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THE SIN OF MOSES.

BY REV. CHARLES CHAPMAN, M.A.

There are few readers of the Bible but that have, some time or other, been puzzled concerning the precise nature of the sin of Moses in smiting the rock in Kadesh, and also oppressed with the unexpressed feeling, that there was something in the chastisement inflicted for it, out of harmony with the calm and impartial justice we are wont to think of, as ever characterizing the actions of the Divine Being. Yet, in this instance, as in many others, the disquiet of our minds arises from an imperfect view of the facts presented by the sacred story. The Bible is like a living organism of delicate structure, and very minute parts, through which there runs a subtle line of commingled influences, difficult to trace and detect, except by a steady and very minute exercise of the perceptive faculties. The broad principle that the "Judge of all the earth" must do right, is our sheet anchor, saving us from being drifted off to seas of everlasting doubt and dismay, where the night is dark and our search along the line of truth is difficult and unsatisfactory. But it is equally our duty and delight to seek out the works of the Lord, and advance toward an exploration of His strange paths whenever a glimmer of light can be secured. It may be of service to some of our readers, if I offer a few suggestions with respect to the nature of the sin of Moses, and the propriety of the chastisement that fell upon him in consequence of his transgression.

It will be seen, by a comparison of dates and events, that at the time mentioned in the xx Numbers, Moses was far advanced in years. The suns of a hundred and twenty summers had shone upon his head, and his brow was furrowed by the cares generated by the toilsome work of leading a perverse and stiff-necked people through varied perils. It was, therefore, no new thing for this wise and much-enduring man to have to listen to the thankless tongues of a discontented people, and to seek, by some unusual means, provision for a restless crowd of starving men and women. Moses was an unrequited benefactor. But, so far as information is given to us, we notice that, on every occasion of difficulty, he pursued a course becoming a prudent and holy servant of God. He never, in any one instance of trouble, took upon himself to relieve the necessities of the people by the exercise of plenary powers of miracle-working, if ever he possessed such powers. His first step always was to enter at once into the sacred presence of God, and there relate his perplexities, and seek for guidance and power,—a beautiful example to us to carry our private and public cares as they arise, to our God, that He would help us to bear and deal with them, one by one. And on looking over the history of Israel's Exodus, we find that, at the Red Sea, at Marah, in the wilderness of Sin, indeed, everywhere, he was distinctly informed what next to do, and received a guarantee that the result would meet all his expectations.

It is well known to those who study human nature, that there are hours in the

lives of the best of men. when they are not, as we say, their proper selves—some long, latent weakness of the heart crops out and spoils the grace and beauty of an excellent character. We cannot tell how it came to pass on that unhappy day with Moses,—whether his increasing age brought on an irritability he failed to guard against, or whether through stress of public business he had neglected to draw from God by means of private devotion, his daily *quantum* of wisdom and strength,—at all events, he was not on this day, in Kadesh, in the last year of his life, quite so calm, trustful, and acquiescent, as thirty-nine years before, when he stood on a projecting crag under Mount Horeb (Ex. xvii. 6.,) and brought forth water for the murmuring people.

On the present occasion, however, he so far acted in unison with the past, as to leave the crowd of eager complaining men, and go with Aaron, his brother, to the door of the tabernacle, where, in sign of submission to God, he prostrated himself on his face before the symbol of the Divine presence. Whatever may have been the mingled character of his feelings as he lay there, part in silence and part in the oral utterance of his prayer, it is certain that he was not as calm, and restful, and happy as he should have been when he, having received instructions what to do, went forth with the sacred rod to give the rebellious spirits drink from the rock before their eyes.

We are accustomed to say, that a man may “keep a promise to the ear and break it to the heart;” and likewise, we know how possible it was for Moses to obey the command of God in the outward act, and violate its spirit in his heart. Somehow,—and here we see the depths, secret depths or weakness in the noblest hearts!—Somehow, *Moses was not pleased with what he had to do*. No doubt he had been disgusted with the rebellious, discontented spirit of the people. An indignation, righteous in its root, though questionable in its development, sprang up in his heart. Yes, even in old age they give him no rest, no comfort! They seem to be little profited by all the impressive lessons of near forty years’ wonders and mercies! They have contracted the habits of spoiled children! A more rigid treatment would serve them right, and would make them wiser for the future! They do not deserve to have water provided for them so readily in response to their ungrateful complaints! Thus, musing in his heart, and most probably speaking with Aaron, according to the tenour of these feelings, the aged man, all white in hair and beard, wends his tedious way to the rock, followed by the eager, feverish throng. By degrees he rises to a slight eminence, and, with soul vexed and annoyed, he turns his eye, charged with anger, upon them, and then, in excess of his commission, pours forth his contempt and loathing in the bitter reproach:—“Hear now, ye rebels, *must* we fetch you water out of this rock?” The passion that filled these words ran into the outstretched arm, and brought down upon the rock the sacred rod, usually charged only with the mighty Will of God, but now charged with the unwilling acquiescence of Moses, the servant of God. Thereupon, there happened a new thing in the history of Israel. The all-sufficient rod was used in vain! The water refused to flow! There was a pause, and still a pause; but no, the water would not come! The gaping crowd of thirsty men stare in mingled hope and despair. Doubts, swifter than lightning, dart through their minds. Their leader, by this awkward failure, has awakened dark thoughts of the reality of God’s presence. Surely the pool has been a delusion!

Mental revolutions in strong and cultivated natures, swayed by a transitory tension of passion, are rapid when the mad feelings are exhausted. The awful silence of that gaping, half-incredulous crowd; the hard refusal of the rock to send forth its waters; and the swift action of a sense of public humiliation, served to break the wicked spell of unbelief in the wisdom of God’s patience; and so, accompanied with a secret flow of penitential feeling, and recovered use of a sobered reason, the arm of the true Moses is now stretched forth to smite the unyielding rock. Faith, blended with full, unquestioning acquiescence in God’s purposes, triumphs—the water flows.

When we attempt to analyze the complex feeling and act which constituted this sin of Moses, we find *three elements*.

1. *There was an absence of the patience which God manifested with the people.* God was grieved, but He endured with this generation. The terms of the command to go and bring water out of the rock, ought to have been, as it was designed to be, a revelation to him of God's great patience with the unruly and ungrateful. Moses had *no right* to be impatient and passionate with those whom God was willing to put up with. How vast the patience of God! How slow the wisest and best of His children to be like unto the Great Father in this respect? "Let me fall," said David on a memorable occasion, "into the hands of God rather than into the hands of man." It was the immense patience of Christ that amazed His disciples. Christ is our example. We profess to "learn of Him" and to be His "followers!"

2. *There was a latent distrust of the Wisdom of God.* Out of the impatience of Moses there grew that distrust of the Wisdom of God in so freely meeting the wants of an ungrateful people, which is charged on him as the sin of unbelief. Moses never questioned the Power of God to bring water out of the rock; but he did secretly question the propriety of giving the people just now what they wanted. He would have done differently. He was afraid of humouring them too much. Severer measures would do them more permanent good. This, then, was a sin of *unbelief*, and considering the position of Moses, a sin of very deep dye. Its effect on the people was most damaging. They saw in their leader's tone and gestures, the shameful spectacle of his not quite approving of the long-suffering of God. "Jehovah was not sanctified" before them.

I imagine that many good people fall into this sin and mar their usefulness, as well as break up the calm of their own souls. They would do things very differently if they had their way! God is too slow, or more patient with some transgressors than they would be! Verily, the action of sin in the best human nature is very subtle.

3. *There was a feeling of disgust with his work.* This was the natural attendant on distrust of the Divine Wisdom. Moses had no objection to lead a people for God, but he heartily wished God would give him a people less rebellious—less trying to his spirit.

The desire for agreeable, easy work in God's cause, is common enough. Conscience and decency require that a man should do something to make the world better and to save the lost. It is only the noblest and bravest souls that search out how much they can do, without asking in detail how far it will trench on bodily and mental ease and comfort. There are many things in the higher service of God that involve self-denial, repression of private feelings, and frequent surrender of personal convenience for the sake of others. Some men never get so high in the Christian life as to know this in their own experience. Our Saviour had harder and more unrequited toil than any of us, yet He never complained. Let us do work in its nature disagreeable to our judgment, with the conviction that it is right, and wise, and then, disagreeableness will vanish in the absorption of our energies in the Will of God. It is a sign of health when we sing at our work.

The chastisement which fell upon Moses, as a consequence of his sin, requires a few remarks, in order that its equity may become apparent. Apart from its intrinsic badness in virtually calling into question the propriety of the particular course of treatment God had thought fit to adopt in dealing with a restless, discontented people; there are relative features in this transgression which, of themselves, would indicate *a priori*, a form of punishment that would combine the elements of security and publicity. The sin was *public in manifestation*, though secret in its inception and early progress. It was, therefore, dishonouring to God in the eyes of a less privileged people. The natural inference of spectators would be, that Moses, the wisest and best of men, did not, in his heart, approve of the method chosen by God for dealing with the restless, thirsty mob of men and women. Moreover, this manifested distrust of the wisdom of God's pro-

cedure was similar to that of the people themselves, when, thirty-eight years before, they doubted the propriety of entering the promised land. They then set up their opinion against the declared, evident course chosen by God; and so, Moses now had set up his private opinion against the declared methods by which God intended to rule His people.

For these reasons, no doubt, the chastisement which came on Moses was *public*,—within the observation of the people—and was exactly the same in its form as that which fell upon the men who believed in their own wisdom and that of the cowardly spies, rather than in the wisdom of their God. Moses was doomed never to set foot on the blessed soil of the promised land. He must die in the alien's country. The goal of all his earthly labours must not be attained.

Never, perhaps, was there a more conspicuous instance of the impartiality of Divine justice, and the tremendous responsibility attaching to the feelings and conduct of holy public men. Thus rigorously does God mark with disapprobation the public sins of His chosen servants, and thereby lend emphasis to the caution, "Let him that thinketh he standeth take heed lest he fall."

The principles of Divine procedure with respect to sin, are the same in all time, though the special mode of chastisement may be born of shifting circumstances. It is true of us in the nineteenth century, that whatever the value of our past services, however noble and well sustained our public and private character, yet, if in an evil hour of unwatchfulness, we fall into a sin that dishonours God in the eyes of men, we shall, as a consequence, fail to do in His service in days to come, what, but for this unfortunate event, we should have been permitted to do. David was a good man on the whole, but there were blemishes in his character which, besides bringing bitterness to his own soul, weakened his influence over others and rendered him an unfit person to bear the honour of building the temple of the Lord. There is for us a promised land of rich flowing success in spiritual work. There are many causes outside ourselves, barring our entrance on that desired inheritance. Disease, failing powers, withdrawn sympathy and co-operation, and unsinful errors of judgment, may compel us to come short of our longed-for goal. But transgression, robbing us of our moral power, and dishonouring God before others, certainly must mar and lessen the desired success of spiritual work, whether in church school, or home; though, through the good mercy of God, those who thus suffer for their sins, may still press on for a while with the host of God, and draw from the deep griefs of their own experience lessons of wisdom that shall be helpful to less wary travellers towards the promised land.

'HELP YOURSELF.'

Less than half a century ago, one of our great Canadian forests had remained in undisturbed possession of the Moose and Deer, and Wolves and Wild-cats, as its only inhabitants. For ought we know, their claim might have dated back to the days of Noah, but it had been decreed that 'this parcel of ground' should furnish homes for the children of men. A number of hardy, and hard working farmers had taken their families into this 'wilderness'; each man had selected his 'lot'; the men had helped each other to roll up the logs, split, and lay the long shingles, which constituted the roof, and closed the gables of their log-houses. Then each man had 'lifted up his axe upon the thick trees,' to make an 'opening' where he, and his children after him might have a home of their own. Into that new settlement I made my way as a missionary, on horse-back—the stumps were thick enough about the dwellings, and the forest trees near at hand on every side, but the men working with a will to extend improvements.

At one of these houses I had alighted, and received a kindly welcome from the good woman within, and as noon was approaching, a kind and even urgent invitation to remain for dinner was not unwelcome to a jaded man, or to his horse.

The good specimen of a farmer's wife proceeded to make ready a substantial,

and well cooked meal, took the tin-horn from its accustomed nail, and gave the requisite blasts to summon the husband from the farthest border of the opening, to leave his trees and his axe, and come to his noon-day meal. He was not long in making his appearance. His hand was cordially extended, its covering seemed almost like hard leather instead of skin, by reason of its constant and hard usage. In his manner he was somewhat rough, but, as a whole, just fitted for his place and his work, and withal gave good evidence that he had a *soul in him*. Seated at the table, and God's blessing invoked, the good wife requested her husband to 'help the friends, and pass the plates around.' His reply was, 'I won't,' (not a very ill-tempered won't as we could readily see,) 'they all know how, as well as I do; it is enough for me to furnish the victuals,—help yourself; there's plenty, and it is all free; take hold, and help yourselves.' Now, in other circumstances this might have been construed discourteous, and almost insulting, but from him of the brawny hand, and generous heart, not a word of complaint could reasonably be made. Had we taken a miff, and claimed to have received an insult, we might have gone dinnerless that day, and woe to us should we ever seek a free meal there in future. There was *plenty*, and it was *free*, and each must help himself, or go fasting. I left that log house the better for my dinner, thankful for the genuine, if not refined hospitality. A kindly and pleasant acquaintance was formed, and subsequently I had the pleasure of 'breakingbread' at the Lord's table, to several valued members of that household. I have not yet forgotten the place where the first introduction was shared. But the *meeting*, and the *eating*, of that day, was not all. There was preaching at that table, and preaching by the master of that dwelling.

'There's plenty, and it is free, now help yourselves or go hungry.'

Just so it is in the world of *Providence*, the great and gracious God has provided plenty—'bread enough and to spare,' so that if each would find and fill the place for which he is fitted, 'help himself,' there might be a thousand times less of want and misery in our world.

"This we commanded you, that if any would not work, neither should he eat." The dinner-table talk of the rustic farmer finds ample warrant in the New Testament, and might be published to the world's end, as the gospel of the business world. But happily and emphatically is there in that compound sentence an Epitome of the "*Gospel of our salvation*." "There is *plenty*, and it is all *free*.' The provision is ample. It is a feast which the great God has provided, at great expense—even that of the giving of His own Son—made for a great many, so that whosoever will, let him come, and then it is 'all free.' "Let him take the water of life freely." No addition to, or alteration of the gospel, could improve it in its *fullness*, its *freeness*, or its *adaptation*. And then comes the *application*. 'Help yourselves.' Receive Christ by believing on His name—accept His gifts of grace, honor Him henceforth as your Master, 'the Captain of our Salvation,' and your chosen Redeemer. And even this, it is not required that we should do, *independently* of His aid. He is as ready to aid you in receiving and obeying Christ Jesus, as Satan is to aid you in a course of sinning. The Holy Spirit He is more ready to bestow on those who ask Him, than is a father to give a good gift to his suppliant child. Ever may we trust Him for the requisite ability to help ourselves to perform any duty which He requires, as well as trust Him for the benefit and salvation which we need. Could our voice reach out to the way-worn famishing wanderers in the wilderness, we would point them to the house with open door, we would assure them there is no cheat on the part of the master of the house, when He says, 'come for all things are ready.' Trust Him for the needed grace, and for the strength which will enable you to partake. Believe Him when He says, 'There is plenty, and it is all free; help yourself!' P.

All difficulties come to us, as Bunyan says of temptation, like the lion which met Samson; the first time we encounter them they roar and gnash their teeth, but, once subdued, we find a nest of honey in them.

THE LATE REV. THOMAS BINNEY.

BY WILLIAM M. TAYLOR, LL.D.

By the death of the venerable ex-pastor of the King's Weigh-house Chapel, London, English Nonconformity has been deprived of one of its brightest ornaments, and the pulpit of the British metropolis has lost one of its best-known and most eloquent representatives. For more than forty years Mr. Binney has stood in the front rank of English preachers and divines; while his living interest in all political movements, and his able advocacy of every cause which had for its object the welfare of the people and the advancement of civil and religious liberty, rendered him for long the most popular and most influential minister of his denomination. He was the Nestor of the English Congregational Union; the archbishop by character and ability, though not in name, of the British Nonconformists; and by his removal one of the last links which connected the men of the present generation with the great and good men who initiated the missionary and benevolent enterprises, whose rise and progress marked the first quarter of the present century, has been broken.

Mr. Binney was born in Newcastle-on-Tyne, in 1798, and had, therefore, reached the ripe age of 76. He belonged by birth to the humbler classes, and was in early life apprenticed to a bookseller, with whom he served the full term of seven years. While thus employed daily, he laid in his leisure hours the foundations of that greatness which he afterwards reached. In an address delivered five years ago to the young men of his church he gave some interesting reminiscences of his efforts at self-culture in these years of struggle, and it may be servicable to some of our young readers to reproduce a few sentences here:—

“You are young men engaged in business, but have to improve your minds as best you can in your leisure hours. Well, I was once in the same position. I was seven years in a bookseller's concern, and during that time my hours were for two years from seven till eight, and for five years from seven to seven. Under great pressure, I have sometimes been engaged from six to ten. But, somehow, all that time—and especially from my fourteenth to my twentieth year—I found opportunities for much reading and a great deal of composition. I did not shirk, however, my Latin or Greek; for I went for some time two evenings in the week to an old Presbyterian clergyman to learn the elements of the two languages, and could read Cicero and St. John—but my great work was English. I read many of the best authors, and I wrote largely both poetry and prose; and I did so with much painstaking. I labored to acquire a good style of expression, as well as merely to express my thoughts. Some of the plans I pursued were a little odd, and produced odd results. I read the whole of Johnson's ‘Rambler,’ put down all the new words I met with (and they were a good many), with their proper meanings; and then I wrote essays in imitation of Johnson, and used them up. I did the same with Thomson's ‘Seasons,’ and wrote blank verse to use his words, and also to acquire something of music and rhythm. And so I went on, sometimes writing long poems in heroic verse. I wrote essays on the immortality of the soul, sermons, a tragedy in three acts, and other things, very wonderful in their way, you may be sure. I think I can say I never fancied myself a poet or a philosopher; but I wrote on and on, to acquire the power to write with readiness, and I say to you, with a full conviction of the truth of what I say, that, having lived to gain some little reputation as a writer, I attribute all my success to what I did for myself, and to the habits I formed during these years to which I have thus referred.”

When he left Newcastle, Mr. Binney entered Wymondley College, Herts, one of the colleges which were afterward united to form New College, London; and at the conclusion of his preparatory curriculum, he was ordained, in 1824, pastor

of the Congregational Church at Newport, Isle of Wight. Here he wrote for a time side by side with Samuel Wilberforce, afterwards Bishop of Oxford, and more recently of Winchester, then but a curate who had just taken orders. In their later lives they took very pronounced positions on different sides on ecclesiastical subjects; but three or four years ago they met at a banquet in Fishmongers' Hall, and pleasantly referred to their early acquaintance, when they spoke together as young men on the platform of the Bible Society.

In 1839, just when the country was agitated from one end to the other on the Catholic Emancipation question, Mr Binney was called to the pastorate of the King's Weigh-house Chapel, London, to succeed the Rev. John Clayton. He stepped at once into the front rank of preachers, and gathered around him large numbers of young men, many of whom, stimulated by his words and educated by his influence, have since become eminent, both in the pulpit and in the House of Commons. His discourses were characterized by solid thoughtfulness and massive strength. There was little of the fanciful or poetic; still less, perhaps, of the pathetic; but, whatever else he was, he was always clear, logical, and scriptural. His eloquence was that which convinced the judgment and satisfied the intellect, rather than that which fills the imagination or fires the heart. It was preeminently true of him that "he reasoned with men out of the Scriptures." His sermons were for the most part admirable specimens of what might be called biblical induction. Whatever might be the subject in hand, he gathered round it everything which the Word of God contained upon it, made every passage contribute its own instalment to the full elucidation of it, and then drew his conclusions from this marshalled array of quotations. They were, besides, intensely practical, for he brought the truths of inspiration to bear with peculiar power on the daily lives of his hearers. He was neither afraid nor ashamed to deal with common things, and his sermon on "buying and selling" is, in its own way, as excellent as is, in its own peculiar department, that other on "salvation by fire and salvation in fulness." He was the slave of no special system of theology; and, though his views on most points were those of the Calvinistic system, he was large-hearted enough to rejoice in the efforts and success of brethren who could not formulate their creed after his fashion. In the "Rivulet" controversy, which sprang out of the accusation of heresy made against Mr. Lynch for some of his hymns, Mr. Binney was one of the fifteen who stood by that gifted man, and said, in vindication of himself for so doing, "I interpreted the book by the man, and not the man by the book." Still, with all his tolerance, his own utterances were both positive and decided, and no one could hear him in the most casual discourse without knowing that he was distinctly evangelical.

Aside from his labors in the pulpit, Mr. Binney took a prominent and important part in the controversies which sprung up on the various points in dispute between Churchmen and Dissenters. An utterance of his at the laying of the foundation stone of the Independent Chapel, to the effect that the Church of England had destroyed more souls than it had saved, was greatly misunderstood, at the time, and was often quoted as an evidence of his extreme views on this subject. In reality, however, the Church of England had no opponent who more really admired the good points in her ritual, or who was more strongly drawn to them on the æsthetic side of his nature than he was. This was made abundantly evident in his "Conscientious Clerical Nonconformity," and in the correspondence with the Bishop of Adelaide, Australia, which arose out of his visit to that colony, in 1857. His "Dissent not Schism" is also an able vindication of the position which he held on this matter; while his little tractates on the "Christian Ministry not Priesthood" and "Micah the Priestmaker" make it evident that his nonconformity was the result, not merely of a conviction of the unscripturalness of a State Church *per se*, but also of the errors which he saw in the Church of England as presently existing. He had a great admiration for the learning and ability of many Churchmen, and was more ready than most of his brethren to give them credit for sincerity; but, while the formularies of the Church of Eng-

land continued unchanged, he felt that he could not conscientiously give to it either his adhesion or support.

As we have already said, Mr. Binney's ministry was peculiarly attractive to young men, many of whom lived in the large warehouses of their employers within the limits of the City of London, and hard by the Weigh-house Chapel in Eastcheap. In course of time these young men either became themselves heads of houses in London or removed to other cities and to other lands, carrying with them the impulse they had received from him. Hence, when Young Men's Christian Associations were formed over the country, he was everywhere in demand, and to the members of these societies he delivered many valuable lectures, which were afterwards expanded into volumes. This was the history of his "Life of Fowell Buxton," and his valuable book, "Is it Possible to Make the Best of both Worlds?" His discourses on such occasions were not constructed, like so many modern productions called lectures, on the principle of "giggling and making giggle," but he set himself in earnest to reason with his hearers, and had the enduring satisfaction of leaving impressions which were never afterwards effaced.

In yet another department Mr. Binney was honoured to do a work the fruit whereof remains. When he took charge of the Weigh-house Chapel the service of song was miserably neglected by the people, and very early in his pastorate he began to reform that evil, with such success that very soon the chanting and hymn singing at his church became famous over the whole country. He published a valuable discourse upon the subject, and, if we remember rightly, had a music-book prepared for the use of the churches, thereby giving an impetus to the movement for psalmody revival which it retains up till the present time. His mantle in this department has fallen on the shoulders of the Rev. Dr. Henry Allon, of Islington, whose church, for the taste, ability, and congregational character of its psalmody is, perhaps, unsurpassed throughout Christendom.

As an author, Mr. Binney was voluminous. Besides these works which we have incidentally referred to, he published early in his ministry a volume of discourses on "The Practical Power of Faith," founded on the 11th chapter of the Hebrews; and a few years ago he gave to the world a volume of sermons, which are pre-eminently worthy of the study of all ministers of the Gospel. A few months before our leaving Liverpool for this country we had the privilege of hearing him preach, and of spending a few hours in social intercourse with him after his discourse. He was at that time suffering from lameness, caused by a fall from a mule, while travelling in Switzerland; and so he sat while he delivered his sermon. It was an exposition of Titus ii. 11-14, and was characterized by all the clearness, fulness, and force of his best days. The subject grew upon him as he proceeded, and, though he preached for an hour and fifteen minutes, he held the attention of his audience so closely that they did not realize how rapidly the time had gone, and imagined he had been brief.

In private he was agreeable and fraternal, though he was occasionally abrupt and sometimes even testy. But any effervescence of petulance was only on the surface. The great heart of the man was sound, and so soon as he had relieved himself of his bile he was as agreeable as before. He never cherished malice or allowed "the sun to go down upon his wrath," and in his best moods there was a genial humor about him which was very delightful. Sometimes it would come out even in the pulpit, in such a way as must have sorely taxed the gravity of his hearers. We have been told, though we cannot vouch for the perfect accuracy of the story, that on one occasion, when he had been earnestly urged by some of his friends to give some attention to pastoral visitation, he spent every day of a week in going from house to house among his people, and then on the Sabbath morning, after the devotional part of the service was over, and when it was expected he would give out his text and proceed with his sermon, he stood up and pronounced the benediction, prefacing the act by alleging that, as he had been in all their homes during the preceding days, he had no discourse to give them. At

another time, on the morning of the Lord's Day, after the usual devotions had been concluded, he said : " My friends, you will not come to a missionary meeting on a week day, so I have stolen a march upon you to-day, and we are going to have a missionary meeting now." Then, calling upon two foreign missionaries, who had been quietly seated in one of the pews, he brought them up to the pulpit and asked them to address the congregation. Meeting a distinguished brother minister in London, one day, whose health was giving way under the pressure of his labours, Mr. Binney's sympathy took the form of this advice—not always a safe one, but in that instance peculiarly sagacious : " If you would do as I do, and have the moral courage sometimes to preach a poor sermon, you would stand it bravely."

For the last few years Mr. Binney had virtually retired from the Weigh-house pulpit ; but up till the beginning of the illness which has ended in his death he was busy with his pen, and sometimes he occupied his old pulpit throne, where he wielded his sceptre with almost all his former power. But now—" *abijt ad majores*"—he has gone over to the majority, and in Heaven he has already resumed those hallowed friendships with beloved brethren which had only been interrupted for " a little while." *New York Independent.*

THE DIVINE PERSONALITY.

As regards the divine personality, I speak of it as distinguished, in the first place, from pantheism, or from those things which tend toward an impersonal God. It is not necessary for me to go into a discussion of the idea that God is the universe, as He has been represented to be. I only say that this idea is a thing so scattered, so absolutely unconcentrated, that it is in effect a mere atmosphere, and an atmosphere so rarified that men cannot breathe it. It is absolutely without moral effect. And although it may seem to be very harmless, yet, to say " No God," is to me no worse than to say, " Impersonal God "

Next to this, I rank what are called the theories of " the unknowable " in God. Men hold, almost *a priori*, that the divine nature must be so very high above ours that is not knowable by us. No person at all instructed in the Word of God ever teaches that we can perfectly understand the Almighty ; but cannot the human mind grasp so much of the divine nature that it shall know it in kind, if not in degree ? May we not know the quality of God's being, without knowing its quantity ? May we not know what water is, when we see a drop ? May I not know what the Atlantic Ocean is made of, by seeing a tumblerful of water ? As far as it goes, a drop is the same as the sea—the same, not in magnitude, but in quality. The rill that comes running down from the seams of the rock, and the flowing stream that helps to make the gushing river below, and the lake into which the river empties—all these are types of the ocean—that is, they tell me what water is. They cannot exactly tell me what shapes it assumes, or what its power is ; but from these I can learn its constituent elements just as I could from the Atlantic itself. And although there is much that is unknowable in regard to the divine nature, yet there are elements of it which may be known, and which, being known, make it a power on the hearts and consciences of men.

—*Beecher's Yale Lectures in Christian Union.*

The oldest known rosebush in the world covers one of the walls of the Hildesheim Cathedral. It is over one thousand years old. The main stem is one foot thick in diameter, and separates into six large branches, fifteen feet from the ground. Some seven hundred years ago it was put under cover to guard it against the ravages of the weather. It still sends forth every year, an immense crop of roses.

Editorial.

The Canadian Independent.

EDITOR: REV. SAMUEL N. JACKSON, M.D.

TORONTO, APRIL, 1874.

THE DIVINE COMFORTER.

God has never deserted his ruined world. Though man deserted him; though paradise was turned into pandemonium; though sin made human nature so repulsive, God has never deserted the race. He who dwelleth amid the praises of heaven has ever been moving among the curses of the earth: His footsteps may everywhere be traced, and He has used almost all symbols to reveal Himself unto us.

The world's greatest need was a divine Father, for without Him there could be no promise or hope of provision, protection, or salvation. Its next greatest need was a Human-Divine Brother; one who as both man and God united in his nature all the human and Divine feelings; becoming a representative of man, and a revelation of God; drawing to Himself sinners by His humanity, and then lifting them up to heaven by His divinity. The world's next greatest need was the Divine Comforter, who amid all of earth's gloom and life's sorrows—with disappointment dissipating, and death destroying our hopes—would comfort us.

All these great wants have been wonderfully supplied to the race. As the Father walked with His first earth-born children in paradise, beholding their

shame of sin, He promised the Human-Divine Brother, "the seed of the woman." As Jesus walked the garden of Gethsemane with His sorrowing disciples, He promised the divine Comforter, who should become an abiding friend.

The divinity and all sufficiency of the Comforter is indicated by the words of the promise: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." He should come from heaven, whence Christ went, and His presence was even more expedient for us than the continued presence of Christ. Of the Trinity, he should come to this remote and revolted earth-province, to represent God until the end of time.

The designation of His office as that of Comforter, indicates the personality of His presence. Before He had sent letters of condolence to His people in the Word; telegraphic messages of sympathy and warning to His prophets; yea, His personal servants the angels had come many times to men, but now He has come Himself. His presence with us is as personal as was Christ's. As Christ came, so He came—came to live on the earth, to work in the world, to abide with men.

He is ever everywhere present. This is an attribute of the Divine nature that it is difficult for us to grasp. We cannot dissect, analyze, or explain it according to any human philosophy, simply because God is greater and above our philosophy;

we have the fact revealed, and as such it is our joy to receive it. Therefore go where we will, and abide where we may, He is present; let the family be scattered to the different parts of the earth, nevertheless each one has the consolation of His companionship.

His resources for consolation are unlimited. There is no grief, no loss, no affliction; there is no physical or mental state beyond His reach. He could comfort John for the loss of Jesus. How marked the contrast in this between human comforters and the Divine! How many mental wounds there are which men can never bind or heal! But "earth hath no sorrow which heaven cannot heal."

The Holy Spirit knows most intimately our every condition; and is thus qualified to comfort us. He knows our disposition, difficulty, danger, and destiny; our every sorrow and the depth of our sorrows; our hidden griefs, known to no one else, are all known by Him.

He is in perfect sympathy with us, and maintains the most intimate relationship to us. His sympathy is so great that He has come as our Comforter; His relationship is so intimate that He condescends to dwell in our poor vile bodies, and we become His living temples—temples because God dwells within us.

THE TEMPERANCE MOVEMENT.

The temperance movement is progressing, much to the satisfaction of all who hate evil, and desire to see it overcome. Whatever our position may be, whether that of teetotalers or simply that of temperance men, the fact that such an acknowledged evil as intemperance is re-

ceiving at the present so much attention, must be gladdening. However much we may be disgusted with the intemperate and insane sayings and acts of some of the would-be-reformers, and however ridiculous the antics of not a few who caper the temperance platform, simply because they have no other means of coming before the public, such abuses do not lessen our responsibility with regard to the great destroyer of life and liberty, homes and happiness. It is a pity these abuses could not be controlled, for we fear they cause many earnest allies to observe a neutral position, which it is difficult to justify. Since our last issue several important movements have been inaugurated, and facts produced, which we will briefly indicate.

The woman's war has continued to be waged, against this, woman's greatest enemy. In the West, success still crowns the efforts of the crowds who go from street to street visiting the saloons, invoking the aid of the Omnipotent by their prayers, and celebrating their triumphs by their praises. In the East, however, where the movement has been inaugurated, the result has not been so satisfactory. In several places it has resulted in failure, and in most, the success has been but doubtful. Whether this is owing to the hardness of traffickers, who have had time to recover from the first surprise, or to the more refined and less courageous feelings of the ladies themselves, or to other causes, it is difficult to decide. We have not heard of any such attempt being made in Canada, neither could we advise it.

A chapter of Statistical Horrors has just been published by the New York *Evening Post*, which gives the extent of

the liquor traffic and consumption in the United States for 1870. The aggregate of imported and domestic distilled liquors amounted in valuation to the enormous sum of \$1,483,491,865. To this is added \$90,000,000 for the costs of litigations, crimes and imprisonments, through its use, making the total \$1,573,491,865 for a single year. The saloons in the United States numbered 140,000, each having by estimate forty daily customers, making in all 5,600,000 dram drinkers. The quantity of liquors of all kinds drunk was sufficient to fill a canal four feet deep, fourteen feet wide, and eighty miles in length. The drinkers, if standing in a procession, five abreast, would make an army one hundred miles long. The destruction of life by the use of intoxicating liquors was at the rate of five hundred and fifty persons per day. The places where liquors were sold, if arranged in rows, in direct lines, would make a street one hundred miles in length. The total number of persons engaged in the liquor business was 560,000, of whom 56,663 were employed in manufacturing and selling 5,685,633 barrels of beer. This number exceeds by more than 400,000 the whole number of all the persons in the United States devoted to preaching the Gospel and school teaching. The effects we have, in 100,000 drunkards imprisoned annually for crime, 150,000 more consigned to a drunkard's grave, and 200,000 helpless children reduced to beggary and want. While the total expense in the United States during 1870 for flour and meal, cotton goods, boots and shoes, clothing, woollen goods, newspapers and job printing, was \$905,000,000, the single item of liquor

consumption cost \$1,575,000,000, paid by 5,600,000 drinkers.

But a few days ago a measure was introduced in the Congress of the United States authorizing the President to appoint a commission consisting of five persons, and to embrace teetotalers and others, who are to be charged with the duty of investigating the traffic in alcoholic liquors in the country, and report to Congress in regard to "its economic, criminal, moral, and scientific aspects, in connection with pauperism, crime, social vice, the public health, and general welfare of the people;" and also "the practical results of license and restrictive legislation for the prevention of intemperance in the several states."

The very great value of such a report from such a source, and its reliability, is very apparent, and the adoption of such a measure very significant.

There is no doubt but that the temperance cause, as just stated, has been seriously injured by much reckless writing and speaking. A very general opinion among temperance men, and one which is often used as the principal weapon in the warfare, is the idea that spirituous liquors are poisoned by adulteration. For our part we cannot see the necessity for this charge, because there can be no doubt they are sufficiently destructive in themselves. That oft repeated statement has been disproved, and we will do well to use it no more. The Chairman on the Prohibitory Liquor Law in the last Canadian Parliament was instructed to ascertain the facts of the case, and to this end submitted thirty-three samples of various kinds of liquor taken from different towns and cities, and

various classes of dealers, which were submitted to Professor Croft, of Toronto, for analysis. Last December the result was given, which showed, as the Professor reported "that as a general rule the liquors of Canada are not adulterated except by the addition of water, and the beer seldom, unless by the retail dealers in low grogeries, and then principally by the addition of salt."

The latest reform is indicated by a telegram from Ottawa, which appears in the public prints, and is as follows :

"A Society of drinkers has been formed on Sussex street, under the title of the Anti-Treating Association, exclusively for married men, and one of the objects is neither to accept nor give a treat to any one under a penalty of a heavy fine to be divided among the Hospitals of the city. Their idea is that every one must pay for his own drinks and be moderate in the use of intoxicating beverages."

This movement certainly has the characteristic of uniqueness, but it has something more. There is no doubt that intemperance not only rapidly propagates itself by the pernicious custom of "treating," but is a chief cause in so soon brutalizing human beings. The members of this society, therefore, deserve something besides jeers, though they do not take so high a ground in regard to the reform as many.

THE DEATH OF THOMAS BINNEY has commanded as much attention, and evoked as much sorrow, as the death of any dignitary in church or state for a long time. Nearly all the leading journals in the land, both secular and religious, from

the London *Times* to the most rural publications, have had leading articles on the life and labour of this great man ; while at the funeral, thronging crowds gathered, representing all the principal denominations and classes, from the Established Church, in the person of the Dean of Westminster, to the various other sects known as dissenters ; and from the Earl of Shaftesbury to the ordinary artisans.

This was not on account of the dignities that either the church or state had conferred upon him, for he belonged to a branch of the family of God, which acts upon the principle that Christ's Kingdom "is not of this world ;" in which "one is their Master even Christ and all are brethren." It was all on account of the wealth of worth he so richly possessed, physically, intellectually, and spiritually ; all of which had been consecrated to the cause of God and the service of man, in a long life of devoted and most successful service. In this we see in part the fulfilment of the fact that he "though being dead yet speaketh."

We had hoped to present our readers with an article from the pen of one who knew and loved him well, setting forth his life and labours, but unforeseen circumstances have prevented the fulfilment of the promise, to the disappointment of us all. We have therefore published a selected article written by that ready writer, Dr. W. M. Taylor, for the *New York Independent*, which is of all the more value, coming as it does from one who was educated for another denomination than ours.

THE REV. EDWARD EBBS, whose articles have appeared in these pages from

time to time almost from the first, has added to the interest of our department for correspondence by a communication on the "Woman's Crusade." We wish we might hear more frequently from him, which wish, we are sure is shared by our readers. At this time we take the liberty of making the most use of him we can, and publish the following private note which is of public interest :—

"Herewith I send for the CANADIAN INDEPENDENT a brief communication on the most exciting topic of our region. If it may provoke the pious and prudent sisterhood of the Canadian churches to earnest inquiry—"Lord, what wilt Thou have me to do?" and quicken the zeal and faith of any, I am sure the hours spent in preparing it will have been well employed.

On the 25th February, my relation to the flock among whom I now minister, was changed from that of 'stated supply' (for which I know no scriptural authority) to the settled pastoral charge. This was done by the unanimous request of the people, who at the same time without my knowledge, added a hundred dollars to my salary, to take effect from the time I began my labours among them, now more than eleven months ago. The services were very well sustained by the ministers invited, and by the community. The two pastors at Aurora, (my former field of labour,) were chosen Moderator and Scribe of the Council. The former, Rev. Mr. Prescott, offered the prayer of installation and the right hand of fellowship. Rev. Dr. Roy, of Chicago, delivered the charge to the pastor, the Rev. D. D. Hill, of Aurora, gave the address to the Church. The Methodist and Baptist pastors of the place assisted in other parts. In the evening a very able sermon was preached to a full house by Dr. Roy. This was the best of the feast.

Wishing you much prosperity in your pastoral and editorial work, with much esteem,"

Yours very truly,
EDWARD EBBS.

A MISSIONARY MARTYR has just been added to those who have given up their lives on earth for the Master, and who are canonized and crowned in heaven. The atrocity indicated by the following despatch occurred at Ahualulco on Sunday, March 1st, and serves to show that Romanism, like the Bourbons, has learnt

nothing and forgotten nothing. The Rev. J. L. Stephens was a Congregational missionary sent with Mr. Watkins by the American Board to Mexico during the past year. Of the fifteen hundred and twenty-five missionaries sent by the Board, it is stated that only eight have become victims of the assassin. Lyman and Munson were murdered in Sumatra in 1834. Satterlee was struck down by a white man among the Pawnees, in 1837. Dr. Whitman and his wife were assassinated by the Indians in Oregon, in 1847. Merriam fell in Bulgaria in 1862, and Coffing in Central Turkey the same year. Mr. Watkins, who is still in Mexico, is a son-in-law of the Rev. A. J. Parker, of Danville.

"In the morning a priest delivered an incendiary sermon, in the course of which he advocated the extermination of the Protestants. This so excited his hearers that in the evening an armed mob of 200 persons broke into the house of Mr. Stephens, and with cries "Long live the priests," smashed his head to jelly and chopped his body into pieces. They afterward sacked the house and carried off everything of value.

After much delay, the riot was suppressed by the local authorities. The Government has sent a detachment of troops to the place. A rigid investigation has been set on foot, and orders issued for the arrest of all priests in Ahualulco and the neighbouring town of Teshitan."

THE REFORMED EPISCOPAL CHURCH has already found footing in Canada, and in the capital. A number of the leading Episcopal families in Ottawa, being quite disgusted with prelacy as represented by the Bishop of Ontario, requested Bishop Cummins to visit them and organize a Reformed Episcopal Church. This he was unable to do at the time, but sent in his place the Rev. M^r Gallagher, who was cordially received, and has since been preaching to overflowing congregations in the court house. Already an organization has been made, a large sum

subscribed, and so many adherents have come forward that it is proposed to form two congregations. Against them Bishop Lewis has been discharging all his Episcopal thunder, in the pulpit, the press, and the Sunday-school, resorting at last, it is said, to "bell, book, and candle." But, like Victor Emanuel, it seems that the more they are cursed, the more they are blessed. For our part we wish this Reform movement every success, and hope we may soon see Episcopalians in every city in our Dominion, accepting of the emancipation and christian liberty which this organization offers, and thus cleanse their consciences likewise from Popery in its most insidious form.

THE MARRIAGE LAW in the Province of Ontario has by recent legislation been altered in the following respects. No Marriage Licenses are henceforth necessary, but in their place certificates shall be made out under the hand of the Provincial Secretary, through those who shall be appointed by the Lieutenant-Governor for the purpose, which certificates set forth the facts declared under oath by one of the contracting parties, that there is no reason of affinity, consanguinity, pre-contract, or any other lawful cause or legal impediment to bar or hinder the solemnization of the desired marriage. For this the Government will receive in future no revenue, and the sum of \$2 only be charged to defray the expenses of issuing the certificate. Henceforth the publication of banns will be required only once, and that in a church within the municipality in which one of the parties has, for at

least fifteen days, had his or her residence. The publication must be in the church in which the clergyman, who is to officiate at the marriage, usually preaches. All marriages previously celebrated in this province by those legally authorized to marry, between persons not under legal disqualification, and where there was informality or neglect with regard to the publication of banns or securing licenses, are declared legal, providing the parties thereafter lived together as husband and wife. The Act does not take effect till 1st of July next.

MADAGASCAR is to rejoice in a full-fledged Episcopal Bishop at last. Though the office long went begging from Dean to Curate, the Society for the Propagation of the Gospel in foreign parts was at last so fortunate as to find the Rev. Robert Kestell Kestell-Cornish, who had sufficient missionary zeal to take up the cross in the shape of a bishop's lawn and mitre, and undertake the philanthropic task of converting the *one hundred and thirty thousand Congregationalists* of that country, some of whom have already stood the test of a thirty years' persecution. The Queen and her advisers would not sanction his consecration, consequently he had to go to the Episcopal Dissenters of Scotland for ordination, but as they possessed the mystic apostolic touch, and the season selected was on the *feast day of the purification of the Virgin Mary*, he has all these advantages for success, as well as the aid of the *three* Episcopal clergymen who are already in that country.

DR. TALMAGE'S TABERNACLE, which was destroyed by fire about a year ago, has been rebuilt, and was recently dedicated; Henry Ward Beecher and Theodore Cuyler taking part with others in the services. The New Tabernacle excels the old one in every way, being larger and more substantially built. It is a massive structure of brick with stone trimmings. Internally it is finely finished, and furnishes seats for 4,600 people, but will hold 6,000, making it the largest Protestant church on this continent. It cost only about \$100,000, but material and furniture worth nearly \$50,000 was generously contributed by friends in addition to this. On the day of dedication, \$35,000 was subscribed, which places the building free from debt. The Sunday following the opening services, 300 new members were received into the church—fruits of a revival enjoyed by the church during the past few months, and which is still in progress.

A CONGREGATIONAL COUNCIL was called by the church of the Pilgrims, and the Clinton Avenue Congregational Church, to meet in Brooklyn on the 24th ult., to give advice in regard to questions at issue between these churches and Plymouth Church (Mr. Beecher's). They having failed in getting a mutual call for a Council, do not ask the present Council to sit in judgment on Plymouth Church, but only to decide what should be their future relations to that church. This however can hardly be done without entering fully into the whole question of discipline as by them enforced. Letter missives have been sent to seventy-eight of the most influential churches, includ-

ing nearly all the states from Maine to Missouri. If all respond there will be about 178 delegates, which will make the Council one of the largest ever called.

METHODIST PROBATIONERS, according to the *Northern Christian Advocate*, are lost to the church by *seventy-five per cent.*, and comments are published adverse to the prevalent mode of conducting revival efforts in the Methodist Church. The editor of the *Advocate*, Rev. Dr. Lare, in answer to the question "What becomes of the Probationers?" says:

"This question will not be put down. Whenever church statistics are referred to, or the work of the church in the salvation of sinners considered, it will present itself as an unsatisfactory problem, and it is very unwise for the church to ignore it, or treat it lightly. The history of this class of persons, in connection with the M. E. Church, shows sad inefficiency somewhere. The system that shows such waste, cannot be a good one, whether it be ours or our neighbours. Any system that loses *seventy-five per cent. of its converts in one year*, must be capable of improvement, and certainly greatly needs it; and of the twenty-five per cent left, a large proportion is lost the second year. Hence the slow aggregate growth of the church.

The immediate occasion of this present reference to the subject is the publication of the work of the Troy praying band, by Bro. Hillman. In this sketch of fourteen years' revival work, there are sufficient statistics gathered, which if rightly used, must help to tolerably correct conclusions in regard to its character and stability. In the fourteen years, the whole church reported 2,092,676 probationers; these millions of probationers, taking the number received into membership at the end of each year, aggregated 509,316 members, being about 22 in a 100! i. e., of 2,092,686, 509,316 were in the church at the end of one year, and 1,583,370 lost—more than the whole number of members in the church in 1872, the year at which the statistics close; i. e., in fourteen years the M. E. Church lost more converts than would make another church equal in numbers to herself, with several hundred thousand to spare! If this is not spiritual prodigality, in labour and souls, we know not what could be."

THE REV. MR. MARTINEAU, a prominent Unitarian minister, makes the fol-

lowing frank and remarkable statement regarding that denomination :—

“ I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers out of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text books and the authors in chief favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal ; and in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or Keble that fasten on my memory and heart, and make all else seem poor and cold.”

EXEMPTION OF CHURCH PROPERTY from taxation is receiving much attention in the religious and also secular press in the United States. Though the greater number of writers, both clerical and lay, seem to disapprove of the principle, there are not wanting those who take the opposite side, with arguments which are not to be despised. The following is a specimen, written by an intelligent and influential Boston layman, to the *Congregationalist* :

“ I favour the exemption of churches from taxation for the following reasons : (1.) They are the conservators of the public peace and conducive to general prosperity. (2.) They are supported by private individuals, at considerable expense, for the public good, rather than private and personal gains. (3.) They are like public bridges and roads where tolls are required, open to all, and free to all ; and although they may not be wanted, used, or frequented by all, yet all are benefited either

directly or indirectly ; and the tolls are taken of those who use them, only for the purpose of keeping them open for public service. (4.) They do, by their influence upon society, in promoting good morals, inculcating virtue, temperance and chastity, largely diminish public expenditures. (5.) Taxation would give the death blow to hundreds of churches in our State, which are now, by the self-denial and personal sacrifice of a few earnest souls, struggling for life. (6.) While it would crush out the poor and feeble churches, it would build up the rich and strong. And many pastors who now serve their parishes at much personal sacrifice, would be obliged to have their salaries diminished the amount of the taxes, or vacate their pulpits.”

A. W. S.

A WESTERN EDITOR is said to have made the following appeal : “ If you can't bring us wood, remember us in your prayers. It is something to know, as we sit here and shiver, that we are not forgotten, if the stove is cold.” The *Congregationalist* suggests that it must have been borrowed from the lips of some Home Missionary. We hope it may be a reminder to our subscribers who are in arrears, and lead them to remit at once to the publisher the amounts due. Doubtless many neglect the matter because it is so small, forgetting that the aggregate of these small sums is all with which we have to pay our large bills for printing.

THE NATIONAL COUNCIL of the Congregational churches of the United States will hold its second session in New Haven, Conn., commencing on Wednesday, the 30th of September, 1874. A full schedule of proposed topics to be discussed is to be published in good time.

Once when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with “ He's dreadfully lazy,” “ That's enough,” said he, “ all sorts of sins are in that one ; that is the sign by which to know a full-fledged sinner.”

Correspondence.

A WINTER IN FLORIDA.

Having now arrived in Terra Florida, as named by Juan Ponce de Leon, a few words about it may be in order. The peninsula is about 450 miles in length, with an average width of 130 miles. The country is flat and intersected with lakes and rivers, the Back-bone Ridge which extends from the mountains of Georgia to the Gulf of Mexico, runs through middle Florida at a height of 150 to 200 feet, and gradually slopes off on the east and west to the sea level. The soil is mainly loose and sandy, the top strata being vegetable mould, then from 3 to 6 feet of party-coloured sand resting on a formation of clay, shells, and small pebbles known as Coquina rock. Between the ridge and the Atlantic Coast lies a tract of low, sandy land, some forty miles in width, with a slight descent to the north, this flat area is drained by the St. John River, which rises in a cypress swamp and slowly flows northward for over 400 miles, then turns at right angles to the east and enters the Atlantic at 30 degrees north latitude, it is tidal for over 100 miles, and so little fall has this sluggish stream, that at Lake Harney, 250 miles from its mouth, it is only about four feet above tide level.

This river with its tributary the Ocklawaha is the great highway from north to south, and along its banks are many of the best health resorts of Florida. A few invalids push on as I have done to the Indian River Country, to get above the frost line and into the pine lands that fringe the west side of that river. I write this from Desoto Grove, the homestead of the late James Paterson, Esq., of Toronto. It is situate on the east side of Banana River, distant about 6 miles from Cape Canaveral Lighthouse. The grove is well placed on a rich hummock; the strip of land between the river and the Atlantic Coast

is $1\frac{1}{2}$ miles wide. There are some 160 trees in full bearing, and a large number coming on. The loss of a new and commodious house by fire last June was a heavy trial to Mr. Paterson. The large lagoon of salt water known as Indian River, is here divided into two parts by Merritt's Island; this lagoon stretches along the coast to Jupiter Inlet, a distance of over 150 miles. South and west of Indian River the land is very low, rarely more than 6 feet above the sea level.

The surface is muddy and often covered with water, with reeds and rank grass growing on it, a resort for cranes, pelicans, duck, aligators and snakes; during some months of the year the miasma from these lowlands is sickening, and chills and fevers the daily routine of the Florida "crackers."

To the south lies Lake Okeechobee, a dreary waste of water drained from the Everglades, a remarkable form of vegetable life; they cover an area of over 4,000 square miles, and appear to be a vast prairie of sawgrass springing from a soil of mud and quicksand. During the whole year the water is from 2 to 4 feet deep, here and there rise small islands, covered with a rank growth of semi-tropical plants and trees, but the appearance of the glades is very monotonous, and few hunters and tourists find their way into the recesses. The climate on the coast east of the Everglades is said to be superb, and tables of mortality based on statistics of the U. S. army, show the most equable temperature of the coast line,—but the want of accommodation or facilities for reaching that part of the coast prevents visitors from testing its advantages.

The Indian River climate is highly extolled for its freshness and salubrity, and to those invalids who are able to "rough it" and live on "hog and hominy" as a staple product, it may be advantageous; the natives say "they

live principally on fish and strangers" but the "strangers" object to the process.

No doubt there is great benefit to be derived from a sojourn in the moist equable air of the south-eastern part of Florida, but invalids should provide against being reduced to the fare usually found at the stopping-places. At Sand Point there is a hotel kept by Col. Titus. but his charges, \$3 per day, or \$17 per week prevent many "poor travellers" stopping with him. Mr. Jas. Harvey keeps a boarding-house in the piney woods, three miles from Sand Point, and feeds his visitors for \$1.50 per day, or less by the week. There are some other places on the river, where a halt for a few days may be made, but usually the board is very poor; this should not be so as there are plenty of ducks on the river, and its waters abound with fine fish, while turtles, lobsters, and oysters may be had with little trouble.

The fruits of the Indian River are famous for their superior flavour and abundance, the oranges are the finest I have ever eaten, and when fully ripe and gathered daily from the tree, they have a sweetness and juiciness unsurpassed. A walk through an orange grove on this bright January morning, with the thermometer at 60°, and the clear bracing air filling one's lungs with its exhilarating freshness, is delightful, while the thousands of golden balls that hang among the glossy green leaves of the trees tempt your appetite,—you eat, and the reality is as delicious to the taste, as the sight is pleasant to the eye; under such trees with such air around you, the words naturally come to mind, "out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." An orange grove in bearing, laden with such clusters of tempting fruit, may fitly symbolize the garden of Eden.

Birds of the richest plumage sing among the trees, or flit from branch to branch; a few stately oaks dressed in the graceful Spanish moss, give an air of stability and age to the scene, the deer wander through the hummock, and last evening a fine buck came directly into the grove and fell a victim to his quest for adventure. Wild-cats, opossum and

rabbit abound; occasionally, a bear is found and killed. Beautiful paroquets, white and rose coloured curlew, gigantic cranes of various colours, pelicans, herons, and other water-fowls are seen in great numbers; now and then the water is rippled by the head of an alligator lazily swimming along. There are some venomous snakes, the mocassin and rattle-snake being the most feared, they are rarely met with during the winter season. At times the mosquitoes, sand flies and ticks are dreadfully troublesome, and in some parts of the country there are other annoying insect pests, but with every drawback, the climate is delightful. I gathered roses in the open air on Christmas Day; the Oleanders were in full bloom, and many other flowers growing by the roadside.

To the invalid who comes for the purpose of recovering health, care of body, attention to diet, and due regard to avoid exposure, especially after sunset, is very necessary, but with such precautions, and by taking advantage of the favourable conditions of climate, great benefit may ensue.

During the Christmas week we had light frost twice, and the thermometer fell to 30° at Sand Point, on Indian River, while at Cape Canaveral Light-house the lowest range was 42°. This was the "cold spell" of the winter, but through the day the sun was bright and warm, the air clear and bracing, and with a fire of the odorous pine wood on the hearth after sunset, no one felt much inconvenience from the cold.

Florida is not an earthly Paradise, yet here lost health may be regained, disease may be alleviated or cured, and in cases of positive or threatened pulmonary complaints there is good reason to hope that the genial, warm climate may avert the danger, and even restore the affected; but the trial should always be made under the advice of a wise and judicious physician who understands the nature of the malady, and its proper treatment. If possible, apply to some medical man who knows the south personally, as there are great differences in southern climates, some localities being high and dry, and others moist and soothing. A knowledge of the disease and the most favourable condition of

climate for its cure, is essential to an intelligent and successful treatment.

I have no doubt there are hundreds of sufferers in Canada who would be greatly benefited by a winter in the south. *Where to go, and how to get there* is often very difficult to learn. In this letter I have referred to the general aspect of the country, in my next I shall try and give some particulars of the route from Jacksonville to the Upper St. John, and of the stopping places by the way.

W. A.

THE WOMEN'S CRUSADE.

DEAR EDITOR.—A few lines from a personal acquaintance of many of your readers may be acceptable on the *reform movement* of the day. I refer, of course to the "women's crusade," as it is familiarly termed. Having watched its daily progress with intense interest, and yet without a particle of predisposition to fanatical rodomontade, I must confess that, with few and inconsiderable exceptions, the movement, both in its inception and prosecution gives evidence of being *from above*. So far as human agencies have to do with it, I think *Oberlin* may be deserving of special honour. At its prominently courageous reformatory school of morals many of the prime movers graduated. But to God alone be all glory ascribed for this powerful moving of the minds and hearts of the populace in this good work.

The number of grog shops for the time being closed must exceed five thousand. Every little town and village throughout these north-western States has felt this mightily force more or less interrupting the established reign of rum and beer. Nor are the larger communities able to resist the tide wave of this Temperance Reform. Even Chicago, the Metropolis of the West, (as it has been regarded in Canada,—but by its own citizens "the Metropolis of the Interior,") has been stirred from top to bottom, by the women's crusade. The *Inter Ocean* of yesterday—its most wholesome and reliable daily—devotes five columns to the "War on Gin;" giving the details of the previous day's

proceedings of the Chicago women. Nothing is too hard for the Lord; and He delights in making "His strength perfect in weakness." Should the Christian sisterhood of Chicago, endued with "the spirit of power, and of love, and of a sound mind," go forward unitedly, as others have done in smaller cities, great benefits must accrue. The same measures may not be suitable, but under the guidance of the spirit of Wisdom from above, they will be at no loss for fitting modes. Their effort to prevent the repeal of the Sunday Law, restricting the liquor traffic, was most praiseworthy, and no less so because of its failure to avert the feared reactionary Ordinance. Temporary defeat could not divest their petition, bearing over fifteen thousand signatures of Chicago women, and their remarkable visit to the Council Chamber of moral significance and effect. The ministers of all evangelical denominations are thoroughly aroused, and most emphatically sustain the ladies' protest. There is a greater stir of the popular masses on this liquor business than ever before. Temperance Meetings are crowded night after night, and even at mid day. As a clue to the animus of the Women's Mass Meeting, which crowded the First Methodist Episcopal Church last Monday, take the following opening words by Mrs. Rev. Moses Smith, who presided. She is wife of one of the Congregational Pastors.

"She said that no doubt there had arisen in every mind, as they had watched the uprising in the cause of Temperance which had spread from Boston to San Francisco, the question—"What is it; what is the occasion of this?" She believed that in every candied Christian heart there had come to be the feeling that the movement was not of man, but of God. There had come the conviction that this temperance movement was the answer to the challenge sent forth last year from England's shores by Prof. Tindall, of "a prayer guage," that we should know whether God answers prayer, or not. There was a grand answer being given on all sides to the cries of the women of the land. It should be remembered that the women of Chicago dwell in a different atmosphere from that of other cities, certainly from

any of the small towns. They were in an atmosphere of boast, and of brag, and young Americanism, and all their actions partook more or less of that character. She felt that they need be unusually wise, unusually careful, lest their feelings led them into a course that was not wise. She did not mean that they should continue to work in the old ruts; but let them be sure that they had the Divine guidance before they took a single step. Let them be very near to the Cross, that when the Temperance Banner waves it shall only wave from the Cross, and with the Cross."

The pervading spirit is intensely religious. It is no 'woman's rights' agitation. None of the old organizations of Temperance Reformers come into prominence; and no denominational names are displayed. Yet it is a Christian Revival of the Temperance Reformation. God speed the holy women!

Yours very cordially,
EDWARD EBBS.

PLAINFIELD, Illinois, 18 Mar., 1874.

REVIVALS IN QUEEN'S CO. N. S.

MR. EDITOR,—It will greatly interest the readers of the *INDEPENDENT* to know that an extensive revival of religion has been in progress during the past few months, in which all the Congregational, Baptist, and Methodist Churches of the county have shared. The season of refreshing was preceded by an unparalleled commercial crisis, consequent upon the insolvency of one bank, the suspension of another, and the failure of many large and influential commercial firms. Many, it is to be hoped have been led to feel the instability of all earthly good, and to seek a better and a more enduring subsistence.

The work of grace commenced, I think,

as early in the winter as November of the past year at Caledonia, where many heads of families, and some quite old people became its subjects, and were added to the Methodist and Baptist Churches of that place. Next we heard of it at South Brookfield, a place where there was no evangelical church and where universalist sentiment prevailed; here too many heads of families were hopefully converted.

From thence it proceeded to North Brookfield, and here many were added in the Baptist Church. Then the blessing descended on Pleasant River, and our Brother Shipperly of the Congregational Church there, has reaped, and is still reaping of its fruits. Among the subjects of grace are three of his own children.

These movings of the Holy Spirit in the country around elicited the affection, and drew forth the earnest prayer of many in Liverpool, Milton, and Brooklyn, and after the week of prayer, continuous services, from night to night, were held in all the churches for many weeks. These services have been greatly blessed. The Baptist and Methodist Churches have had large accessions, and the Congregational Churches have been proportionately blessed. Brother McGregor has received twelve into the Church at Liverpool. When we last saw Brother Duff, he had received twenty-two into the Church at Brooklyn, and the work was still in progress. Milton Congregational Church has been the last to be moved, and the "special services" are still in progress. As yet we have no additions to the Church, but some profess a hope in Christ, and a goodly number are seeking the Lord. Brethren pray for us, and give God the glory for all that He has done and is doing for the churches in Queen's County.

ROBERT K. BLACK.

MILTON, 17th March, 1874.

Speaking of innocent amusement, the *Advance* says: "No man was ever more fond of healthful sport than Martin Luther, and no man could make better time on all fours, with a child on his back, than could Lyman Beecher. But what grand work they did for Christ and His Church!"

News of the Churches.

KINGSTON QUARTER CENTURY.—The twenty-fifth Anniversary of the formation of the Congregational Church, at Kingston, and the settlement of its Pastor, Rev. K. M. Fenwick, having occurred on the 9th of March last, special services were held in commemoration of the occasion. On Sabbath, the 8th., sermons were preached in the morning, by Rev. F. H. Marling, a fellowstudent of the Pastor, from Rev. iii. 22. "He that hath an ear, let him hear what the Spirit saith unto the churches;" and in the evening, by Rev. Dr. Wilkes, one of the Pastor's Tutors, from Psalm cxxxv. 4. "For the Lord hath chosen Jacob to Himself, and Israel for His peculiar treasure." There was a good attendance at each service. Special collections were taken up. An open session of the Sabbath School was held in the afternoon, presided over by the Pastor, who is the stated Superintendent of the School, and addressed by the preachers of the day.

On Monday evening, a public social meeting was held, at which not only members of the regular congregation, but friends from other churches attended in such numbers as completely to fill the church, when assembled up stairs. A bountiful tea was served in the basement, which was handsomely decorated for the occasion. On the walls of the church too, at either side of the pulpit, were the significant figures, wrought in evergreens, "1849," "1874." The meeting was called to order at 8 o'clock, Mr. Fenwick taking the chair. Prayer was offered by Rev. Andrew Wilson, of the C. P. Church. The Chairman then made a brief statement, rehearsing the facts of the early formation of the church, and its subsequent progress, announcing also that a historical outline was being prepared for publication. He had the pleasure of stating that the last instalment of debt on the church building had recently been paid, besides \$900 laid

out on improvements. Rev. Dr. Wilkes then addressed the meeting, after some personal reminiscences, on the subject of "the church;" Mr. Marling, in like manner, dwelt on the theme of "the ministry." At the close of his address, Dr. Jarvis and Mr. George Robertson advanced and presented to Mr. Fenwick the following address:

To the Rev. Kenneth M. Fenwick, Pastor of the Congregational Church, Kingston.

Rev. and Beloved Pastor,—

We, the members and adherents of this church feel that we cannot allow so auspicious an occasion as its quarter centennial anniversary to transpire without reciprocating with you in the feeling of profound gratitude to the Head of the Church for the great and manifold blessings which He has conferred upon us, from the infancy of the church, when we were feeble and few, to the present day, when we are largely increased in number, and blessed with the spirit of Christian unity, peace and charity.

We cannot review the history of the church, and call to mind the patient toil, the earnest, judicious zeal for its spiritual welfare and its temporal interests which, as its minister you have ever displayed, without a feeling of affectionate gratitude; knowing that to you, as the instrument under God, we chiefly owe the blessings which as a church we enjoy.

And we would specially beg to acknowledge your personal liberality and untiring perseverance which have resulted through God's blessing in the erection of this beautiful place of worship; for truly, "the glory of the latter house exceeds the glory of the former."

And, therefore, in this time of chastening gladness, we beg your acceptance of the accompanying gift as a material token of our appreciation of your ministerial efficiency and fidelity, your warm

and affectionate friendship, and your blameless life.

And we further beg to tender you the united assurance of our continued confidence, esteem and love; and pray that you may be spared many years to minister the word of life to us, and that you may enjoy the richest blessings of God's Providence and Grace, and have the joy of seeing the work of the Lord prosper in your hand.

Signed on behalf of the church and congregation. GEORGE ROBERTSON.

The address was accompanied by a purse containing \$500.

Mr. Fenwick, who was taken by surprise, briefly but feelingly returned thanks for the address and the gift by which it was accompanied.

Rev. R. F. Burns, D.D., of Montreal, who had come to Kingston, within a fortnight of Mr. Fenwick's arrival, and had laboured harmoniously with him in various departments of Christian work, then made the closing address.—On the next evening, the Sabbath School had their festival, in which tea, music, recitations and addresses were the leading features of a pleasant occasion. The church and pastor may be congratulated on the success of the whole series of services; may they still grow and prosper!

THE WESTERN ASSOCIATION. — The Western Association met in the Congregational Church, Paris, on Tuesday, 10th February, ult. The Association roll stood as follows: The Revds. Wm. Hay, John Wood, Enoch Barker, Wm. Manchee, Evan. C. W. McColl, Solomon Snider, John Salmon, B. A., W. H. Allworth, and J. A. R. Dickson. Delegates of the Churches: G. S. Climie, Listowell; Wm. Hawthorne, London; R. Thompson and E. Arms, Guelph; Wm. Ward, Douglas; James Adams and C. McDonnell, Embro; D. Finlayson, C. Whitlaw, P. Adams and J. Carney, Paris. The Revds. W. W. Smith, W. H. Hue de Bourck, and Mr. John Allworth, were invited to sit as honorary members. The Rev. James Howie, of Guelph, was received into full membership in the Association. The afternoon was spent in hearing reports of the spiritual condition of the churches, which were

full of encouragement. In the evening the Association sermon was preached by the Rev. Wm. Manchee, from the text, 2 Cor., 3-10. The Rev. W. W. Smith took the introductory services. At the close the Lord's Supper was administered, the pastor presiding, the Revds. W. H. Hue de Bourck and J. Salmon, B. A., assisting.

During the second day, the Rev. W. H. Allworth read an essay on "Ordination, what is it? Who should be its subjects?" which was discussed at considerable length. The Rev. John Wood gave an address on "Should ecclesiastical persons and properties be taxed?" which gave rise to a spirited debate of the whole subject. The secretary read a paper on "The Association, its claims and capabilities." The Rev. E. C. W. McColl read an essay on "The best mode of dealing with the free thought of the age." The essay was able, and much appreciated by the brethren. In the evening a public meeting was held, the pastor in the chair, when addresses were given by the Revds. E. Barker, on the subject, "In Christ;" W. W. Smith, "Brethren;" John Wood, "Sonship;" E. C. W. McColl, "Communion;" Solomon Snider, "Christian Work;" William Manchee, "Christian Warfare;" John Salmon, "Christian Victory;" J. A. R. Dickson, "Christian." At the close of the meeting, a vote of thanks was unanimously passed to the friends of the Association in Paris, for their kind hospitalities. Arrangements were made for next meeting as follows:—Place, Brantford; Time, second Tuesday in October. Preacher, Rev. E. C. W. McColl, B. A.; Alternate, Rev. John Salmon, B. A. Essays—"The Divine Anthropomorphism of the Scriptures," Rev. W. H. Allworth; "The Righteousness of God," Rev. J. A. R. Dickson; "The Inspiration of the Scriptures," Rev. John Wood; "Pastoral Work," Rev. Enoch Barker. Review—"Sermons for my Curates," Rev. Wm. Manchee; "Bible Study in Greek": Eph. i., 1-14.

The Association meeting was enjoyed by all who were present, as a communion season of greatest interest.

ORDINATION — BOWMANVILLE. — Services in connection with the ordination of Mr. John Allworth, B. A., to the work of the christian ministry over the Congregational Church in this town, took place last Tuesday evening. The church was packed with an intelligent and deeply interested audience. The Rev. S. T. Gibbs, of Whitby, conducted the introductory services. The Rev. James A. R. Dickson, of Toronto, preached on the distinctive principles of Congregationalists, showing how they held that Christ was Head of the church, that the church originated in the outpouring of the Spirit at Pentecost,—that only converted persons were eligible to church membership—that those voluntarily associated themselves for christian fellowship—that the Bible was the only standard of faith and practice—that the church is *Congregational*, having all executive power placed in it by Christ Jesus, and *Independent* of all other ecclesiastical associations—its only officers, pastors and deacons, and all its revenues raised within itself. The advantages of churches on the New Testament plan were largely dwelt upon.

A hymn was sung, whereupon the Rev. S. T. Gibbs asked the usual questions touching personal experience, call to the ministry, articles of faith, and the spirit in which he was to carry on his work among his people. Answers highly satisfactory being given, Mr. Gibbs then offered the Ordination Prayer, after which Mr. Dickson gave the right hand of fellowship, on behalf of the ministers of the body, to Mr. Allworth.

A few verses of the hymn beginning "Let Zion's Watchmen all Awake" being sung, the Rev. W. H. Allworth, of Paris, addressed the newly ordained pastor from the words "Thou therefore, my son, be strong in the grace that is in Christ Jesus." 2 Tim., ii. 1. The discourse was able, and excellently adapted to the end sought. The pastor was called upon to be strong in prayer, faith, private preparation, preaching, governing, and work. The grace of Christ in its sympathetic aspect was dwelt upon at length with great power; altogether the discourse was very memorable. On another hymn being sung, the Rev. John Wood, of Brantford, addressed the

people on the text, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities," Acts 14. The preacher dwelt upon the views the people had of the minister's character, and showed what he was, and the work undertaken, and closed with many important hints for a prosperous and happy church life; urging the people to regular attendance on the means of grace, cordial co-operation with the pastor, prayer for him, and also a life in accord with the word preached.

After announcements with regard to the tea meeting on the next evening, the doxology was sung, and the newly ordained pastor pronounced the benediction. Mr. Allworth has a large and important field of labor, we hope he will be eminently successful in it. This meeting was a great success in every way.—*Bowmanville Statesman*, Mar. 12.

THE DAYS OF THE COVENANTERS.—A highly interesting lecture was delivered yesterday evening, in the schoolroom of the Northern Congregational Church, by the Rev. Wm. Manchee, the subject being "Scenes in the life of Alexander Peden, or Covenanting Times." The lecture commenced with a review of the condition of popular feeling in Scotland immediately subsequent to the death of the Duke of Hamilton, and the events which occurred in consequence of the harsh treatment received at the hands of the leaders of the commonwealth in England, resulting in the invasion of Scotland by Cromwell, after the return of Charles. The description of the coronation at Scone on New Year's day, 1651, was a fine piece of eloquence, in which the lecturer brought out in a strong light the perfidy and cruelty of the King, who, upon being crowned, made promises of the fairest description, but who afterwards countenanced and assisted in the persecutions with which the Covenanters were visited, foully falsifying his oath. The heartless, superstitious and tyrannical character which the King developed after his recall to England, and his coronation as Charles II., was fully dwelt upon; and the cruelties perpetrated under his order

that the Scotch nation should renounce Presbyterianism and embrace Episcopacy, were pictured in the most vivid manner, showing the contrast between the barbarity of the English dragoons under Claverhouse and the other leaders, and the devoted heroism of the Covenanters as exhibited in their noble endurance, and the brave defence which they made of their cherished rights, against their relentless enemies, who were seeking to enforce the acceptance of doctrines and practices by which the consciences of the people would have been violated every day, and in resisting which, so many suffered martyrdom. The preaching and labours of Mr. Peden were referred to at considerable length, and many circumstances of thrilling interest in his life were narrated with all the pathos which the subject warranted. The lecture throughout was a most finished production, and gave the greatest satisfaction to the audience.—*Globe*, March 11th.

SUNDAY SCHOOL ANNIVERSARY AND PRESENTATION.—The Anniversary of Zion Church Sunday School was held in the basement of the church, on the evening of the 20th day of February last. The large room tastefully draped with flags and decorated with evergreens, was packed to the doors with the children, their teachers, parents, and friends. After devotional exercises, conducted by Rev. Dr. Wilkes, an address from Rev. Mr. Chapman, a series of piano solos, duets, readings, and recitations, were given by some of the scholars. Then followed a most pleasing and to the most interested party evidently a most unexpected incident. A small knot of girls and boys congregated on the platform, and one of their number, a young girl with a clear and distinct voice, read from a parchment roll a brief and most excellently worded address to L. Cushing, Jr., Esq., their superintendent, presenting him on behalf of the scholars, a large and handsome silver-plated coffee urn and salver. Mr. Cushing, in a few apt and earnest words, expressed his thanks to the scholars for their gift, which had taken him wholly by surprise, and trusted that the love and sympathy existing between all in the school might

increase and strengthen, and that there they might all learn to love the Saviour, to learn of whom they assemble from Sabbath to Sabbath.

The transposition scene which followed, and in which eleven young girls took part, was very successfully performed, reflecting great credit on those who were engaged in it, and also upon Mr. Charles Gurd, who had instructed the scholars in their several parts.

Scenes from Egypt and the Nile were then displayed on canvas by the magic lantern. The entertainment was brought to a close by the singing of the National Anthem, the scholars, as they left, being each presented with a box containing sweetmeats.—*Com.*

BOWMANVILLE SOCIAL.—On Wednesday evening a public tea meeting was held in the Congregational Church, in order that members of the congregation might have a social reunion amongst themselves, and also as an introduction of the new minister the Rev. J. Allworth, to friends of other denominations. The entertainment was a most gratifying success—the only drawback being want of room. More friends attended than the church would contain, and consequently many retired homeward after partaking of tea. The ladies had charge of the repast, and well did they perform their part; there was an abundance of first class cakes of various kinds, and plenty of good hot tea and coffee. By the exercise of patience on the part of visitors, all were finally fully satisfied; and then the speaking began in the church. Rev. W. Allworth efficiently and felicitously presided as chairman, and addresses were delivered by Rev. Messrs. Gibbs, Dickson, Marling and Wood, with a few closing remarks from Rev. J. Allworth, the Pastor. The speeches were of a pleasing nature, having reference more especially to the happy union which had just been formed between Mr. Allworth and the church in this place, and expressive of cheer and counsel to the parties concerned. The friends who so kindly aided by their presence and support were not unnoticed, and received liberal thanks. The choir, with Prof. Terry presiding at the organ, added to the pleasures of the

evening by rendering a few choice selections of music. Altogether the entertainment was a most happy one.—*Bowmanville Statesman*.

ZION CHURCH, MONTREAL.—At a meeting of the congregation of Zion Church, held on Wednesday last, it was resolved to extend a call to the Rev. J. F. Stevenson, LL.B., of Reading, England, to become the associate minister with the Rev. Charles Chapman, M.A., the present pastor, and thus to furnish the additional strength requisite to the carrying out of the work of extension on which the church has for some time been intent. It is intended to open services in the higher part of the city in a temporary building, till the new church on Stanley and St. Catherine streets can be erected; and there will be a retention of the present Zion Church, so as to form one membership, with two pastors alternately preaching in the two places of worship. This collegiate form of church action has proved a very great success in London in the case of the Rev. Dr. Raleigh's church; and it is pleasing to know that in the present instance it is taken up by the people of Zion Church with a spirit of brotherly union and generous zeal. The Rev. J. F. Stevenson was visiting Montreal last fall, and produced a most favourable impression by the services he then conducted. It is hoped that an acceptance of the call may be received during the early part of summer, and then the double services will be entered on or about the first week in September.—*Montreal Witness*, March 4th.

LECTURE—"ANIMAL ORGANIZATION."
—This was the subject of a lecture delivered last evening by Dr. James H. Richardson, in Zion Church. The Rev. Mr. Jackson was in the chair, and there was a large audience. The lecturer reviewed the theory of evolution of which Darwin is the principal expositor, and advanced his own views and those of eminent scientific writers in opposition to the well-known development theory of the Darwinites. He treated the subject with regard to its bearing on revealed religion. Of the 577,600 species of animal life, there were but four types,

and he maintained it was not known that there had ever been any conversion from one type to another. True science could not isolate itself from a belief in God. The lecturer took up the various propositions in the Darwinian theory, and, reasoning from his own standpoint, disposed of them very successfully, stating that it required greater credulity to believe in Darwin's theory than in any of the superstitions that existed in the world. Mr. Richardson displayed a large amount of scientific knowledge in his treatment of the subject. A cordial vote of thanks was tendered to him at the close.—*Globe*, March 10th.

THE WIDOW'S MITE.—The Rev. Mr. Chapman preached a sermon yesterday in Zion Church, upon the duty of Christians giving in proportion to their ability of their substance to support the cause of Christ. His text was about the widow giving two mites, her all, into the treasury of the Lord. He said that although Christians were not now called upon to give their all, yet they should give liberally as the Lord had prospered them, and not as many professors do now, who make it their daily study to give as little as possible. In some cases Christians were called to dedicate their all to the cause of Christ, and they should do so, trusting to the Lord for the consequences. In the evening he delivered an able lecture on Balaam. On next Sunday evening he will deliver the last of this course on Moses and the lessons to be learned from his life.—*Montreal Witness*, March 9th.

REV. EDWARD EBBS.—On the 25th ult., Rev. Edward Ebbs was installed pastor of the church at Plainfield, Ill., after having served them for a year. Rev. N. A. Prentiss offered the prayer of installation and the right hand; Rev. Dr. Roy gave the charge, and Rev. D. D. Hill the address. In the evening a sermon was preached by Dr. Roy. Once Joliet got its mail from Plainfield by a horseback spur from the great Chicago and Ottawa stage line. This old church, organized by N. C. Clark, in 1834, yet holds its own, retaining its American population; so that the only Roman Catholic in the town has to be sent to

Joliet—for confession! Salary provided, \$900 and the use of the parsonage.—*Advance, March 8th.*

GRANBY.—A social and donation to the Rev. D. D. Nighswander, was held in the Congregational Church, Granby, on the evening of Thursday, the 26th inst. The meeting was well attended and highly interesting. Short speeches and readings were given by several gentlemen present, interspersed with some choice music by the choir. The ladies had provided a bountiful lunch, which was freely passed around, and added much to the social character of the meeting. And last, but not least, Mr. Nighswander received a donation of \$96.—*Cowansville Observer, March 6th.*

COWANSVILLE.—Probably the largest congregation which has ever been seen in Cowansville, assembled at the Congregational Church, on Sunday evening last, the occasion being the last discourse which Miss Beard will deliver here for the present. Many were unable to gain admission to the church. Since Miss Beard and her associate, Miss Warden, first came to this village in November last, the interest in the meetings has steadily increased and very many hopeful conversions have been the result.—*Cowansville Observer, Feb. 27th.*

ORO—A soiree was given by the young men of the Bethuesda Congregational Church, on Wednesday evening, the 25th of February. The church was filled, and the exercises were very interesting. The proceeds of the evening amounted to over \$50. At the close of the meeting, Mr. Macleod, on behalf of the church and congregation, presented the pastor, the Rev. E. D. Silcox, with a fine writing desk and furniture, accompanied with an excellent address.—*Com.*

COLD SPRINGS.—The Rev. Jas. Howell having visited this church in November, for two Sabbaths, received a call from that church in the following month, to accept its pastoral oversight which he was led to accept, and entered upon his labours there, on the second sabbath in February.—*Com.*

ST. JOHN, N. B.—At the prayer meeting succeeding the last Sunday evening service in the Union St. Church, a seaman named Francisca Antonio Giraffeno, a native of Madrid, Spain, took part in the meeting, and sang the hymn, "We are out on the Ocean Sailing," in Spanish and English. It appears that his grandfather was a native of the Sandwich Islands, who was converted to Christianity, moved to Spain and settled there. Holding services in secret, he and others maintained worship and organized a Congregational Church, which is still in existence.—*St. John Globe.*

The Rev. CHARLES DUFF, who has held the office of Inspector of Schools for this county for the last four years, has resigned, and Dr. Andrews, of Brookfield, has been appointed in his place. During the official tenure of Mr. Duff, the duties of the Inspectorship have been performed very efficiently, and he retires with the good wishes of all, especially those who were brought into contact with him in his relationship to the educational interests of the county. His removal from Liverpool was also a loss to this community, which had profited by his labours both as a pastor and in the different philanthropic institutions which are at work in our midst.

We hope that the new incumbent will endeavour to follow in the footsteps of his predecessor, and although he may not have the same experience, we have no doubt that with the other qualifications he possesses, he will be able to work the office satisfactorily to all concerned. We wish him success.—*Liverpool Advertiser.*

BROOKLYN, N. S.—Queen's County, in common with some other parts of Nova Scotia, has been for some time past, and it is at the present, enjoying an outpouring of the Holy Spirit. Methodist, Baptist, and Congregational Churches have all been sharers in the good work. Our own (the Brooklyn Congregationalist) Church, has received a blessed quickening. Some old grievances have been settled, backsliders reclaimed, and already twenty-two new members have been added to the church on the pro-

fession of their faith. The work is still going on, and it is altogether too soon to make any estimate of the permanent and tangible good that will be the result.

We labour with great trembling, assured, however, that they who sow in tears shall reap in joy.

C. D.

Official.

ENDOWMENT FUND, CON. COL.	Montreal, (Zion Church)	- -	88.00
B. N. A.	do Eastern do	- -	13.45
Have to acknowledge the following additional subscriptions :—	W. C. by Rev. Dr. Wilkes.	-	5.00
Thomas Robertson Montreal, in 5 instalments	Brooklin, N. S., Rev. C. Duff.	-	3.00
James Linton, Montreal, 5 instalments	Quebec, Rev. H. D. Powis.	-	10.00
George S. Fenwick, Kingston, 5 instalments	Yarmouth, N.S., per Rev. A. McGregor.	- - -	100.00
Robertson Brothers, Kingston, 4 instalments			
Wm. Moodie, Montreal, for the year 1874			
Geo. W. Moss, Montreal, for the year 1874, (paid)			
Wm. Ried, Montreal, for the year 1874, (paid)			
Mr. G. S. Fenwick has paid the first instalment			
Rev. Charles Duff, near Liverpool, N. S., paid on account of Alumni pledge			

\$ 231.45

R. C. JAMIESON,
Treasurer.

MONTREAL, 11th March, 1874.

LABRADOR MISSION.

The Ladies' Missionary Association of Zion Church, beg to acknowledge with thanks, the following sums received for this mission :—

Fergus Sunday School	\$ 6.00
Hamilton Sunday School	10.00
Keswick Ridge, N.B.	10.00
Mr. Henry Burnham	4.50
Miss A. Burnham, Munro City, Mo	1.00
Yarmouth Young People's Miss. Association	10.50

Any further sums to be remitted to the care of the Treasurer, Mrs. H. Sanders, H. Sanders, Esq., *Optician*, Montreal.

MONTREAL, March 21st, 1874.

PROVIDENT FUND.

Received since last announcement, for Retiring Pastors' Fund from Zion Church, Montreal..... \$11.00
For Widows' and Orphans' Fund, from Belleville Church..... 5.00

J. C. BARTON,
Treasurer.

MONTREAL, March 20th, 1874.

HENRY WILKES,
Treasurer.

MONTREAL, 20th March, 1874.

CONGREGATIONAL COLLEGE, B. N. A.

The following remittances from churches have been received since last announcement, and are hereby acknowledged :—

Garafraxa, per Rev. E. Barker.	\$ 3.15
Fergus, do do	8.85

Home and School.

STEWARDSHIP.

No beggar is thy God ; He needs no aid,
 Poor child of clay !
 The world's vast wealth, created by a word,
 Is His to-day.

Yea, but a word, and other worlds shall fill
 The space afar,
 Beyond where light has failed with tired
 wings
 From farthest star.

Think not to bribe a place in God's esteem,
 With gift of gold,
 E'en though thy gift should hungry thous-
 ands feed
 From stores untold ;

Or structures rear, and every chair endow,
 For learning's use ;
 Or Gospel heralds to the heathen sand,
 Their bonds to loose.

God gives the work thy character to test,
 Or mould complete ;
 'Tis love, and faith, and faithfulness He
 seeks—
 All else is cheat.

The love He asks is Godward, manward,
 too—
 The twain are one ;
 Take heed lest thine be sheerest love of self,
 Or be undone.

'Tis faith in God and all that God hath
 spoke—
 A faith that works ;
 'Tis faith in Christ as Saviour, Teacher,
 King,
 Nor service shirks.

'Tis faithfulness from faith, nor less from
 love
 To God and man ;
 'Tis faith and love co-working out in act,
 Where'er it can.

Dost thou bring much, and yet keep back
 a part ?
 'Tis worse than naught ;
 'Tis not the smile of thy approving Lord—
 Mere name is sought.

Hast but a mite to bring, and bringest that ?
 With God 'tis more
 Than all the millions brought with noise
 and pomp
 From hoarded store.

He in whose eye the millions are as mites,
 On motive looks ;
 Each is a steward of a sacred trust—
 God keeps the books.

—Rev. Dr. Upham.

A YOUNG LADY AND MORMON- ISM.

I was waited on some time ago by a young lady who professed the doctrines of Mormonism. She said she came to "convert me." She had evidently mistaken her man. However, I listened to her argument, and when she had finished, I said :—

"Yes ! ah ! very well ! Now you have told me your way to heaven, I will tell you mine."

When I began to tell her, she was tremendously surprised.

"Do you believe," said she "that your sins are all forgiven ?"

"I do, I know they are."

"But," says she, "do you believe you can't be lost ?"

"Yes."

Are you sure you shall stand before the throne of God at last—despite everything you may do ? Then you ought to be a happy man.

"So I am," I replied, "a very happy man indeed."

"Well, then I cannot do anything for you, you have more than I can offer you."

And certainly there is that in Christ no other religionists could offer. They could not offer anything so good as this. Full, free pardon ; acceptance with Christ ; adoption into the family of God ; preservation at the last, and the crown of everlasting life. And all—not for good works—but for the merits of Christ ; given to the undeserving and worthless, and all had gratis by every soul that seeks them in Christ Jesus.

Here is a challenge ! I throw down the gauntlet to every religion under the

sun ; I say none of them, or all of them put together, can offer half so much.

Go, ye who like the gaudy trapping of Babylon—who love the millinery of religion, and the frippery of a dispensation ! There is nothing there fit to feed a hungry soul ! Such sewerages of religion were never fit for a child of God to feed on ; 'tis but the show, the outside. The substance of religion is the substitution of Christ for the sinner. Christ, carrying our sins on His shoulders, and burying them in the depths of the sea—blotting out every sin ; the complete adoption of the soul ; the setting the feet on a rock—keeping the spirit safe—despite hell and Satan, till the day Christ shall come in the clouds of heaven, to take to himself all for whom His blood was shed, and who on His name believe, and put their trust in Him.—*Spurgeon.*

SAYING AND DOING.

Two brothers used to go to school together. One evening they thought they should like to have a holiday the next day ; so they asked their father to give them one. He said, " I cannot, because it will put you back in your studies ; so mind you go to school." One of the brothers said, " Yes, I will," but the other said he would not, and his father was very angry with him.

The next day the one that said " Yes," played truant, but the one that had refused went to school. Then the father said to them in the evening, " Both of you are in the wrong ; but you that promised to go and broke your promise are the worst of the two."

Our Father in heaven speaks to us every day, and says, " Do my will ;" and whenever we kneel down and say, " Thy will be done," we answer God and say, " Yes, I will." Now if we say we will do God's will, and yet do not try to do it, are we not like the boy that first made a promise and then broke it ?

Some people never pray to God at all, and never promise to do His will. Perhaps you are inclined to say, " They are very bad people." But if you promise and do not try to keep your promise, are you not worse than they ?—*Parables for Children.*

IN AGE AS A LITTLE CHILD.

THERE lately died in America, at the age of 89, and after an almost apostolic ministry of more than half-a-century, the eminent Dr. Spring. Among his last words were some very remarkable.

Having spoken with great freedom and calmness of his approaching death, he said, " I feel it to be a very solemn thing to go before God, and give an account of myself ; but I know there is One who shall give account for me ; He is my rock, my refuge, my strength, my joy, my hope." As he uttered the last two words, his face beamed like the sun.

Then, immediately after this sublime confession, he repeated those lines of Dr. Watts' well-known Cradle Hymn :

" Hush, my dear ; lie still and slumber,—
Holy angels guard thy bed ;"

then the child's prayer—

" Now I lay me down to sleep,

I pray the Lord my soul to keep ;"

and then added, " Now, Lord, make me a good boy, for Jesus Christ's sake. Amen."

And the last sayings, as well as the first, were the words neither of second childhood, nor of a wandering mind, but of a man of long and rich experience, clearly apprehending his real condition and relation to God.

How like is the faith of the most advanced Christian to the faith of a little child ; and how lasting the impress of true, early piety !

A YOUNG SAILOR'S GRATITUDE.

SOME years ago, a young sailor, ragged, shoeless, and penniless, begged permission one night to sleep in the stable at the " White Lion," Monsel, near Godalming. The ostler gave him leave ; but the master hearing of it, ordered him off the premises.

The ostler, who had perhaps been in Jack's circumstances, recommended him to apply at a widow's cottage in the village, which he did.

The widow gave him shelter in her cottage, some straw for a bed, a basin of milk for supper, and another for breakfast next morning, and sixpence to help him on his way to London, desiring him to call on her daughter (who

was cook at the "Castle" at Kingston) for further assistance.

A few weeks afterwards, the widow received a letter, desiring her to meet a person on particular business at the "Spur Inn," in the borough. After consulting with her neighbours about the formidable journey, she undertook it, and was met at the inn by an elderly gentleman and a young one. The latter offered to shake hands with her. She said he had the advantage of her.

"Do you not know me, mother?" said the youth; "did you not give me shelter, supper, &c., when I was weary and destitute. I have not forgotten it. I had run away from my friends, been to sea, and was returning home in that state, when you showed me so much kindness. And now my uncle is come with me to settle on you ten pounds per annum for life."

This was done, and received by the widow as long as she lived.

The above can be attested by persons living at Monsel, and by a relation of the widow now living.—From "*The Sailor's Magazine*."

A UNIVERSALIST ANSWERED.

In the Broadway Tabernacle, New York, many years ago, an eloquent Universalist preacher, who had addressed a large audience, at the close of his remarks said, that if any one present wished to ask any questions, or reply to his arguments, he would be heard.

The invitation was accepted by the Rev. John Hendricks, a minister of the Reformed Church, a pious but eccentric old gentleman, who left his seat, and, standing in one of the aisles, addressed the audience substantially as follows:—

"My friends, I have a few words to say in confirmation of what has already been said. No doubt you have all heard of the inhabitants of the world before the flood, how wicked they became, and what violence and bloodshed polluted the earth, until God in wrath sent the waters of the deluge, and swept them from the face of the earth, and took them all up to happiness in glory. But there was poor Noah, a just man, who vexed his righteous soul with their

filthy communications; the Almighty shut him up in an ark, with a great lot of beasts, birds, and reptiles, and he was buffeted about by the waters of the flood until the ark rested on Mount Ararat, and then he did not dare to come out of the ark until he had first sent a raven and then a dove to see whether the waters had subsided. And, my friends, there were also Sodom and Gomorrah, the cities of the plain, whose inhabitants were corrupted, and were guilty of abominable iniquity; the Lord rained down fire and brimstone upon them in wrath, and then took them all up to happiness in heaven. But poor Lot, who was vexed with their filthy and wicked condition, the Lord sent out of the city of Sodom, and he went wandering about in much fear and perplexity.

"Now, my friends, my advice to you is, Go home, lie, steal, swear, profane the Sabbath, and do all manner of iniquity, and then the Almighty may, in wrath, take you away from this world of trouble, and, if what the speaker said is true, take you up to glory, like the inhabitants of the Old World before the flood, and of Sodom and Gomorrah. But if you obey God and keep his commandments, repent of your sins, and trust in Christ for salvation, God may keep you here a long time in this troublesome world before you are called away, and He takes you to Himself in heaven."

The audience, pleased with these remarks, laughed heartily, and no converts were made to Universalism.—*Presbyterian Weekly*.

LENGTH OF GEOLOGICAL PERIODS.

All the facts of geology tend to indicate an antiquity, of which we are but beginning to form a dim idea. Take, for instance, one single formation—our well-known chalk. This consists entirely of shells and fragments of shells deposited at the bottom of an ancient sea far away from any continent. Such a process as this must be very slow; probably we should be much above the mark if we were to assume a rate of de-

position of ten inches in a century. Now the chalk is more than 1,000 feet in thickness, and would have required, therefore, more than 120,000 years for its formation. The fossiliferous beds of Great Britain, as a whole, are more than 70,000 feet in thickness, and many which, with us, measure only a few inches, on the continent expand into strata of immense depth; while others of great importance elsewhere are wholly wanting with us, for it is evident that during all the different periods in which Great Britain has been dry land, strata have been forming (as is, for example, the case now) elsewhere, and not with us. Moreover, we must remember that many of the strata now existing have been formed at the expense of the older ones; thus all the flint gravels in the south-east of England have been produced by the destruction of chalk. This again is a very slow process. It has been estimated that a cliff, 500 feet high, will be worn away at the rate of an inch a century. This may seem a low rate, but we must bear in mind that along any line of coast there are comparatively few points which are suffering at one time, and that even on these, when a fall of a cliff has taken place, the fragments serve as a protection to the coast until they have been gradually removed by the waves. The Wealden Valley is twenty-two miles in breadth, and on these data it has been calculated that the denudation of the Weald must have required more than 150,000,000 of years.—*Lubbock's Pre-historic Times.*

THE CHINESE are always kind to animals, and never punish; hence a mule, that, in the hands of a foreigner, would be not only useless but dangerous to every one about it, becomes, in the possession of a Chinaman, as quiet as a lamb and as tractable as a dog. We never beheld a runaway, a jibbing, or a vicious mule or pony in a Chinaman's employment; but found the same rattling cheerful pace maintained over heavy or light roads by means of a *turr-r* or *cluck-k*, the beast turning to the right or left, and stopping, with but a hint from the reins. This treatment is extended to all the animals they press into their

service. Often have I admired the tact exhibited in getting a large drove of sheep through narrow, crowded streets and alleys, by merely having a little boy to lead one of the quietest of the flock in front; the others steadily followed, without the aid either from a yelping cur or a cruel goad. Cattle, pigs, and birds are equally cared for.—*Travels on Horseback.*

A LITTLE BOY, for a trick, pointed with his finger to the wrong road, when a man asked him which way the doctor went. As a result, the man missed the doctor, and his little boy died, because the doctor came too late to take a fish-bone from his throat. At the funeral, the minister said that "the boy was killed by a lie, which another boy told with his finger." I suppose the boy did not know the mischief he did. Of course, nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun, but it was fun that cost somebody a great deal; and if he ever heard of the results of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.—*Selected.*

A LADY took her son, of some five years, to church. After the minister had been preaching about half an hour, the little fellow grew sleepy and began to nod. The mother roused him into attention several times by pushing; but as it seemed a hopeless case she concluded to let him sleep undisturbed. After a while the little fellow had his nap out, and saw the minister still holding forth. He looked up in his mother's face and innocently asked, "Mother, is this Sunday night, or is it next Sunday night?"—*Exchange.*

UNIFORM LESSONS, 1874.

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| April | 5. | The Ten Commandments... Ex. 20: 1-17. |
| " | 12. | The Golden Calf... Ex. 32: 1-6, 19, 20. |
| " | 19. | The People Forgiven... Ex. 33: 12-20. |
| " | 26. | The Tabernacle set up... Ex. 40: 17-30. |
| May | 3. | The Five Offerings... Lev. 7: 27-38. |
| " | 10. | The Three Great Feasts... Lev. 23: 4-6, 5-21, 33-36. |
| " | 17. | The Lord's Ministers... Num. 3: 5-13 |
| " | 24. | Israel's Unbelief... Num. 14: 1-10 |
| " | 31. | The Smitten Rock... Num. 20: 7-13 |