christ. One of those who then heard Jesus testified to the fulfilment of His words—1 John 2 : 18; 2 John 7.

Vers. 7, 8. The calamities foretold in these verses had a terrible fulfilment; “rumours of war” came upon them, threats by successive Roman emperors, and tidings of war in different parts of the empire, including the great struggle of the Britons under Boadicea. “Earthquakes:” no less than six severe ones between this time and the destruction of Jerusalem are chronicled. “Famines:” we have that mentioned in Acts 11 : 28, and others are recorded by secular historians. “Troubles:” Matthew and Luke, “pestilences:” some of terrible severity occurred at this time. “End not yet:” i.e., of the world age, which they had supposed identical; the Saviour is guarding them against this error.

Ver. 9. Luke prefixes, “before all these:” telling the disciples of something that should happen to themselves first. *Van Oosterzee* says, “There is a remarkable climax in the persecutions here foretold. The slightest was delivering up to the synagogues for scourging; a heavier conflict would await them when “brought before rulers,” etc., but the most painful trial would befall them when they should be betrayed by parents, friends and relations”—(see ver. 12)—All this was fulfilled.

Ver. 10. “The Gospel:” a joyful sign, opposed to and outweighing all the sorrowful ones, of the end of the world: a double meaning, the preaching of the Gospel went through the Roman world before the end of the Jewish State; it is to go through the whole world before the end of ends. Do we believe it, and act upon it?

Ver. 11. A caution against anxious worry and planning

when the things foretold should come upon them, and a promise of special inspiration for such occasions. “Take no thought:” REV. “be not anxious beforehand.” It omits “do not premeditate.”

Vers. 12, 13. A continuation of the prophecies of suffering in ver. 9. Unbelief and hate were to break the closest ties of nature, and terribly did this come to pass. Read Fox, or any of the early Christian historians, for an account of how they were “hated of all men,” and endured the bitterest fires of persecution “unto the end,”—not the end of ver. 7—each must depend on the subject spoken of—here it is the believer’s probation—Heb. 3 : 14; 16 : 23-39.

Ver. 14. “When ye shall see:” (REV. omits “spoken of by Daniel the prophet”). Our Lord’s hearers would understand this to mean an idolatrous power set up in and polluting the temple.

Vers. 15, 16. “Housetop:” by the flat roofs of Eastern houses a person might pass over a large part of the city, and thus reach the walls, when escape by the street was impossible. “Field—garment:” those who had gone forth to labour in the field, leaving (as they would do), their outer garment, were not to return even for that, needful as it would be to them.

Vers. 17, 18. This foretelling of the special misery of mothers “in those days,” would, more than the rest, tell of their terrible character, for mothers were by the Jews accounted blessed and honoured of God. “Not in the winter:” the difficulties then would be much greater the mountain roads being impassable, and camping out at night perilous to all, specially to women and children. Matthew adds, “neither on the Sabbath:” when fearing to break the command they might be tempted to remain.

Ver. 19. For the horrors of “those days,” see Josephus; the cruelties of the Romans and sufferings of the Jews were unprecedented.

Ver. 20. “Except—no flesh:” this phrase is restricted here by the context to the Jews—so Jer. 12 : 12—“Mine heritage,” “elect’s sake:” those who were chosen by Him to be delivered from these judgments, for their sakes the days were shortened.

HINTS TO TEACHERS.

Prefatory.—This portion of the Gospel has been the ground of constant and heated controversy as to the scope of the prophecy; did it receive its complete fulfilment in the destruction of Jerusalem, or had it a wider and fuller signification? We think the latter, that while there was a primary fulfilment in the events which occurred during the lifetime of some then present, the full completion includes the end of the world. On that basis we would teach the lesson.

Topical Analysis.—This lesson is mainly prophetic, and we have a prophecy (1) of the destruction of the temple (vers. 1, 2). (2) Of the appearance of false Christs (vers. 3-6). (3) Of wars and rumours of wars (vers. 7, 8). (4) Of social and physical disturbances (vers. 8, 9). (5) Of hatred and persecution (vers. 9, 11-13). (6) Of the universal preaching of the Gospel (ver. 10). (7) Of the pollution of the holy place (ver. 11)—with the warnings for their own guidance when those terrible times should come. We give a few thoughts on each of these:

The destruction of the temple.—The disciples, like their fellow Jews, imagined that the temple would always remain; that as Jerusalem would be the centre to which all nations should come to partake of the blessings of Messiah’s reign, so the temple, which was above all things else the embodiment of the Jewish system, should be perpetually and increasingly glorified; but not because it did so represent the Jewish system, was it pre-eminently to share in the destruction to come upon the city and nation.

False Christs.—As the prophecy concerning these de-

reivers occurs again in the next lesson, we will dwell upon it there.

Wars and rumours of wars.—These are the natural outcome of the terrible wickedness so rife among the nations, and perhaps no other period of history manifested this so fully. It would be impossible here to name even the many details of the fulfilment of this prophecy. Suffice it that wars and massacres, tumults and rebellions were constant; in a very few years civil war broke out all over the Roman empire. Not long after this there were no less than five emperors of Rome, four of these having been slain, and the disturbances connected with each change were tremendous. This is the world without God, and without the Gospel of our Lord Jesus Christ.

Social and physical disturbances.—The famine in the reign of Claudius; earthquakes in Campania and Asia Minor, whereby whole cities were destroyed; with pestilence of a frightful character in Judea and in Italy;—it would seem as if nature itself was horribly smitten for the sin of men.

Hatred and persecutions.—No part of the prophecy received a more complete fulfilment than this. Christians were hated of all men for the sake of the Master. Whatever might be the hatred of the heathen to each other, they had a common hatred of Christ's disciples; they were treated as the offscouring of the earth, and atrocities almost beyond belief were inflicted upon "the sect called Christians." Let us be thankful that we live in a time of liberty of conscience; let us prize and hold fast the blessed privilege.

Of the universal preaching of the Gospel.—Thank God for this one bright sign amid so many dark and dreadful. We have a duty to help the fulfilment of this; let us help that the Gospel may be "published among all nations."

The pollution of the holy place.—To a Jew the most dreadful calamity that could happen, the one against which they fought with the desperation of fanaticism, came to pass, and the prophecy in its terrible completeness was fulfilled.

What do these prophecies and their fulfilment say to us? *That sin will bring punishment.*—All these calamities were the result of sin. For generations the God of Israel had borne with the people; they were the wicked husbands of the parable; and now that they were about to kill the Son, the only, the beloved Son, the cup of their iniquity would be full, and the sentence of justice must be fulfilled. So now. The Lord is merciful and gracious, but there will come a time when mercy will cease to plead, and only judgment be heard. Teach that "this is the accepted time, this is the day of salvation." Teach also that so sure as these prophecies were fulfilled, the greater fulfilment will, is, taking place; there is to be an end of the world, a "coming" of the Lord Jesus. Let us teach our scholars so to live that when He cometh they may meet Him with joy and not with sorrow. "Even so, come, Lord Jesus."

TRUTHS AND TEACHINGS.

There may be an outward appearance of prosperity and beauty while the within is loathsome.

Christ tells us all of the future that is needful for our warning.

Great sins bring down great judgments.

Terrible is the end of the ungodly.—Rom. 2 : 8, 9.

Persecuted but not forsaken, the portion of Christ's disciples.—2 Cor. 4 : 8, 9.

Unbelief transforms our dearest friends into our bitterest enemies.—Matt. 10 : 21.

There is a way of escape—only one—from the great judgments of God.—Heb. 2 : 3.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear?—1 Peter 4 : 18.

The Gospel must be preached to all the world before the great and final end come.—Mark 16 : 15.

All else may perish, but Christ's kingdom is an everlasting kingdom.—Psalm 145 : 13; 2 Peter 1 : 11.

The punishment of the Jews a warning to us.—Rom. 11 : 20.

Main Lesson.—To endeavour, by God's help, that our country shall be better because we have lived.—Matt. 5 : 16; John 15 : 8; 2 Thess. 1 : 12; 1 Peter 2 : 12.

Sept. 17, } **WATCHFULNESS ENJOINED.** (Mark 13 : }
1882. } } 21-37.

GOLDEN TEXT.—"Therefore let us not sleep, as do others; but let us watch and be sober."—1 Thess. 5 : 6.

TIME.—Evening of same day as last five lessons—Tuesday before the crucifixion.

PLACE.—Same as latter part of last lesson—on the Mount of Olives.

PARALLEL.—Matt. 24 : 23-42; Luke 21 : 25-36.

Notes and Comments.—Vers. 21, 22. "Then : " during the time just foretold. "False Christs : " impostors, pretending to be the expected Messiah, of whom there were several between this and the destruction of Jerusalem (see *Josephus*). But it has a further meaning—it points to Anti-Christ, or the many Anti-Christis constantly arising—1 John 2 : 18. Such are those who claim His prerogatives of being infallible teachers, divinely appointed rulers, and mediators between God and man.

Ver. 23. "Take ye heed : " third time, "ye : " emphatic; are forewarned; remember my words.

Vers. 24, 25. "After that tribulation : " how long we are not told. *Calvin* says that it signifies after the consummation of all the woes of which Jesus had been speaking. "Sun—moon—stars : " are we to understand this literally or symbolically? visible phenomena in the heavens at the appearing of Christ? "or corresponding spiritual manifestations?" We incline to the latter. The image is so used in the Old Testament. *Condor* says, "I think that the Lord here speaks of those stupendous revolutions, religious and secular, which attended and followed the judgment on apostate Israel, not only in the passing away of the Jewish economy, but also in the downfall of Paganism and of the Pagan empire of Rome."

Ver. 26. Compare Matthew and Luke on this verse; there are slight variations, but a striking general similarity. "The Son of man coming : " the visible second coming of the Lord Jesus. He shall come again—1 Thess. 4 : 16. This is at the first resurrection, foretold by the angels—Acts 1 : 9-11.

Ver. 27. "Angels : " Matthew says "with a trumpet of great sound" (24 : 31, Rev.). So were they of old summoned to the solemn feasts—Psa. 81 : 3; and God's elect shall be gathered from all parts of the world—so they are not, will not be found in one place, teaching us the great truth of Acts 10 : 34, 35.

Vers. 28, 29. "Learn a parable : " a lesson, "of the fig-tree." All God's creatures have a lesson for us. The fig-tree, late in its foliage (the fruit comes first), teaches that delay is not abandonment, but that God's purposes will surely be fulfilled in His own time—2 Pet. 4 : 8-10. "When ye shall see these things : " the signs already mentioned—"know that it : " Rev. "He," "is nigh." They had asked; so Matthew of His coming.

Vers. 30, 31. "This generation : " this was spoken A. D. 30, and was fulfilled A. D. 70. But "generation" may mean not only living men, but the race, and we think that the prophecy has this double force; and the near future has been fulfilled, and shall not the final future? "Heaven and earth : " shall, positive, "pass away"—not necessarily

destroyed, but changed in their present appearance. But the truth of His words shall never be changed.

Ver. 32. How could Christ, the Omniscient, be ignorant "of that day and that hour?" Plainly in taking upon Him our nature, He took with it the conditions of man's mind. There were special seasons when all was open to Him—the hearts of men, the invisible world, all the future; but it may have been part of His humiliation to exert no such knowledge in many things—to have been as a man among men. But we are ignorant, and would speak with hesitation on such a subject.

Ver. 33. "Take heed—watch—pray:" these are the practical lessons which the Great Teacher gives from His warnings; they are for us as well as for the Jews.

Ver. 34. A parable in a verse, the main point of which is at the close, "to watch." The REV. gives a different idea to the verse by omitting "For the Son of man is," which was supplied by the old translation, and reading instead, "It is as when a man sojourning in another country having left," etc.

Ver. 35. Still the same refrain, "Watch"—"ye know not when:" there is uncertainty as to the time, but none as to the Coming itself. Of two things we are alike ignorant—the day of our death, and the time of Christ's coming; while of their certainty we are alike sure. "Even—midnight—cock-crow—morning—" the four watches of the night.

Ver. 36, 37. "Suddenly," as He will come; "sleeping:" the very opposite of watching; "unto you:" His hearers; "unto all:" all men at all times, unto us; "WATCH:" the fourth repetition of this solemn injunction. Matthew gives us (chap. 25) three parables, very vivid and impressive, following these utterances and closing the discourse—*The Ten Virgins, The Talents, and The Last Judgment.*

HINTS TO TEACHERS.

Prefatory.—The key thought of the whole lesson is, as in the title, "Watchfulness." The conditions, the circumstances, the manifestations of danger may differ in every age, but the source is the same, and the duty is the same; until the Master shall return it is the duty of the servant to watch!

Topical Analysis.—(1) Watching against deceivers (vers. 21-23); (2) Watching for the coming of the Saviour (vers. 24-37).

On the *first* topic we may show that these words of Jesus as to false Christs and false prophets have had continual fulfilment. There were false Christs in the apostolic days; in the early history of the Church they abounded, and so right down to our own times. What was Mahomet but a false Christ? What Joseph Smith? Some are old enough to remember the blasphemous hallucination of Joanna Southcote, or later still of the Kentish (England) impostor; but beyond all these there is a perpetual false Christ with headquarters at Rome. We need not trouble ourselves with any intricate question about the "number of the Beast," which may be made to mean almost anything. The marks of Anti-Christ are there unmistakably, ineffaceably; let no exercise of charity blind us to that fact. But are there not other "false Christs, false prophets?" Unhappily, yes; there are teachers who teach everything but Christ, everything but the Gospel; of such we and our scholars are to "take heed;" upon such rests the curse of Gal. 1: 9.

On the *second* topic, teach the great truth that Christ *will come again*. That fact is clearly set forth in many passages in the New Testament, and no amount of reasoning, if it is honest, can explain that away. Then, *His coming will be sudden*: although there will be signs as foretold, yet "of that hour" will no man know. Suddenly, as the coming of the lightning, will be that of the Son of man. It will be to *take an account* of His servants. In one sense, you may

teach, Christ is always taking account; but the Scriptures point to a more general time of judgment. Much of the language respecting it is, no doubt, parabolical, and may be, has been mistaken, by pressing it too literally; yet the underlying fact remains a truth of God. Press the practical lessons which our Saviour gives—lessons of watchfulness and prayer. We are to "WATCH." How? *Not by idleness*—"to every man his work" (ver. 34). We are to be active, diligent, doing our every-day duties heartily and earnestly. Show that true religion does not interfere with these; neglect of them is not religion. It is the watchfulness of *Hope*, not of Fear; so there must be an acceptance of the Saviour, and a living for Him. Thus living, there will be constant readiness and preparation. It is not needful that we should be all the time talking, or even thinking about it; but to live daily as in the Master's sight, to use well the talents He gives us, to have oil in our lamps. So living, He may come suddenly, but there will be no terror in the coming; nay, we stand prepared, and our constant prayer will be, "Even so, come Lord Jesus."

Incidental Lessons.—That there have been religious deceivers from the beginning, and will be to the end.

The signs and working of the great deceiver—2 Thess. 2: 10, 11; Rev. 13: 11-17.

That those who do not receive the true Christ will be the most likely to follow false Christs (Spiritualism and such like lying wonders).

That what Christ *may* not know, angels *cannot* know, Christians should not *seek* to know.

That the future, the end, is the secret of God.

That this world and all in it must pass away.

That the coming of Christ is certain.

That for it the saved of all nations look.

That the uncertain day of death is to every one a coming of the Lord.

Main Lesson.—Our duty, *Watchfulness*. How?

Vigilantly.—Luke 12: 35, 36; Phil. 4: 5; 1 Thess. 5: 6; 1 Peter 5: 8. *Steadfastly*.—1 Cor. 16: 13; 2 Thess. 2: 14, 15. *Patiently*.—2 Thess. 3: 5; James 5: 7, 8. *Consistently*.—Matt. 25: 13; 1 Thess. 5: 3; Rev. 3: 3. *Joyfully*.—Luke 12: 37, 38; John 14: 3; 1 Thess. 2: 19. *Prayerfully*.—Luke 21: 8; Eph. 6: 18; 1 Peter 4: 7.

THIRD QUARTERLY REVIEW.—1882.

September 24th.

Following the plan we sketched out in the two previous Reviews for this year, let us see if we can find a single thought which will serve as a centre round which we can gather the truths and teachings of the various lessons of the past quarter. It may be somewhat difficult where so wide a field of teaching has been covered, yet we think that there is one thought running like a golden thread through nearly all the lesson: it is, this—*Self-denial in Service*, or if we would condense still further, then the one word *SERVICE*. We have the self-denial of the Master in His service of God, and in His service of man; and we have the self-denial which all His servants are called upon to exercise in their following of Him.

Taking, then, the lessons of the quarter, we would ask our scholars which contain teachings on this great truth—help them to recall the lessons. (It will be a good plan to tell them the previous Sabbath what you propose to talk about in connection with the Review; get them to look through the lessons during the week, and bring written answers to the questions you would ask them.) Lesson II.—"The Rich Young Man"—is a striking illustration. It was because he could not deny himself, because the love of riches had entered into and taken possession of his heart,

that he went away sorrowful, and in the few words which followed this incident the Saviour showed the absolute necessity of self-denial, and the reward that would follow it. Lesson III.—“Suffering and Service”—is, as its title imports, devoted to this subject. There it is taught in three aspects: the self-denial of Jesus, who steadfastly set His face to go up to suffering and death; in the lesson taught the two ambitious disciples, seeking for positions of honour and authority in His kingdom; and in His subsequent words to the ten, emphasizing, by His own example, that they were not to seek to be lords over each other, or over any, in fact, but to be ministers, servants of all, content to perform service, each as the humblest and meanest of all. Lesson VII. presents the same truth in another form: it is in the forgiveness of injuries—wrongs against which they were, perhaps, righteously indignant; but here, too, the victory over self was to be obtained—they were to forgive, as they hoped for forgiveness. Lessons XI. and XII., which are a part of the discourse on Olivet, teach the sufferings and privations which were to come upon the followers of Jesus, such sufferings as none but those who were ready to give Him the service of the heart would care to meet; they were to be “delivered up to councils,” “brought before rulers and kings,” “beaten,” and betrayed by those nearest and dearest to them to death, and all “for My name’s sake.” Truly here is the highest: self-denial called for. Less directly, perhaps, but surely, is the same truth taught in other lessons—Lesson I., for instance, “A Lesson on Home.” There are two aspects of self-denial: one concerning the marriage relation; another teaching that the proud, self-conceited spirit is not the spirit acceptable to Christ, but the spirit of a little child, and that whoever would come into Christ’s kingdom must leave his self-sufficiency and become as trusting, as humble, and as believing as little children. So, likewise, Lesson V.—“The Triumphal Entry”—teaches (the truth comes out more clearly in the parallel accounts of Matthew and Luke) that it was pride, the very contrary of self-denying service, that caused the Pharisees to be angry at the hosannas of the multitude welcoming Jesus to Jerusalem; they—the self-righteous, the peculiar people—could not accept this lowly Galilean as the long-expected Messiah and deliverer of God’s people. Again, in Lesson VI.—“The Fruitless Tree”—we have the pride of profession, a profession which was worthless because it brought forth no fruit. Lesson VIII.—“The Wicked Husbandmen”—shows what wickedness men will commit who refuse to acknowledge the service they owe to God, leading them to reject and ill-treat His messengers, and at last to murder His Son; the whole a striking picture of what pride and unbelief will do when they get possession of the human heart, and of the righteous judgments of God upon those who refuse Him the service so justly His due. In Lesson IX.—“Pharisees and Sadducees Silenced”—occurs that wonderfully pregnant saying of Jesus, “Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s,” a saying laying the foundation of all true service, civil and religious. Lesson X.—“Love to God and Man”—contains two teachings on this truth, the one negative, the other positive; the first was the denunciation of the Scribes by Jesus for their hypocrisy, oppression, selfishness and pride, the very opposite of humble service; the positive teaching was that on the widow’s “two mites,”—the giving up, consecration of all to the service of God, denying not only luxuries, but it might be necessities, that, so far as her ability went, God’s work might go on—a picture across which the Saviour has written His words of approval, which will shine with unfading brightness to the end of the ages.

Thus, briefly, we have indicated that in almost every lesson—perhaps in every lesson, if we had analyzed the remaining two or three closely—we find teachings more or less direct on the point with which we started—Self-denial in Service. It will be well here, if it has not been done

before, to see that your scholars fully understand what is meant by “Self-denial.” Illustrate it by some incidents from your own experience or reading—the former is better; the telling of such facts as you have known is always more vivid and effective than those which we get second-hand. Do not neglect Scripture illustrations, such as Abraham’s words to Lot; Joseph’s forgiveness of his brethren; the noble choice of Moses forsaking Egypt, with all its riches and honours, for the God of his fathers; Daniel and his three companions at the court of Nebuchadnezzar, with others both in the Old and New Testaments. Above all, do not fail to bring out that divinity of all illustrations, of Him who left the glory that He had with the Father before the world was, took upon Him the form of a servant, suffered and died, all for the salvation of perishing man; everything else pales before humility like this.

Some teachers have little ones to teach, and want to get at them “through the eye to the heart.” Let us then do as we have done in the previous Reviews—get a blackboard, or slate, teaching of the truths. Our theme is self-denial. Write it, as before, with the initial letters over each other; then get from your classes, helping them wherever needed by suggestions and wise drawing out, to make a sentence after each letter which shall set forth some thought helping, to fasten on the mind what self-denial is; thus:—

S	S	
E	E	
L	L	
F	F	
D	D	
E	E	
N	N	
I	I	
A	A	
L	L	

SERVANT OF ALL (1).
 ESTEEMING OTHERS BETTER THAN SELF (2).
 LOVING ENEMIES (3).
 FAITHFUL EVEN TO DEATH (4).
 DENYING WORLDLY DESIRES (5).
 ENDURING THE CROSS (6).
 NOT SEEKING PRE-EMINENCE (7).
 INSTRUCTING THE IGNORANT (8).
 ASSISTING THE POOR AND HELPLESS (9).
 LIVING TO BLESS (10).

FOR CHRIST'S SAKE.

Then refer to just one text in proof of each thought, as follows: (1) Mark 9: 35. (2) Phil. 2: 3. (3) Luke 6: 27-35. (4) Rev. 2: 10. (5) Titus 2: 12. (6) Luke 14: 27. (7) Mark 10: 42, 43. (8) Acts 18: 26. (9) Acts 9: 39. (10) Job 29: 11-13.

If you would like to recall the Golden Texts or the Topics, do so—in so far as they will help to the unity of the teaching it will be desirable—but set out with a determination to bring all your teaching of the quarter to one central truth, which so place before your scholars that they will not, God helping them, soon or easily forget the lesson you have taught them. But, teacher, whatever you intend to teach, have it fully and clearly in your own mind; pray over it, meditate upon it; then your own heart will be filled with the subject, and your scholars will not fail to note the fullness and earnestness of your teaching.

Oct. 1. } **THE ANOINTING AT BETHANY,** { Mark 14: }
 1882. } } 1-11.

GOLDEN TEXT.—“She hath done what she could.”—Mark 14: 8.

TIME.—This lesson is not in its chronological position. It took place on the Saturday (Sabbath) before the triumphal entry—Lesson v. of last quarter—and should have its place between Lessons iv. and v., except verses 1 and 2, which follow last lesson.

PLACE.—Vers. 1 and 2 in Jerusalem, vers. 3-11 in Bethany.

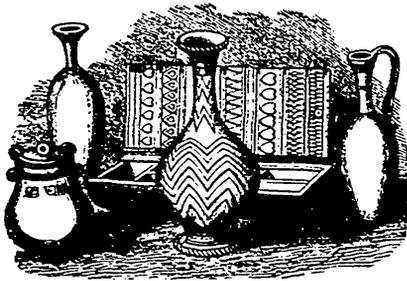
PARALLEL.—With vers. 1, 2, 10, 11; Matt. 26: 1-5.

4-16; Luke 22: 1-6, with vers. 3-9; Matt. 26: 6-13; John 12: 2-8.

Notes and Comments.—Ver. 1. "After two days:" this was the morning of Wednesday. It is agreed that Christ rose again on a Sunday, that He was in the grave the whole of the preceding day, the Sabbath, and that he died on the Friday. The date is fixed by the best chronologists for the 15th Nisan, A.D. 30. "Chief priests—scribes—sought—might take Him—to death:" they had a meeting of the Sanhedrim in the house of Caiaphas—Matt. 26: 3-5, probably private. "Craft:" fearing to use open violence.

Ver. 2. "Not on feast day:" rather, not during the feast. "An uproar:" they feared the people. Only three days before, the coming of this Great Teacher into the city had been welcomed with the shoutings of the multitude and honours such as were accorded to a prince: in addition to this there were numbers who had come with Him from a distance, had been blessed by His power, and were doubtless warmly attached to His person.

Ver. 3. John places this anointing just after the arrival at Bethany, "six days before the passover," which appears the correct date. "House of Simon the leper:" no doubt one whom Jesus had healed, or he would have been unclean. "A woman:" the loving Mary, sister of Martha. "An alabaster box:" REV. CRUSE: costly material, specially to



ALABASTER VASES.

hold the most precious oils and perfumes; they were made with long narrow necks which let the oil escape drop by drop; the real alabaster was easily broken. "Ointment:" John says "a pound." "Spikenard:" "nard" means gum; the meaning of the first half of the word is doubtful; it may be *gum*, so "pure gum" or liquid, or it may refer to the locality from which it was brought. "Costly:" ver. 5 says "three hundred pence:" about fifty-five dollars—a large sum in those days. "Brake:" to prevent aught remaining in the vase. "On His head:" and His feet also—John 12: 3. The feet of honoured guests were washed, but this anointing would be the highest honour.

Ver. 4. "Some had indignation:" His disciples—Matt. 26: 8, one specially, Judas—John 12: 4; likely some of them joined in his complaint, for "censure infects like the plague." "Why was this waste:" just what the world says to-day of sacrifices for Christ. "The world!" alas, the spirit of Judas is too often seen in the Church. Nothing—nothing given for Christ's sake is wasted.

Ver. 5. For value see on ver. 3. "To the poor:" remember, it was a thief who said this—John 12: 6. It is not the successors of the miserable Judas who care for the poor, but of Mary of Bethany, who, loving Christ, love all beside.

Ver. 6. "Let her alone; why trouble ye her:" they were troubling her tender soul by murmuring against her, and perhaps she was troubled and weeping at their remarks. "A good work:" they in their ignorance had misjudged her; they looked at her action from the stand-point of

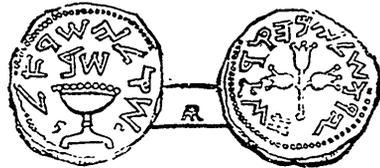
utility—what good did it do? Christ from the stand-point of motive—what prompted it? It was a noble, a beautiful work, for that is the idea. Love to Christ will find its expression in good, beautiful works.

Ver. 7. "Poor with you always:" so Deut. 15: 11. Ordinary benevolence is to be the habit of your lives; you will have plenty of opportunities, "do them good:" it is your duty. "Me—not always:" never again would there be the opportunity for a manifestation of love to my person.

Ver. 8. "Hath done what she could:" highest commendation this from the lips of Jesus. Happy those of whom he says this, like the poor widow—chap. 12: 44. "Anoint—to the burying:" was this a conscious intention? did she think of what was about to happen, and thus anticipate what she might not be able to perform when her dead Lord was in the hands of His enemies? So suppose *Alford* and others; we prefer to think that it was an unconscious prophecy, like the words of Caiaphas, John 11: 51, and that this impulse of humble love was elevated by the Saviour to the true stand-point of a divine inspiration.

Ver. 9. "Whosoever—a memorial of her:" wonderful promise! for eighteen hundred years it has been fulfilled, but never before will it have so grand a fulfilment as on that Sunday when the millions of teachers and scholars who use the International Series will be studying this simple story and learning the blessed truths it teaches. There is no memorial like simple acts of love to Christ.

Vers. 10, 11. From Mary to Judas—love to treachery! What a change! "He that was one:" lit. "the one;" the traitor among them. "Went:" he sought them, probably at the meeting in the house of Caiaphas. Luke says (chap. 22: 3) that "Satan entered into Judas." Christ rejected, Satan received! "They were glad:" of course they were; here was the sought-for opportunity, and coming from one of Christ's own disciples! The idea is that they not only felt, but showed their gladness. "Give him money:" Matthew tells us (chap. 26: 15), that he asked for the price of his treason, and they "covenanted with Him," or rather weighed him out "thirty pieces of silver," or shekels, value about fifty-five cents; so the whole reward was about \$16.50—a Jewish coin, on one side the olive branch, three flowers, the emblem of peace; on the other side the Cæsar, the type of prayer, and the inscription "Jerusalem the holy."



A SHEKEL.

HINTS TO TEACHERS.

Cautions.—Do not confound this account, as some have done, of the anointing at Bethany, with that narrated by Luke as occurring in the house of Simon the Pharisee. It is at a different period in Christ's ministry; at a different place; by a different woman, and with different attending circumstances. The only similarity is in the name of the host. But that was a common name; there are no less than seven mentioned in the Gospels and Acts.

Topical Analysis.—(1) The conspiracy against Christ (vers. 1, 2, 10, 11). (2) The anointing at Bethany (vers. 3-9).

The first topic is a sad one—it shows the deep hatred of the human heart against all that is pure and good and lovely. Show how everything aggravated the wickedness of this conspiracy. Jesus had been the friend and benefactor of

the people; His path was one of blessing; thousands rejoiced in the healing touch of the Great Physician; surely He should have the highest honours that these Jews could give. Then this was especially the time, the passover just at hand, when they professed to celebrate the great deliverance God had wrought for their nation by the hands of one whom their fathers would have stoned. Should not this have made them pause when a greater than Moses was in their midst? But we have to show that when hatred gets possession of a man's heart he will stop at no crime, not even the murder of the Son of God. About Judas, show how solemn are the lessons of his sin. He was a *disciple*; not merely one of the multitude who thronged Christ, or even believed on Him, but one of the chosen few to be with the Master, His closest friend. Then point out how *highly privileged* he was in consequence; some of Christ's teachings, the most tender and touching, were spoken to the twelve alone. Then he was a *worker* for Christ, a supernatural worker, for to him with the others was given the power to work miracles, to heal the sick, and to cast out devils. But all this availed nothing; for he had one passion, *covetousness*, and it grew so strong because he did not seek to check it, that at last it threw open the gates of his soul, and Satan entered in and took full possession. Then he *betrayed* his Master, an act to be followed by the agony of *remorse*—not true repentance, as the sequel showed, for he crowned his crimes by *self-murder*. Sin indulged became his master, and at last hurried him into eternity with his own life in his hands. We know not where the downward path of sin may end.

On the *second* topic you have *Love's offering*; it was a costly offering, yet, as Mary felt in her deep devotion, none too costly for Jesus. She did "what she could;" press that this is the measure of what God expects from us—just what we can, nothing unreasonable. Teach that it is not great acts for which God looks, but for the spirit in which every act should be performed; yet we should not grudge our best for Christ. And there is one gift for which He asks, and which He longs to receive more than any other—ourselves. Mary's heart was in the offering, and that gave to it a richer perfume. We should give our hearts to Jesus. There followed *Love's approval*. Some "had indignation;" to the sordid soul of Judas this act was waste. Not so the Master; He recognized the spirit that was in Mary, and He stamped her act with His divine approval; to her it was only the outpouring of a full heart, but He took the gift and transfigured it into a prophetic act. So, while no work should be done for the sake of the commendation, yet we may be sure that it will not want the blessed "Well done" from the lips of Him we love. But beyond this there is *Love's reward*. The commendation was great, but over this was the promise that wherever the Gospel was preached this was to be told as a memorial. Teach here how grandly disproportionate God's rewards are to anything that we can do. A vase of perfume poured on the head of Christ, and the doer of that simple act exalted to all time! A few brief years' service of God, resistance of temptation, doing good to others, of suffering it may be—then an eternity of blessedness! Truly no master pays as Jesus does. Teach further, that no act of love will go unrewarded; forgotten kindnesses are recorded in heaven, and at the last day many will be surprised and say, "Lord, when saw we Thee an hungered," etc.? This section is full of teachings, but the remarks are already too lengthy. Press these thoughts home, and pray that the consecration of Mary may be upon all your class.

Incidental Lessons.—On the *first* topic—That wickedness ever haes virtue, and would put it out of the world.

That the worst wickedness is sometimes practised at the most holy times.

That he only can be a devil to whom it has been possible to be an angel.

That Satan comes in when Christ is cast out.

That with Satan in the heart any crime is possible.

That sinners are glad when there is unfaithfulness among the servants of Jesus.

On the *second* topic—That we should do for Christ what love prompts us to do—give Him our best.

That memorials of affection are not waste.

The poor, now as then, a pretence for withholding from the Lord of the poor.

That no service for Christ will ever be forgotten.

That no monument is so lasting as acts of service for Him.

That the Gospel is to be preached throughout the whole world.

Main Lessons.—On *love*—Its source: John 15: 9; 1 John 4: 19. Its proof: John 14: 15; 1 John 3: 17; 4: 20; 2 John 8. Its power: Acts 21: 13; Phil. 3: 7. Known to Christ: 1 Cor. 8: 3; Luke 7: 47; John 21: 17. Not forgotten: Heb. 6; 10: nor unrewarded: Mark 9: 4; John 14: 21-23; 1 Tim. 4: 8; James. 1: 12.

PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

PRIZE BIBLE QUESTIONS FOR SEPTEMBER.

25. What Old Testament miracle did two of the apostles once want to imitate?

26. Name the occasions (in the Gospels) in which angels are represented as actively interested in the person or work of Christ.

27. A high officer of an eastern monarch makes a profession of faith in Christ after a very short instruction on a journey. Who?

HINTS FOR MINISTERS.

I had resolved, on coming to Edinburgh, to give my evenings to my family; to spend them, not as many ministers did, in the study, but in the parlour, among the children.

The sad fate of many city ministers' families warned me to beware of their practice. Spending the whole day in the service of the public, they retired to spend the evening within their studies, away from their children, whose ill-habits and ill-doing in their future career showed how they had been sacrificed on the altar of public duty. This I thought no father was warranted in doing.

Thus the only time left me for preparation for the pulpit, composing my sermons and so thoroughly committing them that they rose without an effort to my memory—and therefore appeared as if born on the spur and the stimulus of the moment—was found in the morning. For some years after coming to Edinburgh, I rose, summer and winter, at five o'clock. At six got through my dressing and private devotions, and kindled my fires, prepared and enjoyed a cup of coffee, and was seated at my desk, having till nine o'clock, when we breakfasted, three unbroken hours before me. This being my daily practice, gave me

eighteen hours in each week, and—instead of the Friday and Saturday—the whole six days to ruminate and digest and do the utmost justice in my power to my sermon. A practice like this I would recommend to all ministers, whether in town or country. It secures ample time for preparation, brings a man fresh each day to his allotted portion of work, keeps his sermon simmering in his mind all the week through, till the subject takes entire possession of him, and, as the consequence, he comes on Sabbath to his pulpit to preach with fullness, freshness and power.
—*Dr. Guthrie.*

Children's Corner.

LITTLE THINGS.

We can trace the mighty river,
On whose waves the steamboats ride,
To a little spring that bubbles
From the mountain's rocky side.

We can count the tree's life backward,
Through the summer growths of years,
Till the wide-branched forest monarch
As a tiny seed appears.

So the sweetest of the pleasures,
And the greatest good life brings,
Rarely spring from large experience,
But begin in little things.

Then with what careful watching
Should we guard each act, each word;
Yea, the very thoughts and feelings
That within our souls are stirred.

To be faithful over small things
Is to see great things begun;
And the Lord who watches over
Shall account such things well done.

LITTLE SUNBEAMS.

Once upon a time the sunbeams and the clouds had a quarrel. It was early one morning, just as the sun was about to send his children, the sunbeams, over the world, and when some of the first golden rays had begun to kiss the tops of the mountains which were nearest to heaven.

On these mountain tops some clouds had been resting all night. It was their nature to be damp and cold; and when they felt the warm glow, they knew, if it lasted long, they should melt quite away. So they said to

each other, "This will never do; it is all very well, now and then, to be melted away, and sent up as a mist into the great sky, but we do not choose to be served so every morning. It is quite proper that the sunbeams should know we are strong as well as they, once in awhile."

So the clouds drew closer together, and sent messengers to their relations in the north and west to come and help them. The messengers were small clouds which could sail very fast across the sky; and soon, at their call, floating slowly up, like great birds with purple wings outstretched, came flocks of other clouds, which twined their wings together, so that in a little while they spread all over the sky, and the warm sunbeams could not pierce through them to dry up the night dews from the flowers.

"This is poor work," said the sunbeams. "The roses will be so wet and cold, they will never be able to send out their sweet scent, and the bees will get no breakfast."

"Oh, yes," said another, "and I am afraid the children will miss us, and be cross and unhappy."

"And I wanted to go into the corn fields," said another. "I have kissed the ears so often that they are getting golden already, and now they will be thrown back a whole day."

"Let me speak kindly to the clouds," said a little sunbeam, pressing forward; "let me tell them that we know they love the earth, and water it, and make the seeds start into life, and then perhaps they will open one little hole and let me through."

So the little sunbeam talked to the clouds, and begged that they would not be angry, but would help them still in their work of blessing to the earth, until his gentle words so melted the heart of one misty cloud, which was lighter and softer than the others, that, with a shower of repentant tears, he opened a crevice in the purple curtain and the little sunbeam glided through.

Downwards he darted with a smile of joy, longing to shine his very brightest, and give a message of love and hope from his brothers who were prisoners in the sky.

There was a poor weed growing by herself in the middle of a field. She was a wild creature, not very gay or beautiful, and with only one small blossom. This morning she was feeling very sad, and had been thinking, being chilly and uncomfortable, that she had better give up growing any more. She had neither much scent nor pretty colours, nor did she think that anybody cared about her; in fact, she had made up her mind that it would be better if she were to die.

But at this moment down came the little sunbeam right into her face, kissed away her tears, and shone so lovingly upon her that her one blossom looked quite bright in the dull morning, and actually began to smell sweet, so that a bee, who was passing by, very hungry and low-spirited, stopped by her, and popping his busy sucker down the middle of her tiny flower, found a drop of sweet honey.

"Buzz, buzz," said the bee, "that's the first taste I have had this morning; thank you, good little weed," and, as he flew away, the heart of the poor wild blossom was full of joy.

Not far from the field stood a palace. Very mournful it looked, under the dark sky, with its grey walls and ivy-covered towers, as if it wanted a whole flood of sunshine. It happened that just when the little sunbeam darted down through the hole in the clouds the old prince was standing at one of the windows, and he noticed its bright ray—all the more striking from its contrast with the gloomy sky—falling on a tumble-down cottage, which stood at one corner of his park. As it caught his eye this thought passed through his mind: "That little sunbeam goes straight to the poor cottage, and tries to cheer it with its light. Ought not I to do the same?" And he resolved in future to think more about his poor neighbours.

Now, I do not know how long the clouds kept up their quarrel, or when they again became fellow-workers with the sunbeams, but I have heard that, in the end, love is sure to be the conqueror, and that when a quarrel is only on one side, it cannot possibly last long; so I suspect that cloudy morning turned out a very bright day; that the bees had all had their breakfast; that the corn grew riper and riper, and the children were as merry as ever. Only I hope the sunbeams have told them their secret, and that they will follow their example and give smiles and kind words wherever they go, for they may see that even little sunbeams can do good, and that we need not wait for great opportunities to shed on the dark spots of earth gleams of goodness and kindness, heavenly gleams from that world whose sunshine is LOVE.

FIRST-FRUITS TO CHRIST.

The Rev. Dr. Laws writes from Livingstonia, Central Africa:—"Yesterday I had the privilege of baptizing the first native who has sought this ordinance here. Albert Namalambé, mentioned by Mr. Reid in the journal, has thus come forward now fully to testify of his faith in Christ. It was a glad, solemn day. At half-past six this morning another inquirer came to me asking why he was not yet happy. This is now the third month during which he has been praying thrice daily for forgiveness and the true light; but he has not yet experienced the happiness which he notes as a characteristic of Albert's Christianity. These are precious fruits of past years. A week ago eight couples were married, and of these three couples have been taught to read and write in the school, while either the man or woman of other four couples have been taught likewise. This means a great deal for the new social life of this land. The morning now is breaking. All glory and praise be to our God!"