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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. I.]

TORONTO, AUGUST, 1882.

[No. 8.

## TO SUBSCRIBERS.

*Will our subscribers look at the labels on their magazine? Very many subscriptions are yet unpaid, and our exchequer is consequently needy. If the label reads, e.g., Jan., 1882, the subscription for the year IS DUE. If Dec., 1882, it is paid to the end of the year. Don't let the month pass again without "that dollar."*

## EDITORIAL JOTTINGS.

At the services in connection with the reception of Dr. Bevan, late of New York, to the new church, Highbury, London, Eng., Mr. Samuel Morley is reported to have said "he shared Dr. Bevan's reverence for Presbyterianism. The main features of Congregationalism were to be found in the New Testament, but a little dash of Presbyterianism would be of great value, preventing many of those causes which led to weakness and division, and which he could not help regarding as the evil of extreme 'Independency.'" We are curious to know specifically what that dash should be. In view of the names *Seceders, Burghers, Old Light, Anti and New, Established, Free, Cameronian, Covenanters and United*, in which the Presbyterian Churches in Scotland rejoice, with many more, we think it plainly utopian to imagine that a dash of Presbyterianism, or of anything else, except grace and common sense, will free from divisions and weakness. The truth is, all fields are green at a distance; they who are *in* see the bare spots and can count the stones.

THE Baptist organ, "The Freeman"—and we are to remember that our Baptist brethren in England have a much closer relation to English Independency than they have here—has the following pertinent remarks upon Mr. Morley's dash of Presbyterianism: "In a paper read by Mr. W. P. Cope before the Baptist Board, there were many illustrations

given of appeals from ministers and Churches in former days for the settlement of differences of opinion. We fear there is not the same docile spirit in our Churches to-day. If by a dash of Presbyterianism is meant a willingness to submit questions in dispute to some fraternal tribunal outside the Church, then let it be cultured amongst us. The tribunal is not far to seek; it is the will that is wanting. If it be meant the application of some strong will from without to put down some strong will within, then this cannot be secured without giving up the full independence of the Churches, and introduce, as we believe, more serious evils still. In considering a subject like this, the end before us should be borne in mind. Our aim is not to provide a society which the world can admire, but to culture souls. Men grow better amidst freedom, even with a little disorder, than in the best ordered autocracy. If the desire be for closer union among our Churches, and for some counsel of wise men to whom difficulties might be referred, then Mr. Morley pointed out the right direction when he turned attention to the associations. It may be well to call things by their right names. It is not Presbyterianism we want, it is not the Congregational ideal, but our attainment of that ideal that is imperfect. It is time that the meaning of this dash of Presbyterianism should be defined. Shall the 'dash' be authoritative or fraternal? If authoritative, our churches will not submit. If fraternal, it may even now be found in associations. Do our friends want the advantages of Congrega-

tionalism without its disadvantages, united with the advantages of Presbyterianism without its disadvantages? If so, will they tell us how it is to be secured? We have little sympathy with children crying for the moon, and equally little with men asking for what is impossible, or what they cannot define."

At a meeting held in Angel street chapel, Worcester, in connection with the jubilee of the Congregational Union of England and Wales, an address was delivered by Mr. R. W. Dale, in which he observed that "the objects of the jubilee were not only to raise money, but to endeavour to make their own people better acquainted with Congregational principles and Congregational history. They had no desire to make converts to Congregationalism from the other Churches. *Their business was to convert Congregationalists to Congregationalism, and judging from the impressions he had received from a long acquaintance with them, he was inclined to think that there was no section of the Christian Church so profoundly indifferent to its characteristic principles—so profoundly ignorant of the glorious passages of its history, as they were.*" We venture to ask, are the remarks of Mr. Dale true of our churches in Canada also? Our Methodist brethren keep ever fresh the memory of the great revival in which their organization had its birth, at least in so far as it enables them to partake of the *eclat* attached thereunto. Our Presbyterian friends tell over and over again the tales of the Covenanters, and the stirring events of John Knox's history. What know we and our children of Brown and Barrowe, of the Independents who alone stood up for liberty of conscience when both bishop and Covenanter would have ruled with despotic power? True, the martyrs of Congregationalism had no John Fox to lovingly record the words they uttered with the halter round their neck, and thus embalm their memory, but there were men whose enemies could exult over their cruel death, as some rhymer did over John Penry's:

"The Welshman is hanged,  
Who at our kirk flanged,  
And at her State hanged,  
And burned all his bukks;  
And tho' he be hanged,  
Yet he is not wranged,  
Tho' the de'il has him fanged  
In his crooked kluks."

WE append an extract from Dr. Dale's address on the occasion referred to above, lest a similar misunderstanding among us as to that to which he refers should obtain: "Nine out of ten Congregationalists would define Congregationalism as meaning that every separate society of Christians had the right to elect its own minister and deacons, and to arrange for the conduct of its own worship according to its own convictions, and that every member of a Congregational Church had the right to a voice and vote in relation to all ecclesiastical affairs. It might surprise some Congregationalists to learn that, in the early literature of Congregationalism, no trace can be found of it having been a movement for the assertion of rights of this kind. They heard nothing about rights; but they heard a great deal about duties. The root of Congregational principles consisted in a profound and serious faith in the reality of that mystical union which existed between the Lord Jesus Christ and all Christian people. They seriously believed that Christ was a vine of which they were all branches, and that their life came from Him; they believed that Christian people were the body of Christ, and that just as the same life was in a man's hand, foot, and brain, so the same Divine life penetrated all Christian people. No one believed in the real presence of Christ more than they did, but they had not to go within sacred walls to find it; they had not to wait until a priest had pronounced words of mystic power over bread and wine. The real presence of Christ was in everyone, and all Christian people were the organs of His thought, and love, and will. Their founders said that when Christian people were gathered together as a Christian Church they had the presence of Christ among them. He took part in their church life, controlled it, shared their acts, led them to wise and definite issues, and surrounded with His sanction the conclusion at which they arrived; and that an assembly in which He was present could permit of no appeal to Parliament, Synod, or Pope. They did not assert that they had a right to manage their own affairs; but that, since Christ was amongst them, He had a right to manage His affairs, and that they would not suffer any external interference with the decisions to which He might lead them." Let these utterances of confessedly one of the very foremost men from

among our English brethren be at least pondered well. They are weighty, and wise and true.

WHILE upon this subject we would notice another notion. It seems to be freely admitted that where monetary aid is granted, control should be exercised. There are some Christian evidences of fellowship that to many are of more value than any money consideration. When such are demanded or accepted, is there to be no control? Or is the mere fact of geographical isolation, or weakness which demands monetary aid, to put a church under control? Is ecclesiastical freedom to depend upon cash? What right has a church of millionaires, which one of day labourers may not enjoy? Let us brush away all these cobwebs and touch bottom. Christian love yearns for fellowship; fellowship has not only its privileges, but its obligations; the fellowship of a common faith and love enjoys these privileges and much more readily accepts the obligations, for it is more blessed to give than to receive. Without, therefore, casting any envious glances abroad, we say, "Make the tree good." Consider well the *foundations* of Congregational polity, and let every other system develop its principles and exhibit its own results; if by so doing we all approximate, we shall not suffer loss; but we are not partial to ecclesiastical tinkering, or to an indiscriminate patchwork. "There is room," as an old country exchange has it, "on God's earth and in God's patience for various church systems, good, better, best; and between those who love and worship under different administrations, but the same Lord, there may be, and ought to be, cordial co-operation and warm spiritual sympathy."

A CENSUS of the church attendance of Boston has been taken. 124,909 people were found in the 250 churches. The population of Boston is now somewhere toward 400,000. Of the 124,909 people found in the churches as a whole, about 50,000 were in those of the Roman Catholic faith—a most remarkable result when we remember that Boston is the historical centre of Puritanism. The greatest attendance among the Protestants was in the Congregationalist and Baptist churches, which contained about 30,000 people, nearly equally divided between the two. The Methodist

worshippers, white and coloured, were nearly as numerous as the Episcopalian. The Presbyterians had only 3,300, and the Unitarians, whose churches were formerly the most fashionable in Boston, where the doctrines of Channing took their deepest root, numbered less than 10,000, or fewer than the Episcopalians by nearly 3,000. A great change has therefore come over Boston within this generation, so far as its religious predilections and observances are concerned. The writer concludes as follows:—"Roman Catholicism has made an enormous advance. Congregationalism has not gained proportionately with the growth of the city in population, but has fallen back. The Baptists and Methodists have, perhaps, become comparatively stronger, or at least have held their own. The Unitarians have declined, many of them having passed on to Agnosticism, religious indifferentism, and utter infidelity; and others have gone over into the Episcopal Church. These significant changes in ecclesiastical relations and in religious sympathies and opinions are not confined to Boston. They are taking place throughout New England. The increase of the foreign-born population is rapidly building up the Roman Catholic communion. Congregationalism is losing vitality. Unitarianism is passing away as a distinctive denomination. Episcopalianism is gaining. The Baptists and the Methodists are appealing to the more fervid religious feeling of the ordinary run of Protestants in the communities. Infidelity is rampant."

THIS century is a century of rapid changes, and the manifestations of religious life are partaking of the character of the age. Can we expect otherwise? Yet the true followers of Him who came to seek and to save the lost will see in the difficulties of religious life, not discouragements, but obstacles to be overcome. What can be more dispiriting than the *ennui* of an aimless life? And is the paradise of the sluggard to be the paradise we seek? Rather let us catch the inspiring, "Tell the children of Israel that they go forward." This is the time of conflict, be not dismayed:

"Forward all the lifetime,  
Climb from height to height,  
Till the head be hoary,  
Till the eye be light."

THERE has been a grand bazaar in Man-

chester on behalf of the Lancashire Independent College. all the Congregational churches of that shire being engaged therein. The object was funds for the improvements contemplated in the college buildings; the sum aimed at was \$50,000, the sum realized was \$75,000. A building was erected capable of holding seven or eight thousand, and laid out as a German town. There were five streets of houses, together with archways, fortifications, towers, prisons, and especially the triple-arched façade of the Cathedral. The varieties of stone, the carvings, the stained glass, the verandas, the light and shade of the passing sun, the damp in the old bricks here and there, the cracks in the walls—everything was delineated. It was more like the work of an artist painting for the Academy than for a temporary bazaar. For a whole fortnight ministers and merchants changed their employment. They became stewards—*i.e.*, they assisted the ladies in buying, and selling, and getting gain. These lady stall-holders numbered a thousand. Some of our merchant princes saw neither office, nor warehouse, nor factory during the period, in the zeal they manifested to assist their wives and daughters in extolling the excellences of embroidered chairs and footstools. Others, who had made fortunes by calico, found themselves at home in displaying the beauties of Japanese ware, as if "to the manner born." Some divines were so successful as retailers of the miscellaneous articles of the stalls, as to tempt some to think they had missed their vocation. The lady-extemporized waitresses were beyond all praise for the way in which for a fortnight they sacrificed their own comforts to supply the needs of hungering and thirsting thousands. On one day 4,000 dinners and teas were provided, exclusive of other refreshments. The teas went on at the rate of two-and-a-half gallons a minute.

ARE we cynical if we feel tempted to print alongside this description, taken from a correspondent in the English "Nonconformist," Bunyan's Vanity Fair, with the vendor crying in the pilgrim's ear, "What will ye buy?" Perhaps some of our readers will save our printing space and turn to their Pilgrim's Progress; meanwhile we will allow the same correspondent to answer the question: Why not give your money direct, and save all this

outlay and display? "The answer is obvious. The money is not there to give—not in sufficient quantities. The hands of earnest, skilful Christian workers are needed to multiply the value—in many cases to quadruple the value—of the money bestowed. Many have no money to give. Silver and gold have they none, but such as they have—skill, product of brain and skilful finger—they bestow. Will the Lord not accept what often costs twenty times more than a mere subscription—costs in time and loving labour?" And the moral result: "This bazaar has been of great service to all the churches participating therein. It has proved they are not isolated, that they can combine for a common object. It has proved and cemented friendships all over the county. It has shown other bodies what Independents are capable of doing when they put forth their strength, and it has given the Lancashire Independent College a closer and a warmer place in their affections than it had ever occupied before." True? Then pity 'tis 'tis true, for we could wish that in a more Pauline way we cemented our friendships, and put forth our strength to declare that Christ is head over all things to His Church.

The bill for legalizing the marriage with the sister of a deceased wife has again been defeated in the House of Lords in England, the Lords spiritual having almost unanimously voted against it. This is the more noteworthy, seeing that what may be deemed royal influence favoured the bill, the Prince of Wales actively supporting it. The Presbyterian Church in Canada has ever, as a Church, declared the marriage incestuous; and though individuals do retain their connection with that body while sustaining the forbidden relation, its courts, when appealed to, have ever declared the relationship to be scripturally forbidden. Our Legislature has done its part in declaring the marriage legal, and the validity of the relationship is acknowledged under the royal seal in other colonies of that empire whose Imperial Parliaments have again refused to allow the same in the mother land. The anomaly is singular; the conflict determined. When and how is it to end? That the question is not settled in Canada is certain; for so long as the large, intelligent and influential Presbyterian Church refuses to look upon the relation as other than incestu-

ous, even though the law renders it legal, so long there must continue in many minds a sense of insecurity, and a state of doubt in many homes. Must that Church give way? For my part, I can conceive of no greater national calamity than that of a body of Christian men taking a stand upon Christian principle, being defeated by an unthinking majority vote of the nation of which they form a part. The cry against "ecclesiastical tyranny" may be made to do duty for a rabble whose only will is "down with everything." Moreover, let honour be given to men who have the courage of their convictions, even in the face of overwhelming odds. We have too little of such moral courage that we should attempt to crush those who manifest it, though they do cross our way. The brave Horatius, even from those whose course he stayed, received admiration. Rome hailed him as its deliverer. Again, we are not yet a nation of agnostics; some of us have no desire to be; we own, in our laws, moral obligation, and rest that obligation upon the known will of God; therefore no legalized relation which violates the moral law can obtain, unless we destroy all sense of right, in which case we are in a sorry state. Still further, we are a Christian people, not Mahomedan, nor Buddhist, nor Pagan, and the Scriptures of the Old and New Testaments, as a whole, are the acknowledged exponents of Christian faith and morals. It is, then, a perfectly legitimate course for a body of Christian men, or an individual, to refuse assent to legislation which is proved contrary to the general scope of Christian faith and morals. I purpose, therefore, to offer a few comments on the scriptural aspect of this question, as being an aspect we cannot well allow to be put out of sight.

Has the Christian Church a code of prohibited degrees? The eighteenth chapter of Leviticus has in general been assumed as such, but there is ground to challenge the assumption. Why should the seventeenth and nineteenth be passed conveniently by and the eighteenth retained? To this it is replied that Paul recognizes a law of incest—1 Cor. v. 1—and if this is not found in Leviticus, where else is it to be found? The pertinency of the question is admitted, but the fact that it is open to the rejoinder that the Levitical code, as such, did not obtain at Corinth, and that Paul appealed to that which was "among the

Gentiles," should keep us from very positive assertions thereon. Let it also be noted that the chain of argument has no strength beyond that of its weakest link. Nevertheless, the Christian Church has, in general, accepted this code as its own for reasons which it deems sufficient, and we cordially accept the same, as we do very much else in these old statutes, which modern society has neglected to its hurt, and is now discovering (?) by the aid of scientific research.

What says this code of marriage relations regarding the marriage in question? Lev. xviii. 18 must, in a brief article like this, be dismissed with only suggestive treatment. Given our English version, and the relationship is implicitly allowed by the expression "in her lifetime," the inference being fair that when the prohibited limit is passed, the prohibition ceases. There are, however, weighty considerations for accepting the rather the reading given in the margin, "one wife to another," in which case the verse is ruled out from the consideration in hand. The passage is one of extreme difficulty, and can hardly warrant dogmatic utterances. The exact Hebrew expression here translated "a wife to her sister," is found several times in the Scriptures, and elsewhere, translated "one to another," and thus we prefer to read it here. Leaving this on one side, we find the following blood relationship expressly forbidden: In Lev. xviii. mother, ver. 7; daughter, ver. 17; sister and half sister, ver. 9; granddaughter, ver. 10; aunt, vers. 12, 13. The grandmother and niece are omitted, yet it does seem that we are justified in assuming the general principle that the first and second degrees of consanguinity are, to say the least, gravely questionable, and "he that doubteth is condemned if he eat, because he eateth not of faith."

If, again, we look at the degrees of affinity prohibited (we need scarcely stay to explain that affinity is the relationship of marriage, not of blood) in that same chapter, we shall find the following:—Mother-in-law, ver. 17; daughter-in-law, ver. 15; brother's wife, ver. 16 (except in the special case, Deut. xxv. 5); stepmother, ver. 8; stepdaughter ver. 17; and step-granddaughter, aunt by marriage, ver. 14, where again we find prohibition in the line of the first and second degrees of affinity. The marriage in question is manifested in the first degree of affinity; are we, therefore, jus-

tified in accepting again a general principle, and imply as in consanguinity all of similar affinity with those named as included within the prohibition? This we conceive to be the relevant issue. Now, let it be remembered that our argument here is purely inferential; principles must guide us, and at this point we cannot fail to see that there is a specific difference between consanguinity and affinity, plainly cautioning us against using the same ground of inference. Physiological reasons do obtain in the one which can have no hold in the other. To this the reply is given that the married are "no longer twain, but one flesh," to which, briefly, our rejoinder is, True, *during the continuance of the marriage relation*, which on all sides is acknowledged to be terminated by death; this Jesus most plainly taught—Mark xii. 18-25. The affinity ceases when the tie that created it is severed. This to the writer seems incontrovertible; for if, the husband being dead, the woman is "loosed from the law of her husband"—Rom. vii. 2—assuredly the wife being dead, the husband is released from the law of the wife, and, by necessary inference, from the affinities entailed. The degrees of consanguinity are those into which we are born, from which we can no more part than from our complexion; the degrees of affinity are created by a relationship which death destroys, and when the bond is broken the bound are free. We are justified, therefore, in suggesting a principle regulating the degrees of affinity in the matter under review differing from that which regulates the degrees of consanguinity. This we briefly do. Physiological considerations must rule the one, social considerations the other; the one set of considerations are permanent, the other not necessarily so. There are social considerations which imperatively prohibit a man from looking upon a girl as a possible wife who has entered his home as a daughter; hence a stepdaughter is forbidden, and the Roman code wisely forbid the same whether natural or adopted. There may be social considerations why the sister should take the sister's place in the home, to which, as a relative by affinity, she has been no stranger. Thus it may fairly be maintained that the degree of consanguinity prohibited should guide in all similar degrees, while on scriptural grounds we are not required in the relations of affinity to go beyond those expressly laid down; or if

we extend the same, to do so on grounds of social inexpediency, not on the ground of physiological unfitness.

Do we advocate the marriage in question? To this the reply is easy: Marriage is the spontaneous coming together of those who mutually agree thereunto, for better or for worse. Each man and woman must be held free to make their choice and abide thereby; it suffices for us that no law of God, or legitimate right of man, is broken thereby. And we have presented our reasons for holding that, accepting the Bible as our rule of faith and manners, no valid objection lies on scriptural authority against the entering upon the relation in question. To call such a marriage incest is, we believe, to sadden hearts God would not sadden, and to cloud homes on which Heaven would send free sunlight. Over such unions, when entered into with Christian purpose, we can heartily say, "Whom God hath joined together let not man part asunder."

As one of the signs of the times, we ask attention to the following abbreviated "Confession of Faith," prepared for and approved by the Mission Committees of the Established, Free, and United Presbyterian Churches of Scotland, and recommended by them to their respective Assemblies. If this is all required from Churches abroad, the question is inevitable, Why ask more from those at home? The new creed is still further suggestive. The distinctive features of Calvinism are not to be found therein; the limited atonement view, election, and the perseverance of the saints are quietly ignored, and the unending nature of eternal punishment is commuted into "being condemned, shall suffer the punishment due to their sins." This new departure is perhaps one of the most significant marks of the shaking the old forms of faith are undergoing; be it so that the things which cannot be shaken may remain:—

The presiding minister shall read the following Statement of Doctrine, to which assent is required in order to license or ordination:—

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God—a spirit, self-existent, omnipresent, yet distinct from all other spirits and from all material things: infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father,

the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him, and offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceeds from the Father and the Son, makes men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the Gospel, and working in them all the fruits of righteousness.

IX. God, having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commands all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life after His example and in obedience to His revealed will. Those who believe and obey the Gospel of Christ are saved; and their privileges are—the full forgiveness of sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost uses and blesses all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship; to observe the sacraments and other ordinances of Christ and to obey His laws; to continue in prayer; to keep holy the Lord's day; to meet together for His worship; to wait upon the preaching of His Word; and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall

appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

### FAITH'S ROU. CALL.—VIII.

#### MOSES.

The entire account of the youth of Moses in Egypt is contained in Ex. ii.: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. And it came to pass in these days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well." From which we can only infer that Moses was "instructed in all the wisdom of the Egyptians—was mighty in his words and works," and that "he refused to be called the son of Pharaoh's daughter—forsaking Egypt, not fearing the wrath of the king." Josephus, the Jewish historian, undoubtedly gives in his Antiquities of the Jews, a line of Jewish tradition not contained in the Hebrew Scriptures as we this day possess them. He relates an invasion of Egypt by the Ethiopians, who put the Egyptians to great straits, from which they were only rescued by the generalship of Moses, who was the object of mingled and superstitious reverence and dread. The Jewish historian also quotes Manetho, an Egyptian priest, who represents Moses, by name Osarsiph, as being an Egyptian priest at or in Heliopolis, and thus "instructed in all the wisdom of the Egyptians." Strabo, the Cappadocian geo-



grapher, likewise speaks of Moses and the exodus, representing Moses as an Egyptian priest. These varied Jewish, Egyptian, and heathen traditions, in their main points, seem to receive confirmation from the allusions made by Stephen, and by the writer of the "Hebrews."

We speak with diffidence regarding Egyptian history; we are, in fact, only now beginning to read its contemporary records and put together the scattered fragments. Between the record in Exodus and the history of the monuments, however, there does appear one sure starting point. Ex. i. 11 reads: "Therefore they (the Egyptians) did set over them (the Israelites) taskmasters to afflict them with their burdens. *And they built for Pharaoh treasure cities, Pithom and Raamses.*" Now, we know from the monuments that Rameses II. of the xix. Dynasty was the Pharaoh that built the treasure cities, and an Egyptian romance from a papyrus roll relates a tale of a magic book, similar to the weird interlude of Michael Scott in Sir Walter Scott's "Lay of the Last Minstrel," from which it appears that necromancy, "Spiritualism," was a prevalent practice and superstition. We are therefore warranted in adopting the following scrap of Egyptian history as upon the whole reliably illustrative of the time in which Moses lived, worked, and served his generation. Rameses the Second—the Great, in the records preserved by the monuments—appears as a conqueror and mighty builder. Unable to keep in subjection distant and restless provinces, he appears to have initiated that system so largely practised by the Assyrians after, of carrying away the entire population and distributing them in colonies and cities more immediately under control. The wars of his later years appear to have been waged expressly for the purpose of procuring slaves to be employed on those public buildings whose ruins still attest the grandeur and might of his reign. No one of the numerous Pharaohs has left so boastful a record of might and glory as this powerful king, of whom we perhaps know more than of any of the other ancient monarchs of Egypt. The hard bondage of the Israelites, as they toiled building the treasure cities, is in perfect accord with all the monuments of stone reveal, and the narration in Exodus bears all the marks of a strictly contemporary record. Rameses

the Great had a numerous family; one only of his sons survived him, Men-ptah, or Ptahmen, and he is probably the Pharaoh of the Exodus. He had no children, and Moses, as the adopted son of Pharaoh's favourite daughter, might have proved a successful rival and certain successor to Men-ptah. There was no Salic law in Egypt; the king who did succeed Men-ptah did so by the right of his wife, a supposed daughter of Rameses II. The throne of Egypt was within the grasp of the adopted son of Pharaoh's daughter, but Moses chose rather to suffer affliction with the people of God. "Poor relations" are proverbially loved best at a distance. The indications plainly are that Moses was under no outward pressure to acknowledge them; yet "he went out with his brethren, and looked on their burdens." Moses must have witnessed the gradual risings of the Great Theban and Memphite temples of Rameses' reign, enriched with the spoils of the vanquished nations, and elaborated by the hard toil of the sad-faced captives. The sculptures and paintings of the great king, adored by the hawk and ram-headed deities, trampling upon his enemies, who are but pigmies in his sight, must have been designed and executed under his eye, and he could have been no stranger to the long processions of triumph and of worship down long avenues of stately columns, huge monolithic obelisks, "between pylons heaven high." These are not fancy sketches; the son of Pharaoh's daughter must have witnessed these things, and stepped out from their imposing grandeur to witness the hardships of his enslaved countrymen. We do well, in marking Moses' faith, to understand the character of the choice he made. History occasionally records the laying aside of absolute power by those who, having wielded it, have been satiated, wearied, overburdened thereby (*e.g.* Charles V. of Germany), but history presents no other example of one in the flush of youth and of offered glory, who quietly and persistently espoused the cause of the despised and enslaved, rather than deck his brow with the crown of earth's most favoured kingdom. This did Moses, and he did it by faith, esteeming the reproach of Christ greater riches than the treasures of Egypt. The history we have given must, in its principal lines at least, have been known to those who relate that Moses was learned in all the wisdom of the Egyptians, was mighty in words

and deeds, refused to be called the son of Pharaoh's daughter, and forsook Egypt not fearing the wrath of the king.

Did Moses apprehend the dangers and difficulties of the task to be laid upon him when thus he turned his back upon Egypt and its honours? He was at this time "full forty years old," in manhood's prime, of judgment mature. When Israel rebelled, because craven, when they longed for the fleshpots of Egypt again, did any passing shadow of regret cloud the heart as memory would revert to Egypt with its palaces and throne? Scarcely human had Moses been were no such experience ever his. Thankless is it to toil for those who have not moral tone sufficient to appreciate a blessing. Yet for such Moses perseveringly toiled; for such a greater than Moses died. No more unselfish course, and self-denying, could man pursue. What sustained Moses? Had he not provocation sufficient to curse his kindred and leave them to their ruin? He esteemed "the reproach of Christ." That expression is suggestive—Christ is Messiah, and Messiah had been promised. The "seed of the woman" was the Messiah; the promised seed of Abraham, in whom all nations of the earth was to be blessed, was Christ, and Christ was as truly Redeemer under the old dispensation as under the new, and as real to the eye of faith. Firmly as Paul could say, "I can do all things through Christ that strengtheneth me," could Moses say, "Lord, Thou hast been our dwelling place in all generations;" and it was this intensity of religious life that made the riches of Egypt as nothing in comparison with that eternity whose glory excelleth, and whose blessings endure when Egyptian granite shall have perished by the all-destroying breath of Time. The reproaches of the Christ—"faithful is the saying, for if we died with Him, we shall also live with Him: if we endure, we shall also reign with Him: He abideth faithful, He cannot deny Himself."

This expression gathers strength from a succeeding one—"for he endured, as seeing Him who is invisible." Strange contradiction, seeing the invisible! How the scoffer cavils! How the believer can understand, his own experience saying—

"Though unperceived by mortal sense,  
Faith sees Him always near,  
A hope, a glory, a defence,  
Then what have you to fear?"

The Messiah promised was just as much a

reality to the faithful ones as the Christ who for us—away—has come. He was trusted by them as the Lord's deliverer, prophetic spirit, angel guide, the procurer of those blessings with which faithful Abraham's seed should bless the nations of the earth.

Let the difference of manifestation in the faith of Moses and that of Joseph be noted. Joseph, seated virtually upon Egypt's throne, found therein a means of "saving much people alive," and therefore, whilst confessing his oneness with his brethren, retained the power which in his hands was a source of blessing. When Moses came to years of discretion, Egypt was an oppressive tyranny, branding curses upon human lives, and therefore to be forsaken; for what were Egypt's proudest palaces compared with the city of Heaven's Great King?

And the reproaches of Christ are not passed. God forbid they should, so long as human hearts love Egypt's fleshpots and require discipline to fit for eternal habitations. Wealth maketh many friends, and who is to know the sincerity even of his own profession when nothing comes to test their integrity? Cannon designed for use is tested; timbers, too, on which special contingencies depend; in the eternity where integrity alone can stand, who would enter without assurance that its light will be a blessing, not a dread revelation and consuming fire?

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

No more thankless task than that undertaken by Moses can well be conceived, the emancipation and *instruction* of a people enslaved and debased—a task that must wear away a lifetime, leaving its fruits for the future to garner. This Moses did, unselfishly, leaving his children plain citizens, founding no dynasty, enduring constant provocation, and still keeping true to the one great purpose. Taking all surroundings into consideration—the repudiation of Egypt's throne, the sympathy with his kindred in their affliction, his long patience with a rebellious, grumbling crowd of rescued slaves, surrounded by few in whom he could confide—no grander man appears upon the stage of human history, no

nobler character. The Capitol at Washington and St. Paul's in London at first sight are not impressive, but as you pace the corridors and aisles, ascend the stairs, walk around and examine, view from surrounding housetops or heights, their grandeur grows upon you, fresh lines of perspective, new beauties, details in themselves complete yet fitted in to make up the uniqueness of the whole—such has been Moses as we dwell upon his history. Survey that life as a whole, examine it in detail, reflect on what he forsook, and why. You behold a character perhaps the grandest pre-Christian records have preserved for prayerful study and copy. God Himself has never written with eternity's pen, save in the testimony to the "well-beloved Son," a more unreserved praise than Ex. xii. 7, "MY SERVANT MOSES, FAITHFUL IN ALL MY HOUSE."

And his greatness was the greatness of *faith*: faith in the promised One, in Christ. As any true Christian, he could say, as he approached God,

"Father! I come to Thee  
Even with the beggar's plea,  
As the poorest of Thy poor,  
With my needs and nothing more."

How earnestly would that meek leader have sung "Rock of Ages"—indeed he has sung it for us, though not in Toplady's words.

Ah, for the faith of that man of God! The proud Rameses' mummy is now a gazing stock in a continental museum; the treasure cities are rifled; temples and tombs, tourist wonders, nothing more; Moses' law and the Christ whose reproach he suffered abide, abide ever, and the song upon the glassy sea (Rev. xv. 2-4) is the Song of Moses, the servant of God, and the Song of the Lamb—

"There were the harps of God,  
And a new song was sung;  
The Song of Moses and the Lamb  
Arose from every tongue."

This is the victory that overcometh, *faith*! Oh, how fleeting is earth! Look at the long line of grave-stones this year hath set up. Faith in Christ lays hold upon the recompense of the reward; its hopes are anchored YONDER. Battling as we ought to battle with evil, and patiently bearing our brothers' burdens, faith sings:

"Soon shall the cup of glory  
Wash down earth's bitterest woes,  
Soon shall the desert's briar  
Break into Eden's rose."

The curse shall change to blessing:  
The name on earth that's banned,  
Be graven on the white stone  
In Emmanuel's land.

"Oh, I am my Beloved's,  
And my Beloved's mine;  
He brings a poor vile sinner  
Into His "house of wine."  
I stand upon His merit,  
I know no safer stand,  
Not e'en where glory dwelleth  
In Emmanuel's land."

## A BRIEF RESUME OF THE LIFE OF JESUS.

### V. THE GALILEAN MINISTRY—THE SECOND YEAR.

Of Matthew and Mark's gospels, the full moieties are records of Christ's ministry in Galilee; and of twenty-two recorded miracles, seventeen belong to this period. The records are found—Matt. iv. 12 to xviii. 35; Mark i. 14 to ix. 50; Luke iv. 14 to ix. 62; John iv. 43-54. As our *resume* is designed simply to draw attention to the Saviour's life as a whole, and to certain characteristics often overlooked, we shall not even group details, but mark some general features in this year of the life of one who, Son of God, was also truly son of man—our elder brother, sympathizing Saviour, and ever-present faithful High Priest—and in so doing shall glance at the feeling of home, the spirit of retirement, contentment with little, and unwearying activity exemplified in this year of ministry, remembering not only that "the suffering of Christ is our healing, His tear our joy," but also that He hath left us an example that we should follow His steps, and thus this Galilean sojourn will teach us—

I. *The home feeling*.—Though "foxes had holes, birds of air nests, whilst the Son of man had not where to lay His head," He was not a wanderer, a dweller on earth, as the forerunner. Home ties he owned. "His own city," Matt. ix. 1; "own country"—i.e., Galilee—Mark vi. 1, point to a *home*. "He who is everywhere is nowhere," and "He who is far from home is near to harm." The ocean swells in majestic expanse, the winds circle the earth; thereby miasmata are destroyed and disease germs scattered, but all that live require a *home*. Every living plant has a permanent spot from which it draws its supplies, and it would surprise many to find how the beasts of the field, yea, and the birds of free forest wing, wander within very narrow

limits. In entire accord with those instincts implanted in every living thing, we hear, "*In my Father's house.*" That sentiment which sings, "No place like home," or looks back with fond recollection to the old homestead, has its root in our noblest nature, and, as one of those instincts implanted by the Creator, demands from us consideration and culture. A home in the true sense of the word is an anchorage ground, even as anchored "within the veil," we bear up against life's trials and sore temptations with the firmer nerve and courage as we find a rest at home. The few glimpses we have of the Saviour's domestic relations show that in the companionship of kindred spirits and in the quiet of the home He found calm and strength when all seemed wild without. Cherish home relations. The youth who seeks the street corner or *hall* rather than his father's house or the parlour of a friend is on the path where temptations thicken; and the man who finds habitually his social circle where home is not, is tending to ruin. It is a matter of experience that life in "the diggings" is, in its early stages, semi-barbarism, because *home* is not, and Anglo-Saxon civilization owes more to home relations than to telegraphs and railroads. Christ has sanctified home; let us cherish still its circle and power. Sad to find so many homes made moral deserts or scorching sirocco plains. Let but our homes be hallowed by that presence which has made Galilee full of holy remembrances, and then even the desert shall bloom and blossom as the rose, and home anticipate heaven.

II. *A life of retirement.*—Not monastic, nor as a hermit, shunning the haunts of men, but retiring. See Mark i. 44, 45; iii. 12; v. 43; vii. 36; viii. 26, etc. The true explanation of these injunctions may be found in that principle of Christian life which, as leaven, works from within outward; as the light from heaven, quickening all without the accompaniment of thunder peal or crackling brands. There is a very general craving for public life, "to be seen of men," which Christ's example and these precepts rebuke. Not that Christ shrank from public duties. He did not, not even from Levi's feast (Luke v. 29), but he did not *court* the popular ear or favour. This is not in general accord with life. To have one's name in print, to stand upon public platforms, to be distinguished in some process-

ion, or some such kindred vanity, has peculiar fascination for most minds. To me there is something unspeakably sad in such tendencies. There are more enduring records than those of printers' ink, higher seats than public platforms, grander posts than in great processions. The Book of Life, the Lamb's, shall be unrolled when books of heraldry and the last newspaper's page shall have been shrivelled in the world's great conflagration; the lowliest Christian's name shall be engraven there; and the place of honour in that temple which has no need of the sun, for the Lamb is the light thereof, shall be given to the poor in spirit, the earnest in labour of love, whilst earth's honour roll shall be washed in Lethe and forgotten. The possession of the spirit which seeks popularity is the strongest proof of unfitness for it. "A good name is more to be chosen than great riches;" but a good name implies antecedent goodness, and *that* does not involve as any element therein a hankering for popular applause. I grant that to be loved and respected for good done is a prize worthy of regard, but to do good for the simple sake of the prize, may be human ambition, it is not Christian disinterestedness. Public good is most surely wrought by doing justly, loving mercy, abstaining from the very appearance of evil, and walking humbly with thy God. Of all the public names that have floated down the stream of time freighted with blessing and influence, none may compare with that of Him whose example we are now considering; yet I have never learnt that He caused a trumpet to proclaim some mighty work about to be done, or caused notice of His wondrous words to be proclaimed from the housetops. Following, though at an humble distance, His footsteps, let our claim to remembrance be that in the quiet round of daily duties we have faithfully served, watched and waited, our prayer for recognition being:—

"Make use of me, my God!  
Let me not be forgot;  
A broken vessel cast aside,  
One whom Thou needest not.

I am Thy creature, Lord,  
And made by hands divine,  
And I am part, however mean,  
Of that great world of thine.

Thou usest all Thy works—  
The weakest things that be;  
Each has a service of its own,  
If or all things wait on Thee;  
And therefore—*use me.*"

Moreover, there is woful disappointment in this craving for public acknowledgment. The highway is dusty and hard, the grassy shade and flowery mead are aside from the path of the bustling throng. Our best affections, and therefore our purest joys, are not found nor fostered in public haunts or ways; but in quiet resting-places, in sweet communings and humble duties, hearts are disciplined, and souls made meet for heaven.

"O could we learn that sacrifice,  
What lights would all around us rise!  
How would our hearts with wisdom talk,  
Along life's dullest, dreariest walk."

It is because of these views of Christ's example I have no ear for "*woman's rights*." *Rights* are sometimes questionable things. As between man and woman, in their respective relation to public calls, this distinction I hold. Duty may call a man to public duties, and it is not the right of man to shirk the responsibility. A woman can justly put in her plea to remain in her own sphere; and in view of the disappointments, vexations, snares and toils of life out from home, happy the privilege she thus possesses in her own right. Her use of it must rest with herself. Let not this Galilean life here speak to you in vain.

III. *Not a pauper life*, though poor and contented, Matt. xvii. 24, etc., would hardly have been asked from one who lived on alms. John vi. 5, etc., also command to prepare passover. Matt. xxvi. 17, etc., imply, in general, purchase of things needed. Whether by contributions of friends, savings of former years, common fund, or product of toil, still in measure pursued (compare command given, Matt. xxvi. 17), we cannot tell, but as a parasite assuredly, or genteel beggar, neither Christ nor His apostles lived; that means were limited is plain, yet were they made sufficient to meet life's demands, and pay the lawful tribute.

IV. *A life of industry*,—from youth up, in shop of carpenter, along the ways of life, a life of honest toil for daily maintenance, of still greater toil to save the world: yes, and of toil cheerfully borne: at service of any call, the Pharisee by night, Samaritan woman at midday; teaching, preaching, comforting, blessing, Christ ate not the bread of idleness, nor drank the wine of sloth—ready ever to do His Father's will, listening to the cries of distress, relieving weariedness if down-trodden.

Attention is drawn to these characteristics of the Saviour's life because the

teachings are within reach of all; because Christianity has become too much a thing of words, speculative beliefs, and exclusive dogmas; because we have forgotten the religion of common life. Moreover, religion has been often claimed, and the claim has been tacitly allowed, as the exclusive privilege of a few, and the world has given its verdict thereon, "Certain questions of superstitions" (Acts xxv. 19), going on its way caring for none of these things. The Gospel has its hold upon us, in our public rejoicing as well as at our communion table, and the importance of this hold upon us will be realized in proportion as we feel *Eternity* to be our home, and Time our pathway thither.

"Ab, the clanging bells of Time,  
How their changes rise and fall;  
But in under-tone sublime,  
Sounding clearly through them all,  
Is a voice that must be heard  
As our moments onward flee,  
And it speaketh aye one word—*Eternity!*"

As I read my Bible, Time is Eternity's vestibule, where enrobed man must needs be ere he enter into the presence of the Great King, and that robe is the inwrought holiness of the Christ of God. These examples are some of the threads woven in its warp and woof. And those attainments are not above our reach or beyond our depth, but near. Our great example took upon Him of the seed of Abraham; hence we are justly required to be conformed with Him. Are we being conformed? Have we this witness of the Spirit that our lives become more and more like His; or are they shaping us according to former lusts and ignorance? Is our path that of the just, shining more and more unto the perfect day; or the way that leadeth to gloom and darkness—the steps that take hold of hell?

## BEING FILLED WITH THE SPIRIT.

FROM REV. W. W. SMITH, NEWMARKET, ONT.

Paul uses strange and bold illustrations. Here in Ephesians v. 18, he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." He really intends us to understand, that just as men fill themselves with wine, so that people say, "Oh, the man is not *himself*; he is under the influence of wine!" so the believer is to be under the influence of

the Spirit—to be so “filled with the Spirit” as to speak, and act, and think as the Spirit would have him, and not as he himself would naturally speak and act. And such a thing is possible. And I know not any better way to attain it than to be always dwelling upon it in our thoughts. It is possible to say,

I am full of the love of God!  
My pilgrim feet have trod  
Upon the margin of that boundless sea!  
And though I cannot scan  
How far those billows ran,  
I feel the gathering tide that swells round me!

Just as a sinner gets conviction by *thinking* of his sins, so a Christian will be “filled with the Spirit” by *thinking* of the Spirit. But this will not be found merely by “asking” for the Spirit once or twice a day, and then going away to think about other things. “Teach me how to read,” says a little boy to his mother. In a few minutes she says, “Well, now I am ready to give you a lesson.” “Oh, I haven’t time to-day,” says the boy as he runs off to his play. And he never learns to read. If we are “filled with the Spirit,” we will be emptied of the world, and of self, and sin. Heart-sin, which is Satan’s agent within, and wicked men, who are Satan’s agents without, and self, which is always inclined to side with Satan—these we will find hard to conquer; but then we shall have the All-conquering Spirit within, and the wondrous peace of God!

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## TWO ROMANCES; NOT TRAGIC.

### I.

“Ah, that odious posy again! No, Palmer, take it back, and tell her to bring no more flowers. I detest heliotrope; don’t you, General Duncan?”

“Why, no, Miss Lorrimer,” replied the General, rising, and taking the little nosegay from the footman’s hand, “I think it is delicious; and these other flowers are exquisite. Only look at these violets, and these pansies, with their golden hearts! Just the thing for your hair to-night, if you will pardon the suggestion, Miss Lorrimer.”

But Miss Lorrimer tossed her queenly head with an expression of supreme disgust.

“I shall wear diamonds and amethysts to-night, General,” she said, “not heliotrope. Pah! how insufferable the odour is! Take them back, Palmer, and tell her I will pay for the embroidery some other time.”

But the General fastened the blossoms in his button-hole.

“Begging your pardon, Miss Lorrimer,” he bowed, “I will keep them. They are my favourite blossoms; and the very kind we used to have at the old home, when I was a boy. And I have a fancy,” he continued, “that these are not city flowers. I can imagine them budding and blooming in some dim old country garden.”

Miss Lorrimer laughed silverly.

“Why, General,” she cried, “I did not dream you were so sentimental, and you an old soldier, too!”

General Duncan smiled, but he sighed, too; and a sudden mist dimmed his eagle, grey eye, as an old, old memory, tender and sacred, stirred in his heart, awakened by the subtil fragrance of the blossoms on his breast.

He touched the spray of heliotrope with a kind of caressive fondness, while its sweet and peculiar odour, with that strange power which odours alone possess, recalled the one dream of his young manhood—a dream so inexpressibly sweet and holy, that, although it seemed to have for ever faded from him, he cherished and treasured it still in preference to any living reality. But Miss Lorrimer’s voice recalled him.

“But you are right,” she was saying. “They do grow in the country, in an old cottage-garden, away out in the suburbs. Our seamstress cultivates them, and brings them in to sell. Mamma never fails to buy them, as an act of Christian charity. But I detest the stupid things, and the girl, too, for that matter, only her embroidery is perfectly elegant. Just look at this!”

The General glanced down at the delicately-wrought fabric she was unfolding, with a feeling of tender pity for the frail fingers that had executed the marvellous work.

“And she cultivates flowers, too?” he said. “She must be an artist in her way.”

“Oh, yes; no doubt!” laughed Miss Lorrimer. “Mamma thinks her a paragon. She supports an invalid mother, I believe, and is quite as angelic as possible. But I think we’ll drop her for the present, General, if you don’t object. How late it is!” she added, consulting her jewelled watch; “the evening has flown so rapidly! ’Tis quite time for me to dress! *Au revoir!* and I trust you’ll tire of your heliotrope while I’m gone; I don’t want my opera spoiled.”

But an hour later, when the General and Miss Lorrimer entered the glittering opera-house, where Nilsson was to sing, the impolite General still wore his little posy in his button-hole; and while Miss Lorrimer blazed beside him in her diamonds and amethysts, and the music clashed in his ears, he seemed to see with an introverted vision.

Only one scene was before him: a garden bright with

tropic bloom, and bathed in summer moonlight, and filled with the musical murmur of falling waters, and in the midst of all, a young girl, dressed in white, in some gossamer material, standing by a garden-vase that was full of flowers, and smelling of the purple heliotrope that was part of its treasures, before she plucked it for him, as a farewell token. Ah! that evening, should he ever forget it?

The June morning dawned royally in the little cottage-garden shut in by a tangled hedge, and cut up into multitudinous beds of blossoms and berries.

There were clumps of great roses, creamy white and vivid red, and beds of emerald ferns and waxen lilies, and modest daisies and violets, and pansies, and luxuriant geraniums, and a wealth of fragrant, flourishing heliotrope, and here and there a bed of luscious red strawberries, and a gilded cage, from which a goldfinch sang.

A charming, well-kept little spot; and it was all the work of a feminine hand. The young girl came down the gravelled walk now, in the dewy glow of the June morning, wheeling an invalid's chair before her—a fair, golden-haired girl, with a face that shone like a pearl beneath her broad market-hat.

"Now, mother dear," she said, as she wheeled the chair beneath the odorous shade of a honeysuckle bower, "you will be quite cozy, and the birds and butterflies will keep you company till I come back."

The invalid smiled, and unfolded a roll of delicate needlework.

"I wish you would put your work by," continued the girl, "and take a good rest this nice morning. There's not a bit of need that you should work so hard. See my flowers how they thrive: and only look at my berries! There are no finer in the market. Little mother, we shall find ourselves growing rich one of these days."

"Then, it will be the work of these busy little hands," replied the invalid fondly kissing the little brown hands that fluttered so caressingly about her.

Alice laughed like a child.

"It is so much nicer than teaching music, or working at the needle," she said. "I feel quite proud of my vocation. But here comes Farmer Denham; I must get my baskets ready, for it puts him in a bad humour to be kept waiting. Goodbye, mother! Please don't work much, and don't get lonesome! I shall be gone just the least bit longer than usual, because I shall stop and get you a nice cool wrapper with the money my unknown friend sent me yesterday. I do wonder who he could have been?"

"Some friend of Miss Lorrimer's," suggested her mother.

"He was a General something, the footman said. I did not catch the name. Well, I trust he'll have his reward; and as I have his gift, I won't call for

Miss Lorrimer's money to-day. She's so slow! Goodbye again, mother—I'm off now!"

And away she hurried to get her dainty baskets ready for the farmer's cart.

General Duncan was out of spirits; and, to tell the truth, out of humour, too, despite the royal glory of the June morning. The opera had left him with a headache. He arose with the dawn, and mounting his favourite mare galloped for miles across the country; but the blooming apple-orchards and fragrant gardens only served to increase his unrest, and he returned in a worse humour.

After breakfast he started down town for a stroll, puffing savagely at his cigar, and wearing his hat low down over his handsome, intellectual brow. The General was quarrelling with his destiny, and feeling that he had been a very badly-used man; and in some respects this was true. Not many years back he was nothing but a clerk to a merchant of fabulous fortune. His employer had an only daughter, fair as a pearl; and with this daughter Harry Duncan fell in love. She loved him in return, and their troth was plighted; but the angry father came between them. "His only child, the heiress of all his thousands, should not marry a nameless clerk," he said. The daughter was too gentle and dutiful to disobey, yet so true and womanly to prove faithless.

In the starry watches of a summer night, in the fragrant bowers of her father's garden, she met her lover for the last time.

"I cannot disobey my father," she said, "but I shall be as true to you, dear Harry, as if I were your wife, and wear your ring as sacredly as if it were our wedding-ring."

They parted. But before Harry left, she stooped over a vase of flowers, and selecting a bit of heliotrope, gave it to him as a parting-token.

And to this day, though years had passed, Harry Duncan wore that bit of heliotrope next his heart.

Harry had a natural aptitude for military affairs, and, as a consequence, soon rose to distinction in his profession. But he never forgot his early love-dream. Amid the excitements of camp and field, that sweet memory lived in his heart, keeping it tender and true, and pure from all vice. At the end of the struggle he found himself a General; and returning home, learned that, in consequence of the death of a distant relative, he had inherited a handsome fortune.

Without an hour's delay he set forth for the city where he had once been a clerk, indulging the fond hope that he should find his early love. But all his efforts proved utterly futile. The family had disappeared. The father had failed, and had died. But of his widow and her child no tidings could be had.

General Duncan returned home, and went into

society, and was lionised at once. The brightest beauties put forth all their blandishments to win him, and foremost in their ranks was Miss Lorrimer.

She was lovely, accomplished, wealthy—why not take her at the word? She would make a queenly wife. General Duncan mused after this fashion, strolling down town that June morning, and half turned on his heel determined to retrace his steps, and make Miss Lorrimer a morning call. But the instant after he strode on again, smoking more savagely than before.

"No, by Jove! I can't do it. That little nosegay has made a fool of me," he muttered, glancing down at the withered blossoms on his breast.

Suddenly a sweet, girlish voice attracted his attention.

"Heliotrope and heart's-ease," it said.

The plaintive cry floated out on the summer air, and fell unheeded on many ears, but not on his. He had had quite enough of heliotrope, but heart's-ease was another thing. He turned with a vague curiosity to look at the owner of that pathetic voice.

There she stood, with her dainty baskets of blossoms and berries arrayed before her, and a goldfinch trilling in a gilded cage above her head. A fair, graceful girl, with a face as true and tender as Heaven's own mercy—a face he had seen before. Yes! but where? The General stood breathless and bewildered.

"Would you like some flowers, sir? These are very pretty," said the girl.

She held up a cluster of violets, and the June sunlight struck the jewel on her finger, and flashed out a shower of dazzling sparkles. General Duncan uttered a hoarse cry, and caught the hand in both of his.

"Alice!" he cried at last, "have I found you, my darling?"

The sweet blue eyes opened wide, at first in surprise and terror; then, hearing his words, and feeling the thrilling grasp of his hand, the girl gave one searching look. Through all the bronze and change of his campaigns, she knew him. A beautiful flush rose to her waxen cheek.

"At last!" she murmured, while the tears of joy overflowed her eyes. "Ah! I knew you would come. I never doubted you, dear Harry."

"And you have worn my ring all these years?" he questioned anxiously.

"I have worn it as I promised," she answered.

That night, in the little cottage-garden, the General heard her story—a simple story enough. Her father, when he died, had left her invalid mother and herself without aid or support. Prompted by her love of flowers, she had leased her little garden, and reared her blossoms and berries, and sold them in the market.

"And they brought you back to me in the end," cried the enraptured General. "Ah! I was sure that heliotrope possessed some witching charm. Oh, my love! my long-lost darling!"

A week later there was a quiet marriage in one of the fashionable churches, and on the following day the newspapers announced the departure of General Duncan and his bride for a trip to the Continent.

"And to think, mamma," remarked Miss Lorrimer, sweetly, after having read the announcement, "that I should have brought it all about. Such a fortunate thing for the poor girl! And I trust the voyage will improve her mother. I feel much gratified, I am sure."

And in less than a month Miss Lorrimer wedded a man of threescore, but a millionaire.

## II.

The handsome dining-room in the Mayberry mansion was all a-glitter with floods of gas-light, and the genial glow of the fire—for Mr. Josiah Mayberry was a very "queer man," according to his wife's opinion, and this fancy of his to have nasty, ashy fires all over the splendid mansion before the weather became cold enough, was one of his "eccentric freaks," Mrs. Mayberry called it, with a curl of her lip, a toss of the head and a smile, almost of contempt, directed at the hale, hearty, honest-faced old gentleman who had married her for her pretty face, ten years ago, when he was an immensely rich widower with his handsome half-grown son for a not undesirable incumbrance.

They were sitting around the handsome table discussing their seven o'clock dinner, with the solemn butler and his subordinate in silent, obsequious attention—these three Mayberrys, father, son, and the haughty, well-dressed lady who was wearing a decided frown of displeasure on her face—a frown she had barely power to restrain from degenerating into a verbal expression of anger while the servants were in waiting, and which, as the door finally closed on them, leaving the little party alone over the wine and nuts, burst forth impetuously:

"I declare, Mr. Mayberry, it is too bad! I have gone over the list of invitations you have made, and to think there is not one—no, not one—of our set among them, and such a horrid lot of people as you have named!"

Mr. Mayberry sipped his wine contentedly.

"I told you, didn't I, Marguerite, that it was my intention to give an old-fashioned dinner? And by that I meant, and mean, to whom it will, indeed, be cause for thankfulness. As to making a grand fuss, and seeing around our table only the people to whom a luxurious dinner is an everyday occurrence—I shall not do it. And as to the guests on my list being 'horrid' and 'common,' you are mistaken, my dear. None of



them have a worse failing than poverty. There is not a 'common,' vulgar person among the ten names on that paper.

Mr. Mayberry's good old face lighted up warmly as he spoke, and Ernest Mayberry's handsome face reflected the satisfaction and pride he felt in his father's views.

Mrs. Mayberry flushed, but said nothing.

She knew from experience that, kind and indulgent as her husband was, there were times when he suffered no appeal from his decision. And this was one of those times.

"We will have dinner ordered for twelve o'clock, as it used to be when I was a boy. We will have roast turkey, with cranberry sauce, and mashed potatoes and turnips, boiled onions and celery, and all on the table at once. For dessert, pie, cheese and cider, and nothing more. Marguerite, shall I give the order to Lorton, or will you attend to it?"

Mrs. Mayberry twisted her diamond rings almost roughly.

"Oh, don't ask me to give such an insane order to him! I have no wish to appear as a laughing-stock before my servants, Mr. Mayberry. It will be as severe a strain on my endurance as I am capable of to be forced to sit at a table with such people as the Hurds, and the Masons, and that Thyrsa Green and her lame brother, and that little old Wilmington and his granddaughter, and"—

Mr. Mayberry interrupted her gently—

"Old Mr. Wilmington was a friend of mine long before he went to India. Since he came home with his son's orphan daughter and lived in such obscurity—comfortable although plain, for Winnie earns enough as daily governess to support them cheaply—I regard him as more worthy than ever. Ernest, my boy, I shall depend upon you to help entertain our guests, and especially at table, for I shall have no servants about to scare them out of their appetites."

And Mr. Mayberry dismissed the subject by rising from the table.

\* \* \* \* \*

"Would I like to go? Oh, grandpa, I should! Will you go, do you think?"

The little wizened old man looked fondly at her over his steel-rimmed glasses.

"So you'd like to accept Mr. Mayberry's invitation to dinner—eh, Winnie? You wouldn't be ashamed of your old-fashioned grandfather, eh, among the fine folk of the family? Remarkably fine folk, I hear, for all I can remember when Joe was a boy together with myself. Fine folk, Winnie, and you think we'd better go?"

"I would like to go, grandpa. I don't have many recreations—I don't want many, for I think contented honest labour is the grandest thing in the world, and

the best discipline—but, somehow, I can't tell why, but I want to go. I can wear my black cashmere, and you'll be so proud of me."

"Proud of you, indeed, my child, no matter what you wear. Yes, we'll go."

And thus it happened that among the ten guests that sat down at Josiah Mayberry's hospitable overflowing board that cold, blue-skied day, Winnie Wilmington and the little old man were two—and two to whom Ernest Mayberry paid more devoted attention than even his father had asked and expected.

Of course it was a grand success—all excepting the cold *hauteur* on Mrs. Mayberry's aristocratic face, and that was a failure, because no one took the least notice of it, so much more powerful were the influences of Mr. Mayberry's and Ernest's courteous, gentlemanly attentions.

"I only hope you are satisfied," Mrs. Josiah said, with what was meant to be withering sarcasm, after the last guest had gone, and she stood a moment before the fire; "I only hope you are satisfied—particularly with the attention Ernest paid to that young woman—very unnecessary attention, indeed."

Mr. Mayberry rubbed his hands together briskly.

"Satisfied? Yes, thankful to God I had it in my power to make them forget their poverty, if for only one little hour. Did you see little Jimmy Hurd's eyes glisten when Ernest gave him the second triangle of pie? Bless the youngsters' hearts, they won't want anything to eat for a week."

"I was speaking of the young woman who"—

Mrs. Mayberry was icily severe, but her husband cut it short.

"So you were—pretty little thing as ever I saw. A ladylike, graceful little girl, with beautiful eyes, enough to excuse the boy for admiring her."

"The boy! You seem to have forgotten your son is twenty-three—old enough to fall in love with, and marry, even a poor, unknown girl you were quixotic enough to invite to your table."

"Twenty-three? So he is. And if he wants to marry a beggar, and she is a good, virtuous girl—why not?"

A little gasp of horror and dismay was the only answer of which Mrs. Mayberry was capable.

\* \* \* \* \*

"Grandpa!"

Winnie's voice was so low that Mr. Wilmington only just heard it, and when he looked up he saw the girl's crimson cheeks and her lovely, drooping face.

"Yes, Winnie. You want to tell me something?"

"Grandpa, I want to tell you something."

She went up behind him, and leaning her hot cheek caressingly against his, her sweet, low voice whispering her answer—

"Grandpa, I want to tell you something. I—Mr.

May—we—Ernest has asked—he wants me to—oh, grandpa, can't you tell me what it is?"

He felt her cheek grow hotter against his.

He reached up his hand and caressed the other one.

"Yes, I can tell, dear. Ernest has shown his uncommon good sense by wanting you for his wife. So this is what comes of that dinner—eh, Winnie?"

"And may I tell him you are willing, perfectly willing, grandpa? Because I do love him, you know."

"And you are sure it isn't his money you are after, eh?"

She did not take umbrage at the sharp question.

"I am at least sure that it is not my money he is after, grandpa," she returned, laughing and patting his cheek.

"Yes, you are at least sure of that; there, I hear the young man coming himself. Shall I go, Winnie?"

It was the "young man himself," Ernest Mayberry, with a shadow of deep trouble and distress on his face as he came straight up to Winnie and took her hand, and then turned to the old gentleman. He said:

"Until an hour ago I thought this would be the proudest, happiest hour of my life, sir, for I should have asked you to give me Winnie for my wife. Instead I must be content to only tell you how dearly I love her, and how patiently and hard I will work for her to give her the home which she deserves—because, Mr. Wilmington, this morning the house of Mayberry & Thurston failed, and both families are beggars."

His handsome face was pale, but his eyes were bright with a determination and braveness nothing could daunt.

Winnie smiled back upon him, her own cheeks paled.

"Never mind, Ernest, on my account. I can wait, too."

Old Mr. Wilmington's eyes were almost shut beneath the heavy, frowning forehead, and a quizzical look was on his shrewd old face as he listened.

"Gone up, eh? Well, that's too bad. You stay here and tell Winnie I am just as willing she shall be your wife when you want her, as if nothing had happened, because I believe you can earn bread and butter for both of you, and my Winnie is a contented little girl. I'll hobble up to the office and see your father; he and I were boys together; a word of sympathy won't come amiss from me."

And off he strode, leaving the lovers alone, getting over the distance in a remarkably short time, and presenting his wrinkled, weather-beaten old face in Mayberry & Thurston's private office, where Mr. Mayberry sat alone, with rigid face and keen, troubled eyes, that, nevertheless, lighted at the sight of his old friend.

"I'm glad to see you, Wilmington. Sit down. The sight of a man who has not come to reproach me is a comfort."

But Mr. Wilmington did not sit down.

He crossed the room to the table at which Mr. Mayberry sat among a hopeless array of papers.

"There is no use wasting words, Mayberry, at a time like this. Did you know your son has asked my Winnie to marry him?"

Mr. Mayberry's face lighted a second, then the gloom returned.

"If my son had a fortune at his command, as I thought he had yesterday at this time, I would say—'God speed you in your wooing of Winnie Wilmington.' As it is—for the girl's sake, I disapprove."

"So you haven't a pound over and above—eh, Mayberry?"

"There will be nothing—less than nothing. I don't know that I really care so much for myself, but Ernest—it is a terrible thing to happen to him at the very beginning of his career."

Mr. Wilmington smiled gleefully.

"Good. Neither do I care for myself, but for Winnie, my little Winnie. I tell you what, Mayberry; perhaps you will wonder if I am crazy, but I'll agree to settle a quarter of a million on Winnie the day she marries your boy. And I'll lend you as much more if it'll be any use, and I'll start the boy for himself, if you say so. Eh?"

Mr. Mayberry looked at him in speechless bewilderment.

Wilmington went on—

"I made a fortune out in India, and it's safe and sound in hard cash, in good hands—a couple of millions. I determined to bring my girl up to depend on herself, and to learn the value of money before she had the handling of her fortune. She has no idea she's an heiress—my heiress. Sounds like a story out of a book—eh, Mayberry? Well, will you shake hands on it, and call it a bargain?"

Mr. Mayberry took the little dried-up hand almost reverentially, his voice hoarse and thick with emotion.

"Wilmington, God will reward you for this. May He, a thousand-fold!"

Wilmington winked away a suspicious moisture on his eyelashes.

"You see it all comes of that dinner, old fellow. You acted like a charitable Christian gentleman, and between us we'll make the boy and Winnie as happy as they deserve—eh?"

\* \* \* \* \*

And even Mrs. Mayberry admits that it was a good thing that her husband gave that dinner, and when she expects to see Mrs. Ernest Mayberry an honoured guest at her board, she candidly feels that she owes every atom of her splendour and luxury to the violet-eyed, charming girl who wears her own honours with such sweet grace.

## Mission Notes.

THE following extracts from the speech of Captain Turpie, now commander of the goodly ship "John Williams," delivered at the last anniversary of the London Missionary Society, will not be without interest:—

It is twenty-six years ago now since I accepted the post of first officer of what I may call the No. 1 "John Williams;" it is only about three months since I left the deck of the No. 3 "John Williams," and I hope at the end of the year to again put my foot on her decks.

Four thousand miles eastward of Sydney, in Australia, is the south-eastermost island under the auspices of the Missionary Society—Rapa, or Para. The "John Williams" sails annually on her voyages, returning to Sydney at the end of the year to refit and to replenish her stores, both for the stations and the ship herself. A committee of gentlemen in Sydney, whose time means money, freely give their best energies to the direction of the ship, so that they may obtain the greatest amount of work in the least possible time out of her, and their sole endeavour is to keep the ship going in what is her proper work. Sailing from Sydney, usually in the month of March, we go away about four thousand miles to the eastward, to Tahiti, and there take on board one of the European missionaries, or, if it is not his turn, go down to the Leeward Islands of the same group, and take on board one of the missionaries to visit what are termed the out-stations, the Austral group. You will understand that the various islands where the same language is spoken are divided into districts, and under the management of what are called district committees. Thirty-eight of the fifty-two island stations of the London Missionary Society are under the care of native preachers, who are visited annually by a European missionary, who is resident in the group forming the district. We go out with him to the Austral group, taking with us from Sydney supplies for the missionary stations as well as supplies for the native teachers. On arriving there the ship lies off and on, for there is no anchorage at those islands, and the ship's boat takes the missionary on shore, who occupies his time while there in examining both day and Sabbath schools, advising the teacher, hearing his report, and generally superintending the whole of the work. Meanwhile, the ship's crew are employed in landing stores for the teachers and missionaries, and keeping up a communication between the ship and the shore.

### THE ISLANDS OF THE AUSTRAL GROUP

were the first to be taken under the care of the London Missionary Society, and the progress made in that group is something remarkable. Instead of being native savages, and offering human sacrifices in heathen temples, they are to-day building their own ships, sailing them, navigating them, importing cotton, and exporting the products of their own island in their own ships, manned by their own men, and commanded by their own captains, to the neighbouring islands; they have got so far as to set aside the old chapels that were built in the early days, and

have chartered vessels to proceed to San Francisco, and bring chapels, paying for them before they are opened.

Last March twelve months, the day we were leaving Sydney wharves to proceed on our twelve months' voyage, a telegram from Cooktown announced the death of twelve native teachers at New Guinea by massacre. Eight of them I had taken there myself. It was my lot to proceed that same day with only the telegram, not particulars, to the island from whence they came, and with Mr. Green I landed on some of the islands to which some of them belonged. I told our sad, sad story of the death of two of their relatives and friends. This was in the island of Rimatara, in the Austral group. And what do you think the reply was in an open-air meeting? We have May meetings there as well as here, though they are sometimes held in August. They are held as nearly as possible on the arrival of the steamer. At that meeting, when they were told of the death of their friends, one fine young fellow, as the speaker of the sentiments of all, stood up and said, "They could not have fallen in a nobler cause, and it only remains for us to fill their places." I must tell you here that, after visiting the different out-stations, we have to return to the principal station with the visiting deputation for the year. It means work for the "John Williams," for the trade-wind blows from the eastward almost continually in the Pacific, and sometimes we find that the island is direct eastward, and there is nothing to be done but "thrashing," as we call it, and it means wear and tear, but no more suitable, faithfully built vessel ever floated than the "John Williams." It takes time, however, to beat against a wind 700 or 800 miles—from fourteen to fifteen days. From there we go on to

### THE HARVEY GROUP,

and there I had to tell the same story of the death of their friends in New Guinea. The reply was even more spontaneous than that at Rimatara, that their only duty was to fill the places of those who had died, and "Here am I; send me," resounded through the institution at Raratonga, which is under the care of the Rev. W. W. Gill. These men were not ignorant of what lay before them. Some people think they were, but they knew as well and better than we did the dangers that lay before them, yet they volunteered to go. And they did not do so to make a living of it; they did not go because they had no landed property at home, for they left their land and their children to go to New Guinea, and if you ask them why they are so earnest in this work they will tell you that they know by experience what blessings they have received through the Gospel of Christ. There is one thing in regard to the scarcity of workers from Christianized lands, which seems to me to be overlooked, and that is this: none of us here know by experience what it is to live without the Bible, apart from all the Christian institutions with which our land is blessed, being left to ourselves to work all iniquity with greediness. If we could realize the fact ourselves, and the escape from it which some of these people have had, we should be the more ready to go and do as they are doing. At Raratonga it became so hot for us as to who should take the place of the murdered teachers in New Guinea that they had to draw lots for it, and eight

were selected by lot. Let me give the institution under the care of the Rev. A. Pearce its due share of credit. Three of the eight were from that institution. They all volunteered to go, and they would be ready on the return of the "John Williams" for them at the end of the year. Well, if we go through that group we find that islands which were heathen when I first entered upon missionary work on board the "John Williams," are now Christianised; that they have men to work as teachers in New Guinea at the present day; that they are annually sending young men as students to the institution at Raratonga, and that they are helping in a most liberal way to spread the Gospel. I think no one will admit that there has been any failure in that group. I have particulars with regard to the people in my pocket, in the handwriting of traders resident on the island of Raratonga, and twenty-six years ago, when I first knew it, the trade of that island was *nil*, but at the present day the testimony of respectable traders living on the island is to this effect—that £50,000 worth of exports go from that group annually. The Australian colonies reap the benefit of it after Manchester, for nearly all the goods are paid for in Manchester cotton goods. Then we go to

#### SAVAGE ISLAND.

Twenty-five years ago I was one of the crew who landed Mr. Herbert and Mr. Drummond, two of our missionaries, on that island. It was at that time doubtful whether it was safe to land or not. We did, however, and met with far more kindness from the people than we anticipated. I was instructed by the captain that if I could get the boat taken care of by them I was at liberty to spend the Sunday on shore. I made my wishes known, and they carried her more than a mile inland, and made a bed for her of coconut leaves. At that time Christianity had but a faint hold on Savage Island; but it has subscribed for the last four or five years, I think, something like £500 annually to the funds of the London Missionary Society, and what is of more value, it has supplied good, suitable men and women as pioneers of the Gospel in New Guinea. I have taken them there myself, and have brought back the widows of some, and the widowers in other cases. These men go with their lives in their hands, simply because they feel the love of Christ compels them. I was at a May meeting in August last on Savage Island, and I had to do something like what I am doing now, because they would give us their annual present of yams, which amounts to £25 yearly. I have never seen that present to the "John Williams" acknowledged in the treasurer's account. Still the fact remains, that if they did not give them to me, I should have to pay £25 for them. If we go on to

#### SAMOA,

there we find the Society's work in full operation; in fact, Samoa is looked upon as the head-quarters of the London Missionary Society in the South Seas, and the important work that is going on there perhaps justifies it, although some other islands are rather jealous of that. However, you can read for yourselves the report of Dr. Turner about his institution. I have stood in the institution and spoken to the native students preparing to be native teachers. When I last

spoke to them in November last, there were about seventy young men and their wives listening with eager avidity to what I had to tell them of what was going on in other lands; for many of the islands under the care of the Society in the South Pacific are far more ignorant of what is going on in the others than you are of the whole, and the only means of communication is by the "John Williams." North of Samoa are three very interesting groups of islands; then comes the

#### ELLIS GROUP,

and then the Gilbert group, forming sixteen out-stations, with native teachers. I think the number of teachers is something like twenty-eight. Eleven years ago those islands were heathen altogether, and the people were continually fighting with each other; in fact, the population was decreasing rapidly on account of their evil habits; but to-day, with the exception of Byron Island, the whole of them are civilized and Christianized. I do not mean by that that every individual is a member of the Church of Christ, but that they are living in a state of peace and harmony with each other. The schools are well and regularly attended; the people are decently clothed; they have built for themselves new houses, and they import places of worship at a very extravagant expense, which they pay themselves to traders from the Australian colonies. I think, then, you will admit there has been no failure there. More than that, ten years ago one island of the group was utterly in heathen darkness. I think we were the first white men that they had ever seen. We were two hours in effecting a landing amongst them, and when we did so we had to stand another hour to be put through heathenish ceremonies to propitiate the gods, lest we should bring disease into the island. When we asked the old King to allow Christianity to be introduced into the island, he said, "No; the gods of Nanomanga are my gods; we know of no other, and do not want you or your message." They were herding together at that time like beasts, and that is a mild way of putting it. In that island now, under the care of a young Samoan teacher, named John, the people have learned to read and write, and they are reading the Word of God in their own tongue, for you will bear in mind that the Scriptures were translated into their language as they speak nearly the Samoan tongue. All this has taken place in less than eleven years, and shows the readiness with which the people turn aside from their false gods, and lay hold of the Gospel. The New Hebrides were given over to the Presbyterian Missionary Society, who are to-day working it, and so we go on to

#### THE LOYALTY GROUP.

There, twenty-five years ago, I myself was in a boat landing goods for the missionaries, when the people came down fully armed with clubs and spears, white-washed on one side and their natural colour on the other; but to-day you may walk the length and breadth of Murray and find the people clothed and in their right mind, with schools in every village; and if you want to buy a hundredweight of yams, or a pig, or fowls, or whatever it may be, and ask the native what you owe him for it, he will take out a pencil and paper or a slate and work it out in plain arithmetic, and say, "There is the bill!" Two years ago I

was returning from New Guinea to the Loyalty group, after lauding a devoted band of teachers there, and in conversation with one of the teachers belonging to Murray, I said to him, "Did you feel nervous when you were landed, to do your best at East Cape?" He said, "No, I did not." I said, "I think I should." "Well," he said, "here is the difference between you and me. I know in my own experience what the Gospel has done for myself. I was born in heathenism, I lived almost to maturity in heathenism, and I know what the Gospel has done at Murray. It has changed the people of Murray entirely, and I have full faith that it can change the people of New Guinea. On that faith I went, and on that faith I will go back." In Lefoo, when I was first engaged in missionary work, the people were savages. Teachers had been at work upon them, and an influence had been exerted, but there was no great sign of change amongst the people, and the majority, at any rate, were altogether devoid of anything like Christianity; but to-day they are living in peace and quietness, except for persecution. They have their schools and their chapels, and they are volunteering at every opening to go in and take possession of other lands, simply because they have realized what a blessing the Gospel of Christ is to them who receive it. The "John Williams" and the "Ellangowan," the two ships belonging to the Society, were lying at Port Morsby, and the crews of the two vessels built the first mission-house in New Guinea. I speak from experience as a ship-master when I say that ships from Australia bound to China, to the East Indies, to Ceylon, to Mauritius, avoided the New Guinea coast as they would the pestilence, and that little or none of it was known until the London Missionary Society commenced its work there, and now a shipwrecked crew may find succour and help from its inhabitants. All this had been secured, though the Society only commenced its operations there some seven years ago. I do not mean that you will find these people assembled to hear the Word of God, but an influence has been brought to bear upon them, showing that we are their friends; that we advise them for their own good; our advice to them being that they should live in peace with all men, if possible. I may say that the "John Williams" bears upon her bow, printed in gold letters on a blue ground, on one side, "Good-will toward men," and on the other "Peace on earth," and that under the British Admiralty seal, I am authorized to fly the national red ensign, with the emblem of a dove in full flight with an olive branch in its mouth, and the motto, "Messenger of Peace," in large white letters underneath. The vessel is quite unarmed, and, speaking from my own personal knowledge, a hand has never been raised in anger on her deck or towards a native, and never has a hair of our heads been injured by a native. Two years ago, on my arrival there, I found Mr. Chalmers before me, and he had made himself felt, of course, in the village in which he was living. He came off to me in a boat with a number of natives, and something like the following took place: I said, "Mr. Chalmers, what about this place? What are the people like, and what am I to expect?" "Well, Turpie," he said, "I do not think the people of our village will interfere with you or annoy you; but I will not say so much for any other village within sight. You must

use your own discretion about the matter. I cannot help you, but I do not think we shall fail in getting on with them." Gathering the few people who had come off with Mr. Chalmers on the deck, he translated as well as he could to them the following speech: "We have come to you as your friends. We are not a fighting ship, and we never have fought; therefore let us have no fighting." They said, "Good, good." "Well," I said, "I and my crew will land freely amongst you without our weapons or fighting-sticks of any kind; there shall be none in our boats, and in return you must come to us without yours; and they said, "Good, good; your words are good." "Now," I said, "don't steal from this ship"—it is doing them no injustice to say that—and they laughed in my face, and said, "No, they would not think of stealing from such a ship." Mr. Chalmers said to me, "In the morning you will be surrounded by war-canoes; there is not the slightest doubt about that." And we were surrounded by war-canoes—although in comparison with the modern ironclads we may laugh at them, but as war-canoes belonging to New Guinea natives, with their cruel-looking spears and clubs, they are not to be trifled with. They came near to us, and when they saw the large ship, as it appeared to them, it struck me they were as much afraid of us as we were of them. I beckoned to them to come alongside, and I selected one who was chief for especial marks of my favour. He came on board, and the first thing I did was to buy his spear. He readily took hoop-iron for it, and we were friends so far. I took him down into the ship's saloon, where there was a mirror. This man was perfectly nude, and when he saw a true picture of himself he did not seem pleased. I took him through the ship, and then made him a present of some glass beads and a medallion of the Queen in glass, with which he was highly delighted. The rest of them came on board, and as they reached the deck I purchased all their spears and took them down into the cabin, until at length it was chock full, and if it had come to the tug of war we should have been better supplied with ammunition than they were. In a short time a canoe load of ladies came on board. I was sorry to refuse them, but we gave them some presents of beads and gay ribbons, and they appeared content. When they left the ship they cried, "Good, good," and I felt that we had made friends at once. It was a day well spent. The day after that we commenced building, and landed a printing press and many other things, besides the luggage of some forty or fifty of the reinforcements for the New Guinea mission.

#### THE "JOHN WILLIAMS"

is not only a pioneer of the Gospel, but she introduces in her voyages fruits and vegetables amongst the islands which would scarcely ever get there otherwise. If you were to see her sailing from Samoa, you would think she was a greenery and a fernery, for she has ranged all along the poop little plants to grow on the out-stations. I had bought on Savage Island, where the largest cocoanuts of the South Pacific grow, 300 or 400 nuts to plant in New Guinea; so I said to them, "Look at your cocoanuts, they are not bigger than my hand, but these are bigger than your head." "Give us yours," said they, "and we will plant them; that is the very thing we wanted." The same

effect was produced with the pumpkins, and with yams, and Indian corn, and I gave them some and told them to plant them. The result was that they were thoroughly disabused of the idea that we came there for the sake of something to eat, and we proved to them that Dim-dim, any country beyond their own, was just as good as theirs.

## News of the Churches.

THE Annual Session of the Congregational Union of Nova Scotia and New Brunswick met on Saturday, July 8th, in the Congregational Church, Sheffield. The church with which the Union meets is the oldest Protestant Church organization in New Brunswick, having been organized some time between 1762 and 1765, by Puritan settlers from New England. The Union was called to order by Rev. A. McGregor, of Yarmouth, N.S., chairman. Rev. D. W. Cameron, of Keswick Ridge, offered prayer; Rev. J. W. Cox was chosen Minute Secretary, and Rev. J. B. Thompson assistant. When the roll was called, it was found that there was a general representation. Several gentlemen, not delegates, being present, were invited to sit as honorary members, among them Prof. Granville F. Foster, formerly of St. John, now President of a college in Illinois. The ordinary committees were appointed. In the evening Rev. Alexander McGregor, the chairman, gave his retiring address, Rev. J. Barker and Rev. S. Sykes assisting in the devotional exercises. Mr. McGregor's theme was "A wise understanding of the times is an essential factor in the progress of the Church of Christ." The following are some of the points of the address: First, the drift of evangelical theology of the present day; secondly, the tendency and effort of the larger denominations to absorb the smaller; thirdly, the fellowship and independence of the Churches, as illustrated and enforced by the general tendency of the times towards confederation and concentration of forces. These and other facts were shown to largely affect and modify the efforts and policy of the Christian workers of the day, in order to effect the largest and noblest success. Rev. James Shipperly, of Chebogue, N.S., was elected chairman of the Union for the ensuing year. On Sunday, Rev. James Shipperly preached on "Spiritual Spirit"—2 Peter iii. 18. At 3 p.m. a mass meeting was held, Freeman Dennis, Esq., of Yarmouth, N.S., occupying the chair. An address was delivered by Rev. D. W. Cameron, of Keswick Ridge, on "Christian Activity," showing especially that the love of Christ is the secret of true success. Rev. Irving L. Beman followed, claiming that if the Gospel were but given a fair chance by being fully worked, unrestrained and unfettered, it would speedily realize and confirm the declaration that it is "the power of God." Rev.

Arthur Main, of Economy, N.S., followed, taking up and pressing home the thought of the hour. At the evening meeting a sermon was preached by Rev. Irving L. Beman, from Heb. xii. 22-24—"But ye are come unto Mount Zion, and unto the city of the living God, and to Jesus the Mediator of the new covenant;" after which the Lord's Supper was observed, Rev. Jos. Barker presiding, assisted by Rev. A. McGregor and Rev. Robert Crisp (Methodist). On Monday the morning devotional exercises were led by Rev. Jacob Whitman, of Manchester, Nova Scotia. When the regular business was resumed, Rev. Irving L. Beman, of St. John, N.B., and Rev. D. W. Cameron, of Keswick Ridge, were unanimously received to membership in the Union, on their credentials from associations in the United States. A communication was read from Edward Gould, Esq., of Portland, Maine, conveying the greetings of the National Council of Congregational Churches of the United States to the Congregational Union of Nova Scotia and New Brunswick. A paper was presented by Rev. J. W. Cox, of Noel, N.S., on Foreign Missions. A warm interest was aroused on this great subject, resulting in a liberal offer of money to the cause by Rev. C. L. Ross, of Lochside, Cape Breton, and also in the appointment of a committee to draft a plan of foreign missionary work for the Union. A letter of dismissal was granted to Rev. Enoch Barker to unite with the Congregational Union of Ontario, and also to Rev. Addison Blanchard to the Association of Colorado, United States.

**BARRIE.**—On Sunday morning, June 18th, the first service in connection with the newly organized Congregational Church was held in the Orange Hall, Clapperton street, when there was a fair congregation. The service was conducted by the Rev. J. I. Hindley, M.A., of Edgar, who selected for his text Deut. xxxi. 12: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." A Sabbath school was held in the afternoon, and there was another service at night, at which Mr. Hindley again preached. Rev. Mr. McGregor, of Western Toronto, was there the following Sabbath, and reports the outlook as promising. May the Barrie Church be a vineyard of the Lord's own planting!

**FRANKLIN CENTRE.**—We regret to learn that in May last the pastor of this church, Rev. James C. Wright, had been compelled to resign. We have learnt no particulars. Mr. Wright's address, meanwhile, is Laurel, Ont.

**EATON.**—This church is striving hard to keep together, by holding meetings, but we find that such do not interest the people like the living ministry. Is

there not one of our ministering brethren that could be induced to intimate to us or the Church his willingness to come and break unto us the bread of life? Our church is out of debt; and as the times are better, a minister that has a desire to do our Divine Master's work would be cordially received and get a fair support. Last year, the 1st of May, we had a student from the Congregational College of Montreal; he was with us till the October following. Our people proposed to him to stop with us one year, but in March he tendered his resignation. We were paying him at the rate of \$500, in addition to which our young people and others made up a purse of \$25 when he left. Our people are desirous of getting a minister to make this place his future home. We have had short time and long-time preaching, and we like long. We should be very happy to have correspondence with some ministerial brother to occupy our Congregational church pulpit in this place, and any one wishing to correspond will please address "C. N. Hill, Church Clerk, Eaton, Quebec."—HIRAM FRENCH.

BOWMANVILLE.—On Friday, June 23rd, Rev. W. H. Warriner, B.A., who had but just resigned the pastoral care of the Yorkville church, was inducted into the charge of the Bowmanville church, recently rendered vacant by the resignation of Rev. W. H. Heu de Bourck. The induction service was held in the afternoon. Mr. T. Shaw, on behalf of the Church, indicated the steps which had been taken in the call extended to and accepted by Mr. Warriner, and in the name of the Church gave an affectionate greeting. Mr. Warriner gave his formal acceptance, and also spoke of the work as he viewed the same. Rev. A. F. McGregor, B.A., asked the Divine blessing upon the church in its new relation. Rev. H. D. Powis addressed words of counsel to the newly inducted pastor, and Rev. Mr. Burton to the people. Throughout the early evening, tea was served to a large number of friends in the old church building, which now serves as a lecture and school-room, and at eight o'clock the church was fairly filled with Bowmanville friends, instructive and congratulatory addresses being given by ministers present. The settlement promises in every way to be happy, the church buildings and surroundings being complete and beautiful, the elder friends full of encouragement, and the young people of spirits and goodwill. With an affectionate remembrance of the late pastor's zeal, and a tear over one who during the pastor's absence, died in the harness, finding in the pulpit a step to his reward, we wish our excellent friend Mr. Warriner, with his new charge, many, many years of home blessing, spiritual power, and successful Christian life, in the pleasant, fair town of Bowmanville.

THE corner-stone of the new Zion Congregational church on College Avenue was laid by Mr. George

Hague, chairman of the Union, on July 14. Rev. Mr. Powis spoke of the work and influence of Zion in the past, dwelt upon old memories, and said it was with genuine regret that some of the members of the church consented to sever their connection with the old edifice, hallowed by so many Christian recollections. But the Church of Christ could not live upon sentiment. Although the finances of the congregation had been sufficient, yet it was felt that a more aggressive effort was needed if the province of a church was to extend the kingdom of God. This was a progressive age, and there was no place for anything lacking energy. They hoped the new church would exert a great social influence, and might be a house of prayer for all people. The Secretary, Mr. Freeland, then read a sketch of the history of the church, from which the following is taken:—Zion Congregational Church was organized on the 23rd of November, 1834; seventeen persons, with the Rev. W. Merrifield, formed the entire congregation. Having now a name and an individuality, their numbers grew, slowly at first, but steadily. Since that time the roll of Zion Church has contained the names of 1,131 members. But the ordinary changes that take place in the fortunes of churches have followed, and there are now but 182 members. The history of the old church is remarkable for the work done in the setting up of new congregations. In April, 1849, twenty-five members withdrew, to form the church of which Rev. F. H. Marling was for years the honoured pastor. In January, 1868, twenty-eight members withdrew, to form the Northern Congregational Church. In November, 1875, thirty members withdrew, to form the Western Congregational Church; and in 1876 the old church assisted to organize the Yorkville congregation. The first public services held by Zion Church in 1834 were in the Masonic Hall, then on Colborne street. In July, 1837, the congregation moved to a small vacant church on George street, and in January, 1840, they took possession of their new church on the corner of Bay and Adelaide streets. This church was destroyed by fire in February 1857 and the congregation worshipped in St. Lawrence Hall till 1856, when they entered their rebuilt church, which stands at the present day. The first pastor was the Rev. William Merrifield, from Brampton, Cumberland, England, under whom the church was organized, who resigned on September 19, 1836, and died in England, January 23rd, 1837. The Rev. John Roaf, of Wolverhampton, England, was the next pastor; he accepted the charge on March 29th, 1838, which he sustained for more than seventeen years. He resigned June 15th, 1855, and died in Toronto, September 2nd, 1862. Mr. Roaf was succeeded on the 29th May, 1856, by the Rev. Thomas Scales Ellerby, formerly pastor of the British and American Congregational Church at

St. Petersburg, Russia, who closed his pastorate of about ten years on March 28th, 1866. On the 30th of May, 1866, the Rev. John G. Manly, of Dublin, Ireland, assumed the office, which he filled for about four years and a half, resigning December 1st, 1870, and was succeeded on the 1st June, 1871, by the Rev. Samuel N. Jackson, M.D., of Montreal. He was succeeded in June, 1878, by the Rev. H. D. Powis, the present pastor, who had been minister of Palace Street Church in Quebec for a quarter of a century. The names of the earlier deacons are Robert Wightman, Robert Rowell, and James Wickson; and it is noticeable that six of the present deacons are sons of men who held that office also. The men connected with this congregation were men prominent in the advocacy of civil and religious liberty in days when such advocacy was no light task.

SARNIA.—The members and friends of this church met in the school-room, June 19th, at 7.30 p.m., and from thence proceeded to the parsonage to celebrate their pastor's tin wedding. Before partaking of a repast provided by the guests, an address was read expressive of the high esteem and love in which Mr. and Mrs. Claris are held by the people. The gifts were also presented—not altogether confined to tinware—and the pastor expressed great pleasure at this unexpected meeting, and the evidences of good-will thus manifested towards Mrs. Claris and himself; and referring very feelingly to the past, hoped that in future more for the good of the church, and the glory of our Lord and Master, yet may be done. Our editorial congratulations are also extended to the church, pastor and his wife (we like that old term best), and trust many happy reunions may yet await them ere we "gather at the river."

FRENCH BAY, SAUGEEN.—We regret to learn that Mary, wife of Rev. Wm. Walker, died on June 23rd. She has been the faithful companion and fellow-labourer with our brother in his work among his countrymen. She sleeps in Jesus and rests from her labours. To the bereaved our sympathy extends; may they possess the comfort with which the Lord comforts His own!

St. JOHN, N.B.—A Congregational Ecclesiastical Council met in the Union Street Church, July 7th, for the purpose of installing into the pastorate the Rev. Irving L. Beman. The Council met in the afternoon, and the examination having been satisfactory, adjourned until the evening, when the recognition service was held. There was a fair attendance of the congregation, and several of the city clergymen of other denominations were also present. When the opening hymn had been sung, Rev. Mr. Thompson, of Cornwallis, N.S., read from the Scriptures, after which Rev. Mr. Ross, of Cape Breton, offered up prayer. Rev. James Shipperly, of Chebogue, extended

the right hand of fellowship to the Rev. Mr. Beman, and in doing so said it was a pleasing duty, not on his own account merely, but on account of the brotherhood of the Church. Mr. Beman had enjoyed American welcomes before, and now an Acadian welcome was extended to him. He spoke of the Canadian Church as a brave branch of the Puritans, which had clung to British soil and had fought for and obtained that civil and religious liberty which alike prevails the British dominions all over the world and the United States. This politically divided nationality is still one in heart and interest with the object of planting the Gospel in all lands. He compared the joining of hands of an orthodox American clergyman and an Englishman as emblematic of the united work of the two peoples. The Rev. S. Sykes, of Liverpool, N.S., offered up the installation prayer. The charge to the pastor was delivered by Rev. J. W. Cox, B.A., of Noel, N.S. Rev. Mr. McGregor, of Yarmouth, N.S., delivered the charge to the people. Short addresses by Rev. Drs. Macrae, Bennet, MacIose and Rev. Henry Cross, welcomed in the kindest possible manner Rev. Mr. Beman. The doxology was sung, after which the benediction was pronounced by Rev. Mr. Beman.

REV. J. I. HINDLEY, M.A., having accepted the unanimous invitation of the newly-formed Barrie Congregational Church, to become its pastor, in connection with Vespra, this portion of the field, Edgar and Rugby, is desirous to hear from any ministerial brethren without charge, or contemplating removal. Communications may be addressed to T. S. McLeod, Esq., Dalston, Simcoe Co., Ontario. We may say that the movement in Barrie starts with good augury of success. The friends have bought a lot in a central position, and will proceed at once with the erection of a house of worship. It is with regret that the friends in Edgar and Rugby part with Brother Hindley, but they heartily wish him "God speed" in the new and important work which he has assumed. He has been much blessed in his labours on this field, and prosperity and peace prevail in these churches.

WE cull the following from the report of the fifty-sixth anniversary of the American Home Missionary Society, held last May, and now before us:—The number of ministers of the Gospel in the service of the Society the last year is 1,070. Of these, 808 were in commission at the date of the last report, and 262 have since been appointed. In the New England States, 328; Middle States, 56; Southern and South-western States, 17; Western States and Territories, including 53 on the Pacific Coast, 669. Of the whole number in commission, 387 have been pastors or stated supplies of single congregations; 440 have ministered to two or three congregations each; and 293 have extended their labours over still wider fields. The number of congregations and missionary districts



which have been fully supplied is 2,568. The number of Sunday school and Bible class scholars is not far from 104,308. The organization of 215 new schools is reported; and the number under the special care of missionaries is 1,979. The contributions to benevolent objects, reported by 618 missionaries, amount to \$24,602.61. The additions to the churches, as nearly as can be ascertained, have been 6,032, namely: 3,291 on profession of faith, and 2,741 by letters from other churches. One hundred and six churches have been organized, in connection with the labours of the missionaries, during the year, and thirty-six have assumed the entire support of their own Gospel ordinances. Ninety-eight houses of worship have been completed, one hundred and thirty-eight materially repaired or improved, and the building of twenty others commenced. Seven chapels are reported as having been built within the year, and eighteen parsonages have been provided. Forty-three young men, in connection with the missionary churches, are reported as in different stages of preparation for the Gospel ministry. The balance in the treasury, April 1, 1881, was \$26,951.64. The receipts for the succeeding twelve months have been \$340,778.47—making the resources for the year \$367,730.11. Among the new appointments of this Society we notice the following: Rev. Francis Wrigley, Tremont Centre; Rev. John Allworth, Benton Harbour, Mich. The closing words of the Secretary's Report we can well afford to hear: "What is before us we know not. But we know that the work will go on. The call upon Christian faith, and consecration, and sacrifice will be heard coming forth in the providence of God out of still increasing and more urgent necessities. The moral wastes and destitutions are not yet supplied. They are multiplied rather. The migration of our own children to new settlements; the immigration of the children of other lands in yet larger numbers than ever before, clearly threatening to be quite a million of souls the present year, and immensely reinforcing the worst enemies of our national life and of pure religion: the splendid seductions of unprecedented worldly prizes; the rapid aggregations of material wealth, often demoralizing public and private virtue—these and other causes, visibly and powerfully at work, renewedly summon this Society and all its supporters to put forth fresh energies and carry greater burdens. The Church of God is working to no uncertain issue. The command of the Lord is upon us. And His promise is before us if we be faithful unto death: 'Thy people shall be all righteous. They shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. . . . I the Lord will hasten it in His time.'

## 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.

## Literary Notices.

We have before us "Baptism and Salvation," from the pen of Rev. James Roy, a pamphlet of forty-six pages, published by L. E. Rivard, Montreal; 15 cents. Thoughtful and tersely written, we commend it to all our readers. The tract is composed of three sermons on Salvation, the Relation of Baptism to Salvation, the Mode and Subjects of Baptism. Extremists will find much to fault in the utterances, evangelical goodysism will find no comfort in its pages, and some truly excellent people will miss some expressions which in their minds are inseparable from their evangelical faith. They who have the moral courage to look at the principle of things, will find fruitful suggestions in the words our brother has uttered, and a catholicity of spirit which should be the possession of all. Salvation is justly declared to be no hocus pocus process, by which, in virtue of some outward performances, inward changes are necessarily produced; nor transfer of credit due to another for moral qualities not possessed by the receiver, nor is it the complacency of self-satisfaction. It is the blessedness of being Christ-like, the luxury of kinship with another, and the safety that comes from that kinship. Baptism is not a means of producing, but of instruction and of profession; and so long as human nature remains what it is, and needs the compact symbolizing of thoughts, so long must baptism be an important factor, not merely in the world's education, but in the language of good consciences, making their individual appeal to the goodness of Him into whose name and spirit they are baptized. Regarding the mode and subject we must refer to the pages themselves. The temper of the discussion would do much, if it prevailed, to bring about the old order of things indicated by the

opening sentences, and to do away with the reproach—"Baptism was once the badge of an undivided Christianity; now it has become a ground of contention and a symbol of diannion."

**PNEUMA-BAPTISM**, received from Mr. Grafton, Montreal, is a work of entirely different character. It is employed in pretty thorough textual criticism to prove what we should little think of denying, viz., that the true baptism is of the Holy Ghost, and with fire. The work is well written, candid, clear; the position accorded to water baptism is typical, symbolical—thus "it is not wrong to submit to water baptism, neither is it wrong to dispense with it altogether; circumstances, the opinions of men, the moving of the conscience, expediency, is we believe the rule;" but, as opinions are formed, consciences instructed, and circumstances largely as we make them, the Christian will still enquire, "Lord, what wilt Thou have me to do?" and in pursuing that enquiry we unhesitatingly say that the attempt made by Mr. Roy, in the line of seeking for the principle of things, is more apt to lead truly than the hammering away at texts with the aid of lexicon and grammar. Not that the latter is altogether vain; this ought to be done, the other not left undone.

**WHAT OUR GIRLS OUGHT TO KNOW** (Funk & Wagnalls, New York) is a neat book of 260 pp., for one dollar, written by an educated female physician, Mary J. Studley, who through life manifested heroic self-dependence and womanly sympathy. Our girls ought to know what this book teaches in a pleasant, womanly style; and if our girls would only know and practise, they would confer untold blessings upon their future homes and the coming race.

**THE DEEMS BIRTHDAY BOOK**, from the same house, is a very pretty volume for birthday autographs. Its peculiarity is that a selection from the writings or sayings of Rev. C. F. Deems, pastor of the Church of the Strangers, New York, is placed opposite the blank for each day. This gives the book a special local interest; it is, however, a seemly one for any young friend's room or table. We give a sample of the selections: "To dare is great, but to bear is greater. Bravery we share with brutes; fortitude, with saints. Bravery may be compared to the force which drives the planets; fortitude is the gravitation which upholds all worlds; and heroism is the exercise of fortitude during the continuance of prolonged unapplauded self-sacrifice."

**LITTELL'S LIVING AGE**.—Among the noteworthy articles of the past month we would notice: *The Boundaries of Astronomy*, *Contemporary Review*; *The Tower of London*, *Nineteenth Century*; *The Geological Influences which have affected British History*, *Macmillan*; *Newgate: a Retrospect*, *Fortnightly*; *An Unpublished*

*Diary* written by Dean Swift, *Gentleman's Magazine*. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

**NO BETTER READING FOR HOLIDAY HOURS**.—A series of papers on "The New North-West" is being written, the first of which, describing the Dakota wheat region, the "Bad Lands," and the Yellowstone country, appears in the midsummer holiday (August) *Century*. When completed, the series will form a journal of consecutive travel from Fargo to the Cascades of the Columbia. Also two on "The Border Lands of Surrey," one of the most charming garden spots of England; among its illustrations are views of the home of Alfred Tennyson, and of "Brookbank," where George Eliot lived when she wrote "Middlemarch." We also notice "An Aboriginal Pilgrimage," by Sylvester Baxter, descriptive of the recent trip of the Zuni Indians to Boston for the purpose of bringing back to Zuni sacred water from "the Ocean of Sunrise." To be followed by several papers by Mr. Frank H. Cushing, under whose leadership the Zunis came East; and Mr. S. G. W. Benjamin, whose article on "The Evolution of the American Yacht," in the July *Century*, has attracted considerable attention among yachtsmen, and that still larger class who would like to be yachtsmen, has written a paper on "Steam Yachting in America," which will be illustrated with views, among others, of the decks and interiors of Mr. James Gordon Bennett's new yacht "Namouna."

**THE AUGUST ST. NICHOLAS** is specially devoted to travel and adventure, told in story and poem and picture. Mr. Boyesen will write of "How Burt went Whale-Hunting." The adventures of Mrs. Peterkin in Egypt will be described.

**THE WINNIPEG "TIMES"** of July 14th says: "The prairie now presents a most beautiful appearance, its surface being almost entirely covered with roses of a beautiful colour and fragrance."

**THE RUSSIAN MINISTER** of the Interior has given instructions to the frontier authorities that they are to offer every facility to the Jews who have recently fled from the country to return to their old homes.

**SOMETIMES** a fog will settle over a vessel's deck and leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon*.



On the *first* topic, we may show that this was another proof of Christ's anger against covetousness and fraud; it was not simply that the Temple, the place of worship, the "house of prayer," was desecrated by being made a noisy market, but that, in addition to this, dishonesty was there; it was "a den of thieves." Jesus Himself worked in the Temple, but it was work of merciful healing; for we find from Matthew that after He had cleansed the Temple, the blind and the lame came to Him there, "and He healed them." No house of God is desecrated to-day by deeds of love and kindness; rather, such places should be the centre of all such work. But there is no spot on the whole earth that is not profaned by such men and such work as Christ indignantly cast out of the Temple. Rise from this to the higher truth as taught in 1 Cor. 3:16, 17, and 6:19; and urge that the bodies of your scholars, the temples, made not with men's hands, but by God Himself, for His dwelling place and glory, should be kept free from everything that would defile, and cast out their Maker and Lord. Show how they may be kept pure by the word of the living God, and the blessedness that will follow here, and in that place where the Lord himself is the Temple forever.

On the *second* topic, show that this was a symbol, teaching the worthlessness and the doom of mere profession. The fig tree was fair to look upon; it had promise of fruit; it said, as it were, Look at me, how luxuriantly fruitful I am; come and take of my fruit. But it was *fruitless*—all show, pretence, nothing but leaves. Then came its *destruction*; its hypocrisy and deceit were its ruin; it pretended to have fruit, but had not, and so the righteous anger of the Master withered it by a word. You will know the truths taught here; caution earnestly against profession without possession. There should be the former, but only because there is the latter. Outside religion alone—mere show—will not stand the searching glance of the Master.

The *third* topic has come before us in various aspects during this year, so that we need not dwell on it. (Refer to notes on ver. 23.) We do not know—we have never realized what undoubting prayer can do. Sometimes we come across sublime illustrations of it—John Falk, George Muller, Immanuel Wichern, and his "*Das Rauhe Haus*," with a noble army of men and women of faith—yet they would be the first to say how far they had been from realizing the full power of faith.

**Incidental Lessons.**—Of the *first* topic—That there is a reverence due to the Father's House; this the Saviour vindicated.

That Christ's Temple is the human heart. Shall we not seek to keep it pure?

Of the *second* topic—That profession only, is the mere leaf of godliness, hypocritical and deceitful.

That leaves are a promise of fruit; where Christ finds one He looks for the other.

That that which is fruitless is practically dead, and only fit for the fire.

That our scholars should bear fruit.

That Christ sees the leaves; shall He see fruit?

That the time of fruit is now.

The fruits for which Christ looks.—Gal. 5:22, 23; Eph. 5:9.

**Main Lessons.**—Privileges and profession without fruit. The sin and doom.—Isa. 5:1, 7; Lam. 2:6; Amos 8:10; Matt. 3:8-10; Luke 13:6-9; Rom. 2:25, 28, 29.

Aug. 18, } **PRAYER AND FORGIVENESS.** Mark 11  
18:12. } 24:38.

**GOLDEN TEXT.**—"Forgive us our debts as we forgive our debtors."—Matt. 6:12.

**TIME.**—Same as latter part of last lesson—Tuesday of Passion week.

**PLACE.**—Vers. 24-26. "In the morning as they passed by" (ver. 20), *i. e.*, from Bethany to Jerusalem; vers. 27-33. In the Temple.

**PARALLEL.**—Matt. 21:22-27; Luke 20:1, 8.

**Notes and Comments.**—Ver. 24. This verse should surely have gone with last lesson; it is a practical teaching from the promise of preceding verse. "What things soever—when ye pray—believe—and ye shall have them;" the repeated promise to undoubting faith; "only believe;" there is no limit to the power of the prayer of faith save "Thy will be done;" and that will is always a blessing for us.

Vers. 25, 26. There are hindrances to believing prayer. Here is one: an unforgiving spirit; "when ye stand;" the posture of prayer denoting confidence; "forgive;" this faith of which He has been speaking, so mighty in its results, cannot exist in an unloving heart; there it is fanaticism—not faith; "if ye do not, neither will your Father;" this (ver. 26) is a repetition of the same teaching in the sermon on the mount, and is supposed by some writers to be an interpolation, transferred from Matthew; but we cannot see why the warning should not have been repeated, as many teachings were; it follows ver. 25 very appropriately.

Vers. 27, 28. "As He was walking;" Matthew, "teaching;" Luke, "taught and preached the gospel." He was teaching the crowd as He walked through the Temple. Chief priests, scribes, elders;" priests, expounders of the law, heads of the principal families; three sections of the Sanhedrim. This appears to have been a formal official message. "By what authority;" we, the source of authority, did not give it. Who did? Some writers see here a hint at the old charge of satanic power; perhaps so.

Vers. 29, 30. Once more the Wise Teacher replies to the question of his foes with another question: "the baptism of John—heaven or men?" answer that, then I will answer you. And this was no unconnected, entangling question. John had been esteemed a prophet by the great heart of the people; he had testified of Jesus as the Messiah; if they admitted John to be a prophet they answered themselves; and so they fell into the pit which they had dugged for Jesus. "Baptism of John;" which includes his whole mission and work. John himself had told them what he was. John 1:19-23.

Vers. 31, 32. "Reasoned:" not anxious to give a true answer, but to get out of the dilemma; and so they consulted—turned together for a moment, we suppose. They dared not admit John's prophetic character, for that would have condemned them and established the claims of Jesus; they dared not deny it, for John, popular in his life-time, was revered since his martyr-death. "They feared the people;" so also Matthew. Luke adds (20:6) "all the people will stone us."

Ver. 33. "We cannot tell." REV. "We know not;" a falsehood on the face; they should have said, "We will not tell." Here were men questioning the authority of Jesus, and they had not decided on the authority of John. They proved themselves by their own words ignorant, and so unfit to judge; or cowardly, and afraid to do so. "Neither do I:" answer this first, before you arrogantly demand my authority.

#### HINTS TO TEACHERS.

**Cautions.**—Do not fall into the error of supposing that this last incident merely shows Jesus as clever and acute at entrapping His adversaries; it is, in fact, the setting forth of a great truth—that God's revelation is all one and bound up together. We cannot accept parts of the word of God, as some have tried to do, and reject other parts. It is one—indivisible—it stands or falls together. Do not let your class dwell for a moment on that as part of the lesson; let them be led to the higher truths and teachings.

#### WHAT AND HOW TO TEACH.

**Topical Analysis.**—(1) The hindrance of an unfor-

giving spirit (vers. 24-26.). (a) A manifestation of the spirit of hate and unbelief (27-33.)

On the *first* topic we learn, in continuation of the last lesson, that while the prayer of faith is so mighty, there are some things that will render prayer vain; one is an unforgiving spirit. Our Saviour had taught, in the sermon on the mount, this same truth—Matt. 6 : 14—and one of His most striking parables—the unforgiving servant—set it forth very plainly—Matt. 18. And of the seven petitions in the Lord's prayer, one is based upon this teaching. Press this home; it is a truth that needs to be taught again and again, for there is, alas! far too little of the spirit of forgiveness among professing Christians. May that not be a reason why our prayers are so fruitless and our work so weak? We ask and receive not, because we ask amiss. He who prays in an unforgiving spirit, asks God to do for him what he is not willing to do for others—he is *ungrateful*. At the bottom of an unforgiving spirit is *pride*, which cannot be persisted in without the growth of *hatred* and all uncharitableness. The cardinal virtue of our faith is LOVE; where that is, an unforgiving spirit cannot dwell.

On the *second* topic we may show (a) the hatred which *self-interest* and *self-righteousness* ever have to the truth. Christ had run counter to these; He had taught a higher righteousness than that of these men; He had interfered with the profits they made by the desecration of the Temple, and so they hated Him. (b) The *hypocrisy of mere formal professors*. These Scribes and Pharisees professed to be zealous for the Law and Temple; they made the most marked outward demonstrations of their devotion and piety, yet every act showed that their hearts were evil fountains of polluted waters. (c) The authority which Jesus has, is for our *rule and guidance*. He is our Lord and Master; our hearts should be His Temple; and whatsoever He saith, that should we do. Teach that we should not, like those bad men of old, question the authority, but rejoice that we are under it, and in the spirit of the 2nd Psalm, "Kiss the Son." "Blessed are all they that put their trust in Him."

Incidental Lessons.—On the *first* topic—That the faith which is joined to love is the only prevailing faith.

That if our prayers are not granted, we should ask, what hinders?

On the *second* topic—That zeal for purity and truth is sure to awaken opposition.

That wicked men will ever oppose all efforts at reformation.

That there were doubters of Christ in His own day; need we wonder there are some now?

That the doubters of to-day, like those of old, profess to be fair and candid.

That there are truths men cannot deny, which followed would lead to the highest of all truths.

Main Lessons.—Forgiveness of enemies—Matt. 5 : 43; 46; Rom. 12 : 14, 17, 19, 21; 1 Pet. 3 : 9.

Example.—The Master, Luke 23 : 34; Stephen, Acts 7 : 60; Paul, 2 Tim 4 : 16

The authority of Christ, *God-given*—Matt. 11 : 27; 28 : 18; John 3 : 35. *Over all*; same texts, with John 13 : 3; Phil. 2 : 8; Heb. 2 : 8; 1 Pet. 3 : 22. *For ever*—1 Tim. 6 : 16; Rev. 1 : 8; 11 : 15.

Aug. 20, } **THE WICKED HUSBANDMEN.** { Mark 12 :  
1882. } 1-12.

GOLDEN TEXT.—"The stone which the builders refused is become the head stone of the corner."—Ps. 118 : 22.

TIME.—Same day as last lesson.

PLACE.—Temple at Jerusalem.

PARALLEL.—Matt. 21 : 33-46; Luke 20 : 9-19.

Notes and Comments.—Ver. 1. "Parables:" Matt. has the parable of the Two Sons before this. "A vineyard:" Israel—Isa. 5 : 1-7. "Hedge:" to separate; Israel was a separated people. "Winefat:" REV., "pit for the wine-press," which gives the correct idea; the press was above ground, and the expressed juice flowed down into the tank, or cistern, or pot. "Tower:" supposed to be for a watch-tower, generally built in vineyards. "Husbandmen:" kings, priests and teachers; the parallel in Matt. (21 : 43) includes the whole nation. "Into a far (REV., another) country:" lit. abroad—the idea of distance is not included.

Ver. 2. "Sent—might receive—of the fruit:" his share; the husbandmen were his tenants. God expected fruit from Israel, and so He sent His servants the prophets, calling for the fruits of righteousness.

Vers. 3-5. "Caught—beat—sent away empty:" the details of the treatment of the servants differ somewhat in each Gospel. Mark shows more clearly than the others the progressive character of the rebellion and murder. The underlying thought is, however, exactly the same in each writer—repeated messages; increased injuries; long forbearance of the owner, until the murder of his son, and then swift, retributive justice. This treatment points to the persecutions of the old prophets, and of Christ's servants in later days.

Ver. 6. "Having—one son:" we now come to the last and crowning act of God's mercy; this, it is well said, has a peculiar force here—it is Christ's answer to the question of our last lesson, "by what authority?" He was the messenger, the son of their lord, sent to demand their service. "They will reverence:" we must not strain the parable—God foreknew how His Son would be received, and yet it was His loving will that the greatest effort should be made for the salvation of all.

Ver. 7. "The heir:" the Scripture idea of heirship is rather that of rightful possession than of succession; so here the thought is, not that the son would be owner at some future time, but that he had come to take possession now, and turn them out. "Come let us kill:" *Alford* says, "These words are no doubtedly by the Lord in reference to the history of Joseph, so deeply typical of His own rejection and exaltation."

Ver. 8. The parable has been history, it now becomes prophecy to His hearers, although again history to us. "Cast out:" so Jesus "suffered without the gate."—Heb. 13 : 12.

Ver. 9. Matthew makes this verse a question by Jesus, and a reply by his hearers, thus condemning themselves. Mark gives it as if uttered by Jesus, but as He adopted it the practical lessons are the same. "Destroy:" Matthew says (so REV.), "will miserably destroy those miserable men:" the repetition of the phrase is very emphatic. So the Jews were destroyed forty years later, their temple demolished, and the remnant of the people scattered to this day. "Give:" to the Gentiles—Acts 13 : 46; 18 : 6. The vineyard is ours now, what if we are faithless! Luke tells us (20 : 16) that when they heard this they said "God forbid." So they understood the parable.

Vers. 10, 11. "The stone:" Ps. 118 : 22, the same Psalm from which they had got their hosannas of two days before. "Stone—builders:" another figure carrying on the idea beyond the doom of the husbandmen. "Rejected:" by the blind spiritual builders. "Head of the corner:" the most important foundation stone, joining two walls. So all believers, Jews or Gentiles alike, are built upon Christ—Eph. 2 : 19-22. "This:" not "head," or "corner," but this marvellous result is from the overruling providence of God. "The Lord's doing," REV., "was from the Lord:" Matthew and Luke each add the Saviour's utterance as to the falling on the stone, etc.

Ver. 12. Weaving the three narratives into one, it would read something like this: "The chief priests and scribes were seeking to lay hands on (arrest) Him, for they knew that He had spoken the parable against them, but they could not do it then, for they feared the people, who took Him for a prophet." They were so exasperated that they would have killed Him then if they had dared to do so.

HINTS TO TEACHERS.

Cautions.—Do not dwell so much on the application of this parable to the Jews, going into their history, noting the many servants of God they rejected, ill-treated and destroyed, with their final guilt in the rejection and murder of the Son, as to make your class lose sight of, what is to us, the more important truth, that this wickedness may be repeated—at any rate so far as the contemptuous rejection goes—by us to-day, is repeated, alas! constantly.

WHAT AND HOW TO TEACH.

Prefatory.—Matthew gives us two additional parables in chaps. 21 and 22, "the Two Sons" and "the Marriage Feast;" read these, they will help you the better to understand and interpret this. The parallel passages in Matthew and Luke should also be carefully studied; either write each account out (the verses are few), or have three Bibles before you, each open at one of the Gospels.

Topical Analysis.—(1) The privileges of the husbandmen (vers. 1, 2). (2) Their conduct (vers. 3-8). (3) Their punishment (vers. 9-12).

On the *first* topic, we have seen that this parable referred, primarily, to the Jews, their privileges, rebellion, unbelief and final doom; let us now see and specially teach that the parable is a picture of to-day, and represents what is too often the sin of the present generation. Our *privileges*, what are they? A vineyard, hedged, watched, provided with all things needful for securing the results of the fruitage, and given to men who have no right to such blessings, and who are only asked to give, in return, a portion of the fruits. What is our vineyard?—*a Christian country*. Show the greatness of this blessing—*freedom of conscience*, none daring to make us afraid; *an open Bible*, no sealed or chained Word of God; the *teachings of the Church and School*. Show that here, although so little prized sometimes, are inestimable privileges, and these messengers of God's love and mercy, though often rejected, are sent to us again and again—*Sabbaths, Christian laws, opportunities, Christian homes* (some have not these). We are hedged in with mercies. The Spirit of God is the rain and dew given without measure to refresh and fructify, and God Himself our defence, our watch tower and safety—Ps. 62 : 2 ; 89 : 18.

On the *second* topic, show that their conduct was characterized by (1) *ingratitude*—base and deep; they had nothing which they had not received; it was all the Lord's, and when He asked for an acknowledgment, they basely refused.; (2) *rejection*: the messengers of the owner of the vineyard, who should have been to them as his representative, they refused to hear or receive. By (3) *rebellion*; they broke out into open violence, stoning some of the messengers, wounding or shamefully handling others, and finally killing some; all this, intensified and aggravated a hundredfold by their conduct towards the "*well-beloved*" Son. And now, examine and see what has been our conduct; have not we, the inheritors of the privileges, been, alas! too often, the followers of the sins? Press this, and show further that even *neglect* of privileges is offensive to God, and will not be allowed to go unpunished.—Heb. 2 : 3 ; 10 : 28, 29.

On the *third* topic, point out how God's judgments have fallen upon these despisers of privileges and blessings; upon the Jews; upon some of the early Christian Churches. Once centres of light and influence, what are they to-day? Refer to the messages to the Seven Churches; and we may be sure that if, as a people or as individuals, we are careless of

the blessings we enjoy as a people or as individuals, our candlestick will be taken out of its place, and we left in darkness.

Incidental Lessons.—That God has given to every man a vineyard to care for and work in.

That God has done everything needful to help us to fulfil our duty.

That the ministers of God are His servants calling us to duty.

That God expects service in return for privileges.

That those who reject the servant reject the Master and Lord.

That the love of God was manifested in the sending of His Son.

That the guilt of the husbandmen was increased by their rejection of the Son.

That the sin and suffering of the Jews is an eternal warning to us.

Main Lesson.—Privileges, responsibility, neglect, punishment—Jer. 7 : 12-16; Amos 8 : 10-12; Matt. 10 : 14, 15; Luke 12 : 47, 48; John 15 : 22-24; Heb. 10 : 26-29.

PHARISEES AND SADDUCEES SILENCED.

Aug. 27, }  
1882. }

{ Mark 12 :  
13-27.

GOLDEN TEXT.—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 4 : 8.

TIME.—Tuesday of last week of Christ's life—same day as last two Lessons.

PLACE.—As last, in the Temple.

PARALLEL.—Matt. 22 : 15-33; Luke 20 : 21-40.

Notes and Comments.—Ver. 13. An unholy alliance again—"Pharisees and Herodians;" so Leshoi: for February 5; a political party and a religious sect uniting against Christ, although opposed in everything else. Matthew says they were disciples of the Pharisees—young persons, probably—to give a greater plausibility to their question; "to catch;" lit. to ensnare.

Ver. 14. And they use flattery too! as if they thought that He would be deceived by that. "Teachest the way of God in truth;" true, but the devil's truth, which is a lie. "Tribute;" or "tax," for the word here signifies a poll tax levied by the Romans. "Give or not give?" look at the cunning of this. If He said "give," His influence with the people, whose national fanaticism was now at its height, and ready to break out into rebellion, was gone; if He said "don't give," then was the opportunity for which they were looking—they could denounce Him to Pilate as a traitor.

Ver. 15. "Their hypocrisy;" Matthew, "wickedness;" Luke, craftiness. "Why tempt;" seek to entrap. "A penny;" the Roman *denarius*, equal to about sixteen cents, and so He makes them answer themselves, and they are caught in the meshes of the net they had prepared for Him. There is more than human wisdom in the action of Jesus.



ROMAN DENARIUS—A PENNY.

Ver. 16. "Whose—image;" likeness on coin. "Superscription;" the name, titles, etc. "Cæsar's;" Tiberius, the most beautiful and most wicked of all the Roman emperors.

Ver. 17. "Render to Cæsar;" and this the Rabbis had taught where they said,

"Wherever any king's money is current, there that king is lord." The coin of a realm shows the authority. "To God:" man himself, ruined although he may be by the fall, bears the image of his Divine Coiner, and to Him, man with all his powers should be given; and so the reply is complete—to the Pharisees. "Render unto Caesar:" to the Herodians. "Render unto God:" a lesson for each and all. "Marvelled:" no wonder. Never was a wiser answer to an entangling question—an answer, too, that lays the foundation principles of Church and State.

Ver. 18. Another attack from a fresh quarter. "Sadducees:" the sceptics of that day. "No resurrection:" "neither angel nor spirit"—Acts 23: 8, thus denying the future life altogether.

Ver. 19. "Moses wrote:" Deut. 25: 5-10. Like the law of divorce in Lesson for July 2, this was not instituted by Moses, but permitted, as a custom of other nations too deeply rooted in the mind of the people to be easily abolished; but it will be seen that, like divorce, it was so carefully guarded as to make it as little as possible objectionable.

Vers. 20-23. The case stated may have been a real one, but it was, more probably, one of their stock illustrations and arguments with which they had aforesaid troubled their opponents, the Pharisees. Here is the point—if God through Moses ordained this, then there could not be a resurrection, as one wife to seven husbands would be an absurdity. The Pharisees themselves had furnished this weapon by their teachings respecting a future life, which they said was to be a copy of this, and expressly asserting that a woman who had two husbands in this life would be restored to the first one in heaven. "In the resurrection:" lit. in the life after the resurrection.

Vers. 24, 25. "Ye do—err:" REV. "is it not for this cause that ye err?" answered in ver. 27, "ye do greatly err." "Know not the Scriptures:" two sources of error—ignorance of the word of God, and *doubt*, unbelief, as to the power of God. The Scriptures which they had, and professed to receive, plainly taught a resurrection, while their national belief as Jews was in an omnipotent Jehovah. "Neither marry:" as the man, "nor are given in marriage:" as the woman, by her father, "but are as angels in heaven:" so REV. In heaven, no death, no birth, no marriage, no physical relations such as exist here, but a spiritual body even as the angels.

Vers. 26, 27. A grand setting forth of the truth of the resurrection from the relation of God to their fathers, that relationship on which they so much prided themselves. He was "the God of Abraham, Isaac, and Jacob:" and because He was such these must be living, for "He is not the God of the dead, but—of the living. This living God can only be the God of the living. The Sadducees acknowledged the authority of the Pentateuch, even if they denied that of the prophetic books, which they are said to have done. The effect of these replies is seen in ver. 34.

#### HINTS TO TEACHERS.

Cautions.—It is right to get all the light we can on the facts of the lessons, and to give to our scholars as much as will enable them properly to understand the occasion of the truths to be taught, but no more; some Lesson note writers give, we think, far too much attention to the wrappings of the lesson, as here—full details about Foman coins, values, customs of tax and tribute collection, etc., and ancient ideas of marriage such as are here mentioned. Well to know, teacher; but if you are going to fill your hour of teaching with that matter, you will certainly fail of the true end of your labour; give your thought, study and instruction the rather to the great truths and teachings you will find here, as in every lesson.

#### WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) The temptation and discomfiture of the Pharisees (vers. 13-17.) (2.) The temptation and discomfiture of the Sadducees (vers. 18-27).

Prefatory.—If we can find a thought common to both lessons by which we can preserve the unity of our teaching, it will be something like this—the relations which God's servants bear to Him in this life and the life to come: He is their God.

On the *first* topic, let us get a clear understanding of the spirit and nature of this conspiracy. Here were two sets of men hating each other with a bitter hatred; the one, Roman in their desires and aims, the other intensely Jewish, and looking with abhorrence on Romans and all other Gentiles. These two parties strike hands for the occasion. They each hate Jesus, and they conspire to put a question, the reply to which they feel sure will be His destruction on the one side or the other—such was their *hatred*. Further, there was base *hypocrisy*: they came with fawning, honied words to disarm suspicion, that He might the more easily fall into the pit which they had digged. Show further the omniscient *wisdom* of Jesus. He saw their hypocrisy, Matthew tells us that He charged them with it (22: 18), made them by their own showing answer themselves, and at the same time demonstrate the marvellous wisdom of Him whom they would have destroyed; they came to ensnare, but were themselves ensnared. The words of the Saviour are weighty, and we must press upon our scholars that, as Christian citizens, we have duties owing alike to our rulers and to God. We must no more cheat our rulers than we must disobey God. To the one, as the representatives of law and order, we must give what is required—support; and to God, the service of life and heart.

On the *second* topic, show how clearly the truth of the resurrection is taught from an Old Testament passage. Who but He who spoke those words to Moses could have known their deep meaning? "This God is our God for ever and ever." The relations of God to His people are not exhausted in our short lifetime, but are for ever; He is the living God, and those whose God He is must, of necessity, live also. So the words of Jesus, "Because I live, ye shall live also"—John 14: 19. We may rejoice that the wickedness of these men brought from the Master such a blessed discovery of the meaning of Scripture, and such a firm foundation on which to build our faith of a future life.

Incidental Lessons.—On the *first* topic—That we must expect what our Saviour experienced, the bitter opposition of wicked men.

That God can make the wrath and hatred of man to praise Him.

That we have duties as citizens which must not be disregarded.

That Christians should recommend their religion by faithfully performing their duties as citizens and subjects.

On the *second* topic—That ignorance of the Scriptures is the real cause of unbelief.

That humble faith is the divinest wisdom.

That earthly relations are only for this life.

The eternity of God an assurance of the eternal life of His children.

Main Lessons.—Our supreme duty to God the basis of all our actions, civil and religious—Dan. 2: 21; Rom. 13: 1, 2, 4, 6; Titus 3: 1; 1 Peter 2: 13. The resurrection, taught in the Old Testament—Job 14: 12-15; Psa. 17: 15; Isa. 26: 19; Dan. 12: 2.

Sept. 3,  
1882.

## LOVE TO GOD AND MEN.

{Mark 12:  
28-44.

GOLDEN TEXT.—“Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.”—Deut. 6 : 5.

TIME.—Same day as last Lesson—Tuesday of Passion week.

PLACE.—Same place—Temple at Jerusalem.

PARALLEL.—With vers. 28-37; Matt. 22 : 34-46, with vers. 31-44; Luke 20 : 41-47; 21 : 1-4.

Notes and Comments.—Ver. 28. “One of the scribes :” the lawyers of the nation. Matthew says, “a lawyer.” “Asked Him :” although Matthew speaks of this as “tempting Him,” and of the scribes as being put forward by the Pharisees, it is evident, however, that he was of a better class of men than many of them—probably an earnest, devout man. “Which—first commandment of all :” a question that greatly troubled Jewish theologians; they divided the commandments into greater and lesser; some contended for circumcision, some for sacrifice, some for phylacteries.

Vers. 29, 30. Jesus gives the introduction to the ten commands as the first commandment. Modern Jews reckon it the first, “And thou shalt love :” Deut. 6 : 4-6. A demand for supreme affection, because there can be no true obedience to God without love. Love to God will ensure obedience to all His commands; without it the form is worthless—1 John 2 : 3-6. “Heart :” reason and intellect. “Soul :” sentiment and passion. “Mind :” thought and will. “Strength :” moral energy.

Ver. 31. “The second is like :” Lev. 19 : 18. “None greater than these :” Christ here elevates our duty to man to the plane of our duty to God, and links them together as one. This sums up all our duty to man, as the other to God—Gal. 5 : 14. He who takes love for his guiding star will never miss the goal. Matthew adds, “On these two commandments hang all the law and the prophets.”

Ver. 32, 33. Special to Mark; very interesting as showing the character of the scribe; now, at any rate, he saw the spirituality of these commands. “More :” Rev. “much more.” “Burnt offerings :” love better than all ceremonies and observances. In like spirit had spoken some of the prophets—1 Sam. 15 : 22; Hos. 6 : 6; Mic. 6 : 6-8; and yet a bold utterance before that company.

Ver. 34. “Jesus—said :” loving words as to the rich young man. “Not far :” one thing thou lackest :” he stood, as it were, at the door of the kingdom of God, but he was not within. Did he enter? We know not; Christ would have had him make the great surrender and enter the kingdom.

Vers. 35-37. “Answered :” by a question in reply to their attacks. Matthew has for the first sentence, “What think ye of Christ; whose son is He?” they answered, “The son of David.” Then comes the question here, “How say :” “the son of David :” this was the point on which the scribes insisted. Jesus would show that there is another aspect of His official position, and quotes Psa. 110, which the Rabbis regarded as distinctly Messianic. “David—by the Holy Ghost :” another testimony by our Saviour to the inspiration of Old Testament writers. “Right hand :” place of honour and power. “Enemies—footstool :” putting the feet on the neck of enemies a common eastern symbol of complete triumph. “Common people :” marg. in Rev. “the great multitude.” “Gladly :” lit. “sweetly :” with relish, pleasure, but hearing was not accepting—for many.

Vers. 38-40. “In his doctrine :” Rev. “teaching :” a short extract from the fuller form of the discourse as in Matt. 23. “Scribes :” Matthew, “Pharisees,” “Long clothing :” Rev. “robes :” as a sign of their official position; some modern ecclesiastics, not alone in the Romish Church,

have the same love. “Salutations :” humble recognition of their rank in the chief places of resort. “Chief seats :” near the ark containing the law, reserved for persons of distinction. “Uppermost rooms :” Rev. “chief places :” the most honourable—those on the middle couch at the upper table were so esteemed. “Widows’ houses :” taking advantage of the unprotected state of widows, and making a pretence of exalted piety, these hypocrites gained an ascendancy and consumed their victims’ property. “Long prayers :” formalism and ostentation; against this aggravated guilt, a “greater damnation”—condemnation—is denounced.

Ver. 41. Wearing with the previous talk, Jesus sits down in the Court of the Women, opposite the treasury, the name given to thirteen brazen chests called “trumpets,” from the shape of the mouth. “Cast in much :” right for the rich to do that if done in a proper spirit; may have been Pharisaism about it.

Ver. 42. “A poor widow :” the original is strong, and signifies very poor, destitute. “Two mites :” the smallest Jewish coin, making together about half a cent; she gave the two. *Bengel* says, “One of which she might have retained.”

Ver. 43. “He called :” to point out the lesson of this act. “More :” not in quantity, but in quality; for with the two mites she had cast in her heart.

Ver. 44. “Of their abundance :” those gifts were but the overflowings of a full cup; hers, the last drop in the cup. What the rich gave was nothing to them; what she gave was all “she had.” “Her living :” really, it was the sacrifice of herself to the service of God. There are poor offerings of the rich which bulk largely in contribution lists, and rich offerings of the poor which are lumped together as “small sums.” God reads them aright.

## HINTS TO TEACHERS.—WHAT AND HOW TO TEACH.

Prefatory.—Again you have a lesson, the whole of which it will be impossible to teach, save in mere outline. If you determine to teach only a part, we would suggest the first and last of the four topics as the most practical, but choose and carry out :

Topical Analysis.—(1) The question of the scribe (vers. 28-34). (2) An unanswered problem (vers. 35-37). (3) A warning and denunciation (vers. 38-40). (4) The widow’s two mites (vers. 40-44).

On the first topic, show that we have the great foundation teaching of the Gospel, love, in its two indissoluble aspects, God-ward and man-ward. Love to God is demanded by His love to us, by His character, by His commands. It must be a *supreme* love, first in the heart, above all created things; a *complete* love, with all the faculties we have, with all the powers of body and soul; and a *constant* love—this naturally follows—all the powers are to be engaged in it, so it must be a state, a condition, and not a spasmodic effort. Teach, press this, that love to God will produce *obedience* to His commands; there can be no love without obedience, and the form of obedience without love is worthless. Then comes the other side of love, “thy neighbour as thyself.” This is opposed to all *selfishness, injustice, oppression, hurtfulness*; it is doing unto others as we would they should do unto us; it is practical good-will, making us as careful of the rights and welfare of others as of our own; and this is made one command with our love to God. You may refer to the parable of the Good Samaritan as a reply to the question, “Who is my neighbour?”

On the second topic, we have to show not only how all the prophecies of Scripture centre and find their fulfilment in Jesus, but how they also point to His dignity. He who, while He was David’s son, was David’s Lord, could not be a man simply, though He was man truly. As *Chrysostom* says, “His meaning is not to prove that He is not David’s son, but to confute their error who, by saying that He was



David's son, meant that He was man only." The only possible answer was that admission of the spiritual nature of Christ's kingdom, which would have identified Him in all points with Jesus.

On the *third* topic we need only point out how formalism and hypocrisy, greed, covetousness and violence by professors of religion, called forth the severest denunciations of Jesus, and His threat of the terrible condemnation reserved for such. Of the two evils, better unbelief than the abomination of hypocrisy.

The *fourth* topic is a specially beautiful incident. We can only give a line or two to indicate the direction of teaching, which is this: That love will consecrate all that it has to the service of the Master; it *feels* the Divine claim, rejoices to *acknowledge* it, and rejoices yet more to *yield everything* to it; asks no questions, but unreservedly consecrates everything to God; it says, in the language of the late Miss Havergal:

"Take my love, my God; I pour  
At Thy feet its treasure store;  
Take myself, and I will be,  
Ever, only, all for Thee.  
All to Thee—consecrated, Lord, to Thee."

**Incidental Lessons.**—On the *first* topic—That our duty as citizens, and our higher duty as Christians, rests upon the supreme homage we owe to God.

That the two commands are one—inseparable. Superstition and unbelief alike would divide them.

On the *second* topic—That love to God and man is the beginning and end of religion.

That the proof of love to God is love of man.

The measure of our love to God—all that we have and are; of our love to man—our love to ourselves.

Not far from—near—but may never enter the kingdom.

On the *third* topic—"What think ye of Christ?" the sum of the Gospels.

On the *fourth* topic—That God does not look at our gifts for what they are, but for the love and self-sacrifice they express.

That entire consecration is alike the duty and happiness of the true servant of God.

That just as we love the Lord Jesus will our faith be warm and vital.

**Main Lessons.**—Love, the great motive power in the Christian life. *To God*—John 21: 17; Phil. 3: 7; Heb. 6: 10; 1 John 4: 12, 16-20. *To man*—John 13: 34, 35; Rom. 13: 8-10; 1 Cor. 13; 1 John 3: 17.

## PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

### PRIZE BIBLE QUESTIONS FOR AUGUST.

22. Upon a certain occasion in the history of Israel the ark of the covenant was opened, and two of the articles originally placed in it were missing. When, and what?

23. In a vision of God in the Old Testament, and one of Christ in the New, one part of the person is described as the symbol of forgiven sin. What is it?

24. What miracles did Jesus perform on the Sabbath day?

Try to keep up your interest in your Sunday School during the heated days of summer. What is a religion good for that is kept green only half of the year?

## Children's Corner.

### POLYNESIA.

The whole of the inhabitants of the vast Polynesian Archipelago, in the Southern Pacific, were at the beginning of the present century idolaters. The vast proportion of them are now Christians. Never even in the days of the apostles, nor when the Roman Empire was converted to Christianity, have the triumphs of the Gospel been so marked and so glorious. In the Fiji islands, where only a few years ago the inhabitants were the most degraded cannibals on the face of the earth, there are now 900 chapels, 240 other preaching places, fifty-four native preachers, 1,405 local preachers, 2,200 class leaders, and 106,000 attendants on worship out of a population of 720,000, and this is very largely the result of the labours of the heroic missionary, John Hunt, a Lincolnshire plough-boy, who grew up to man's estate with no education, and died at the early age of thirty-six. Yet in twelve short years he became the apostle of Fiji, and brought nearly the whole nation to God.

NEVER part without loving words. It may be that you will not meet again in life.

A LITTLE girl, Nyangandi, came to the river Ogowe, West Africa, to cross in her canoe to the mission service. She found that her canoe was stolen. What was she to do? The water was deep, and the current was strong; moreover, the river was a third of a mile wide. She dashed into the water, and by swimming diagonally, managed to cross the river.

DR. TURNER, of Samoa, has written the thirty-seventh report of his institution at Malula for the education of native ministers. The institution consists of sixty-eight thatched cottages laid out in a square, at one side of which stands the hall. Each cottage is the home of a student with his wife and family. It is surrounded with a garden, the produce of which maintains the household. Whilst the student is being trained as a preacher, his wife is qualifying as a teacher. At the present time, 230 ordained pastors are at work in the Pacific Islands who have received their training at Malula.