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The Canadian Independent.

"ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHERN."

Vol. 27.

TORONTO, THURSDAY, April 29, 1880.

New Series. No. 18.

Topics of the Week.

THE terrible affliction which has overtaken Hull calls for speedy and effective help. While the destitute and homeless everywhere have claims upon the benevolent, our own countrymen ought to have the first attention in their time of sore trial. We have no doubt the people of Ontario will respond to the call very liberally and very promptly.

VARIOUS statements, more or less erroneous, have been current recently respecting the Pope's health. The truth is that, though no notable malady exists, the Holy Father's medical advisers are not satisfied with his condition. Every cause of mortal trouble that arises throws him into a state of nervous prostration. Overwork and want of the exercise and salubrious air to which he has been accustomed, are telling upon him disastrously, and those who are around him assert that his health is failing visibly. His medical advisers are very anxious that he should have change of air this summer, but it seems that the threats and pressure brought to bear upon him by those who would fain chain him to the stake, have hitherto availed to prevent him from taking any such decision.

THE extent to which simony is practised in the Church of England is said to be very great. And this, in spite of the oath which every minister is required to take before installation by the bishop, as follows: "I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring or obtaining of this ecclesiastical place, preferment, office, or living, nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other, without my knowledge or consent. So help me God, through Jesus Christ." A clerical agent, Mr. Stark, has testified before the Royal Commission on sale or exchange of benefices that, notwithstanding this solemn oath, "Clergymen of high standing freely and unhesitatingly sell and purchase advowsons, with the understanding that immediate possession is to be given." Secrecy, he said, is insisted on in these transactions, because they are illegal and involve severe penalties.

WE are pleased to see that Professor McLaren is not going to have it all his own way about the Rule of Faith, and that Archbishop Lynch once more makes his appeal to private judgment and thinks that his readers will understand what *he* means, though they would be all at sea about comprehending what the Bible may teach. Now we shall perhaps come to understand how a humble peasant in a back township of Canada is able without the aid of private judgment to find out the infallible Church, and afterwards to understand what that infallible Church teaches. Of course the archbishop has not meddled with arguments as yet. He has rather fought shy of that sort of work in his public appearances hitherto. But no doubt a good time is coming. We are all attention. The lists are set. The combatants have their lances in rest. The spectators are eager. Now for it. We shall at last learn how the humble Irish labourer comes to know what has been believed "always, everywhere and by all," and what good there is in an "infallible living speaker" unless there be an equally "infallible living listener." Ordinary folks might fancy that they had as fair a chance of understanding a letter written by the apostle Paul as one fathered by Archbishop Lynch or even by Leo XIII. But we shall, we hope, know all about it some of these days.

WHAT Scotland has gained by the "preaching of the Word" may be learned very clearly and in very few words from the following portion of the famous letter of Duncan Forbes of Culloden, within a short time after the Revolution of 1688, respecting the proper mode of governing the country: "The kingdom of Scotland did anciently stand in the power of superiors over vassals, and chiefs over clans. It was always burdensome to king and kingdom in time of peace. These chiefs and superiors were proud, were their own law administrators, and were very hurtful in war. Strifes among the nobles caused the troubles at Flodden, at Pinkey, at Solway, and other occasions. These nobles and chiefs ruined the King's affairs, and those of the country; and they made the Scotch armies a prey to their enemies. Efforts were made by several kings to break up the feudal power of the baron and chief, but they were unable to do so until the Reformation, when by the preaching of the Gospel it was done. Since the Reformation the nation stands upon another foundation, for the Gospel brought light upon the consciences of the people, and they would neither follow superior nor chief except so far as they were convinced the undertaking was consonant to the laws of God and the kingdom. When King Charles I. came to the crown he found the country in one entire peace; theft and robbery extinguished, vassalage and clanship broken, and exact obedience to the law, with the Gospel preached all over the kingdom; an orderly discipline exercised in a well-governed Presbyterian Church without schism, contradiction, or division. Never was prince better started than he, for he governed easily a people who had nothing to crave, but to have his commands, and obey. But the designs of the Charleses and King James were the establishment of Popery and Prelacy, which the Scotch people disliked, and the overthrow of Presbytery which they loved."

AN "Alphabetical Guide to the Protestant Churches in Italy" has just been published in Naples, containing a full list of the towns where any Protestant church is to be found, and of all the churches existing in the same city, together with the names of the pastors or evangelists. The first interesting fact to notice is that now there is almost no town, even of secondary importance, without a Protestant church. Let it be remembered that Italy has been freely open to evangelization only within these last twenty years. Nowadays there are evangelical churches at Alexandria, Ancona, Aosta, Aquila, Arezzo, Bergamo, Bologna, Brescia, Cagliari, Civita Vecchia, Como, Cremona, Ferrara, Genoa, Leghorn, Lucca, Messina, Milan, Modena, Naples, etc. It is observed, in the next place, that some of the Protestant churches in Italy are composed of born Protestant people, who use in their worship a foreign language (such as the English, Scotch, and American churches), and some are, properly speaking, the Italian churches—viz., they use the Italian language in their worship, and are composed of Italians converted from Popery during these last twenty years. These latter churches are the result of evangelistic efforts. The former (speaking foreign languages) amount to fifty; that is, twenty-three English-speaking, twenty French-speaking, and seven German-speaking. The Italian churches are more numerous. There are already *one hundred and thirty-eight* of these organized Italian churches. These belong to five different denominations, and here are the statistics up to the 1st of January of the present year: Methodist churches, 44; Vaudois churches, 39; Free Church churches, 21; Baptist churches, 19; the "Brethren" churches, 15. Each of the largest cities has more than one Protestant Italian church. Florence, for instance, has one Methodist church, two Vaudois

churches, one Free church, and one congregation of "The Brethren." Naples has three Methodist churches, one Vaudois church, one Free church, and three Baptist churches. Rome has two Methodist churches, one Vaudois church, one Free church, three Baptist churches, and one congregation of "The Brethren."

CONGREGATIONALISM IN QUEEN'S COUNTY, N.S.

When we cast our eyes over our churches in Queen's County, and see their present condition, we must confess to a sympathy with them in their sadness, and feel somewhat as the Divine Master felt when it was said of him "He was moved with compassion because they were as sheep having no shepherd," for the pastoral oversight has entirely departed, at any rate for the present, from her six Congregational churches, reckoning the connected one in an adjoining county. Here, Congregationalism, if we mistake not, had its first firm foothold in what is now called the Dominion of Canada. At Liverpool, nearly 120 years ago, was founded the first church, a Congregational, but parent of all the other evangelical churches since formed in the county. This parent Church and its offspring holding the same distinctive faith, have been blessed with some pastors of great intellect and eminent piety. Six church edifices and four parsonages are owned by them, and yet now, some denominational opponents think they read the word *Ichabod* (The glory is departed,) inscribed upon each of them. The united membership of all these churches is perhaps as large, or larger than ever before, the last statistics in the "Year Book" give the number as 469, or an average of seventy-eight for each church. Of course, in addition to these numbers, there are many firm adherents and strong supporters. Yet from some causes the pastors have all left one by one, and are busily and usefully engaged in other portions of the Master's vineyard. Some of these pastorless churches, however, are suffering much and continually growing weaker in spirit and effort, from lack of oversight and attendance on the means of grace; and unless some men full of love for souls, and willing to work hard for the Master, soon go to help them, resuscitation in some parts of this field will become, humanly speaking, very difficult to accomplish. But not one of these churches now believes itself able to support a pastor, not even Liverpool, with its Gorham endowment, while it is said that the funds of the Missionary Society are far too inadequate to help each of the four pastorates to the extent needed. Combinations, therefore, are now under consideration by some churches in order that one minister may to some extent occupy the positions hitherto enjoying the labours of two. Some think this plan should have been adopted before now, and an effort made to retain the services of brethren now removed; but many of us have to learn by experience.

The probable cause of this lack of ministers in this most Congregational county of Nova Scotia is the feeling of inability on the part of the churches to sufficiently sustain them on account of the sadly impoverished condition of the county, commenced by the failure of the Liverpool banks a few years ago, and followed by the very severe depression of trade in the Province generally. However, we trust that with men strong in the Lord, and in their physical condition, and ready, if need be, to make a sacrifice for a time, the hearts of this naturally kind and hospitable people in Queen's county, would be revived in a manner which would surprise even themselves as to their ability to "call the labourers and give them their hire."
J. S.

BE CONTENT.

It may not be our lot to wield
The sickle in the ripened field ;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoever is willed is done.

And ours the grateful service whence
Comes, day by day, the recompense :
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.

But life, though falling like our grain,
Like that, revives and springs again ;
And, early called, how blest are they
Who wait in heaven their harvest day !

—Whittier.

THE SIXTY-SIX BOOKS OF THE BIBLE.

Dr. Gibson, in his admirable little volume on "The Foundations," which we lately noticed, speaks of the Bible, not as one Book, but as sixty-six books, and thereby disposes of a very common objection of unbelievers :

"We have to deal with the extraordinary perversity and unfairness, so common in our day, of treating the Scriptures as if the whole mass were only one book. Of all the unfair devices for weakening the evidences of Christianity this is perhaps the very worst. And the strangest thing about it is, that so many good Christians allow it, and even insist upon it. So great is the mischief arising from this, that it would almost seem a pity, that, even for convenience' sake, the sixty-six books were so constantly bound together in one volume. For not only is there the unhappy result of reducing the many witnesses to one, in the minds of unthinking people, but even of silencing and putting out of court that one. For such unreasoning suspicion is abroad about the Bible, that there are multitudes of people, and even some good Christian people, who would attach a great deal more importance to the statement of almost any author outside the Bible, than of any number of authors inside of it. Shew them a fact attested by Matthew, Mark, Luke, and John, Paul and Peter, and they will say "O that is all in the Bible; give us something outside of the Bible and we will believe it." The Bible, in the first place, stands to them for a single author; and in the second place for a prejudiced author, one who has his own cause to bolster up; and accordingly a hundred confirmations within its covers are not so good as one from the outside would be. Is it not unreasonable in the extreme?"

"Let me suppose a case, in order to put the monstrous injustice in a clear light. Suppose that very soon after the invention of printing, some enterprising publisher had collected all the original materials of any value in regard to the history of the Roman republic and bound them together in one volume, which he issued to the world under the title of "The History of the Roman Republic;" and suppose further that it became so popular, that it was circulated first by hundreds, then by thousands, then by hundreds of thousands, and finally by the million, so that it came into almost everybody's hands. But in course of time, after all the world had become so accustomed to it in its form of a single volume, there sprang up a fashion of scepticism on the whole subject, and everything in the volume was regarded with suspicion; and accordingly the whole history of the Roman republic was called into question. Those who believed it called attention to the many different authorities who corroborated each other. "Here is Livy, who writes about it in Latin. Here is Dio Cassius, who writes about the same thing in Greek. Here are speeches of Cicero that relate to the same events. And here are poems of Horace that could not have been written unless these facts were so." But they were immediately put down, by triumphantly point-

ing out that all these different authorities were no authorities at all. Why not? Because that publisher and that bookbinder of the fifteenth century had published and bound them up together! That of course settled the question. In the first place it disposed of all the separate witnesses, of Livy, and Dio, and Cicero, and all the rest; for were they not all bound together in the same volume? And in the second place it disposed even of the single witness of the bound book, because it was the credibility of the book itself which was in question, and therefore all that was in the book must be ruled out as the testimony of an interested party. And so it came to pass that, from the single unfortunate circumstance of the scattered materials having been considered by this publisher to be worth collecting and publishing together, the evidence for the history of the Roman republic was actually wiped out of existence. It is to be hoped that what may remain of the archives of the first century of American history may never be bound up in one volume, however large, or perhaps the people of the great future, the twenty-ninth century, for example, may not believe we ever had any history at all!

Let us then by all means remember, when we are dealing with the subject of the Scriptures, that we are dealing, not with one book, but with sixty-six; not with a single volume, but with a library. Remember, further, that these sixty-six books are not links, but strands of evidence. There is, indeed, a golden chain of sacred history from Genesis to Revelation, so that, in a historical point of view, many of the books of the Bible are links. But, so far as the evidences of Christianity are concerned, they are not links but strands. This can be proved in a moment. The strength of a chain is the strength of its weakest link; and if a single link be gone, the whole is useless. Now will any one pretend to say that, if it were proved that the Book of Esther had no divine authority, we should have to give up the Gospel of Matthew? Would there be no evidence for the divine authority of Christ if the Lamentations of Jeremiah had happened to have been lost? Why, there would be enough to establish the divine authority of Christ if we had nothing more than the four evangelists, and whatever of confirmation or elucidation comes from the sixty-two other books is just so much in addition. The Bible is not a chain of sixty-six links; it is a cable of sixty-six strands; and if there is such strength as we have found in four of them, what shall we say of the united strength of all the sixty-six?"

A TRUE LADY.

Wildness is a thing which girls cannot afford. Delicacy is a thing which cannot be lost or found. No art can restore the grape its bloom. Familiarity without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

The world is wide, these things are small,
They may be nothing, but they are all.

Nothing? It is the first duty of a woman to be a lady. Good breeding is good sense. Bad manners in a woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be condoned and not banish men and women from the amenities of their kind. But self-possessed, unshrinking and aggressive coarseness of demeanour may be reckoned as a State's Prison offence, and certainly merits that mild form of restraint called imprisonment for life. It is a bitter shame that they need it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince or peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the Prince unsought; feel indifferently. Be sure you confer honour. Carry yourself so loftily that men will look up to you for reward, not at you in rebuke. The natural sentiment of man towards woman is reverence. He loses a large means of grace when he is obliged to account

her a being to be trained in propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she would be found wanting, he receives an inward hurt.—Gail Hamilton.

PREACHER AND PEOPLE.

Sometimes one boasts of the other and sometimes the other boast of one; each have much cause to love. The preacher may have cause to complain of his people; the people may justly complain of the preacher.

Their mutual work is to build the Church of God. If the preacher is indolent, unfaithful, slow, time-serving or worldly, the zealous members have a right to complain. It is very harrowing to a devout congregation to have a slothful or inefficient minister. They have a right to hold him to account for any unfaithfulness.

It is painful for a conscientious pastor to have a slothful congregation. If the preacher in the fear of God, endeavours to build up the cause, sparing himself no pains to put forward the interests of the church, and is not heartily seconded by his people, they do a double wrong—they sin against their pastor, and they sin against their Saviour.

It is astonishing how dull many churches are on this point, how imperfectly they see the mutual obligations of preacher and people. They hang passive on his hands, waiting for him to mould and build them, without an effort upon their part. The preacher may run himself to exhaustion in pastoral work, and tax his wit to interest, instruct and edify his hearers, and they simply hear, indorse or disapprove, as mere idle spectators that have no special interest in what he is trying to do; and yet these same people profess to believe in God and Christ, in right and wrong, in heaven and hell! What! believe in heaven and hell, and yet unmoved and impassively hear the dread message of death from God's own ambassadors? It seems impossible they should believe these things. Their inaction contradicts their profession.

But the preacher believes, and, in proportion to the intensity of his convictions are his pains and regrets at the indifference of his people. His grief may be enough to give him restless nights, tears, headaches, haggard countenance and sickness; yet the people look on stolidly, and let him bear this burden week by week, year by year, and never move to his entreaties! It is cruel.

Not only are there such lifeless congregations, but there are those who will even complain of the preacher's zeal and enterprise. If he is ardent and pressing in his exhortations; if he entreats and admonishes, and reproves like one who felt a pastor's responsibilities, they get chafed and displeased, and pull back all the more for his urging. This is mean and cruel.

More than this. After all this unrequited labour, they will hold him responsible for the stunted and stagnant condition of the church. The preacher is to blame if the congregations are not large and the membership not increased! One of these chafed and delinquent members will be heard to say: "Oh! we need better preaching; when we get a better sort of preaching we will flourish." They change preachers, get another sort of sermon, and the same phlegmatic hearers make the same fruitless results.

Let our people learn that it is impossible for a preacher to build up a church and congregation without the co-operation of his people. They must rally to him, encourage him and encourage one another, talk up their church and their preacher, bring in hearers and welcome strangers, be punctual themselves, and give aid and cheer to all the work of the pastor.

Reader, are you an interested and helpful member, or a mere spectator of your pastor's work?—*St. Louis Christian Advocate.*

Do you say sin is too strong for you? It is not too strong for omnipotence that dwelleth in you. I don't want so much to be afraid of going to hell as to be afraid of sin. Let me be afraid of sin, and then I need not be afraid of going to hell.—*Rowland Hill.*

MISSIONARY INTELLIGENCE.

SOUTH SEAS.

All who have read Williams' "Missionary Enterprises," must remember with special interest his graphic account of the first planting of the Gospel in Rarotonga. That island as well as the whole group to which it belongs has long been entirely Christianized. Perhaps not one of the inhabitants ever saw one of the idols which their fathers worshipped. As will always be the case where Christianity has any measure of living power, these islands have become centres from which the Gospel goes forth to the "regions beyond," as will be seen from the following communication from the Rev. W. Wyatt Gill, B.A., the head of the Missionary Training Institution in Rarotonga:

"There are now twenty-six students in the Institution, all married but one. We have been much pleased with their behaviour during the past year. A great deal of work has been accomplished, both in intellectual and manual (e.g., keeping up the premises). The plantation at Nikao has been regularly cultivated, although the drought in the early months of 1878 sorely tried our faith and patience. The students were very short of food for some time, yet never complained. The abundant rains of late have clothed the island with beauty and fertility. The Normal School has been maintained with efficiency. Several of the elder scholars have been dismissed with a good character, and will, we hope, become centres of usefulness in their own circles. At the end of November we received a letter from Mr. Chalmers, soliciting subscriptions towards the purchase of boats for the teachers labouring on New Guinea. I was very much pleased at the cordial way in which the deacons and churches took up the matter. Within a fortnight they placed in my hands \$235.70 (£47), which I retain for the present, in the hope of receiving something additional from the outlying islands. The whole amount will then be forwarded by first opportunity to the Rev. J. P. Sunderland, for the purchase of boats for the New Guinea Mission. Besides this, about £300 have been collected and expended by themselves upon repairs of two churches and a school-house, re-seating, and shingling, etc. £100 have been remitted by me to the Bible Society, for the Bibles sold in the group during the past year. The great burden upon us just now is that we have to build a row of cottages for the students; the old ones built by Mr. Buzacott, of lath and plaster, at the commencement of the Institution, being utterly decayed. The work will fall exclusively upon the students, superintended by Tamaiti and myself. We move slowly. However, we have begun to burn lime. This itself is an immense work. To cut down gigantic chestnut trees in the valleys, and then to drag the severed trunks and limbs to the appointed place by sheer human strength, is no slight undertaking. As soon as the dry season sets in, we purpose to build. Should we succeed in completing the new row of cottages this year (as I trust we shall), we may think ourselves fortunate." Writing again three months later, Mr. Gill adds: "I have just remitted to Mr. Sunderland £152, a special contribution from the churches of the Hervey Group, for the purchase of boats for the use of the eastern teachers in New Guinea, at the discretion of Mr. Chalmers. A thrilling appeal was made by Mr. Chalmers to our people, who warmly took it up. At this village a collection was made on three successive Sabbaths at their own desire. An energetic deacon said, 'It is not enough; let us off with our ear-rings, and put them in the plate!' Men often wear gold ear-rings in these islands. Mangaia, as usual, gave the largest amount."

THE rules of Buddha interdicted to the Llamas the use of garlic, brandy and tobacco; garlic being prohibited because it is unbecoming to present one's self before the image of Buddha with bad breath, offensive in itself and capable of infecting the perfume of incense; brandy, because the fatal liquor disturbs the reason and excites the passions; and tobacco because it engenders idleness, and absorbs precious hours that ought to be devoted to the study of prayers and of doctrine. These "heathen" notions will bear respecting—not to say exporting.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XIX.

May 9, 1880. } JESUS AND THE YOUNG } Mat. xix. 13-26.

GOLDEN TEXT.—"But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven."—Matt. xix. 14.

HOME STUDIES.

- M. Matt. xviii. 1-14... The Disciples Rebuked.
- T. Matt. xviii. 15-22... Seventy times Seven.
- W. Matt. xviii. 23-35... The Unmerciful Servant.
- Th. Matt. xix. 13-26... Jesus and the Young.
- F. Mark x. 17-31... The Young Ruler.
- S. Luke xviii. 18-30... "Follow Me."
- Sab. Eccles. xii. 1-14... "Remember thy Creator."

HELPS TO STUDY.

Many events occurred between the transfiguration, which formed the subject of our last lesson, and the incidents with which we have now to deal.

Some of the more important of these events were, the Saviour's visit to Jerusalem at the Feast of Tabernacles, and His subsequent departure to the east side of the Jordan; the mission of the seventy and their report; the raising of Lazarus from the dead; and the delivery of the parables of the lost sheep, the prodigal son, etc.

Matthew and Mark both place the scene of our present lesson in "Judea beyond Jordan," a district of country afterwards known as Perea.

We find the Saviour once more surrounded by great multitudes, "and as was His wont, He taught them," availing Himself of ordinary incidents to explain and illustrate the nature and spirit of His kingdom. We suggest the following division: (1) *The Gospel to the Young*, (2) *The Gospel to the Moral*, (3) *The Gospel to the Rich*.

I. THE GOSPEL TO THE YOUNG.—Vers. 13-15. There is but one Gospel. It is addressed to all—old and young, rich and poor, moral and immoral—and it is the same for all. "Believe in the Lord Jesus Christ and thou shalt be saved." But the classes specified are apt to be neglected. The young are supposed to be far from death; the outwardly moral are not going very fast to destruction; and the rich must not be offended.

1. *Children brought to Jesus*.—Ver. 13. Who brought them? Who but their mothers? Everybody seems to know this without having been told. Perhaps these mothers did not know the Saviour as such; but the tender maternal instincts which God had implanted in their hearts led them to seek for their children the highest good which they knew of as being within their reach.

2. *Parents Rebuked by Disciples*.—Ver. 13. Perhaps the Disciples were only unwilling that the precious teaching of the Master should be interrupted; perhaps, like many in later days, they regarded religion as something that was not for children.

3. *Disciples Rebuked by Christ*.—Ver. 14. The words of Christ to His disciples on this occasion—the words of our Golden Text—are, through them, addressed to all people in all ages.

Children ought to receive religious instruction: (a) because the young, as well as the old, may die; (b) because religion is necessary not only in order to die a happy death, but also in order to live a happy and useful life; (c) because the longer a human being lives in this world without conversion the less likely it becomes that he will ever be converted; (d) because Christ says Suffer little children, and forbid them not, to come unto Me.

4. *The Children's Kingdom*.—Ver. 14. Another reason why special effort ought to be put forth for the bringing of children to the Saviour seems to be hinted at by Himself in the words for of such is the kingdom of heaven; and that reason is, that children are well fitted to serve as patterns to shew those more advanced in age in what spirit they also must come. He does not say that the kingdom of heaven is composed entirely of those who are children in years; but He says that it is composed of such as little children; that is, of persons who in their spirit have become like little children simple, docile, tractable, trustful, humble; content to receive bounty unearned, and to work, if need be, without wages. This spirit is the direct opposite of that calculating, mercenary, selfish and self-righteous spirit which is brought under our observation in the next division of our lesson.

II. THE GOSPEL TO THE MORAL.—Vers. 16-22. Christ's Gospel to those whose religion consists in the mere outward practice of morality is, not to cast away their morality, but to cast away their dependence upon it; not to throw aside their righteousness, but to find out that they have none; not to quit obeying God's law, but to discover that they have never obeyed it aright, and begin to render a new obedience, springing from love. He requires morality—the highest morality—that is the crop He expects; but He is a wise husbandman, and He plants not blossoms and fruits, but seeds; not leaves and branches, but roots; not morality but faith; not a code but a creed.

1. *A "Good" Young Man*.—Ver. 16. Luke says this young man was a "ruler;" perhaps he was a member of the Sanhedrim, or ruler of a synagogue; at least he was rich and influential, cultured and well-behaved. There is no ground for denouncing his character as that of a gross evildoer. But he was labouring under a very serious mistake; and that mistake must be carefully pointed out, for it is one to which human nature is prone.

Under the teaching of the scribes and pharisees he had been led to suppose that it was quite possible for man in his natural condition to render a meritorious obedience to God's law; and he thought that he had been doing so. Still, he was not quite satisfied; a suspicion lurked in his mind that with all his morality he was not worthy of eternal life, and that in order to attain to this he must do some good thing over and above rendering obedience to the moral law—some "work of supererogation," as the Roman Catholics call it in speaking of the doings of their "saints." The truth is that no mere man—not even the regenerate—can, in this life come up to the demands of God's law, much less go beyond them; there is none good but God.

2. *The Law's Challenge*.—Vers. 17-19. Christ, as one says, "sends the proud to the law, but invites the humble to the Gospel." But the young man, in his blindness to the requirements of the law supposed that he had rendered full satisfaction to it, and answered all these things have I kept from my youth up.

3. *The Test*.—Vers. 21, 22. The demand made by the Saviour upon this young man, to sacrifice his wealth and position for the benefit of others, was well calculated to shew to himself and to others whether or not his mind was in accord with the spirit of the command "thou shalt love thy neighbour as thyself." He went away sorrowful, for he had great possessions—too much to give for eternal life, he thought. It was a sad, sad choice. "What shall it profit a man if he gain the whole world and lose his own soul?" Perhaps he reconsidered the matter afterwards—who knows?

III. THE GOSPEL TO THE RICH.—Vers. 23-26. In a few pointed remarks, suggested by the foolish decision of the rich young ruler who had just left, Christ teaches that

1. *The Rich (as such) Cannot be Saved*.—Vers. 23-25. We are told that "the love of money is the root of all evil"—not money itself, but the love of it. We are also told that we "cannot serve God and mammon." The harm is not in having riches but in devoting the heart to them. The person who would enter the "strait gate" and tread the "narrow way" must sever his supreme affection from his riches, be they great or small.

There is no foundation for the explanation which refers the eye of a needle to a gate in Jerusalem. The passage must be taken literally as expressing an utter impossibility; and such is the salvation of the rich man as long as his heart is set on his riches; equally impossible is the salvation of the self-righteous, who suppose themselves to be rich in merit. But to complete the paradox Christ tells us that

2. *God can Save the Rich*.—Ver. 26. "Is anything too hard for the Lord" (Gen. xviii. 14.) "There is nothing too hard for Thee" (Jer. xxxii. 17). With men this is impossible but with God all things are possible. The man who enters the "strait gate" gives up himself, his riches, his merits, and all his possessions to God, the rightful owner, and becomes "poor in spirit."

Items from Abroad.

THE famine in Armenia is increasing. One hundred and fifty have died of starvation at Agbak and one hundred at Van.

THE responsibility of city churches in watching the coming of the young men from the country, and taking them under their fostering care, cannot be over-estimated. Hundreds of young men, well trained at home, ready for active Christian service, come to the city every year. They are strangers to city life; having no conception of its dangers; entirely unfitted to meet its temptations; easily led into its paths of virtue or vice. If they are met at the threshold of their city experience with a warm, earnest Christian welcome, and made to feel that their coming was expected and their services wanted, they will shun the glitter of evil, and at once become active helpers in temperance and religion. But if they are left to find their own way into city society, the chances are that runners of the different agencies of destruction will secure them. The churches should unite more earnestly with the Christian associations to protect the young men, and so keep them unstained, rather than wait until their ruin is well nigh accomplished before holding out the hand of helpfulness.

WITH great research and labour, Sharon Turner has prepared the following statement of the progress of Christianity. At the close of each century the number of believers is given.

Century.	About.
First	500,000
Second	2,000,000
Third	5,000,000
Fourth	10,000,000
Fifth	15,000,000
Sixth	20,000,000
Seventh	24,000,000
Eighth	30,000,000
Ninth	40,000,000
Tenth	50,000,000
Eleventh	70,000,000
Twelfth	80,000,000
Thirteenth	75,000,000
Fourteenth	80,000,000
Fifteenth	100,000,000
Sixteenth	125,000,000
Seventeenth	155,000,000
Eighteenth	200,000,000

During the present century it is estimated that the Church has doubled its communicants.

THE
CANADIAN INDEPENDENT.

TORONTO, THURSDAY, APRIL 29th, 1880.

All communications for the Editorial, News of Churches, and Correspondence Columns should be addressed to the Managing Editor, Box 2648, P. O. Toronto.

Pastors and church officers are particularly requested to forward items for "News of the Churches" column.

"MARANATHA"

1 Corinthians xvi. 22.

WAS it from ignorance that our translators left untranslated, and closely associated, the two words, anathema maranatha? They have translated anathema in the other places of the New Testament where it occurs (e.g. Gal. i. 8, 9; Rom. ix. 3) by perhaps its nearest English equivalent—"accursed." Why not here? The opinion that we have in these words expressed the most severe form of Jewish excommunication can only be held at best as a plausible conjecture that has no historical evidence. But why surround the words with mystery? Translate as elsewhere and read "let him be accursed."

What then of maranatha? Phil. iv. 6: "The Lord at hand" is a precisely similar interjection, and can fairly be paralleled by such expressions of trust as "Thou art near, O Jehovah"—Ps. cxix. 151—which may mean *near* though absent, or *near* in being at hand, ready, a present help in time of need.

Stanley gives the following: "The name Maronite is sometimes explained by a tradition that the Jews in their expectation of the Messiah were constantly ejaculating *Maran!* (Lord). To which the Christians answered *Maran atha* (the Lord is come), why do you expect Him? Hence the name Maronite is applied to Jews, especially Spanish Jews, and Moors who confessed *Maran* but not *Maran-atha*."

Alford tells us that Maranatha is the Syriac form used to express "Jesus Christ has come (Greek, perfect) in the flesh" (1 John iv. 2).

Maranatha, therefore, and *ho Kurios eggus* of Phil. iv. 5 are the solemn ejaculations of one to whom being in Christ was eternal life, used in moments of deep solemnity and earnest declaration of truth. A weighty watchword reminding of that "*parousia*," or presence, which is not merely an expectation, but a present, abiding life and power.

We need not remind the student that whilst anathema is, as the entire epistle, Greek, Maranatha is Aramaic.

AGNOSTICISM AND WOMEN.

AN article with the above title appears in the "Nineteenth Century" for April, and certainly places in a striking light the effects which are sure to follow if the tide of Agnosticism, of unbelief and atheism, which is supposed to be rising strongly among men, should in like manner surround and engulf women. We will venture to say that few have thought of the possibilities in that direction, or have boldly indicated the results as does the writer of the article in question, Mrs. Lathbury. Cold, sceptical, godless men we have, happily we trust, not so many as some fear; but godless, Agnostic women—who does not shudder at the thought of such an abortion?

"Like to the apples on the Dead Sea shore,
Beautiful without, but ashes at the core."

And yet, as the writer truly says, if Agnosticism is gaining ground among men, it is equally sure that it will in the long run equally gain ground among women. If it should do so, what then? Without following the writer in her reply to the question from a political and social standpoint, let us give a few extracts as to the moral and religious results which may fairly be expected to follow. For brevity we have dropped a sentence here and there but have not changed a thought.

Let us look at the effect Agnosticism is likely to produce upon women's employments. Take first the duty of tending the old in the person whether of a parent or of the poor; a duty into which many a woman whose life would otherwise be very desolate has thrown herself with self-denying devotion, and in which she often finds her sole strong interest. If

she is an Agnostic, she has nothing left her but to realize that each day that passes leaves those she loves and reverences weaker and more failing in body and mind.

From the Agnostic point of view, can there be more effectual pleading in favour of euthanasia, and for the "noble suicide" of the old Romans? In the case of the poor this will be felt even more strongly. How can it be reconciled with true progress to keep alive at the public expense the old, who being sick and ignorant, can add nothing to the march of progress? Humanity in its purely human aspect would do well to put an end to their sufferings. . . . And surely, from the Agnostic point of view, the action is a right one. It is not desirable here to enlarge upon the Christian view of such matters. It is sufficient to note that, from the Agnostic point of view, the soothing elements of hope in the future, belief in the possible purification through pain, and sense of a greater and more loving Power above all, are wholly lacking in a work which is essentially and specially woman's work, and which tries her heart to the utmost.

Then as to her efforts for the good of what are termed the "lower classes."

Let us imagine that the reasonable dreams of the philanthropist have been realised. . . . The social change would be enormous. Our poor would have come to take a more reasonable view of what ought to constitute happiness—that is to say, they would feel uncomfortable when they were dirty, and sufficiently anxious about the future to take pains to save. . . . But what is there in all this to fire the enthusiasm of our thoughtful women? Coffee-palaces, with their harmless amusements, will take the place of the public-house. The life of working-men might attain to a pale imitation of that tepid luxury which clubs bestow upon the classes above them. The long day in the coal-mine or the factory may be enlivened by the thought of the contest over the chess-board or the billiard-table awaiting them at night. The more studious might look forward to the hour spent in reading in the unpretending comfort of a free library. . . . These are the unambitious aims that really lie at the bottom of many a high-flown eulogy of the education of the working-men; and what does it come to? A little more learning to help a man to know the inevitable depth of his real ignorance; a little more leisure to spend in well-lighted rooms with spillikins and coffee; a little fewer open and violent sins; a little more veneer of the more respectable sins of the upper classes. What a tiny drop in the cup of human happiness at best! And to gain this our women are to give the same enthusiasm, the same self-denying devotion, that is now given to winning immortal souls. Does any one really imagine that the enthusiasm for making people warm and comfortable can ever be as ardent as the enthusiasm for making them love God?

Supposing that the poor have all the comforts which they could desire, what then?

Will the Agnostic promise that the human heart will have no longing after something higher than our poor human perfection? Will he lessen the unquenchable desire for remuneration with those who are parted from us by death? If he cannot do this, his efforts to make people happy in this world alone will not come to much. Material comfort adds strangely little to the sum of human happiness. Riches may smooth over difficulties and help to distract the thoughts, but what heart has ever found solid comfort in real trouble from material prosperity? Love and hope in the future alone will do this.

One extract more:

One other lot especially belonging to woman remains. It is that of waiting in patience for the turning again of those who have chosen to pursue an evil path. How will Agnosticism affect them here? I will answer it by asking if there is any woman, be she Agnostic or Christian, whose first instinct is not in such a case to pray. It is not too much to say that prayer in one form or another makes up the life of very loving natures. It gathers up all that is best and noblest in woman's character. Her hope finds its fruition, her endurance gains fresh strength, her pleading adds new force to her love. If only the effect on herself be considered, what fountains of courage are opened by prayer! But I shall not dwell here on this side of the question. It is conceded by all that if Christianity is held in very truth it brings a peculiar happiness to the person holding it. It is the reverse picture to this that must be considered. Hope for a better future in this life may still be kept alive in the heart of the Agnostic waiting for the turning again of those she loves; but how very little she can often do towards it! It may be a brother or a son, and he is far away, and she cannot tell how she may use her influence over him. Or, it may be, she comes across him once more when he is dying—still young—L. dying with no hope, with no opportunity of making restitution, no possibility of fresh endeavours. It may be a lingering death-bed, with remorse very keen and conscience fitly alive. All she can do to soothe and comfort only brings out more clearly what might have been. She can hold out no hope that ardent desire after better things may still bear its fruit in another world. She can bring no comfort by dwelling on the thought that pain lovingly borne purifies heart and soul. . . . It will be a sad day for our women when they have nothing but abstract ideas to carry to the death-beds of those they love—when there is nothing between them and their despair but the realization of how far short of the ideal the individual human being, love for whom constitutes the sum of earthly happiness to woman, has fallen.

Who, with this picture before them, will seek the

advancement of doubt and unbelief? A sceptical mother, wife, sister! An icy chill creeps over us at the very thought.

ENGLISH NONCONFORMITY IN ITS POLITICAL ASPECT.

THE "Nineteenth Century" has another very interesting article entitled, "A Nonconformist's View of the Election," by Rev. J. Guinness Rogers, Chairman of the English Congregational Union, in 1874. It gives briefly the position of Nonconformists in the struggle then impending, and although it does not even hint a prophecy of the result, there is in it a quiet confidence, a preparedness and a heartiness which do not belie themselves as being the sure presage of victory. It is impossible, we think, to read the article without a feeling of pardonable pride that the writer is a representative man in our body, and that in these utterances he does not do it injustice. We do not mean that all Congregationalists in England are Liberals; while the great majority are, we know that some are Conservatives; but that the principles he enunciates are the principles of truth and righteousness, of justice and equity—principles which, with nations as with individuals, cannot be violated with impunity.

The article, brief for the Review, is much too long for the INDEPENDENT, or we would transfer it. As it is we must content ourselves with a summary.

It starts with the statement that "the union of the Liberal party is now a *fait accompli*"—a union brought about largely by Lord Beaconsfield himself.

Among other results of six years' experience of absolute Tory domination has been the consolidation of the Liberal force.

It has taught multitudes of Liberals a lesson they are not likely soon to forget; and when the author of a policy which has been a continued series of outrages upon their ideas of international right, constitutional practice, and moral principle, asks the nation with a blind faith to place its destinies in his hands, they can only meet so preposterous a demand with a stern and unanimous negative.

By no members of the party is this felt more than by Nonconformists. . . . Mr. Walter told the Liberals at Newbury, on the authority of Mr. Samuel Morley, that seventy-five seats were lost to the party in 1874 by the divisions created by the Nonconformists. The statement is not true, and Mr. Morley did not make it. What Mr. Morley did say was that seventy-five seats were won—chiefly by the Conservatives, and some also by Liberals—by small majorities, and that in some cases where Liberals were defeated they would certainly have been victorious but for their internal differences. In some of these Nonconformists were doubtless concerned. They were smarting under a sense of injury done them: and though they did not (except in one or two cases) bring out candidates of their own, and though their abstentions from the poll were not by any means so numerous as had been imagined. . . . It is not to be denied that there was no enthusiasm in their support of their old allies: it would be more correct to say positively there was great apathy. The situation is described by Mr. Clayden in a sentence: "While, therefore, the Nonconformists were lukewarm on the one hand, many Churchmen who usually act with them were suspicious and reluctant on the other hand." What course the "timid Churchmen" may pursue at the forthcoming election it would be extreme presumption for me to predict. . . . But for the Dissenters as a body I feel I can answer. They have never wavered in their view of those principles of foreign policy which are now submitted to the decision of the country, or as to the methods by which they have been forced upon Parliament and the nation; they have done their utmost, despite the odium heaped upon them, and the possible loss of adherents indignant at finding that they, as professed Christians, did really believe in the teachings of their Master, to expose the iniquity as well as the impolicy of the imperialism once so popular; and now they will spare no effort to secure the verdict of the constituencies in reprobation of a Minister against whose procedure they had never ceased to protest. They enter into the fight not in the hope of securing any sectarian aims, but simply to discharge their duty as patriots and Liberals.

It certainly cannot be said that Nonconformists have been induced to enter into the conflict with such ardour by any baits which have been held out to them by the Liberal chiefs. They are promised a Burials Bill—but as the House of Lords has already assented to a resolution which carries its principle, and done it with the sanction of the Archbishops and in opposition to all the influence of the Tory Government, it can hardly be thought that there is any great boon in the concession of a simple act of justice. There is an understanding, based on the declarations of Lord Hartington and Mr. Gladstone, that the Scotch Church is to be disestablished as soon as the Scotch people are agreed in demanding the change; but he must be sanguine indeed who expects that any proposal of the kind will be laid before the next Parliament. The idea of Mr. Gladstone seems to be that before so great a revolution is effected, the question should be dis-

linently submitted to the constituencies as a simple issue. In truth, if Dissenters were at all disposed to look to sectional interests, and to forget that they are an integral part of the Liberal party, they might have found in the omission of distinct reference to the questions of religious equality in the manifestoes of the Liberal leaders some excuse for taking independent action.

There is patriotism and good sense in the following :

Dissenters will not follow the evil example of turning a struggle about great national questions into a strife of sects. They are Liberals first, Nonconformists afterwards. Liberalism is in their view a consistent whole, and they have no hope of securing the triumph of one element in it by pressing in on to the exclusion of all others. Their prospect of ultimate success depends on the ascendancy of Liberal ideas, and can be realized in no other way. They are willing, therefore, for the moment to subordinate all other considerations to the primary object of getting rid of an incubus which renders all progress impossible. This is not the time for discussing the articles of a programme. We have leaders whom we, like other Liberals, trust, and our first business is to secure for them the opportunity of entering on that course of legislative and administrative reform which has been interrupted during the late disastrous years.

The following tribute to Mr. Gladstone shews the estimation in which this marvellous man is held by our brethren in England :

It is not to be concealed that Nonconformists would have preferred to fight the battle under the flag of Mr. Gladstone. The passionate enthusiasm which he has awakened among us is, I believe, absolutely without parallel, and the feeling is as deep and intelligent as it is fervid. It is the result of a profound admiration of his transcendent genius, of a grateful sense of the work he has done in every field of reform, but, above all, of an undoubting faith in his conscientious earnestness. It may be, as our enemies would say, very weak and sentimental, but we are not ashamed of acknowledging the power of sentiment; and, whatever else it is, it has at least no taint of selfishness. We expect nothing from Mr. Gladstone but that service to his country which his pure patriotism will dictate, and his distinguished ability will enable him to render. . . . Mr. Gladstone has done his party incomparable service, and it would be a poor return if now the neglect or indifference of his friends should even seem to ratify the persistent and malignant calumnies of his foes. Such an issue of the struggle is surely impossible, and the warmest admirers of Mr. Gladstone may cherish the assurance that the Liberal party will not deprive itself and the country of the services of its greatest statesman, nor lay itself open to a charge of ingratitude as deficient in chivalry as it would be lacking in practical wisdom.

The extracts are necessarily fragmentary and fail to do justice to the admirably written article; but this we gather: That the iniquity of Beaconsfield's rule has disgusted the great body of Nonconformists in England; that it has bound them closer than ever to the great Liberal party from which they do expect a Government of national justice and integrity, and that the personal embodiment of their political faith and hope is William Ewart Gladstone. They have been successful, and we would earnestly hope that in the councils of the new Government the supremacy of righteousness may be recognized, and that under its guidance England may realize the blessedness of "the nation whose God is the Lord."

"FINDING after many days" is a privilege and a blessing sometimes accorded to Christian workers to cheer their souls, strengthen their faith and encourage them to persevere in the work of the Master. A very striking instance has just come to our knowledge. Actively engaged on the Clyde in evangelistic work is Captain Brothie. For more than a generation he has been carrying on his self-denying labours and has earned the title of "Bishop of the Clyde." Few Episcopal honours have been so fairly won as those of Captain Brothie, although no Apostolical Succession hands have been laid upon him, and he has no cathedral house and is a stranger to the title "my lord." We have been favoured with a sight of a letter from this good man to a mutual friend here, in which he says: "I have had a most affecting letter from Melbourne, sent me by D. McDonald, D.D., who says that it was through hearing a sailor named Captain Brothie in Invergordon that he was led to Jesus, and induced to give himself to study and the ministry fifty years ago. I was thankful to read of my early labours being so useful, it is not often that so young a fisherman catches so big a fish. Dr. McDonald is a very useful and a very popular man in Melbourne." Workers, take heart; this is finding after fifty years. If the good captain had died earlier he would only have found in heaven the

result of that sermon. "In the morning sow thy seed, and in the evening withhold not thine hand for thou knowest not whether shall prosper either this or that, or whether they shall be both alike good."

"Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garnerers in the sky."

WHEN the present Bishop of Toronto was elected to the diocese after a stubborn fight of nearly a week's duration, it was understood that he was an Evangelical, and that High Church pretensions would find no favour from him. Soon after the election, however, an Episcopal friend, who was one of the delegates to the Synod, and at that time strongly in favour of Mr. Sweatman said to us: "I am much disappointed in the Bishop, his official actions, so far, shew that he is as High a Churchman as any of them; we might just as well have had Provost Whittaker." An incident that has just transpired would go to prove the statement true. It appears that the Bishop was invited by the Upper Canada Bible Society to take part in its annual meeting, to which he consented, but, upon it appearing that the meeting was to be held in St. James' Square Presbyterian Church he withdrew his consent, on the ground that his appearance in the church of another denomination would be offensive to a portion of the clergy of his diocese. As a result the Committee of the Bible Society, unwisely as we think, changed the place of meeting to Shaftesbury Hall. Stripped of all specious pleas the attitude of the Bishop is an insult to the other denominations of Toronto. He could have shewn a broad catholic spirit, and in so doing rebuked the narrow sectarianism of some of his clergy, or he could pander to that spirit. He has chosen to do the latter, and other churches will now understand where Bishop Sweatman is. As to the meeting, there can be no doubt that it will be injured by this action; many will refuse to sanction by their presence this insult to their faith; while those who do attend, and especially those who are to take part, other than those of the Episcopal Church, will feel that they are looked upon by "His Lordship," and his Ritualistic clergy, as inferior ecclesiastically—practically, in fact, as of no Church at all. We shall await the outcome of this action with some curiosity.

Literary Notices.

St. Nicholas for May.

"St. Nicholas" for May is as bright and interesting as ever. We really envy the boys of this generation. We had no such magazines in our early days. "Jack and Gill," "Topsy-turvy's Dream," "Sally Soldier," two more of "The Major's Big-talk Stories," not forgetting "The Boy and the Giant," a Bible story retold, by Susan Coolidge, with more heavy articles such as "Talk with Girls and their Mothers," a couple of natural history articles, etc., make up a most interesting number.

Fors Clavigera.

Letters to Working Men by John Ruskin. Standard Series. New York: I. K. Funk & Co.

That the publishers should have the courage to publish a work of this kind is in itself a good sign; it shews that in their opinion, at least, there is a constituency large enough of those interested in such reading to make their venture pay. Those who know Ruskin's writings will not need any commendation of "Fors;" to those who do not, it may be sufficient to say that for good, sound, common sense, pervaded by a religious spirit, faultlessly expressed, there are few writers equal to John Ruskin.

Scribner's for May.

"Scribner's" for May contains the first of a series of articles which should be interesting to Canadians, and largely increase the sale of the magazine in the Dominion. It is written by Rev. Dr. Grant of Kingston, and is entitled, "The Brave Days of Old." To be followed from the same pen by articles on "The Political and Social History," "The Dominion," "The North-West," "The Present Position and Out-Look;" also

papers by Charles H. Farnham and Charles de Kay, on special features of Canada,—including a finely illustrated account of the picturesque city of Quebec; a paper on the Ursuline Convent in that city; and probably the most complete description of the wonders of the Saguenay River yet printed, written by one who has thoroughly explored its beauties, in a canoe, from source to outlet. The series from the pen of Dr. Grant covers the political, social and material development of Canada from its discovery, nearly three centuries and a half ago, by Jacques Cartier, traces the history of the settlement by de la Roche and Champlain, the French and English wars, the consolidation of the British colonies in 1867, the formation of the Dominion of Canada, and brings the reader down to the present day of a powerful and united Government. As the May number begins a new volume it is a fitting opportunity for new subscribers.

Official Notices.

STATISTICS.

I have now sent out the statistical forms to the churches in Ontario and Quebec, and shall be glad if the brethren will give the matter their earliest attention. If any have failed to receive such forms (through misdirection or otherwise), I shall be obliged if they will early let me know. W. H. WARRINER,
Yorkville, April 20, 1880. Statistical Sec.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

Pastors and delegates of churches who propose attending the annual meeting of the Union at Montreal on 9th June next and following days, are requested to give notice of such intention as early as possible, and not later than 21st May, to the committee on accommodations in Montreal. J. M. M. Duff, Chairman.
118 Great Saint James street, or P.O. Box 527, Montreal.

CENTRAL ASSOCIATION.

The Central Association will meet in Zion Church, Toronto, Tuesday, May the 11th. Sermon by the Rev. J. B. Silcox, at half-past seven p.m. It is hoped the brethren will all be present, and come prepared. Please send notices as soon as possible to Rev. H. D. Powis, 234 St. James' Square, Toronto, Ont.
J. I. HINDLEY, Secretary.

OBITUARY.

At Eaton, Que., on 20th April, aged ten years, George Edward, youngest son of Rev. W. W. Smith.

He was a good boy. His parents thank God they had his society for ten years! Recovering from measles, he was incautiously allowed to exert himself too much in play; and inflammation of the bowels was induced. A happy boy, and died happy; for he knew that Christ loved him, and that he loved Christ.
W. W. S.

At his residence, in the town of Whitby, on Lord's Day morning, 11th inst., about eleven o'clock, Mr. Stephen Fuller, aged forty-nine years.

Deceased had been a severe sufferer from a lingering illness for about three years, which he bore with great patience and resignation, and with strong hopes of recovery till the last. He was a man of clear judgment, and much firmness and decision of character, and the little band composing the Congregational church at Whitby, of which he was a member for upwards of ten years, will, in times of emergency sadly miss his wise counsels.

His end was sudden and at the time unexpected. After family worship, and while his beloved partner and their daughter (the wife of Rev. J. F. Malcolm, pastor of the Whitby church) were attending to the necessary household duties, he was seized with a slight fit of coughing, and called for assistance; and almost before he could be reached, his spirit took its flight to join in the worship of the redeemed family in heaven.

Sadly will he be missed in the little family circle; all the more so on account of the constant attention he required, and the cheerful spirit he ever manifested during his long and trying illness. He was buried on Tuesday, the 13th inst., the funeral service being conducted by Rev. H. D. Powis, of Toronto, assisted by Rev. H. Pedley, of Cobourg. "Blessed are the dead who die in the Lord."

The funeral services of the late Mrs. Yeigh, which took place at Burford on Sunday, were attended with most affecting and tearful scenes; and the last sad rites were such as to stamp them indelibly upon the hearts of the large number present. Rev. Mr. Inglis, of Toronto, held a short service at the house previous to the departure of the funeral cortege; and the Rev. Wm. Hay, for many years the pastor of the church with which the deceased—twenty-three years ago—connected herself, preached a most appropriate sermon from Acts ix. 36, applying the attendant narrative with most eulogistic terms to the worthy life and worthy character of the deceased. The crowded house was melted to tears as the faltering voice of the preacher was heard—while almost overcome with emotion—to recount the good deeds of the most amiable one, saying that she, on account of her pure life and noble Christian example, was worth recalling to life; and, while regretting the loss of so much worth, yet it was only another silken cord binding us to the other world.

The service of song was rendered by a choir composed of the leading members of the different choirs in the village. Miss Heaton presided at the organ. "They are going down the valley," and the beautiful duet and chorus, "Jesus, lover of my soul," in which the Misses Heaton sang with much feeling, the duet, were especially worthy of notice.

The remains were carried to their last resting place in the Congregational cemetery by the following gentlemen: Hon. A. S. Hardy, Provincial Secretary, Messrs. Thos. Woodyatt, W. S. Wisner, John Ott, E. Brophy, and H. Stroud, and were encased in a rich, beautifully mounted rosewood casket, while a wreath of daisies and immortelles lay upon it, a token so appropriate of the pure life that had departed, and within it also upon her breast, a wreath and anchor of most beautiful flowers, the gift of the Misses Wisner.

Correspondence.

TO CORRESPONDENTS.

Write as briefly as possible—our space is limited—on one side of the paper only.

The Editor is not responsible for the opinions expressed by correspondents.

A WORD MORE ABOUT INGERSOLL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—I have no wish to prolong a controversy which you are anxious to close, but there are two or three points in your strictures on my course of action, which I cannot allow to pass unchallenged. You seem to hint that I was guilty of a sort of misdemeanour in going to Toronto "without being asked." I was not aware that your city was a diocese or parish, into which no man had a right to intrude without ecclesiastical sanction. Wherever the Episcopal or parochial authority may be supposed to reside, I decline to acknowledge it. Further, I did not "echo the sneer of an infidel" in admitting the mental incapacity of too many orthodox ministers. I simply confessed my inability to deny a fact which is patent to all observant people, and which I hardly think you will deny. Under the influence of a variety of circumstances, which I will not now particularize, many of the noblest intellects of the age are being diverted from the service of the Church, so that her pulpits are being largely occupied by mediocre men. "'Tis pity; but pity 'tis, 'tis true." I beg also to suggest that it is hardly fair for you to indulge in criticisms on a lecture about which you know nothing except from a "private report," which may or may not be correct. Finally, although I am in a minority in regard to what I consider the right method of procedure with men like Col. Ingersoll, it is not, as you intimate, a minor-

ity of one. There are many in your own city who concur with me, and regret, quite as deeply as myself, the attitude assumed by the majority of the Church and the ministry toward those who disbelieve in Christianity. I do not fear that scepticism will thin the ranks of piety; the danger is that honest doubters, of whom there are many, and people of sensitive, yet independent and unsettled mind, will be repelled by disdain and contempt, when they might be won by an opposite, and as I believe, a more Christ-like line of treatment. You admit that I may be right, and, without a particle of misgiving, I feel sure that I am.
Guelph, April 23, 1880. WM. F. CLARKE.

News of the Churches.

UNIONVILLE.—Mr. Chas. Black, son of Rev. R. K. Black, of Granby, is the student appointed for Unionville for the summer. He is expected next Sunday.

REV. DR. DUFF.—We hear informally that the Rev. Dr. Duff of Sherbrooke, has resigned his pastorate and is to receive a retiring allowance of \$500 per annum.

STOUFFVILLE.—Rev. J. Burton, B.A., of Toronto, gave a lecture on "Astronomy" in Stouffville, on Tuesday, 20th inst. It was exceedingly interesting and highly appreciated.

HAMILTON.—On Thursday evening, the 8th inst., a very successful entertainment was given in the lecture room of this church, by the Ladies' Aid and Young Men's Literary Societies. Tea was provided by the ladies early in the evening, and a literary and musical programme later on by the young people. A sale of work was also carried on during the evening.

WHITBY.—Rev. J. Burton, B.A., delivered a lecture in the Whitby Congregational Church, on Wednesday evening, April 21st, on the subject of "Astronomy." The lecture was highly appreciated by the audience, which was not large, as it is a rare thing to get a large attendance at a lecture in Whitby or elsewhere. The public taste needs cultivation in this respect. Proceeds of lecture applied towards the general church funds.

NEWFOUNDLAND.—Two very successful children's concerts were held in the Congregational lecture room, St. John's, last month, netting over \$40 for the Home Missionary Society. About forty children of the Sunday school were trained by Miss M. K. Chancey to sing sacred choruses, duets, and solos. These were interspersed with dialogues and recitations. For many years past Miss Chancey and the juvenile band have afforded a pleasant entertainment and assisted the funds of the Missionary Society.

LONDON.—For the past sixteen years Mr. H. Mathewson has occupied the position of Treasurer in connection with the Congregational church, but owing to the pressure of other engagements he has been compelled to submit his resignation. At the close of the weekly prayer meeting on the evening of the 22nd inst., he was greeted with a pleasant surprise in the form of a presentation. After being called forward to the platform the following address was read: "Dear Mr. Mathewson,—The members of this church and congregation feel it incumbent on them to express to you their deep sense of gratitude for the many years of faithful service rendered them by you as their Treasurer, which position you have filled to their entire satisfaction and with honour to yourself. It is with deepest regret we comply with your request to be relieved from the duties which we know must have been trying at times; and as a token of the high esteem which we bear towards you, please accept this portrait of yourself, with the hope that the original may long be spared to enjoy that honour and esteem in which you are held by us; and at last, when life's journey is o'er, may you be gathered home with your loved ones who have gone before, and receive the welcome, 'Well done, good and faithful servant.' Yours sincerely, A. T. H. Johnson, R. Pickering, on behalf of the congregation. London, April 22nd, 1880." The accompanying portrait was of life-size, and very correct. It was from the studio of Messrs. Edy Bros. Mr. Mathewson was taken completely by surprise,

but replied to the address in a characteristic speech, reviewing in brief the history of the church during his term of office, and wishing it continued prosperity.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

We inserted last week an account of the closing exercises of the College, necessarily brief. Before, however, our issue with that report reached Montreal, the following, from another pen, was sent to us. As it introduces some points omitted in last week's report, we print it also:

The closing exercises of the forty-first session of the College were held in Zion Church, on the evening of the 14th inst., the Rev. J. F. Stevenson, LL.D., the chairman of the Board of Directors, presiding. After devotional exercises, conducted by Rev. A. J. Bray, the chairman called attention to the special need in the present day of a thoroughly trained ministry. The Principal stated his part of the work of the session, in Systematic Theology, Hermeneutics, Homiletics, and Biblical Introduction. The sessional examinations conducted by the Rev. J. L. Forster and himself had proved very satisfactory. He stated that the students had conducted a service in the north-eastern part of the city, once a fortnight, in the evening, and had supplied Ulverton, for the most part, fortnightly. They had preached elsewhere occasionally and had been useful in some of the Sunday schools. The Rev. A. L. McFadyen, B.A., had kindly conducted a class in Greek throughout this session, as Mr. Robert Eadie had done last session. The examination indicated marked progress. This class is formed of the students who take only the theological course. He mentioned that the library was *in statu quo* for want of funds to enlarge it.

Professor Fenwick reported his lectures on Church History, Apologetics, and Historical Theology, and his satisfaction with the class in Homiletical exercises. The examinations on his subjects had proved fairly satisfactory. Rev. R. K. Black, of Granby, had joined him in conducting them. Prof. Fenwick also reported a small morning class of students in their last year who received lectures on Historical Theology not in the usual course, and in Old Testament Economy; the examinations resulted very favourably. He had also taught Hebrew to the students taking the shorter course. The Calvary Church silver medal was awarded, after two prolonged and comprehensive examinations, to Mr. J. B. Saer, from Newfoundland. He regarded the medal as thoroughly and satisfactorily won by Mr. Saer, to whom also he presented a valuable book as a prize in Hebrew. Mr. Stevenson reported favourably of his class in Greek exegesis. An interesting and stirring address was delivered by Mr. Forster, of Calvary Church, and some valuable information was given by Mr. Black, of Granby, as to the interest manifested in this College at St. John's, Newfoundland, evinced by liberal donations when he visited them, and also in Nova Scotia and New Brunswick. Mr. J. B. Saer then delivered a brief farewell address, and with the benediction the proceedings closed.

Montreal, April 21, 1880.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, N.Y.

A PRIVATE letter received in London from Aleppo, dated the 18th of March, says that in consequence of the famine 4,000 Kurds descended from the mountains, plundered the town of Mardeen, in Asiatic Turkey, and murdered a number of priests and nuns and some European merchants.

Cleanings.

PLEASURES, like the rose, are sweet but prickly; the honey doth not countervail the sting; all the world's delights are vanity, and end in vexation; like Judas, while they kiss they betray. I would neither be a stoic nor an epicure—allow of no pleasure, nor give way to all; they are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.—*Bishop Henshaw, 1640.*

THE showers which fell a thousand years ago watered the earth and rendered it fruitful for the men then living. They cannot now be gathered up and made available for us. They did not constitute a reservoir for the supply of future generations. In like manner the unrecorded teachings of Christ and His apostles did their work. They were not designed for our instruction. It is as impossible to learn what they were as it is to gather up the leaves which adorned and enriched the earth when Christ walked in the garden of Gethsemane.—*Dr. Hodges.*

A PERSON of great quality was pleased to lodge a night in my house. I durst not invite him to my family prayer; and therefore for that time omitted it, thereby making a breach in a good custom, and giving Satan advantage to assault it. Yea, the loosening of such a link might have endangered the scattering of the chair. Bold bashfulness, which durst offend God whilst it did fear man! Especially considering that though my guest was never so high, yet by the laws of hospitality I was above him whilst he was under my roof. Hereafter, whosoever cometh within the doors, shall be requested to come within the discipline of my house; if accepting my homely diet, he will not refuse my home devotion; and sitting at my table, will be entreated to kneel down by it.—*Thomas Fuller.*

A MONARCH vested in gorgeous habiliments is far less illustrious than a kneeling suppliant ennobled and adorned by communion with God. Consider how august a privilege it is when angels are present, when cherubim and seraphim encircle with their blaze the throne, that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign. O! what honour was ever conferred like this? When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of light; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer, provided that prayer be breathed with fervency.

WHAT, then, is the happiest period of human life? I am sure there is only one answer. It is now. If I am doing my duty, to-day is the best day I ever had. Yesterday had a happiness of its own, and up to this morning it was the best day of all. I would not, however, live it over again. I string it as a new bead on the chaplet of praise, and turn to the better work and the higher thoughts of the present time. Of all the many days of life give me to-day. This should be our feeling always, from the cradle to the hour when we are called to come up higher. Childhood is best for children, manhood is best for men, and old age for the silver-haired. We will all join in a chorus of common thanksgiving to God, and when asked, "Which is the happiest period?" will say—childhood, manhood and old age alike—"O Father, it is now!"

MAN wants to be happy, happy on earth, happy in heaven; but he does not want to be saved. Let us, notwithstanding, speak of grace and salvation; let us speak of the love of our heavenly Father; for, otherwise, about what should we speak? What would be the use of explaining, of imposing a perfect law, without convincing those we address that they cannot fulfil it, nor even look on it, without the strength that comes from love? Yes, let us speak to the world about the love of God; but let us first speak about it to ourselves. Let us seize with all the force of our wretchedness the grace of forgiveness; let us believe in a reconciled God; let us believe in a Father in heaven; let us rejoice in the light of the Sun of Righteousness which is rising on the horizon of our darkness, bringing us, with that light, healing in His wings. Let us admit into our hearts and diffuse around us the hope of glory, without which we can do nothing, and with which we can do everything.—*Vinet.*

Scientific and Useful.

TO CLEAN WASTE-PIPES.—Dissolve four or five pounds of washing soda in boiling water and throw down the kitchen sink. It will prevent the pipes stopping up with grease, etc. Do this every few weeks.

CRUSHED and delaced velvet can often be restored to its original appearance by holding the wrong side over boiling water until the steam causes the flattened pile to rise; or the wrong side may be thoroughly dampened and then drawn several times quickly across the face of a hot flat-iron.

ROAST BEEF.—The sirloin is considered best. After washing the meat, rub in salt and a little flour, put in a long pan, adding water, and set in moderately hot oven, often basting it with its own drippings, adding water if necessary. Twenty minutes to the pound is the rule for roasting, unless it is preferred rare; if so, fifteen minutes. When the meat is taken out on a platter, put pan with drippings on top of stove, adding more water if much gravy is desired, thicken with a little flour well mixed in cold water, add the drippings from the platter. When boiled up once, strain in gravy dish, taking off grease that rises, before carrying it to the table. Mashed turnip and potato, to each adding a little milk, salt and butter (putting the potatoes in oven to brown after cutting in form of small squares), are good to serve with above. Also, meat dumpling, made of half pound yellow bolted meal, stirred in one quart boiling water until well cooked, adding salt, and moulding in bowl that has been dipped in cold water to prevent sticking.

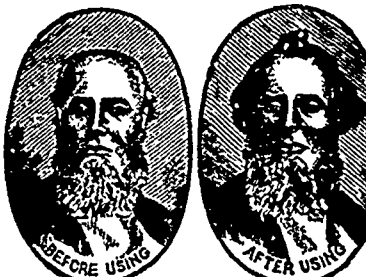
HOW TO DO IT.—Every housekeeper should have a high seat like an office chair, on a pivot to turn easily, and with a small kerosene heater for the irons, which stands on the edge of the table, and costs a dollar, can do a large ironing without rising, and without the fearful ache of tired feet and back. A shirt-board is almost a necessity. This should be covered with at least two thicknesses of blanket, and have the ironing-sheet, also double, smoothly pinned over it, so that it cannot slip. Keep wax tied up in a rag to rub the irons. The polish of collars and bosoms done up at large laundries, is given by means of a polishing-iron and by dint of much rubbing. It may be done by any good laundress, but it takes much time, and is fearfully hard on the linen. Sperm-aceti added in small quantities to the starch, gives a pretty gloss. We insert this receipt: Melt together with a gentle heat, one ounce white wax and two ounces sperm-aceti; prepare in the usual way a sufficient quantity of starch for a dozen bosoms; put into it a piece of this enamel the size of a hazel-nut. This gives a beautiful polish.

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FRANCIS WRIGLEY,
Pastor South Caledon Cong'l Church.
EXETER, August 26th, 1879.

Mr. Thos. J. Mason.
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