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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, SEPTEMBER, 1883.

[No. 9.]

EDITORIAL JOTTINGS.

WE draw special attention to Mr. Hall's letter this month from the Lower Provinces. There is a growing need of our drawing closer together, and to know of each other is one great step in that direction. Distance should not weaken sympathy; and the columns of our paper ought to be a medium of communication and expression of brotherliness. The letter of our superintendent will no doubt aid us materially in realizing our oneness.

A COPY, purporting to be a very ancient one, of parts of the Book of Deuteronomy, written upon sheepskin, has come to light from the east, and several papers have printed its edition of the ten commandments. The demand for antiquities has made a ready supply, and this promises to be an example of the same. It comes through a source more than suspicious, and bears some relation to the story in the same paper where we saw it, of the new system of writing upon and signalling by the moon. It is not wise to take whole all the wondrous stories told.

A WRETCHED couple in Montreal, a few weeks since, were brought to court to answer the charge of neglecting their three children. The officers of the Society for Prevention of Cruelty to the Young testified to visiting the vile domicile of the prisoners, and finding them spread out on the floor so drunk they could not speak, with two children crying for food and a three months' babe hanging to the unnatural mother's breast. The rooms of the shanty were so filthy that the police could not remain any length of time in such a fetid atmosphere. The recorder sentenced the brutal husband and the woman to three months' imprisonment with hard labour. It came out in the evidence of the police that about ten years ago the woman, who was then

attractive, was in a situation in a large merchant tailoring establishment there, earning \$10 a week as a tailoress, when she was seduced by a partner in the house, who subsequently got her child away from her, and then cast her out upon the world. She took to drink after that, and has been for years living a degraded life with her present companion, who is described as a drunken, idle loafer, constantly in the hands of the police. Where is the seducer? Has society any justice for him? In a land of Christian profession are such crimes still to go unpunished? A contemporary will allow the copying of an editorial paragraph on this matter, and our making of it our own:—A few weeks since a young man employed in the civil service, and belonging to a respectable family, had been guilty of the unspeakable meanness of going through a mock marriage with his deluded victim. Meeting the unhappy girl a short time ago he proposed that she should again live with him. The proposal being rejected, the half-intoxicated ruffian made a brutal attack on his defenceless victim, who was struck to the ground, kicked in a savage manner, and then left lying by the roadside in a helpless condition. And yet it would not do to make seduction a criminal offence; it might hurt the delicate feelings of a chivalrous youth like the above.

OUR laws regarding a kindred subject, "the social evil," are not too stringent, but one-sided, reflecting, alas! the *practical* sentiment of the community. Why should "the weaker vessel" bear, guilty as she may be, all the odium and the penalty, whilst the man by money can purchase virtual immunity? We are glad to note from our esteemed exchange, the English *Nonconformist*, that the grand sense of British fair play is waking up, and that, in view of some stringent legislation regarding "night walkers," there is a growing

feeling that females do not supply all the prowlers. Hence the following petition is being circulated; it will tell its own tale and make important suggestions:—

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled,—The humble petition of the undersigned sheweth—

That having observed that the Bill for the Protection of Girls contains a clause providing for the punishment of women who solicit in the streets, and having before them the fact that women are constantly annoyed and imperilled by the solicitation of male profligates in the streets, your petitioners humbly pray that your honourable House will, in justice, make the male offender in this matter equally punishable with the female offender. And your petitioners will ever pray.

A little wholesome impartiality is what we want.

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AUSTRALIA.—Our friends in Australia have held a Jubilee. The first Congregational church in Australia was organized at Pitt street, Sydney, in May, 1883. To celebrate this event, the Committee of the Congregational Union of New South Wales invited the Unions of all the other Australasian colonies to send delegates to an Intercolonial Conference. The invitation was warmly responded to, and over fifty of their representatives assembled with the members of the New South Wales Union in a series of meetings from the 15th to the 23rd May, in Pitt street church. We have not yet received a full report of these meetings, but what has reached us goes to show that they have had a wondrous effect in quickening the churches there, and filling the hearts of the brethren with joy and gladness. Indeed, it has been a jubilee. This is what the *Victoria Independent* says; and the *New South Wales Independent* has its heart too full for utterance, and therefore copies and endorses its contemporary's remarks:

"We cannot let the occasion pass without a reference to some prominent and noteworthy features of the gathering. First and chief is that which we can call by no other name than the manifested outpouring of the Spirit of Christ. The tone of the meetings was high, reverent, brotherly, Christian; and this was sustained throughout. From the sweet and solemn moments spent in glad association at the table of the Lord, after the true and manly ring of the words of the pastor of Pitt street church, to the hours of pleasant fellowship amid the wondrous beauties of Sydney harbour, there was everything to minister to the uplifting of the inner and real life; with not a jar of discord left unresolved into richest harmony. The praise, the prayers, the addresses, were stimulating

and gracious. Men were brought nearer to Christ in being brought thus nearer to each other. Nor was this true key-note departed from in the course of earnest and vigorous debate. Upon some of the questions there was naturally large diversity of opinion; but upon no question did any man speak a sentence tinged with the faintest unbrotherliness or lack of Christian courtesy and love. The foolish and inter-necine jealousy, which is, in some quarters, sometimes seen when men from different colonies seek to enforce their views, was entirely absent from their discussions. At such a time it would have been an unwarrantable intruder; but it did not even make an appearance, to necessitate its being cast out. Among the many forms of good resulting from this celebration everyone will recognize as highest and best the real and vital stimulus, the spiritual blessings to each heart."

Following the worthy example of the fatherland, a Jubilee Fund has been begun. The Australian churches rejoice in a debt of over \$400,000, which distributed over two hundred churches gives an average of \$2,000 each. Immediately after the close of the Jubilee Conference, arrangements were entered upon for a series of meetings throughout the churches. Eighteen meetings have already been held, and in nearly every case with most gratifying results. The reports, however, are far from complete. Nearly all the churches visited seem determined to pay the whole of their own debts, besides contributing to other objects. Already the promises are considerably above £20,000.

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NOTHING stimulates more than good example, and if it is a Christian liberty to provoke unto love and good works, it is no less a privilege to be provoked. May we be provoked? Let us see. Congregationalism found its way to the Maritime Provinces about A.D. 1760. The centennial is more than past, uncelebrated. In 1836 the Colonial Missionary Society was formed, and Mr. (now Dr.) Wilkes induced to come to Canada as its pioneer missionary and agent. Shall we prepare for a jubilee then? We may justly do so, if we can wait so long. Yet, there were ministers in the field before Dr. Wilkes came. Dr. Lillie came in 1833. Indeed, we have allowed centennials and jubilees to pass unnoticed. Yet, may we not inaugurate a General Conference, and bringing all our scattered forces together, make a fresh start in onward work. We have made a start—our last Union testifies thereto. Let the impetus be added thereunto, and any suggestion from friends thereon in our columns will

be welcomed, and may render important service.

ENGLAND.—We have before us a circular issued, on behalf of our college, to the friends in England, by the Principal and Secretary, Drs. Stevenson and Cornish, and endorsed by the Secretaries of the English Union and Colonial Missionary Society, Dr. Hannay and Mr. Fielden. The Principal and Secretary are in England as we write. Their efforts to interest the English friends, we trust, will be successful, and we hope on their return to hear some words of information and of cheer.

THE Weekly Health Bulletin continues to give the summary of Provincial health. The summer has been abnormally cool, the nights especially so. On the whole we have been free from serious epidemics. A few cases of Cholera Morbus are reported, with decreasing percentage as the month passes. The great rain-fall threatens, should the current month (August) and the following be dry and hot, serious consequences unless sanitary measures, which really mean cleanliness, are attended to. Intermittent fever is the prevailing trouble along the lake Erie shores; Diarrhoea among the nine inland counties. Thus far, August has been cool, and the dreaded effects of the long continued early rains not much felt.

A POINTED QUESTION.

Saul, his eyes cleared of their three days' blindness, is looking into the face of Ananias, and Ananias is marking out for him his life-work. "The God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard." Then comes the pointed question: "And now why tarriest thou?"

The significance of that question we can, perhaps, better appreciate than the one who asked it. We who have before our eyes the story of Paul's magnificent life are in a better position than was Ananias to understand how much poorer the world would have been for Paul's delay. Some men's Christianity is so rich and full, so penetrated by a thrilling,

throbbing vitality, that mankind grows richer with every day they live.

"Better fifty years of Europe than a cycle of Cathay," says Tennyson, when contrasting the life of the vigorous Western world with that of the sluggish East. Better *one* year of Paul than a cycle of the lazy, luxurious self-content in which much of our Christianity allows itself to bask. In the light of subsequent history, the whole world, from London to Japan, might stand with Ananias in front of that little Jew in Damascus, asking the question, "And now why tarriest thou?"

This question is not out of season yet. It is Christ's interrogation to every one, whether professed Christian or not, in whom there are possibilities of usefulness as yet undeveloped. "Why tarriest thou?"

Do you wait for opportunity? Men sometimes have to wait for their work. The young doctor has to wait. He has finished his studies. His degree flames at the end of his name. He has chosen his field. He has filled his phials and sharpened his instruments. He has put in his advertisement, and put out his sign. And now he must wait—wait for his first patient, wait for his work. The settler on the prairie has often to wait. He has broken his land and sown his wheat, and that is all he can do now. He may be in sore need of the money his crop will bring. His children may find the bread growing scarcer and scarcer. But he must wait—wait till the harvest moon shines and the grain is ready.

Is there need of waiting in the world's great spiritual harvest field? What says our Lord Himself? "Say not ye, There are four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest." Here the harvest is always ready. The need is not work for the men, but men for the work; not opportunity to labour, but men earnest enough and brave enough to grasp the opportunities that throng us on every side. Of all the mischievous ideas which Satan uses to paralyze the work of Christ's kingdom, none is more mischievous than that which deceives men into regarding their life-work as a dream of the future rather than as a fact of the present. Waiting for opportunity! By your side sits an unconverted person. Is there not an opportunity there? Working in the same shop

with you is a young man who is falling into bad courses, who even now bears in face and manner the tell-tale tokens of a dissipated life. Is there not an opportunity there? Around the corner from your dwelling-place is a wretched family half ruined by drink; the children in rags, untaught, uncared for. Is there not an opportunity there? "*Si vis opportunitatem, aspice,*" we may say, changing, for the purpose, the well-known sentence. The work is thundering at our very doors. It meets us on every street. It stares upon us from every newspaper. Its cry ascends to heaven every day. All around us are human hearts that need the truth of Christ as it speaks in human voices, and the sympathy of Christ as it glistens in human tears, and the joy of Christ as it shines in human faces. "And now why tarriest thou?"

Do you wait for greater fitness? Do you say, "I am too young, too inexperienced, too ignorant to accomplish anything, so I had better wait?" But it isn't by waiting that men acquire aptitude for a given task. It is practice, and not waiting, that makes perfect. Our Lord sent out the seventy to preach when, as yet, they were only in the twilight as to the true nature of the kingdom of heaven. The best way to learn how to do anything is to begin to do it. The best workers in any line as a rule are those who begin earliest. The most skilful musicians are those who began as soon as they were able to speak. The most finished classical scholars are those who were at their Latin and Greek while yet in the nursery. Our most accomplished statesmen are those who entered political life before their beards were grown. Beaconsfield and Gladstone were both youths when they first set foot upon the floor of Parliament. The most successful business men are those who entered the arena in boyhood. One of the most noticeable features about the Chicago Exchanges is the number of mere lads that are tossed about in that living whirlpool. Business makes business men; politics makes politicians; music makes musicians; and working for Christ makes workers for Christ.

Do you intend to do some good Christian work before you die? Then "Why tarriest thou?" Do you desire to be a Sunday school teacher? Then teach now. Would you like to be able to engage publicly in prayer? Then pray now. Do you wish to be a preacher

of Christ's gospel to men? Then preach now. Seek aptitude in God's appointed way, viz., work. Do not sit waiting for a day to come when the heavens shall be parted, and there shall come down upon you some mighty influence that will in a moment touch all your faculties into power. Extraordinary crises may demand extraordinary manifestations of the Spirit of God; but for ordinary men and ordinary work Pentecost comes, not in a sudden outburst of spiritual force, but along the line of steady, prayerful effort.

"Do noble things, not dream them all day long.
And so make life, death, and that vast forever
One grand, sweet song."

Cobourg, Ont.

HUGH PEDLEY.

ONE MISTRANSLATION IN THE PRESENT VERSION OF THE ENGLISH NEW TESTAMENT.

BY REV. AND HON. BURNTHORN MUSGRAVE.

In the enumeration of the elements of the Christian system, in the first and second verses of the sixth chapter of Hebrews, our present rendering conveys to English ears the idea that "the doctrine of baptisms" is a part of that "foundation" which consists of essential Christian principles.

By the mistranslation of this clause, this imaginary "doctrine of baptisms" is placed next in importance to "repentance from dead works" and "faith toward God." This mistaken idea is in direct antagonism to the statement in the tenth verse of the ninth chapter of the same Epistle, that the Judaic system of "divers washings" (in the Greek "divers baptisms," i.e. various baptizings), has been abolished under the Christian dispensation—"the time of reformation." And the mistake is also in conflict with the clear assertion in Ephesians, iv. 5, that in Christianity we have "one Lord, one faith, one baptism."

The mistranslation involves three errors:

1. There is in it, a violent inversion of the proper order and logical dependence of the two Greek genitives.

The natural translation, to one who has been at all accustomed to think in Greek, would be "of the baptizings of teaching." That is the written sequence of the words. And the passage would stand, "Not laying down again the

foundation of repentance from dead works and of faith on God, of the baptizings of teaching and of laying on of hands." The word "baptizings" comes first in the original; and the inversion of ideas which is caused by inverting the dependence of the two nouns, cannot be justified in accordance with the law of the Greek language, although it might take place in Latin.

As a critical point, this is of the nicest importance. No other instance, in the New Testament, is found where the written succession of the genitives in the Greek has been changed in the English translation. And, if we regard the Greek Text as inspired, it is to New Testament Greek that the appeal must be made.

And this very fact, that nowhere else in the New Testament have Greek genitives been reversed in translation, presents strong *a priori* presumption that violence has been done to this passage.

In Revelation xxii. in the 18th and 19th verses, the written order of the genitives has been faithfully adhered to—in the respective phrases: "The words of the prophecy of this book," and "The words of the book of this prophecy."

In other passages, likewise, the proper dependence of a succession of genitives is invariably preserved exactly, as in 2 Corinthians, iv. 6, "The light of the knowledge of the glory of God;" in Ephesians i. 18, "The riches of the glory of His inheritance," which is in Greek "The wealth of the glory of the inheritance of Him;" and in Revelations, xvi. 19, "The cup of the wine of the fierceness of His wrath."

All these exact adherences to the proper order of the genitives are, by analogy, opposed to the deviation in this odd rendering.

And the effect of this inversion upon the sense of the passage, is much more serious than would be the consequence if a foreigner changed an English account of laying a foundation of the corner-stones of a building, and (reversing the ideas in translation), reported the foundation of the building of the corner stones. There is no building of corner-stones. And there is no doctrine of baptisms in the new New Testament.

2. The mistranslation fails to discern the difference in force between *baptismos* and *baptisma*. The Greek language expresses a

clear distinction of meaning by different nouns, ending respectively in *mos* and *ma*.

Thus "*horismos*" is the "setting up of a boundary;" "*horisma*" is the "boundary set up." "*Heligmos*" is the "rolling of a coil;" "*heligma*" is "a coil."

And in consistency with this prevailing distinction in Greek, "*baptismos*" signifies the act of baptizing, and "*baptisma*" signifies the condition of one who has been baptized.

Baptismos is a baptizing, *baptisma* is baptizedness. *Baptismos* occurs in the plural in the New Testament. *Baptisma* never (not once in the N. T.) occurs in the plural. In this passage in Hebrews the word used is *baptismos*. In Ephesians "one baptism" (the one baptizedness) is *baptisma*. "For by one Spirit are we all baptized into one body"—1 Corinth. xii. 13.

3. The mistranslation confuses the meaning of "*didache*," which is, here and everywhere, teaching, with that of *didaskalia*, which is the proper Attic word for "doctrine." In Matthew xv. 9, and Colossians ii. 22, "*didaskalias*" is properly translated "doctrines." In Acts ii. 42, Dean Alford has rightly translated "*didache*" (the word here) "teaching." And in 2 Timothy iv. 2 and 3, the exact meaning of these two words is contrasted. Dean Alford has properly translated "*didache*" in the sentence, "exhort in all long-suffering and teaching," and has distinguished the meaning of "*didaskalia*" in the subsequent verse by the correct translation "sound doctrine."

Now, these three errors may all be corrected by an exact translation. The defect of our English language (in not possessing both active and passive cognate nouns) must not be allowed to impair the real meaning of the original text. We must prefer sense to sound. If the present translation of Hebrews ix. 10, is preserved in the new revision, and if we shall still read there "divers washings and carnal ordinances," then the translation here (in Hebrews vi. 2) ought to be "the foundation of repentance from dead works and of faith on God, of the washings of teachings," etc. The same Greek word appears in both places, viz., the plural of *baptismos*. But if "divers washings" should be more strictly rendered "different baptizings," then the reading here should be "of the baptizings of teaching."

The principles of the Christian dispensation include the "baptizings" or "washings" of

teaching, as a part of the very foundation of the system. Our Lord said: "Now ye are clean through the word which I have spoken unto you;" and we read in Ephesians that Christ "loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water—*by the Word*." Teaching washes the mind—as water washes the body. Every sermon is an effort so to wash the minds of hearers. And since it has pleased God, by the foolishness of preaching, to save them that believe," the "washings of teaching" do come next to faith in God, in the plan of salvation.

THE MINISTRY OF WOMEN.

Attention was called to the subject of "Woman's Ministry" in last month's issue of the CANADIAN INDEPENDENT.

Woman's work and status in secular professions has been so long discussed in almost every phase, that it has ceased to have whatever charm there may be in the novelty of such a matter. It would not be a great marvel to any one if, in your pages, the question should be barely "discussable," even to the extent of allowing judgment to go by default. The church is undoubtedly very conservative when any matter touching herself is concerned. It is so much easier to preach liberty and fidelity to principle than to practise either of them or both. Women, we believe, have the spirit of the age upon their side at this moment, and the spirit of the age is not greatly in danger of defeat.

They have entered the profession of law, have entered the profession of medicine; have entered the service of the State in several departments, and that they should enter the Christian ministry is not vastly amazing to those who have moved with the times, and are moved, not by the dead letter, but by the living spirit of truth, and the everlasting laws of righteousness.

Women are members of the church, and in the full exercise of the Christian franchise. They are members of the Congregational Union, and possess all the privileges of members, and if Dr. Stevenson's noble words stand for ideas, and are not to be taken as a mere display of oratorical fireworks, when he said, "We have no creed, no confession, no cate-

chisms. We are orthodox and we are free. We can go to battle without fetters upon us, and should, therefore, be enabled to take our stand nobly in the struggle which is already upon us," if these words have meaning, and in any real sense represent the Congregational body, it is not conceivable that the churches or the Union can go out of their way to formulate some new dogma or invent "a sex line" to keep women—otherwise qualified—out of the work of the Christian ministry.

Women are human beings of the mother sex, no great disqualification one would think for preaching Jesus Christ—"the carpenter, the son of Mary." They are the equivalents of men, and many believe more than their equivalents in a moral sense. "There can be neither Jew nor Greek," according to Paul; "there can be neither bond nor free, there can be no male and female, for ye all are one man in Christ Jesus." (R.V.) Whether Paul was a bachelor or not, the wise ones among your readers will no doubt be able to tell us. It is, however, certain that women were among his chosen friends and colleagues, and even "of note among the apostles."

Was it not in their dual capacity that our first parents received the lordship of the world? And is it not in the unity of the second Adam that He has promised to abide with us always, even unto the end of the age?

It is needless to enter upon the question controversially at present, or even mention such women as Miriam, Deborah and Huldah, types of womanly strength and courage, or the devout and faithful women of our Lord's day, who, notwithstanding eastern customs, followed Him, ministered to Him of their substance, and were His friends and devoted followers, even when the men of His company forsook Him in ignoble panic, and left Him to the bitter cross.

We sometimes hear of this or that sphere "unsexing" women. Whatever that choice phrase may mean, "one thing we may be certain of—that what is contrary to woman's nature to do, they never will be made to do by simply giving their nature's free play. The anxiety of mankind to interfere in behalf of nature, for fear lest nature should not succeed in effecting its purpose, is an altogether unnecessary solicitude. What women by nature cannot do, it is quite superfluous to forbid them from doing; what they can do, but not

so well as the men who are their competitors, competition suffices to exclude them from."

The law of equal freedom must be applied to the church as well as to the State. Women have shared, and do share in the gift of the Holy Spirit. They have been touched by that divine fire and fervour which alone entitles human being to be the mouthpiece of the Almighty. They have received the essential qualification without which it is impossible to be a minister of Jesus Christ.

Let those who may be disposed to cite isolated texts of Scripture on this subject be sure that they interpret the fragments in the light of the whole, and bring the lessons of the centuries to bear on the present.

We draw larger circles round the compass of our knowledge to-day than even the foremost dared to do in earlier times.

If this question is not debatable on the ground of "common sense," it is not likely to be settled by appeals to fragments of Scripture. In the words of Bishop Butler, "The spirit of man is the candle of the Lord. Reason is the only faculty whereby we have to judge of anything, even revelation itself."

When slavery was condemned by the general consent of Christian nations, as "the sum of all villanies," its upholders entrenched themselves behind the patriarchs, and reminded us that the apostle of liberty sent a slave back to his chains.

When the people asked for civil liberty they were reminded of the duty of obedience to those who were over them, "the powers that be," being "ordained of God."

When the long pent-up fury of outraged nations burst upon princes, and crowned heads were sent to the block, the people were told that the Scriptures enjoined obedience to kings, and those who were in authority.

We believe that where the spirit of the Lord is there is liberty, and the church is likely—more likely now than at any other period of her history—to receive in the right spirit whatever gift of service she may have received in any of her members.

ITA.

HAVE CONGREGATIONALISTS ANY DOCTRINE OR USAGE TO CONSERVE ?

A short time ago there appeared in the New York *Independent* an article headed, "A Mis-

sionary Refused Installation." It seems to have been an anti-Pedobaptist who desired to be installed in a Pedobaptist church. The ministers hesitated to install, but did not object to the church's employing him if they chose. This is a subject of great regrets by the *Independent*, the Brooklyn Congregationalists having, it asserts, settled the question by admitting Mr. Pentecost, who rejects infant baptism. It seems, however, that the "elite of Brooklyn Congregational ministers" did not settle the question for anybody but themselves, for a council at New Haven did not feel bound to follow their example.

The *Independent* regrets the action "because it seems to imply a lingering mystical notion of the efficacy of infant baptism." The *Independent* does not tell us in what way it implied a notion of efficacy. Certainly not saving efficacy, because they who *practise* infant baptism and administer the Lord's supper do not imply by the practice that they believe in the saving efficacy of either ordinance. So neither in requiring those who minister among them to observe the usages of the denomination by which they desire to be accredited, and amongst whom they come to labour, does it imply any superstitious regard of the saving efficacy of the usages ?

The *Independent* believes that adult or infant baptism is nothing more than a sign of consecration, but those who reject infant baptism evidently differ with the *Independent* in regard to this, for such will officiate in a rite of consecration, and deny that it is baptism.

The *Independent* regrets it as a blunder on the part of Congregationalists in repelling those who hold Baptist opinions.

On reading the article one naturally asks himself the question, "Have the Congregationalists nothing in creed or usage that they are bound to conserve ?" We readily recognize every true lover of Christ who rests his hopes on His death as the great sacrifice for sin, as a brother in the Lord ; but while we have a denominational existence, it does seem strange to set up those as teachers who propose to be a standing protest against our usages. Should we admit and install a minister who refused to administer the Lord's supper, or who refused to countenance a Sabbath school ? But neither of these are essential to salvation. There is at present a strong tendency in many quarters for Baptist ministers

to seek charges over Congregational churches without changing their views in regard to infant baptism, thus gaining a position where they can covertly insinuate their own principles, and by their conduct make a standing protest against our usages.

We have observed, moreover, in several of the so-called Independent papers, both in the United States and Canada, letters from Baptists complimenting the papers for their liberality, and at the same time, in the shape of question or otherwise, assume the correctness of anti-Pedobaptist views. Now, if anybody answered these letters they would at once be charged with controversy, and, perhaps, what they wrote would never be published by the same papers. It is not controversy so long as our Baptist friends covertly attack us. The controversy begins the moment we begin to defend our belief or usages.

Open warfare is more honourable than the undermining process now being pursued. Congregationalists are not narrow; we believe in a broad platform, and can say, grace be with all who love our Lord Jesus Christ, etc., but it is only reasonable to expect that those who become teachers in our pulpits and colleges, and pastors of our churches should believe and practise for the most part as we do. Surely catholicity and liberality do not require that we should be indifferent as to what faith and usages are taught among us. If there were no denomination of anti-Pedobaptists, we could easily understand persons holding their peculiarities seeking admission into other pulpits, and asking indulgence in regard to where they differ; but we cannot see why Congregationalists should be expected to exercise and allow differences that must ultimately destroy their existence as a body. Whenever other denominations are prepared to throw down the walls of partition, and come into one common, catholic brotherhood, allowing all the differences in form of belief, and in church usages, that are consistent with a living and sincere Christianity, Congregationalists will come more than half way to meet them. They would hail the movement with delight.

But even then, to avoid doubtful disputations, it may be prudent for those who hold similar faith and forms to worship together where it is practicable.

Perhaps we shall never see alike in every

particular, nor is it desirable while we concede to each other the right to differ, and love is conserved. God has stamped variety on all His works, and unity in variety is all we can expect in matter of faith and practice.

W. H. ALLWORTH.

*SOME THINGS CHRISTIANITY HAS DONE
FOR THE WORLD.*

If it were possible to rob the religion of Jesus Christ of its Divine authority, take from it all that is supernatural, and reduce it to the level of the merely human systems, as Mohammedanism, Buddhism, etc., there would remain a problem greater than any we are now called to solve, in the character of its teachings and their far-reaching effects in blessing and elevating the race—teachings which have their root in principles foreign to the nature of man, and which, as a fact, are not found in any other system of religion, but are special and peculiar to Christianity. In like manner, if it were possible to banish from the world every Bible and every gospel teacher, to do, what some have madly thought could be done—stamp out the existence and very thought of Christianity, to cut it clean away, as the surgeon cuts out the roots of a cancer, yet its principles, its effects, its results would remain; they are so interwoven into the fabric of society, that society itself must be destroyed, and the world lapse into barbarism, before their traces were lost. The world, as a world, little knows, little thinks how much it owes to Christianity, and what a different world this would have been if the Divine Man had never trod its ways, or wrought upon it His wondrous work of life and death, and left for its guidance His teachings. Such thoughts as these, which, we doubt not, have occurred at times to many of our readers, have been intensified to us by the reading of a recently published work on the subject which heads this article.* It is a calm, dispassionate book, a book of considerable research, and it deals with facts; it states the truth, and very largely leaves the reader to draw his own inferences. The book is marked by candour, almost excessive candour, the writer will not claim for Christianity alone all the improvements and blessings that have come to mankind; he thinks that "many influences, material, moral and intellectual, have combined to affect the advance of the race in morality and humanity," forgetting, as we think, that many of these other causes are in themselves just the results of the principal cause, the power of the gospel. We note this, that the reader may understand that the author of the book is no blind parti-

* "GESTA CHRISTI: The Achievements of Christ. By C. N. Bruce. Second edition. New York, 1883.

san, or weak enthusiast; he is neither, and in his remarks on the evils that have been too often wrought by human embodiments of Christianity, called churches, he shows that he is able to look at Christianity from a higher standpoint than the fog-encircled plains of sectarian formalism.

Broadly, we may say that the writer looks at the influence of Christianity upon the person, and upon property during three periods, the Roman, the middle ages and the modern.

With reference to the person, which, naturally, claims the most attention, he views the question as to husband and wife, children, woman, slavery, war, torture, education, temperance, etc., and traces the ameliorating and elevating influence of Christianity in all these subjects. We cannot, of course, follow the book in all its very interesting researches, but would briefly note a few facts with reference to one or two of the subjects treated upon.

Let us take the subject of woman, and see where Christianity found her, and the place she occupies to-day in countries under its influence. Perhaps the best phrase by which to express the condition of woman in the Roman empire—for we do not instance the more barbarous nations—at the time of the advent, is to speak of it as one of refined degradation; she shared, as could hardly be helped, in the refining power of the arts, and in all that wealth and taste could do in the same direction, but, practically, she occupied only a slightly higher position than the slaves of the household; she had no power in the government of her family, she was not permitted to mix in industrial or commercial affairs, nor in public matters. There is no doubt that the helpless condition of widows, their dependence and pauperism, was largely the result of these conditions. Then, again, her relatives, her husband, especially, had unlimited power over her, and if they judged her deserving, could inflict upon her the severest penalties, even to death itself. Her family was not hers, but her husband's, she was not legally a person in her own right, in fact, it is scarcely too much to say that she had no rights. If, later on, before the germs of Christianity made itself felt, there was a change in the position of woman, which there was, that change was not in the direction of the true elevation of the sex, but toward a freedom which was only another name for licentiousness, free marriage, and free divorce. A well-known writer of the time speaks of "daily divorces," and of "illustrious and well-born women who reckon their years, not by the number of the consuls, but by that of their husbands;" another one speaks of a woman who had had eight husbands in five years. Whatever might be the influence of Christianity in raising the character of women and the respect accorded to her, and we have abundant proof that it did so work, it

was not until Constantine, the first nominally Christian emperor, that this influence was made manifest in the legislation of the State. Now were passed laws which sought to place women on a civil equality with man. The duty of fidelity in the married state was rendered incumbent upon each alike, the severest penalties being enacted for offences against the marriage tie, even to making such a capital crime, while divorce without cause involved heavy pecuniary loss, and banishment, without the hope of re-marriage. It will be seen, therefore, that these first Christian laws affecting the position of woman were not only a wonderful advance on previous legislation and practice, but were actually in advance of the laws in some Christian states to-day. It must not be thought, however, that this advance was permanent; unhappily, the state of the empire and the character of some of the emperors was against this, what was gained in one reign was frequently lost in another; the enactments were so diverse and opposed in spirit, that it has been well said: "Some were the laws of the Cæsars, and some of Christ."

Turn we now with our writer to the position of woman in the middle ages, under the German tribes. For our knowledge on this subject, we are indebted largely to Roman writers, and, for good reasons, their testimony must be received doubtingly. They tell us that woman among the German and Celtic tribes held a high position morally; that she was the companion of man in his dangers and labours, and that her counsels were received with a respect bordering on reverence. Yet, if all was true, we know also that she was under the absolute authority of her husband or guardian, and could be sold by the former, or beaten or killed. Marriage was a purchase, as of a horse, the wife was worth so many pieces of silver, and was little better than a slave to her lord. Civil rights, she had none, these belonged, under the Teutonic idea, to those who had physical strength to take and keep them, thus woman, with her inferior strength, was regarded as unworthy of those rights.

Happily for those tribes, Christianity came to them when they came in contact with the Roman power. The first effect of that contact was, morally, deteriorating, and it is impossible to doubt but that for the influence of the gospel faith, would have been most disastrous; this preserved the habits of purity, and the estimate of woman, it gave increased strength to the one, and supplied a new and powerful motive for the other. From this comes the fact, well stated, that "The best results of modern civilization have probably come from the position given to woman in Europe by German customs purified by the Christian faith. That modern society has not decayed like ancient, and that pure family life still supplies fresh force to races a thousand years old, is due above all to the

teachings of Christ, acting on German barbaric virtue and respect for woman."

Still further, in our glance at the condition of woman in the German tribes, a few more facts may be noted. The original form of marriage with the Teutons indicated a purchase. By the Saxon law, the future husband must pay three hundred solidi to the parents. The law of the Visigoths speaks of the price given. The laws of King Ine (A.D. 688) say: "If a man buy a wife," etc.; and, so we might go on quoting from the various laws and practices of the tribes, all showing that woman was altogether a purchasable commodity, that her acquisition and putting away, or the injuries done to her, had a money aspect, and little more.

While the spirit of Christianity has ever acted in the elevation of woman, socially and morally, it has too often happened that organized Christianity, called "The Church," has set itself against, certainly, her social progress, and it is therefore all the more pleasant to find it at times acting otherwise. In the thirteenth century the Council of Trèves forbade the relatives of the bridal pair from taking money under any pretence for the giving of the woman in marriage; while the church laboured constantly to confirm the right of the wife to dower, "many canons made marriage illegal unless the wife were thus protected."

It would be interesting, did space permit, to follow with a description of the position of woman in the non-Christian countries of the world to-day: how they are estimated and treated under the influence of Mohammedanism or Hindocism or Buddhism. Thanks, however, to widespread mission work and to the reports we receive from mission fields, the facts are pretty well known; we may say, speaking generally, that the position of woman in such countries is very degraded, and female children are regarded as a curse and not as a blessing. They are not thought to be capable of mental training and culture as is the male child, so they are left in the densest ignorance. As they advance in years they are practically prisoners of the home; they are, when the opportunity offers, sold as any other animal might be sold. The purchaser takes her to his home, and she becomes, perhaps, the mother of his children, but the same state of thralldom continues; in some parts she is little, if anything, better than a beast of burden; her life is an unvarying round of toil, quickened not often by the lash of her lord; the power of life and death is in his hands, and disobedience, it may be, certainly a suspicion of faithlessness, means death. If her husband die before her, she finds herself as one accounted dead also; she may to-day escape actual death, thanks to the interference of a governing Christian power, but her life is a death in life, and happy for her when the release comes. It may be said that the picture is

overdrawn, perhaps with reference to portions of the non-Christian world some of the colouring is too deep; but no one who has at all looked at the reports of travellers, even those outside the mission work, will say that, as regards the broad, general statement of the condition of women in such countries, no statement of their degradation that can be published in a Christian magazine is too highly coloured; there are things about such countries which we dare not print—nay, which we should hardly dare to write. A short paragraph out of the July number of the INDEPENDENT may fitly be inserted here. It is from a speech of Mr. Albert Spier at the last meeting of the London Missionary Society, and has reference solely to India. Speaking of woman in India, he says:—"No class of society in India suffers more from their position as heathens than the women of India. I do not use exaggerated terms when I describe the *great mass* of women in India, and, of course, speaking of quite the higher classes, as being simply beasts of burden; there is no class that has gained so much where they have accepted the gospel as these women. You can see it in their faces. I would undertake to choose correctly in any given street the Christian women, quite apart from dress, from the heathen women; with them there is a tone of depression and sadness, a haggard and a worn look—something unsatisfied; but on the Christian women there is that look of growing refinement and satisfaction that tells of a hope that is brighter than what they had known before."

Let us ask now, briefly, what Christianity has done for women? Not, certainly, all that it ought, all that it could; the Divine power has been in earthen vessels, and its working has been sadly marred. The spirit of asceticism in the early church worked much against the emancipation of woman and the recognition of her true position; the spirit still survives, and though increasing light from the teachings of the Master has modified some things, there are still others that require to be swept away. Then, of course, the general failure of Christians to live up to the privileges of their faith has had influence upon this question. If the Christianity of to-day had been the Christianity of Christ, woman would have occupied a yet higher position in countries called by His name. What is the true Christian idea on this question? It may be asked. Is it not the entire equality of man and woman in rights and responsibilities? We have not reached that yet, but we are nearing it; the condition of society may delay its realization, but generation by generation we are drawing closer to the time wherein bond and free, learned and ignorant, male and female, shall be one in Him, with equal rights equal possibilities.

In English-speaking countries the improvement of woman's position with reference to her husband and

to the rights of property has been remarkable of late years. We do not wish to dwell upon this particularly, but may summarize in a few words, and say that she can acquire, hold, and dispose of any property as hers solely, without the intervention or consent of her husband; the wages of a married woman, the profits of her literary, artistic, or scientific skill; her deposits in savings banks, and all her property which may belong to her at marriage, or be acquired by her after marriage, is her own absolutely. Yet more, the rights of the mother are recognized as they never were before. It is not the man now who, parting from his wife, can claim the children because they are his; the mother is on an equal plane of right, and the custody of the child is determined by its interests. In public positions there has been accorded to women, with scarcely an exception, everything of which they are capable. In England they have been elected to school boards, and have been placed in public offices connected with charities. They have been made members of vestries, and have voted in municipalities. In the United States the influence of women upon society is most remarkable. In her direction of the education and religious training of the young, in the social influence and moral power she exerts over the other sex of all classes, we begin to observe the true and legitimate effects of the faith of Jesus. We have not, however, to go outside of our own Canada, we thank God, to see how the position, the true position, of woman is recognized; to see what she can do and what she is doing. Intemperance has no more dreaded foe, no more vigorous, untiring opponent than woman; and we are not saying too much when we assert that to her efforts and influence is largely owing the national advance we have made on this question. Nor are they less active in other branches of social benefit; caring for the destitute, especially children; looking after the fallen, the sinful, the erring, and striving to bring them back into the paths of righteousness and peace; standing at the prison-gate, taking the hand of the liberated ones, showing sympathy, and giving help to lift into a nobler life. These and many such things our women are doing. "Our women;" yes, but what women. Christian women. The religion of Jesus has made them what they are; it has elevated them, and they in turn are striving to elevate others.

These truths have a missionary aspect. What Christianity has done for our mothers, sisters, and daughters, it is doing for the women of other nations where the Sun of Righteousness is but rising; it will do for those whose topmost hills are yet untipped by its glorious light. Let us, then, help to send forth the gospel of Jesus; then will fall away the long, dark night of ignorance, despotism, and cruelty, and to none will the advent be filled with larger, grander blessings than to the women of heathendom.

This paper is so much longer than we expected that the consideration of the influence of Christianity upon the position of children, which we intended to have included, must be deferred to another article.

C.

THE CHURCH'S NEED.

A SERMON PUBLISHED BY REQUEST.

Ezekiel xxxvii. 9.—"Thus saith the Lord God. Come from the four winds, O breath, and breathe upon these that they may live."

We live in an age of great expectation, marvellous discovery and fabulous enterprise. We have become accustomed to changes so great, so completely subversive of all that has gone before, treading, too, so rapidly the one upon the other, that we fail to feel surprise at anything which the age may bring forth. Consequently, we are not easily satisfied with the ordinary success of life. It is not enough that one has bread enough and to spare, raiment and shelter sufficient, and a little to lay by in store. Success must be loud; that which will speak in majestic tones, commanding admiration. We must not merely sail smoothly on life's stream, but have colours flying from every spar, bespeaking our magnificent achievements. We live not only in a great but in a fast age—we of this Christian nineteenth century. Yet, has it never occurred to you, a Christian people, that our expectations and aims concerning gospel progress on simple gospel lines, does not partake of the progressive earnest spirit, though the promise stands in the form of a challenge: "Prove me now, herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." True we have some outward manifestations. Nor are prayers wanting for progress in Divine grace, and for an outpouring of the spirit of God. Yet, how shall we characterize many of the prayers directed heavenward for Zion's prosperity? We read in an ancient fable of a labourer praying to his household god, Hercules, that his task might be accomplished, he sitting lazily at his own fireside. We have many such prayers now. Men who wish well to the good cause, would deeply regret any failure or falling off; who pray for it, moreover, but who seek not even with their little finger to ease a burden or cheer the workers on.

We have more; organization, statistical strength, and eloquent dwelling upon progress made, platform interest and many such things; yet, is not the true, earnest, loving spirit of Christianity, in great measure, at a discount! our expectations thereof contracted? In other words, have we full confidence in the spiritual power of the kingdom? Mark, we are not saying no progress is being made, no expectations are formed, but is the progress we seek, are the expectations

we form, commensurate relatively with that which we seek in secular matters, and consistent with the Gospel we seek to advance? Are we conscious of our need?

I.

The words of the text were uttered at a noticeable part of the vision. The valley of dry bones had undergone a marvellous change, no longer scattered and dry, but joint to joint, and bone to his fellow. Nor were the forms mere skeletons, grim and drear, but upon the bones flesh was formed, and sinews knit them firm together, but "no breath, no life, no spirit in them." Then came the word of invocation: "Come from the four winds, O breath."

The doctrine of the Holy Spirit is most intimately connected with the doctrine of the Christian church. Without the spirit the church is like to Ezekiel's army, ere the breath breathed upon the slain and caused them to live. Attention is justly bestowed upon the outward framework of the church, oftentimes too exclusively, e.g., the great cry in localities where a cause is declining is, we need a man of talent, energy and truth for our minister, or things can not go on. These are most desirable. A thorough organization and a competent man to lead are not to be held in light esteem, but they are not all. Bones, sinews, blood even, may all be there, and you may have a paralytic body, yea, a corpse; the breath of the living God must pervade every part, giving life unto the whole, or all in vain.

Tarry a moment on that *every part*. When Israel was journeying from bondage to their promised home, and had but commenced the journey, "Amalek came and fought against Israel in Rephedim." As the battle waged fierce and long, Moses stood upon a neighbouring hill, with the wondrous rod, symbol of God's power, held aloft. When that rod was raised, Israel prevailed; when it was lowered, the enemy. Moses was a mortal man. Earnest as was his desire that the people he had been instrumental in delivering should triumph over every hindrance and enter joyously the land of rest, his arms were flesh and blood, they wearied, but whilst Joshua and his brave companions were in the field waging war against the enemy, Aaron and Hur stayed up the leader's weary hands until the victory had been gained. We hold it as a most unhappy sign, the tendency manifested in too many churches, to leave the minister alone in the active work of gospel progress, and to blame him if success is not gained. It becomes a pertinent solemn question for each to ask, Am I a strength or a weakness? a lifter up or a dragger down of the leader's hands? What could the most skilful general have wrought against an active enemy with that exceeding great army of Ezekiel's valley, clothed as they were with flesh, and firmly knit each form with muscle and

sinew strong, but no breath in them! An army of corpses! the clods of the valley had proved more effective than they. I remember hearing of a man who thought his duty towards the church was fully performed because he paid punctually his pew-rent! and was regularly in his seat! forgetting there were such duties as prayer, sympathy, charity, zeal, required from the Great God and Father of all. One great reason why churches are languishing may be discovered in the fact that so few are found co-operating in the aggressive work of the church upon the world. Now, the nature of the spirit's work is such that it permeates the entire mass. Not the weakest common soldier in that exceeding great army which had risen from the valley of dry bones but was quickened by the breath as it breathed upon the slain, and not until that quickening had been universally felt did the prophet describe the gathering as an army. The presence of sinews, flesh and blood without motion is the token that the vital spark had fled. So when all is lifeless and drags, we conclude that the breathing of the spirit has not been felt in that church. Here, then, is the great source of the church's power—the spirit, the breath of the living God maintaining all.

Enter a house uninhabited; gorgeous may be the furniture, magnificent the architecture, beautiful the situation, but there is a damp chillness in the atmosphere like the damp cold of the grave. Such is the atmosphere of a church, no matter how well it may stand in mere outward prosperity, where the spirit of the Lord finds not a habitation. Nor can there be any power where that spirit is not felt. We use an old, oft told, but apt illustration. You visit a besieging camp, and ask for its means of offence. You are pointed to the cannon. It is a ponderous mass of iron no one man can move. It is mounted, inert and harmless. There is nothing effective there. True, but look at the pile of balls. Well, they are iron too. You cannot sling them effectively; you may roll them, they can do no harm. You are shewn the powder; that you can take in your hands and play with the grains as with smooth pebbles by the seashore. What is each? What are all? You see the powder emptied into the cannon's mouth, the shot rammed home, and still harmless it remains. A spider can safely weave its gossamer across the cannon's throat, and not a breath disturb the fragile web; but wait—a spark of fire is brought, applied; there is a shock and a roar; that spark has kindled the black powder; it becomes a lightning flash; by it impelled the ball is now a thunderbolt; away, along it speeds, and smites as though winged by heaven. What that spark of fire became to that powder and ball in the cannon's bore is the spirit of God to each and every servant and instrumentality within His church, quickening the latent power, kindling the torpid energies, calling all into

harmonious and effective activity. Such was the breathing to the bones of the valley.

II.

"Can these bones live?" was asked of the prophet, as he surveyed the valley in its desolation. "Lord, Thou knowest," was the trusting answer. Unbelief must be fatal to all power in the gospel work. Galilee met the mighty Worker, the Healer, the Saviour, with unbelief, and He did not many mighty works there. Unbelief meets the Holy Spirit, and that spirit quickens not. In this age of reason and severe logic we need to have pressed upon us with special force that article of the early creed, "I believe in the Holy Ghost," for we seem to a very great extent to feel as though the working of that spirit was a matter of history, not of present reality, as though the earnestness of olden times cannot be reproduced in this our day. Hence we sit admiring the lineaments drawn of true, earnest, Christian life, dreaming, not arising as we should in the majesty of faith to emulate and follow. It is a sickly dreaming which bewails the departure of the good old times, and puts forth no energy to make the present equal, if not vastly superior, to the cherished ideal. What had the olden times that we have not know? and if Pentecostal showers were vouchsafed then, why not now, the same God reigning? In these days invention leaps almost within the limits, not to say of the wonderful, but of the supernatural. The impossibilities of our fathers are facts accomplished now. We are not hampered save by our own narrowness and selfish issues. Is the Christian church, and are we not in that church, with all these appliances, to prove less useful, more hampered than those that have gone before? Never in the world's history were so many pulpits found pouring forth in the Master's name the riches of the gospel feast. Never was the word of God more widely spread and placed within as easy reach as now, never translated into so many tongues, exceeding even Pentecostal wonders. Whether for pulpit labour, means of enlightenment, organizations, agencies, power to relieve human wants and necessities, never did the sun shine upon greater advantages, means to bless, than at the present hour. Yet, where are we? The tide of the world runs too often coldly on, unwarmed in its heavenly course by the rays of the Son of Righteousness. At home and abroad, for every one that feareth God and loveth righteousness, how many think you, serve the devil and embrace wickedness, with none to expostulate or warn? Is there not something truly appalling, how, even now, with all our enlightenment, the world lieth in the arms of wickedness? Can these bones live? O, Lord God, Thou knowest. Breathe Thy spirit into our hearts, that we may be not faithless but believing. Let us thank God and take courage for the progress made. The world is opening up as never before it opened up to

the heralds of Christ and His gospel. Ethiopia is stretching forth her hands to God. The old world systems are fast becoming effete. Buddhism is trembling, Brahmanism tottering, the prophet of Mecca's rule is fast losing its power. Spain even hears the living word. It is questionable whether in the first century, when confessedly the gospel made its most triumphant strides, more progress was made than is making now. The means then were not so great—only the propelling power, the vital spark was felt, sought and depended upon. Our sin is not in the employment of more means, but in not seeking with greater earnestness the spirit, the wind to breathe upon the slain. For the success attending Christian endeavours in the past, for the promises and prospects of the future, we have cause to be abundantly thankful; but the abounding iniquity which riots notwithstanding, forbids that we should be standing at ease. What remains to be done may well excite our deepest solicitude and most earnest zeal. Trade is carried on by the laws of Mammon, not of Christ. Our social manners are not moulded by those things which are lovely and of good report, but by the claims of licentious fashions and carnal appetites. Smartness passes current for wisdom; and vice, but scantily veiled, walks erect in the best society, if only a fashionable coat or silk dress is flung loosely over. Sin is breaking many hearts, leading multitudes willing slaves on the broad way to ruin. Superstition is called religion, love, in its fulness, scouted as a sentimental thing. Can these bones live? Only the promise of God can give such a hope. Only His spirit can make that hope a full fruition. But because that promise has been given, and that spirit lives, we believe that not only shall we see bone come to bone, flesh and sinew cover them, but the spirit of the living God breathe upon them, and an exceeding great and heaven-inspired army rise, ever ready to the command of the Lord God of Sabaoth.

Surely we cannot believe too much, or have our earnest expectations raised too high for the prospective success of the truth as it is in Jesus. We are surely not to conclude that the spirit of the Pentecostal days has spent his power, shortened his arm, exhausted his fulness. No! There are blessings yet in store equal if not transcending any which have yet been bestowed if only in the might of earnest faith we pray, "Come, O breath, and breathe upon these slain, that they may live!"

III.

The words of the text are words of prayer, addressed according to command unto the spirit to breathe a life-giving breath upon the slain. When obedient to the Saviour's command, the disciples waited at Jerusalem the promised baptism of the Holy Ghost, they tarried with supplication and prayer. Nor have we

any right to look for an abundant outpouring of the blessed spirit, unless we, with faith and patience, seek and tarry for the promised blessing. But what is this waiting in prayer? Certain spasmodic efforts at the family altar, the prayer meeting, sanctuary, with not a thought between save about the world and that continually! A setting cosily by our own fireside, or in our pews, calling loudly upon our God to do what we are too shiftless and heartless to even attempt for ourselves? "Take up they bed and walk" were the words of healing addressed to the palsied cripple; obeying, he was made whole. Awake to righteousness and sin not. Work while the day is shining; make manifest the earnestness of prayer, the sincerity of purpose! Words are cheap, cost little, call for small self-denial, and many find it much easier, more to their mind, to pray loud and long for a revival of God's work than to put forth one earnest effort to cheer a weeping penitent, or guide a wandering prodigal to his father's home. The murmurer, also, who always sees, in the sins of his brethren, their faults and follies, the cause of the church's barrenness, may rest assured that the surest way to remove that barrenness is for him to sow the seeds of faith, and weave the robe of charity, for charity covereth a multitude of sins. Grumbling never yet saved a soul from death, nor poured one drop of heavenly balm into a broken heart. Oh, may our hearts respond in earnest to the church's prayer:—

Come, Holy Spirit, purge our hearts,
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.

Come as the dew, and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power.

Come as the wind with rushing sound,
With Pentecostal grace,
And make the great salvation known
Wide as the human race.

Spirit, divine! Attend our prayer,
And make our hearts thy home;
Descend with all thy gracious power,
Come, Holy Spirit, come.

Is it hard to serve God, timid soul? Hast thou found gloomy forests, dark glens, mountain-tops on thy way? All the hard would be easy, all the tangles unbound, wouldst thou only desire, as well as obey.—*Faber.*

A POLITICIAN thinks of the next election; a statesman of the next generation. A politician looks for the success of his party; a statesman for that of his country. The statesman wishes to steer; while the politician is satisfied to drift.—*James Freeman Clarke.*

Mission Notes.

PAMPLONA—A NEW CONVERT.

BY THE REV. W. H. GULICK, MISSIONARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

A successful cabinet-maker and furniture dealer was successor to his father's business, that had been founded some forty years ago, in Pamplona, in Spain. His widowed mother is the owner of some property, and lives in her own house, her son and his family occupying one of the upper apartments. He and his wife were known as Carlists during the last war, the young man having marched in the ranks of the Pretender through more than one campaign. They accepted the gospel heartily, and at once began to do what they could to spread it. During the last six months, in his frequent business trips into the country, has distributed among friends and acquaintances hundreds of tracts and portions of Scripture. At last Good Friday, in the month of March, his parish priest sent word to him that he would be expected, as was his custom, to be one of the volunteers to carry tapers in the great procession of the day. He replied that he had received "new light" since last he bore the torch in that procession, and declined the invitation.

He had a warehouse well filled with furniture, while pictures and curiosities in cabinet work were hanging on the walls and were heaped up near the door. About a month ago, not dreaming they would attract special attention, he hung up among other objects a wall text on each side of the door. The very first day several persons observed and read them. The next day still more were attracted by them, and the next the street was full in front of his store the greater part of the day—a restless and not entirely friendly crowd, reading, repeating and commenting on these scripture texts.

THE PARISH PRIEST INTERVENES.

On the fourth day he received the following letter from his parish priest (I translate from the originals that are before me):

"PARISH OF SAINT SATURNINO OF PAMPLONA.

"*Senor Don Saturnino Rabanaque:*

"ESTEEMED AND HONOURED SIR,—With great grief I have heard certain rumours regarding you. At first I refused to believe them, but as they have been lately repeated, the least that I can do is to come to you—not so much as your priest as a friend, that you may tell me in all sincerity what is the truth of the matter.

"You will naturally suppose that I refer to the reports that you are in relation with persons who belong to the Protestant sex; and I have even been assured that there are to be seen in your warerooms certain cards with maxims that that sect makes use of.

"I have not seen them, and I can hardly believe

that you have forgotten the Catholic principles that you drank in with the milk of your loved mother, and that apostatizing from the true religion you should cast yourselves into the arms of a false religion.

"Man is capable of being misled by an hallucination, and perhaps you are a victim to such an experience without knowing or desiring it.

"For this reason I hope that you will open your heart to me frankly. I would like much to have you come to see me if it will not be inconvenient to you; for, if I remember rightly, we were once friends, when, in our younger days, we were schoolmates together.

"I hope, then, that you will give me this pleasure—if possible, this very day—or, if not, answer me by letter as soon as possible, being assured that in either case I shall thank you from my very heart.

"Your affectionate and dutiful servant and chaplain, who kisses your hand, (Signed)

"April 22, 1863." "FRANCISCO GONZALEZ.

Our friend replied to this as follows:

"*Senor Don Francisco Gonzalez:*

"MY DEAR AND HONOURED SIR,—I have before me a letter in which I see the interest that you take in my humble person.

"In regard to that which you have heard about my relations with persons who do not belong to the Church of Rome, I wish to say, it is true that I am in relation with them not only in person but in spirit. I thought you already knew this, for I gave testimony of it when our certificates of communion were sought some time ago, and my wife clearly stated that we belonged to the evangelical communion.

"In regard to the 'maxims' to which you allude, and which you say those use who pertain to what you call the 'Protestant sect,' they are but verses from the Sacred Scriptures, and if you wish to read them you can open the New Testament to the First Epistle of Paul to Timothy, first chapter, the fifteenth verse, and to the First Epistle of Saint John, first chapter, the seventh verse. There you will find what are not the 'maxims' of a 'sect,' but the words of the Holy Spirit pronounced by the apostles Paul and John.

"You chide me that I should have forgotten the principles of Roman Catholicism which you say I imbibed with my mother's milk. I assure you that I am very grateful to her for what she did for me—she cared for my body; but the soul? Ah! the soul needs other—spiritual—milk, and the milk is in the word of Jesus and of His apostles, as it is written in the gospels. How can you accuse as 'false' a religion based upon such foundations?

"Do not think for a moment that I have embraced the gospel because I am the victim of a cheat. No; I have accepted it because it is the truth. . . . If I had known the truth before I would have accepted it before. If anything pains me it is the having lived so long a time in darkness. Do not be surprised that I am endeavouring to lead others to the truth; it is only the beginning of what I will do, with the help of God.

"I do not think that this should make us enemies. If we were friends in our younger days, and remember that time with pleasure, how much more should we now be friends! . . .

"I am your affectionate and obedient servant,
(Signed) "SATURNIO RABANAQUE."

This is the young man who came to the Pamplona station with the evangelist, to meet Dr. Clark and Dr. Alden when on their way to Zaragoza.¹

I reached home, returning from that tour, to find the preceding letters awaiting me, and accompanied by the earnest request of the evangelist to visit them at once, if possible. Giving myself only time to dispose of the most pressing business, and gathering up the many unread letters, I took the train again for Pamplona. It is a run by train of only six hours. Several members of that little church met me at the station. The persecuted brother insisted on my being his guest. I wondered if, by attracting attention to him, it might not do him harm. He urged that the harm, if harm we would call it, had already been done, and that nothing that might now happen could essentially change his fate.

I found him, with his wife and two nice children, in a very comfortable third-storey apartment in his mother's house. The rooms were crowded with the remnants saved from the wreck of his furniture business. As we partook of supper, they told the story of the last few days.

The priest replied to his letter to the following effect:

"I presume that those verses were from the adulterated Protestant bible; or even if they were genuine you must know, as any person tolerably well educated does, that the words of the sacred Scriptures are full of danger unless accompanied by the notes of the Holy Fathers and the interpretations of the Infallible Mother Church. Once again I beg you to accept an interview with me, when I will promise to relieve your mind of the doubts into which it has fallen."

SUFFERING JOYFULLY THE SPOILING OF HIS GOODS.

Finding our friend firm in his determination to abide by the gospel, the priest now appeals to other weapons than mildly phrased letters. The servant is warned to flee from the house of the heretics at the peril of her soul. Though warmly attached to them, from many years of service, she has not the courage to face the church's anathema, and weeping bids them good-bye. The kind-hearted mother is harassed night and day by the priest's importunity to turn her son out of the house, to save it from the infection of Protestantism and to relieve her soul from the disgrace of having a heretic son. She protests that she is a good Catholic, and that she is sorry that her son does not remain such as he had always been; but that whatever his new religion is, it commends itself to her in his gentle and forbearing conduct in the midst of very great provocations.

He is notified by his long-time friend, the landlord, to vacate the store in a month—the time allowed by

¹ April 26, 1868.

law to an ejected tenant; but under the spur of the priest, the next day the landlord sends a notary to tell him that in fifteen days he must leave. He could resist this abuse, but he knows that his day has come, and that fifteen days more or less will make but little difference in the ruin of the business. He offers his goods for sale at less than half price. From all the pulpits in the city the faithful are warned not to buy of the heretic who has hung up in his store two "scandalous placards." Crowds of boys and women and well-dressed men fill the street in front of the store, and if any one as a friend or attracted by the low prices enters, they murmur and shout and gibe and cry out: "Heretic! Away with the Protestants; better they were burned!" They jostle up to the door, and seize chairs and tables and throw them into the street, and looking up to the windows opposite, where his aged mother lives, they call out to them their insults.

True it is that this rough crowd of mercenaries and fanatics does not represent *all* of the city. There are those who deprecate this violence, and who are pained by the riotous procedure, but they do not have the courage of their convictions, and they are at best in a hopeless minority.

In the midst of this abuse and tumult he sold what he could at prices but a little better than giving the articles away, and what he could not sell he distributed among his friends, and when I reached his house the store was empty. He is a good cabinet-maker, and, to gain the livelihood that had been thus suddenly robbed from him as a furniture dealer, he determined to rent a retired shop, and with a journeyman or two work up a quantity of fine lumber that he had on hand. But, even with the experience he had been so rapidly gaining of late, he had not accurately judged of the spirit of his enemy. The priest came to his workman and warned him to leave, saying that he had already found for him another employer, a good Catholic.

"But," said the man, "I do not wish to work with him; he is a violent and bad man, and whenever angry, as you know, he blasphemes terribly, whereas I have never heard from the lips of this Protestant a profane or offensive word."

"Oh," replied the priest, "it is of no consequence if now and then an oath escapes a man, so long as he is a good Catholic, and is not contaminated with heresy."

For several days the man resisted, but at last he was drawn away by threats and bribes.

This priest, intent on the ruin of his childhood's friend, or on driving him and all that related to him out of the city where his influence would be effective for the gospel, has visited all the furniture dealers in town, and also has gone from house to house, warn-

ing all not to buy of him. And because his mother and brother will not disown him, they, too, are put under the ban. No servant is allowed to stay with them, and the business of the brother, who is an agent and commission merchant, is being threatened.

This is the last word, and our hearts cry out, "Oh, Lord, how long!" But what can we do for him?—we who have been the means of bringing upon him the sword! *Nothing*, so far as this world's goods are concerned—we can only point him to the promise: "He that shall endure unto the end, the same shall be saved."

Literary Notices.

THE September *Century* opens with a paper on Cape Cod. Those whose knowledge of the Cape is limited to its appearance on the map, suggesting a barren strip of storm-swept sand, will learn that Cape Cod is a land of green fields, groves, game, birds, and romance, as well as of dunes and fish. The writer dwells with special interest on the honest peculiarities of the inhabitants. Another of Elbridge Kingsley's engravings, made directly on the wood without previous drawing, is shown. It represents "A Tragedy of a Nest"—a tree shivered by a stroke of lightning, with a dead bird lying beside a fallen nest below, while its mate flies away, frightened, through the storm. The picture accompanies a paper, by John Burroughs, on birds. "Will New York be the Final World Metropolis?" is a question W. C. Conant answers in the affirmative with a curious array of facts and arguments. He predicts that before another century passes New York's population "will surpass that of London, and that it will be the unrivalled centre of finance and commerce, of luxury and fashion, of art and literature—the heart and brain, in a word, of the civilized world." A description of the laboratory of Professor Alexander Agassiz, at Newport, with all its improved facilities for study, Mr. Ingersoll furnishes to this number. A portrait of the younger Agassiz accompanies the paper.

ST. NICHOLAS FOR SEPTEMBER is a bright and breezy autumn number, which Louisa M. Alcott opens with a charming story of child-life, entitled "Little Pyramus and Thisbe," telling how a boy and girl became great friends through a hole in the wall. The following verses by Sarah O. Jewett are samples of the sweet writings in this favourite monthly for the young:

PERSEVERANCE.

Dear Polly, these are joyful days!
 Your feet can choose their own sweet ways;
 You have no care of anything,
 Free as the swallow on the wing,
 You hunt the hay-field over
 To find a four-leaved clover.

But this I tell you, Polly, dear,
One thing in life you need not fear:
Bad luck, I'm certain, never haunts
A child who works for what she wants,
And hunts a hay-field over
To find a four-leaved clover.

The little leaf is not so wise
As it may seem in foolish eyes:
But then, dear Polly, don't you see,
Since you were willing carefully
To hunt the hay-field over,
You found your four-leaved clover.

Your patience may have long to wait,
Whether in little things or great,
But all good luck, you soon will learn,
Must come to those who nobly earn.
Who hunts the hay-field over
Will find the four-leaved clover.

THE STANDARD LIBRARY (Funk & Wagnalls, New York; Wm. Briggs, King street east, Toronto, agent) still continues its issues. The two last before us are "Winter in India," by Right Hon. W. E. Baxter, M.P., and Paxton Hood's "Scottish Characteristics." The former is a well-chosen companion of Max Muller's "What India Can Teach Us," and though virtually a diary of travel, contains the practical observations of a successful business man and a shrewd politician. British rule in India is, after all, a still unsolved problem. Is that rule to continue, or will educated India eventually rule her rulers? That Britain has a mission in its cradle home we doubt not, but will that mission fulfilled crown Britain with constant empire? John Henry Newman, somewhere in his writings, has said: "There never was a State but was committed to acts and maxims which it is its crime to maintain, and its ruin to abandon." Politically this applies to our rule in India, which, after all, began in the usurpation of a commercial enterprise. Yet Britain in India is learning to rule in righteousness, and could we whisper a policy in the ears of Government it would simply be, "Trust in God and do the right." Mr. Baxter briefly discusses part of Indian policy. Paxton Hood has undertaken boldly in his—we are bound to say successful—attempt to portray certain phases of Scottish life. The chapter on "The Scot Abroad" must be read *cum grano salis*, but the essential types of a Scotland that is fast passing away under the disintegrating process of our present civilization are vigorously and happily portrayed. Mr. Hood has, along with much that is amusing, brought much that is instructive before his readers; and to us there is something pathetic in the reminiscences of a dialect that is fast becoming obsolete. The Twenty-third Psalm, "frae Hebrew until Scottis," has touching power and beauty—

"The Lord is my herd; nae want sal fa' me.

He louts me till lie amang green howes; He airts me atowye by the loun waters.

He waukens my wa'-gaen saul; He weises me roun,
for His ain name's sake, intil right roo'dings.
Na! tho' I gang thro' the dead-mirk-dail; e'en thar
sal I dread nae skaithin; for yers. I are nar by
me; yer stok an' yer stay haud me baith fu'
cheerie.

My buird ye hae hansell'd in face o' my faes; ye
hae drookit my head wi' oyle; my bicker is fu'
an' skailin.

E'en sae sal gude guidin' an' gude gree gung wi' me
ilk day o' my livin'; an' e'vir mair syne, i' the
Lord's ain howfi, at lang last. sal I mak bydan."

The "dead-mirk-dail" and "yersel nar by me," what Scottish heart can fail to respond?

THE HOMILETIC MONTHLY for August fully maintains its high standard. Dr. Benson, Archbishop of Canterbury, has a chaste and thoughtful sermon on "Lovingly Real," and Dr. R. S. Storrs' famous address at Union College Commencement, "Manliness in the Scholar," has been specially revised by him for the monthly, and appears in this issue. Dr. Ormiston's scholarly "Commentary on the Epistle of James;" Dr. Howard Crosby's "Light on Important Texts;" Dr. Broadus' interesting "Critical Estimate of Several Preachers;" Rev. D. C. Hughes' "Homiletic Studies in Hebrews;" Rev. A. McElroy Wylie's "Things New and Old;" and Rev. Lewis O. Thompson's "Prayer-Meeting Service" are all continued. \$2.50 a year; 25 cents a single number. Funk & Wagnalls, 10 and 12 Day street, New York.

JAS. CLARKE & Co. have issued "The Christian World Year-Book for 1888" an alphabetical list of ministers of all the Nonconforming churches of Great Britain and Ireland, "with information for their use." A handy book of reference for any who have an interest in the clergy list, and at a price, 1s. 6d., which puts it in possible reach of all. "The Nonconformist's Legal Guide," which forms an introduction, gives, among other items, a bird's-eye view of the English burial laws, which seem even now to involve so many anomalies that one is completely lost therein. The great anomaly is, that a purely national institution, such as the Anglican Church by law established undoubtedly is, should be found exercising virtual conscience control over what are really public graveyards to the prejudice of a very large and by no means to be disfranchised portion of the English people. Even disestablishment will not end the confusion if the now Established Church be permitted to retain exclusively as its own properties that which the general wealth of England has for the most part built up and perpetuated. Thank God, we know not, in this free air of Canada, the social burdens even now pressing upon our brethren of the Nonconforming churches, though occasionally the arrogance of some stilted High Church Anglican may manifest what would be if they dare and could.

The third set of the Raikes library, consisting of the following books, is before us (American Sunday School Union, Philadelphia):—"Life of Washington," "What is Her Name?" "Lost Key," "Amos Armfield," "Ruth Lee," "Kenneth Forbes," "First Twenty Years," "Nellie Grey," "Pierre and Family," and "Jessica's First Prayer" and "Reuben Kent at School." These ten volumes are to be had for one dollar, and thus is solved in great measure the problem of change and cheapness in our Sunday school libraries. The selection is good; we would specially note our old friend, "Jessica's First Prayer," the "Life of Washington," and the practical Bible teaching of "Kenneth Forbes."

DIO LEWIS'S MONTHLY. (Clarke Bros., Bible House, New York City).—The initial number (August) of this magazine is before us. Dio Lewis has been long before the American public as an enthusiastic gymnast and author of popular treatises on health. He now asks patronage as an editor of a monthly magazine devoted to popular reading on the all-important subject of health. This first number is full of terse, plain, practical health articles, and presents the first of a number of promised articles calmly and plainly telling of the treatment of the insane in some institutions. The other side of Hindoo life, by an Indian girl, may correct some European representations of the same. Indeed, the entire reading is healthy to mind and body, and the magazine, if it keeps up its tone, will fill a gap in our serial literature.

News of the Churches.

As we go to press we hear of the sudden death of our old and valued friend, Rev. W. H. Heu de Bourck. No more energetic and enthusiastic worker ever laboured for the upholding of our Canadian churches. We trust next month to be able to give an obituary notice and particulars.

BRANTFORD.—On Thursday, July 26th, a council of ministers and delegates from Hamilton, Guelph, Paris, Scotland, Burford, Kelvin and New Durham met in Brantford on the invitation of the Brantford Congregational church to assist in the ordination and installation of their pastor elect, Rev. George Fuller, late of the Congregational College, B.N.A. For the past four years Mr. Fuller has ministered to the Old Kirk Presbyterian congregation in Lancaster, Ont., while at the same time prosecuting his studies in college. After a preliminary conference in the vestry at three p.m., the public services commenced in the church, the Rev. W. Hay occupying the chair, and conducting the devotional exercises. The usual questions were answered in order by Mr. Fuller, who gave a very clear account of his conversion, the reasons which led him to enter the ministry, his doctrinal views, views of church polity, and the pastoral

work. His statements of belief were listened to with much interest and satisfaction. Being given without any opportunity of special preparation, it was remarkably frank and definite. Deacon J. Wilkes, on behalf of the church, repeated the call which was entirely unanimous and very hearty. Mr. Fuller signified his acceptance of it, and the chairman offered the ordination prayer, the ministers and delegates present, including several ministers of the Presbyterian and Methodist churches, gathering around the table, and assisting in the solemn act of ordination. The choir then sang an anthem, and the right hand of fellowship was given by Rev. G. Pedley, with suitable words of welcome. Dr. Cochrane then spoke a kindly word of welcome in the name of the city ministers. After singing, some very wise and sympathetic words were addressed to newly ordained pastor by Rev. John Morton, of Hamilton. The address to the people was given by the Rev. Henry Hughes, of Paris, and was carefully prepared, able and spicy. This meeting closed with singing and the benediction by the pastor. In the evening a goodly company met in the basement at the invitation of the ladies of the church, and a very pleasant and profitable social meeting concluded the exercises of the day. Refreshments were served in the spacious vestry, addresses were delivered by Revs. W. Hay, Dr. Cochrane, C. S. Pedley, F. R. Beattie, Crossby and the pastor. An excellent musical programme was given by members of the choir, assisted by Mr. Dimmock and Rev. Mr. Crossby. The church in Brantford is to be congratulated on having reached such a happy termination of its widowhood. Long may the union now consummated continue. May the church grow and thrive, and quickly take its place in the front rank of our churches in Canada. C. S. PEDLEY.

GARAFRAXA.—The year 1883 will long be remembered in this vicinity. The hand of death has been busy in this neighbourhood, yet the work for the Master has gone on more energetically, and perhaps with more manifest results, than during any other year in the history of the church. In the early part of the year special services were commenced by the pastor, the Rev. J. R. Black, B.A., and a revival took place. The good work appears to be still going on. Ten persons received into the church at the last communion service, and a stronger and more active spiritual life seems to animate the members. The Sunday school has gone on uninterruptedly and apparently very successfully. A monthly collection is taken up for foreign missions, and from present indications it is expected that a good sum will be realized in the course of the year for that object. Brick, stone, etc., across the road from the church, and the sound of the workman's hammer indicates the speedy erection of a new manse, the cost of which has been fully covered

by subscription. On August 10th a garden party was held on the grounds of P. S. Martin, Esq., which proved a decided success, both socially and financially. The proceeds will be devoted for improvements in and about the church. May the Lord still continue to shower His blessings.

KINCARDINE.—The Sabbath services in this important field are attended by large and interesting congregations. In the evening the church is usually crowded to its utmost capacity, the audience being chiefly composed of young people. The Rev. Mr. Skinner, who has now been labouring here for some time, is yet vigorously plying his oars, and if progress is indicated by the large attendance at preaching services, we may at once conclude that a good work is being done. The Sunday school presents a very encouraging aspect, and reflects great credit on the superintendent, Mr. L. Bell. The average attendance is 100. During the winter months arrangements were made by the young people of the church for a singing class. Being unable to secure the services of a music teacher, Mr. Skinner was requested to take the position of teacher, which, after due consideration, he agreed to do. The instructions, rendered gratuitously, have been very beneficial to the church and congregation, and in recognition of his valuable services Mr. Skinner was made the recipient, a few weeks ago, of a well-filled purse, accompanied by a kind address, by his appreciative friends.

MONTREAL.—Dr. Wilkes has been spending the summer months at Lachine. Prof. Fenwick has been at the sea-side. Drs. Stevenson and Cornish have been in England. Calvary church vacant, hence Congregationalism had no representation in the Congregational pulpit. We understand, however, that Rev. John Fraser, so long and favourably known to our Canadian churches, is about to reside in Montreal, and our old friend, Rev. J. L. Foster has been there. His family now accompanies him to their new home in Chelsea, London, England. May grace, mercy and peace be with them.

CALVARY CHURCH.—The Rev. Edward M. Hill, having accepted the call extended to him in June from this church, begun his pastoral duties on Sunday, the 19th. The church has been nine months without a pastor, but has well kept together. The members got together a scheme last fall, by which the debt of the church—nearly \$10,000—will be paid in the course of five years. The amount was divided into shares of \$100 each, payable in five yearly instalments of \$20. Members unable to take a full share, took a half or quarter share. The whole amount was subscribed for early this spring. May other churches take the hint. Rev. Mr. Hall, a few days ago, in a lecture given in the lecture-room of Emmanuel church, on the history and present situation

of the Congregational churches of the Maritime Provinces, showed very forcibly the great evil of church debts. He compared them to a man tipping over with his load of grain, and falling under the heavy bags, getting crushed to death.

MOUNT ZION CONGREGATIONAL CHURCH, RIVERSIDE.—A reception social was held on the evening of July 19th, for the special purpose of promoting an acquaintance between the new pastor and the people of the neighbourhood. There was a goodly attendance, with an excellent tea; very interesting addresses were delivered, enlivened by fine choir and solo singing; while a considerable portion of the time was devoted to free and easy conversation. The Revs. Messrs. Robinson (Baptist minister of Riverside), Blackstock (C. M. minister of Wood-Green church), and Frizzell (Presbyterian minister of Leslieville), and Mr. Kimber, superintendent of the Baptist Sunday school. All spoke kindly words of greeting. On Tuesday, 7th August, the annual picnic of the Sabbath school was held, when some four hundred people, including the school, went by tramway to Kew Gardens, where a most enjoyable time was spent in games, feasting, and chit-chat, the weather being most favourable. This school is still growing in size and efficiency, there being now about two hundred and thirty names on the list, besides nineteen officers.

NEW DURHAM.—Mr. C. A. Pedley has been from home, and Miss Templeton Armstrong has been occupying the pulpit here. We understand it to be Miss Templeton Armstrong's intention to seek from some of our churches ordination as an evangelist. The presence of this talented lady at our late Union meetings will be remembered by many of the brethren present. She has requested us to say that she is now making her arrangements for fall and winter work, and will be glad to receive communications regarding the same early. Besides evangelistic services, her plan of work includes lectures on "Temperance," "Reformers Before the Reformation," "John Knox," "Sir Walter Scott," Lord Beaconsfield," etc. Her lectures are highly commended by those who have listened to them.

PLEASANT RIVER.—The little church here is still alive, and enjoying the ministrations of its much loved pastor, Rev. Wm. Peacock. May God send us showers of blessings, that the Word, so faithfully and lovingly preached, may accomplish its purpose speedily. Death has just taken one from our number, our brother, Charles Burnaby, the former Sunday school superintendent, and a faithful church worker. One new member was added to us at the last communion season. Our Sunday school, which has not yet attained to a regular winter existence, has been in a flourishing condition since the first of May. We are in need of more teachers. May the Spirit move more

of our members to take an active part in the blessed work! We have organized a branch of the Ladies' Home Missionary Society, which has only six members at present; but we hope to increase and to do some efficient work for the society. We have a weekly sewing circle, the funds of which are to be appropriated to the painting of our church building. We anticipate holding a tea-meeting some time in the autumn. Rev. C. Ross spent a fortnight among us last month, and preached twice with much acceptance.

TORONTO.—The Rev. F. A. Marling, now of New York, but so long and lovingly known as the pastor of the Bond street church, Toronto, has been visiting his old home. His first Sunday was in the pulpit of Zion church; the second in the Charles street Presbyterian, of which his late brother was an esteemed elder. Another Sunday was given to the church in London, and his visit closed with an address in the Northern on Wednesday evening, Aug. 22nd. Mr. Marling has renewed his youth, and has rejoiced the hearts of many who hold his long and faithful services in loving remembrance. May he with his family long continue to enjoy the blessings of a kind Providence.

TORONTO.—The Congregational church building in St. Paul's ward, late Yorkville, was re-opened on the 22nd July. The friends there have made decided improvements in the surroundings of the buildings. The latter are much brighter by being painted "stone colour," and the facings "light chocolate." The inside walls are re-tinted, and the woodwork re-varnished, and a bright, new carpet put down, making it a place suitable and helpful for their services. Rev. John Burton, B.D., preached in the morning a most excellent and acceptable sermon from Ezekiel xxxvii. 9: "Come from the four winds, O breath." Rev. H. M. Parsons in the afternoon, on the text, Hag. ii. 9: "In this place I will give peace." The pastor, Mr. Salmon, in the evening, from Rev. xxi. 22: "And I saw no temple therein." There was a noticeable harmony in the three discourses. The brethren and friends were cheered and refreshed by these services, and encouraged to be strong and go forward, believing that the Lord who has been so gracious to them in the past, has greater blessings in store for them.—*Com.*

We desire to record our sense of the excellent work being done by the Yorkville church, which has ever had our sympathy. One pleasing feature of church life there is the weekly prayer meeting, which we understand to be almost as large as the Sunday congregation, and to be sustained with sympathy and vigour. The friend who kindly wrote the notice of the re-opening, appended the following note, upon which we have pondered, and conclude that such

mutual interchange of sympathies and offices between our churches, divested of formalism, would bring more together those that in no wise should be apart: To whom it may concern: The brethren here are gladdened to see the face of a representative brother from the sister churches in the city visit them. They therefore make the following suggestion: Could not the sister churches arrange to have reciprocal visits, by deputation, to the church prayer meetings, to receive a word of exhortation, and express their kindly greetings from the churches they represent? Would it not stimulate and strengthen the bond of fellowship?

Official Notices.

THE CENTRAL ASSOCIATION will meet in Bowmanville on Tuesday, September 4th, 1883. Programme: Sermon—H. D. Powis; Essay—Rev. J. C. Wright; Discussion—"Condition and Duties of Church Members," opened by Rev. G. Robertson; Discussion—On "Successful Preaching," opened by J. I. Hindley; Evening Meeting—Addresses by Revs. J. Burton, A. F. McGregor, and J. I. Hindley; also any other matter of interest.

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—I was appointed by the Union of Ontario and Quebec to represent that body at the sister Union of Nova Scotia and New Brunswick. The distance between the meeting places is about one thousand five hundred miles. After a few days' rest in Kingston, I proceeded to Milton, Nova Scotia—a pretty village on the Liverpool river, within less than a hundred miles of Halifax. The journey was signalized by a collision on the Intercolonial Railway at midnight. A heavy freight train collided with the express, telescoping two of our cars and throwing one off the line entirely. A few bruises, nervous shocks, and some damage to the rolling stock, with eight hours' detention, is fortunately all we have to record in the way of consequences. But, though the terrible crash and shaking were over in a few seconds, I have no wish for a similar experience.

Though the distance between Halifax and Milton is less than one hundred miles, unless I went by stage, involving some travel on the Lord's day, I could not reach till Monday evening. By steamer I reached Liverpool at eight o'clock, and proceeded at once to the meeting, which on this occasion was the annual meeting of the Missionary Society. The Rev. Mr. McGregor, retiring secretary, was submitting his report, and Mr. Woodrow, of St. John, N.B., treat-

surer, gave a lucid account of the condition of the finances and important facts in the history of our denomination in ancient and modern times. I had the privilege of discoursing for an hour on the theme I so much love—"Our Mission"—and I can truly say I never had a more appreciative audience. The large church was crammed; numbers, I learned, had come a distance of four or five miles, and every public meeting of the Union was attended by similar numbers. The following day I discharged my pleasant duty as delegate, and was received as any representative of our Union would be—cordially, enthusiastically. I had the pleasure of taking part in several meetings, such as the Foreign Mission, Sunday School Institute, and the closing public meeting. There appeared to be less restraint, more freedom and liberty in speaking than in the larger Union of the Upper Provinces. The brethren seem to be thoroughly in earnest and hopeful. There is evidence of deep conviction, genuine devotion to Christ, loyalty to their denomination, and an intense desire for the conversion of souls to God. There is a wide door and a vast field of usefulness before our brethren in these parts, but they need more encouragement from abroad than they have had for some years past. There are numerous places at this moment where missionary effort is required, and where Congregational churches could be organized with every prospect of success, and where the people are most anxious to have our ministers, but they are not able to respond for want of men and means.

Besides, the churches are far apart and so few that both ministers and people feel the need of connection with some large organization; hence they have been negotiating with the Maine Conference of Congregational churches with this object. A union with any American society is, in my opinion, both impracticable and undesirable at present. Even if the constitutions of their missionary societies would admit of extending grants to any part of Canada, they have so much work on their hands now, and, with the vast demands of the west, they are quite unable to give any attention to our country. Besides, we have a claim on the mother country for help which we do not for a moment intend to be deprived of.

It is probable, therefore, that the Nova Scotia and New Brunswick churches will rather seek union with Ontario and Quebec, or, at all events, that their Missionary Society will return to the position it held five years ago. I will now give a brief account of my visit to the churches in those parts. It was my privilege to present the claims of our College, both before the Union and in most of the congregations, and though very few of the ministers studied in our College, without exception I found them friendly and willing to assist. As the chairman of our Union had

been very successful last year for the College expenses, it was deemed wise for me to labour for the new building. All appeared much pleased that at last we are to have a building worthy of the denomination, where the students will have a comfortable home and other advantages which were impossible before.

MILTON,

where the meetings of the Union were held, is a large, modern church edifice, well finished, having a cozy parsonage close by. The Rev. Mr. Johnston is the present pastor, having laboured there about one year. He is from Bangor, but having taken to himself a Canadian wife, may cast in his lot with us permanently. He is hardly a typical American. I would have guessed that he was an Englishman. He has the reputation of being a good, solid preacher, an "old departure man," yet fresh as a Mayflower. All seem to take a great interest in our College and missions, and foremost among these is the Tupper family, who have long been warm supporters of the cause. I found numerous reminiscences of brother R. K. Black, whose work and worth are held in loving remembrance. It is a grand thing for a good man to remain long enough in one place to make a lasting impression. They did well for the College in Milton.

LIVERPOOL

is two miles from Milton. It is a town of considerable dimensions, having a good deal of shipping. Before the failure of its bank it could boast of a great number of wealthy men. There are still a few, but many have suffered irreparably. It is a very fine harbour, and at high water vessels of very large tonnage can cross the bar.

The Congregational church is among the oldest societies in the place. The present edifice is modern and handsome, and is surrounded by a good deal of property in land, which at present is not of much value, but which in course of time may yield a larger revenue. Years ago the endowment was rather a hindrance than a help, but, as it has been managed for some time past in the interests of the Missionary Society and the church, the Goram legacy is a great assistance to both.

The Rev. Mr. Sykes is the pastor. He is full of energy and enthusiasm. A success in every place he has laboured, he is encouraged in this field also. He works in connection with Liverpool a place called

BROOKLYN,

two miles distant, on the bay. There is a large congregation here of staunch Congregationalists. The scenery is beautiful. The business of the place is largely connected with the sea, and as I mixed among the warm-hearted families, whose husbands and sons spend most of their time on the ocean, or who are en-

gaged in the fishery on the coast or in Labrador, I was carried in my thoughts to dear old Newfoundland, and recalled similar scenes and tales of long ago in my parish by the sea. God bless our sea-going men; no hearts so true and loving as theirs when they know the Lord; and no one knows how to sympathise with them and with their families except he has lived among them and participated in their weary watching, their patient waiting, their crushing sorrows, and their sudden joys. This place is redolent with memories of the Rev. Chas. Duff, who, during his pastorate of many years, was permitted not only to sow but to reap and gather a rich harvest of souls into the church. I had a large audience when I lectured. Two miles farther down the shore is

BEACH MEADOWS,

where we have another church served by Mr. Sykes. I was not able to give a night to this place, but I visited the neighbourhood and met with some of the friends. They are principally Dutch, or of Dutch descent. They have a very neat church building, and I believe a good congregation. I would respectfully suggest to the Liverpool and Milton friends that a better division of labour is desirable. The Liverpool pastor has three congregations, while the Milton man has but one. If Brooklyn or Beach Meadows was supplied from Milton, then that willing, hard-worked Liverpool brother might live a few years longer, and even do better work in the other churches. In fact, the proper division would be Milton and Liverpool, Brooklyn and Beach Meadows. But failing that, the other plan. The Liverpool friends have promised to make a special canvass for the new College. After a stage ride of seventy miles, twenty by steamer, eighty by Western County's Railway, I reached

YARMOUTH.

This is a large seaport town, having a good deal of intercourse with Boston and other American ports. It appears to be a thoroughly go-ahead place; population about 7,000. The Congregational church has taken the lead among churches, and the late pastor, the Rev. Alexander McGregor, was very popular, both among his own people and in the town. The church edifice is very fine, and the parsonage one of the best, if not the best, in the country, being valued at, I believe, five thousand dollars. No debt on either. After a pastorate of twelve years Mr. McGregor has accepted a call from a church in the suburbs of Providence, R.I. He will be greatly missed in these parts, as he took a lively interest in all the work of the denomination, especially in the Missionary Society. It is of the greatest importance that Yarmouth should have a strong man. It is undoubtedly the banner church of the Union, and very much will depend upon it in the future. I was fortunate to have the late pastor with me on the Sunday I spent in

these parts. He very earnestly commended my mission; took the evening service, leaving me at liberty to visit the mother church at

CHEBOGUE,

four miles distant. Here there is a very fine church edifice, free of debt; a well finished, comfortable parsonage, with about fourteen acres of land. Charming locality, good congregation. Prospect of usefulness. The late pastor, Rev. J. Shipperly, has been appointed general missionary to Cape Breton; hence this church is also vacant. A brother who would want to recruit his health through inhaling the delightful sea breezes and cultivating the soil, would find this all that could be desired in this respect. This is one of the oldest churches in the Province, being organized in 1764. Its members have contributed largely to build up Yarmouth, and the daughter has not been unmindful of her duty to the mother now in comparative solitude. The failure of the shipping interests, numerous removals, and the sad ravages of old, greedy ocean, have greatly decreased the population and weakened the church; but there is still a good field, and with a preaching station some two miles distant, and the possibility of opening another several miles farther away, the most active and ambitious man will find room for all his energies. I trust this promising field will shortly find a suitable labourer. From Yarmouth I took the rail to Digby, thence by steamer to St. John, N.B., and up the beautiful river to Frederickton, and by my own two legs, for want of any better conveyance, to

KESWICK RIDGE.

This a country parish. There is a very fine church building, overlooking the St. John and Keswick rivers, a wide range of rich country, and the city of Fredericton. Rev. Mr. Cameron is pastor; an able man, highly esteemed by his brethren, and greatly beloved by his congregation. He is a Canadian by birth and education, and came to us from the Presbyterian church. His training and experience there make him all the more useful in our denomination at the present time when we are setting our house in better order by organization and centralization. The congregation of Keswick Ridge is composed of well-to-do farmers. The congregation is large, and their valuable property is free of debt. Though I fell upon a very busy season with the farmers, I had a good attendance on the evening I lectured on "Congregationalism and Its Mission."

Fifteen miles from Fredericton, on the St. John River, is

SHEFFIELD.

The Rev. Joseph Barker, secretary of the Union, has laboured here for about seven years. He dwells in the midst of his own people; this being his native

place. His father was a deacon of the church, and several members of his family are prominent workers in the society. He proves another exception to the rule—"that a prophet is not without honour, except in his own country, and among his own kindred." In this place the Congregational Church has been a power for good for a great many years. There is a good substantial church edifice, and a respectable residence for the ministers. Death and removals have reduced the congregation very much of late; but I had a good audience, and found a willing response to an appeal for the College. Sixty miles down the river is the city of St. John's, founded about one hundred years ago by the Loyalists from New England. I had heard much about the scenery of the river, but I can only say that half has not been told. It is simply beautiful. The banks clothed with verdure, and trees down to the water's edge. Residences and well-cultivated farms spread over the hills and valleys; the river now narrow, and now widening into the dimensions of a lake; here a stream contributing to swell the main river; numerous windings around richly cultivated or well-wooded islands; rafts, steamers, curious old barges and vessels, gliding over the smooth waters, on which hill and house, and tree and cloud, are most perfectly mirrored, make a picture, which once seen, can never be forgotten. I reached

ST. JOHN

On Saturday evening, and was hospitably entertained by the pastor, Rev. I. L. Beeman, and his loving family. He is an American, with such love for his Master and devotion to the work of saving souls, that he is at home any where.

He found the church very much run down, and somewhat encumbered with debt. Before the fire, the building was one of the best of the kind in the city. It escaped, while the others were swept away, to be replaced by very splendid structures, casting it quite in the shade.

Though discouraged, the members and adherents are working earnestly, and if they only persevere and patiently wait on the Great Head of the church, doubtless they will be honoured by Him in building up the church, and gathering into His fold many precious souls. Such results are worth toiling and suffering for.

Mr. Beeman is the chairman of the Union; a man in middle life; has been a successful preacher and pastor. He has not been long enough in St. John to warrant any expression of opinion regarding his work. But if solicitude about the cause, devotion to his work, mutual and spiritual qualifications, together with strong faith in the principles of his denomination, are any guarantee of success, then he will succeed. St. John is a most important point:

in a large city, having a good deal of intercourse with other parts of the Province and with the United States; it is of the utmost importance to our work that the cause should be maintained in efficiency.

From St. John, I went across the Bay of Fundy, which for once was clear and bright, the fog clearing away just as we steamed out of the harbour. Called at Digby. Passed up the Annapolis Basin, thence by rail through the far-famed and indescribably beautiful valley of Annapolis, to

CORNWALLIS.

Here I was met by my esteemed friend, Rev. J. B. Thompson, one of my Newfoundland boys. He is no second-rate young man; and is beloved and honoured wherever he is known. He has been here over a year, but has to leave shortly to complete his studies. The Congregational church in this place has had a remarkable history. It was organized in 1760 by the grand children of the Pilgrim Fathers. They settled upon the land vacated by the unfortunate Acadians, and before they landed on the shores of Nova Scotia, demanded from the governor, that priceless boon their grandsires crossed the ocean to secure—"liberty to worship God." It was granted, and they landed. The following year they built their humble house of prayer. This is, therefore, the first Congregational church in British North America.

The revolutionary war caused the pastors, deacons, and many of the leading men to return to New England, most of whom never returned. The churches were left without pastors for many years. This particular church obtained one from Scotland, who succeeded in Presbyterianizing the majority of the members, and carrying the property over to that denomination (though till a comparatively recent date the society was only Presbyterian in name). The Presbytery found those descendants of the Pilgrims rather hard to manage.

The minority, who still cling to simple New England Congregationalism, formed a new society, and after years of praying and patient waiting, God raised them up a pastor. Things went along smoothly for a time, till he got astray on the subject of baptism, and finally went under the water, taking with him the majority of the church, and all the property. The faithful few again turned out of their home; organized once more, and built their house of prayer. God again raised up pastors for them, and the work has been going forward to the present, and among these people there have been from time to time powerful revivals of religion. Young men have been called to preach the Gospel, and have gone forth to labour in the work in different parts of the land. The Rev. Jacob Cox, of Noel, an alumnus of our College, and the present secretary of the Missionary Society, is from this church.

I lectured on the History of Our Mission in the old church, and on Temperance in the Temperance Hall, Kingsport, before large and most attentive congregations.

I wish I had power of description that I might give your readers some idea of the beauty of the Cornwallis valley.

From the "hook off" on the North Mountain you get a view of the Basin of Minas and the Grand Pre, rendered immortal by Longfellow's "Evangeline," of four tidal rivers; of the South Mountain, some twenty miles distant, and the rich pasture lands in the valley, dotted all over with the comfortable homes of the farmers, and with villages and churches. Every farm house surrounded by an extensive orchard and ornamental trees. Under the South Mountain is the village of Grand Pre, Acadia College and Winsor, and Annapolis Railway. The tide rises to a height of sixty or seventy feet, and when the sun lights up the village, there is nothing left to be desired in the way of beauty.

Some forty miles distant, in the direction of Halifax, is a place called

FALMOUTH,

within a mile of the beautiful town of Winsor. The Congregational church in this place was closed for upwards of twenty years. The property had passed into the hands of another denomination, who, finding they had no legal title to it, returned it to our people on the re-payment of the sum they expended upon it.

Mr. Cox, of Noel, who had taken special interest in the matter, desired me to accompany him here and preach the re-opening sermon. We had a very solemn and impressive service. The old building is in a good state of repair; in the midst of a delightful country. There are about two acres of land attached. A few of the old members of the church were present, and many of the children and grandchildren of the former worshippers, joined with us on the occasion. It was touching to observe the delight of some of the old people, as they listened to the old, old story, once more within those hallowed walls. There is a good opening for evangelistic missionary work in these parts.

This was the scene of the truly apostolic labours of the Rev. Henry Alline, one of the most remarkable men of the last century. He was born in New Port, Rhode Island, in 1748. Removed with his parents to Nova Scotia in 1760, and settled in Falmouth, where some of his relations still reside. His conversion was almost as remarkable as John Bunyan's. He was called to the ministry, and though nominally settled over a church on the St. John River, he journeyed all through the Annapolis Valley and up the St. John, calling sinners to repentance. His success was marvellous, reminding us of D. L. Moody's work in our

own times. Thousands upon thousands were turned from the error of their ways to serve the living God, and gathered into churches. He was a burning and a shining light, and his memory is blessed. He died at North Hampton, State of New Hampshire, Feb. 2nd., 1784.

From here I rode with Mr. Cox, B.A., a distance of forty miles to

NOEL,

arriving on Saturday afternoon. Six years ago Mr. Cox went here, fresh from college. For years he preached in kitchens, barns, and school-houses. God gave him success in his work, and I had the honour of preaching for the first time in the third church edifice erected by his exertions in his extensive parish. I addressed three large congregations on the Lord's day. He has in all six congregations, to whom he preaches as frequently as possible. The Congregational College of British North America has reason to be proud of our brother. I fear, however, the work is far too laborious for him. If he does not get help or a change before long, he will break down. The great want down here, as up in Ontario, is men. Our churches could be easily doubled in Nova Scotia and New Brunswick if we had men.

Right opposite Noel, on the same arm of the Bay of Fundy, is

ECONOMY,

where we have a large and influential church. It has been organized only a few years, and has been the scene of a glorious revival. They are just finishing a very handsome church edifice, which is to be dedicated in October. The parsonage is close by with its valuable and beautiful grounds, all giving evidence of the good taste of the brother who laid out the whole, the Rev. Edwin Rose, and who with his devoted wife are still held lovingly remembered by the people.

The Rev. W. Maine is the present pastor, a young man of good ability and much promise, a native of Noel, and a graduate of Bangor. The next meetings of the Union of N.S. and N.B. will be held here, and a more delightful spot could not be chosen. Twenty-two miles distant, is Londonderry, a station on the Inter-colonial Railway, where you can take the cars for any part of the continent. I lectured in the Temperance Hall in Economy, and to an appeal on behalf of our college, both pastor and people gave a hearty response. There are a few other churches I was unable to visit. I gave myself only a month in those parts.

PLEASANT RIVER

is some thirty miles from Milton. The Rev. Wm. Peacock is pastor, and ministers to several congregations; and I was informed that there have been times of great spiritual awakening among the people in years gone by.

MANCHESTER, N. S.,

is the scene of the labours of the Rev. James Whitman, who is singularly consecrated to the work of His Master.

MARQUE,

now vacant, in Cape Breton, and other points in those parts, I did not see.

I spent a few days in Halifax with my beloved friend, Captain Mylins, and his kind family. I met with some of the old friends of the Congregational church. It is likely the property will be sold, and the proceeds of sale invested for a new building in a more eligible site. I am convinced the time is not far distant when we will have a church in this large and important city. It is sadly needed at the present moment. For though there are many godly ministers in the city, wickedness abounds to a fearful extent. I have not heard anything so shocking as I learned in Halifax, and yet there is the form of godliness.

I must now say good-bye to the kind and loving friends of the Lower Provinces. I thank them, one and all, for their attentions to me, for what they have done and promised to do for our college. I shall remember them often before the throne of grace, and hope to be sometimes mentioned by them in that same holy place. I will rejoice to hear of the progress of the gospel amongst them, and should they again cast in their lot with our Missionary Society, so far as it is in my power, I will promote their interests.

I hope we will hear often from the churches, at least through the pages of the INDEPENDENT, and that the circulation of our important journal will be largely increased there as elsewhere. Very truly, yours,

J. HALL.

OBITUARY.

Mrs. Joseph Thomas departed this life at Edgar, July 6th, 1883. She was born in Bristol, England, in 1809, and married to Mr. Joseph Thomas, in 1832. They emigrated to Canada in 1843, and settled in Oro township the same year. At that date there was no Congregational church in the township, or, indeed, in the county; but, as Mr. and Mrs. Thomas were staunch Congregationalists, they took a leading part in the establishment of one of that order, and many say but for them the present Edgar church would not be in existence. The late Mr. Raymond was the first pastor, and Mr. Thomas was elected deacon, and always conducted the services, in the absence of a pastor. Mrs. Thomas was a very active worker in the Sabbath school, and in the ladies' prayer meeting. The latter was a great source of spiritual strength to the little church in its early history. She laboured in connection with the Sabbath school until a short time before her death, and its anniversary was held on that

of her birth, as a token of respect for her faithfulness in relation to it. Her influence is still felt throughout the whole neighbourhood, and her remains were followed to the grave by a large concourse of people, who sincerely mourned her loss. She united a strong faith to a strong mind; was a staunch teetotaler, refusing, even, to take liquor as a medicine, and did much in the circulation of Christian and temperance literature. She had the pleasure of seeing her family grow up in the faith, one of whom remains a deacon in the Edgar church—three others are members. Her last illness lasted for six weeks, during which she was quite conscious, and always hopeful in Christ. The feeling in the neighbourhood is that an old landmark has been removed; but, footsteps have been left on the shores of time, which may well encourage others. Rev. J. C. Wright and Rev. J. I. Hindley conducted the funeral services. The former preached, from 1 Cor. xv. 57, and bore testimony to her high Christian character and great usefulness.

THE PASTOR'S DUTY TO THE SABBATH SCHOOL.

A very little thought will show that this is much and continuous.

The design of the Sabbath-school is to teach morality and religion. None in the community knows more on these points, or how to teach them, than the preacher. Often teachers become discouraged. He can cheer them. A weighty motive might be on the score of self-interest. That church will succeed best whose Sabbath school is best organized and the most evangelical.

How cheering to the minister the mere mingling with them. They soon consider him their friend, and give him a cordial welcome. Again, he soon learns how large and varied is his own work, for amongst them all he is to be the principal worker, the chief shepherd. Also from observing how they work, we will gather many useful hints in prosecuting his own. He drinks in fresh inspirations, derives new hope.

Once more. No matter how consecrated the teachers, there is danger of their forgetting the great aim of Sabbath school work, viz., to bring the scholars to a saving knowledge of Christ and fit them for His service. But the sharp discernment of the minister will easily detect this lack, and his holy skill devise how to restore the proper spirit. All departments of work are the gainers from occasional oversight of some new comer. Paul was glad for the coming of Titus. Such being the case, do not all who give themselves to the arduous labour of teaching in our Sabbath schools, have an honest claim upon their minister for his best council, his most hearty sympathy? *Samuel Ward, in St. Louis' Evangelist.*

International Lessons.

BY REV. W. W. SMITH.

Sept. 9, }
1883. }

RUTH AND NAOMI.

{ Ruth 1 :
14-22. }

GOLDEN TEXT.—"Thy people shall be my people, and thy God my God."—Ruth 1 : 16.

CENTRAL TRUTH.—Dwell with the people of God.

INTRODUCTION.—The Book of Ruth, after the wars of the Book of Judges, is like a cool and grassy place in the fields after a hot and dusty road. It is an appendix to the Book of Judges. The time has been computed, with great probability, to be about 1222 B.C. : though some place it a hundred years further back. But at this latter date there seems to be too great an interval between Boaz and David. A man of Bethlehem, Elimelech, with Naomi, his wife, and two sons, went in a time of famine across the Jordan, and lived in Moab. The sons grew up : Mahlon married Ruth, and Chilion married Orpah, women of Moab. The father and the two sons died. Mahlon means "sickly," and Chilion means "pining ;" and very likely the father and his sons were of weakly constitutions. The three women were left. Ten years from her arrival in Moab, Naomi would return to Bethlehem. Her daughters-in-law started to go with her. She advised them to stay.

I. THE CHOICE OF ORPAH.—Ver. 14.—And wept again : it was a tender parting. They had been kind to her and to the dead ; (ver. 8) ; and the poor widow was going home alone and poor. Orpah kissed her mother-in-law : she loved Naomi, but she left her. She had probably professed Jehovah's worship ; but was now going back again to the gods of her people.

Ver. 15.—Thy sister is gone back : her religious principles were not so settled as those of Ruth. She could indeed serve Jehovah in Moab ; but could better do so in Israel. Naomi rightly understood that when Orpah went back, she would return "unto her gods." Return thou : Ruth and Orpah had their free choice. Naomi did not wish them to come with her, and then regret it.

II. THE CHOICE OF RUTH.—Ver. 16.—Entreat me not to leave thee : no finer burst of godly eloquence was ever uttered, than by Ruth to Naomi. She would go where she went, she would stay where she staid ; she would share her experience, and choose her people, and serve her God. Her mind was calmly and perfectly made up. Just the state of mind to be prayed for and possessed by a convert.

Ver. 17.—Where thou diest, will I die : neither in life nor death did she wish to be parted from her. Naomi's life must have been very attractive and saintly to inspire such love on the part of Ruth. This is an open, but unfrequented path to success in the Lord's work. The Lord do so to me : a solemn form of words often found in the Bible. An oath.

Ver. 18.—Saw that she was stedfastly minded : Naomi ceased urging her to return, when she saw she was fully resolved to go. The young disciple will find that a stedfast avowal of obedience to Christ, generally disarms opposition. *The hesitating tempt themselves.*

III. THE RETURN HOME.—Ver. 19.—They too went : it was a sorrowful returning. The two women, each perhaps carrying a little bundle with some articles of clothing and keepsakes of the dead, lodging at night with people as poor as themselves, ascending the 4,000 feet from the Jordan to the high crest of Bethlehem ; weary and alone. Yet God was with them. All the City was moved. Every walled place was called a "City." Bethlehem was very small. People were just as fond of news then as now,

and everyone would be talking about Naomi's coming back. And coming back so poor and lonely ! Is this Naomi ? Just the expression some of us would use, if we met somebody under very altered and unexpected circumstances. This stir was very distressing to Naomi. No one wishes to be talked about. Our neighbours take more interest in our "circumstances" than they do in our souls !

Ver. 20.—Call me not Naomi, call me Mara : Naomi is "pleasant ;" Mara (same as Mary) is "bitter." Dealt very bitterly : God's hand had been laid very heavily upon her. It is possible, however, that there was something of complaining in her heart. "The bitter first, Christians, and then the sweet ; the Cross first, and then the Crown !"—*Bunyan.*

Ver. 21.—I went out full : not in goods, but with loving husband and two sweet boys. Home again empty : all dead whom I loved : nothing left but memory of happier days. The Lord hath testified against me : perhaps she felt they had done wrong in leaving Judah and going to Moab, and that the Lord had punished them for it. A stronger faith might perhaps have kept them in the inheritance of their fathers, trusting God's promises.

Ver. 22.—Ruth the Moabite : the Moabites were descended from Lot. They spoke the same language as the Israelites (as the "Moabite Stone," found a few years ago shows), but were idolaters. Ruth's heart seemed to be sincerely turned to God. Barley harvest : it comes early even with us. Barley, if sown early, is ripe before the wheat. Naomi had heard (1 : 6) that there was a good crop ; and arrived when bread-corn was abundant. Ruth was not to proud to glean in the fields of Boaz for Naomi. Boaz afterwards married Ruth ; and King David was their great-grandson ; from whom by earthly descent comes Jesus the Saviour.

PRACTICAL TEACHINGS.

1. Much depends upon a good choice. Ruth chose *to go to Bethlehem!* What is *your* choice ?
2. It was a great help to Ruth to have Naomi to lead her. We shall always find good examples near if we look for them.
3. "So they two went until they came to Bethlehem." Two of the same family line, and equally poor, afterwards came to Bethlehem. (Luke 2 : 4-5.)
4. "Ruth comes forth out of Moab, an idolatrous people, full of wantonness and sin, and is herself so tender and pure."—*Lange.* An illustration, if we choose to take it, of the coming of the heathen to God. Naomi led *her* ; the Church leads *these*.

SYMPATHY SWEETENS OUR SORROWS.

Sept. 16, }
1883. }

A PRAYING MOTHER.

{ 1 Sam. 1 :
21-28. }

GOLDEN TEXT.—"I have lent him to the Lord ; as long as he liveth he shall be lent to the Lord."—1 Sam. 1 : 28.

CENTRAL THOUGHT.—The early consecration of a child to God.

INTRODUCTION.—A man named Elkanah lived in Ramathaim-Zophim. Ramathaim is a plural form of Ramah or Ramoth. Zophim is another form of Zuph, one of Elkanah's ancestors. They were Levites. See 1 Chron. 6 : 33, where Heman the singer is grandson of Samuel ; and Elkanah is fourth in descent from Zuph, who was fourteenth in descent from Levi. An "Ephrathite" stands for one belonging to Ephrata, or Bethlehem. So Jesse was

called, 1 Sam. 17 : 12 ; and the sons of Naomi, Ruth 1 : 2. The Levite Zuph had left Bethlehem, and settled at Ramah ; and the district was called the "land of Zuph," or Zophim. (1 Sam. 9 : 5.) The exact locality of this Ramah of Samuel is uncertain. A few miles west, perhaps south-west, from Jerusalem. Elkanah and his family went every year to sacrifice at Shiloh. Of his two wives, Hannah had no children. She wept and prayed before the Lord (1 : 10-11), and the Lord gave her a son, Samuel.

NOTES.—*Hannah* : the mother of Samuel. She lived at Ramah in Ephraim. She received Samuel in answer to prayer, and devoted him to the service of the Lord all his life. (1 Sam. 1 : 11.) *Shiloh* : a town between Bethel and Shechem and seventeen miles north from Jerusalem. Joshua after taking the tabernacle away from Gilgal placed it at Shiloh (Josh. 18 : 1), and during the period of the judges it was there most of the time. (Judges 18 : 31.) Eli and Samuel both lived in Shiloh. It was afterwards destroyed (Jer. 7 : 12), and perhaps on account of the sins of Eli's sons. The reason that the tabernacle was put at Shiloh and not at Jerusalem, where Solomon built the temple, was because Joshua did not take Jebus or Jerusalem. *Eli* : the high priest. His sons, Hophni and Phinehas, were very wicked, and for their sins his house was blotted out. The two sons were slain in battle with the Philistines ; and when Eli heard this news and that the Israelites were defeated he fell back from his chair, and, breaking his neck, died. He was ninety-eight years old, and blind. (1 Sam. 4 : 15.) The history of Eli shows how the sins of children bring sorrow upon parents.

I. SAMUEL AS AN INFANT.—Ver. 21.—Elkanah and all his house : he took all his family, and any servants he might have, with him to the yearly sacrifice. Whether the Passover or the Feast of Tabernacles is meant, we know not : very few traces of the actual celebration of either are found, till after the Captivity of Babylon. His vow : probably referring to the birth of his son Samuel. A vow should be (1) about something of importance ; (2), pleasing to God ; (3), a help to good principles ; (4), a good example for others.

Ver. 22.—*Hannah* : same as Anna or Anne ; means "beauty." Went not up : the first presentation of a son at the Sanctuary was accompanied with offerings and ceremonies (Luke 2 : 22-27), and Hannah thought better not to present him till she left him entirely in the Lord's service. Weaned : at two or perhaps three years old. In the meantime his godly mother would be turning his first thoughts to God. There abide for ever : The ordinary service of a Levite was from twenty-five to fifty years of age. But Samuel was to serve the Lord from his earliest years, to the end of his life. He was under the vow of his mother (and also of his father ; Numbers 30 : 14), a Nazarite.

Ver. 23.—Do what seemeth thee good : Elkanah agreed to his wife's proposal. The wife appears, in this history, as a tender mother, and a pious intelligent woman : the husband as a kind-hearted man, and a faithful worshipper of God. The Lord establish his word : Hannah had probably told Eli all the vow she had made (1 : 11) ; and the High Priest's answer, "The God of Israel grant thy petition," was an acceptance and engagement on the Lord's part.

II. SAMUEL DEDICATED TO GOD.—Ver. 24.—She took him up with her : to Shiloh, where the Sanctuary was. Children should be accustomed from their very early years, to go with their parents to public worship. Three bullocks, etc. : we cannot judge from these, which of the yearly feasts it was. Bullocks were offered at all of them. With each bullock was offered a "meat offering" of fine flour mingled with oil, and a "drink offering" of wine. (Numbers 15 : 9, 10.) The largeness of his offering indicates his thankfulness and devoutness, and perhaps also a degree of wealth. The House of the Lord : the

tabernacle pitched by Moses in the desert was here ; but as it would be surrounded by other buildings, and something of a permanent form given to it, it was called (like the temple afterwards) the "House" of the Lord. The child was young : like some of those Jesus took up in his arms and blessed. (Mark 10 : 16.) It is a great blessing to begin God's service young ! Samuel's has been a beautiful example for all time.

Ver. 25.—Slew a bullock : the one now mentioned would be the one offered up for Samuel : and by this burnt-offering, with his infant hand placed on the head of the victim, he was consecrated to God's service. Contrast Hamilca, swearing his son Hannibal at the altar. To Eli : Eli was high priest ; and Samuel would be under his particular care.

Ver. 21.—She said, O my Lord : Hannah spoke ; and addressed Eli with great humility. "Lord" means master or superior. (1 Peter 3 : 6.) I am the woman : she recalls the scene to Eli's remembrance, when he thought her drunken, as he saw her lips moving in prayer, but heard no voice. Stood . . . praying : either standing or kneeling is a proper posture for prayer : *sitting is not*. The early Christians, we are told, stood in their public prayers, and knelt in social and private prayer. The Lord heard Hannah. It is more pleasure to God to grant than to refuse ! The condition on our part is faith ; on God's part, if it is best for us and for his own divine and wise purposes ?

Ver. 27.—For this child I prayed : Hannah's gratitude was fervent. God had granted her petition, thus far ; and the future part of it, that Samuel should serve the Lord all his days, she knew would follow ! Godly parents and godly children are, interchangeably, a great blessing.

Ver. 28.—I have lent him to the Lord : rather "given" him to the Lord : not to be reclaimed, as a simple "loan" might. There is a beautiful light glancing on the words here ;—God has *given me* my prayer ; and I have *given to him* again the fruits of that prayer ! As long as he liveth : she had but one child ; and she gave him to the Lord, for his whole life. God sometimes gives his people a great reward in this life : He gave Hannah three sons and two daughters afterwards. A large return for the "loan which was lent to the Lord." (2 : 20-21.) Worshipped the Lord there : Elkanah worshipped God in the courts of the Sanctuary ; and Hannah poured out her soul in a beautiful hymn of praise. It reminds us of the song of the Virgin Mary. (Luke 1 : 46.)

PRACTICAL TEACHING.

ILLUSTRATION.—*A Praying Mother*. A boy of sixteen went to work on a canal-boat ; but getting tired of the work he returned to his home, which was only a log cabin in northern Ohio. His father was dead. It was after night-fall when he approached the house, and as he got nearer he saw by the light of the fire through the window his mother kneeling at the side of a chair with the Bible open before her. She was all alone praying to God for her son—"O God save the son of thy handmaid." God answered her prayer that night, and the son went to college, as his mother hoped he would, and afterwards became President of the United States. The boy was James A. Garfield.

1. Hannah gave her son to God, and did not murmur that he was miles away, and that she only saw him once a year. (2 : 19) Many parents would be afraid to have God answer their prayers for their children, if they thought God would put it into their hearts to be missionaries ?

2. Parents should devote their children entirely to God : in baptism, by early training, by example, for a life-long service.

3. Samuel had probably fewer temptations to sin than most men. The garden that is well cultivated every day all the spring, will not show many weeds at midsummer !

4. Take all the children to the House of God. Let their early days and the worship of God's house be always in their memory connected together.

5. When God gives so largely to you, ask what you can give him? *And do it!*

Children are lent of the Lord.

Sept. 23,
1883.

THE CHILD SAMUEL.

{ I Samuel 3:
1-19.

GOLDEN TEXT.—"Speak, Lord; for Thy servant heareth."—I Samuel 3:9.

CONNECTION.—Eli, the High Priest, who was also the "judge" of Israel, was old and feeble. His two sons behaved very wickedly and shamefully. The Lord had sent a prophet to warn him; but Eli lacked courage or faithfulness to use the power and influence he had to restrain his sons. He merely reasoned with them; and they paid no heed to it. The Lord now repeats the warning to Samuel.

CENTRAL THOUGHT.—Even a child is known by his doings.

I. THE CALL OF SAMUEL.—Ver. 1.—The child Samuel: Jewish traditions say he was twelve years old. Very likely. Ministered unto the Lord: did such services as befitted his age and circumstances. He seemed, in particular, to have waited on Eli, and assisted him. The word of the Lord: direct and prophetic utterances, for the guidance of the people. Only five or six of the first books of the Bible were written at this time. And many of the people could not read. And there was no printing. And there were no sermons preached. And no Sabbath schools. Was precious in those days: was rare or scarce. There was scarcely any prophets spoken of before Samuel. He is spoken of as the first great prophet. (Acts 3:24.) No open vision: no well-known prophet was found, to whom people could go for direction: as often afterwards. Nor constant communication by the high priest.

Ver. 2.—When Eli was laid down: the high priest lived close to the ark. His "place" was his sleeping couch. His eyes began to wax dim: old age had made him half blind.

Ver. 3.—Ere the lamp of God went out: the golden candlestick made by Moses which was lighted every evening, and put out in the morning. This would be in early morning, before daylight. Temple: the tabernacle, so called here. "Doors" are mentioned (ver. 15), while in the desert there were only curtains. There was now more of permanence about the sanctuary and its enclosures. Samuel was laid down to sleep: he slept in some room not very far away from Eli.

Ver. 4.—The Lord called Samuel: God called Abraham by name. (Gen. 22:1.) The same here. And he answered, Here am I: this was the usual and proper form of respectful reply. He thought it was Eli calling him.

Ver. 5.—He ran unto Eli: Samuel rose instantly, as soon as he had replied, and ran to Eli's bedside to know what he wanted. And Eli said he had not called him; and told him to lie down again. He would think that Samuel had been dreaming.

Ver. 6.—And the Lord called yet again, Samuel: once more his name was called. And he went again to Eli; and Eli again told him as before.

Ver. 7.—Samuel did not yet know the Lord: not that he did not know his existence and feel his love, but that he was not acquainted with the way of getting messages from God. Almost no one had communications from God in those days, and so Samuel thought only of Eli.

Ver. 8.—And the Lord called Samuel again: the third time God called his name. Not knowing how all this could be, he went to Eli once more, and rather insisted this time that Eli *did* call him. And Eli perceived that the Lord had called the child.

Ver. 9.—Eli being convinced that the Lord had three times called Samuel, told him what to say if he should be called again. So Samuel lay down again.

Ver. 10.—The Lord came and stood: probably the "angel of the Lord" presented himself to Samuel, as several times before to others. And now when he called, Samuel said, Speak, for thy servant heareth.

II. THE MESSAGE FROM GOD. Ver. 11.—Ears... shall tingle: a terrible judgment shall fall upon the wrong-doers, and the news of it would be startling and astounding.

Ver. 12.—In that day I will perform: he had warned Eli by "a man of God" before, and now it should come to pass. His house: his sons and descendants. His own sons were slain. After Abiathar, the High Priesthood itself went back to Eleazar's line, it being removed from Eli's house, who was of the line of Ithamar.

Ver. 13.—I have told him: God always gives warnings, if we will but heed them. His word, His servants, His providences, His spirit to our consciences, warn us ever. For the iniquity which he knoweth: Eli's fault was not that he was vile himself, but that he restrained not his sons. If it is asked, "What could Eli do?" we answer, he could have put his unworthy sons out of office, and filled their places with good men; and this he should have done.

Ver. 14.—I have sworn unto Eli: God had told him in the most solemn manner. Shall not be purged: "purged" means cleaved, purified, atoned for. The high priests offered up sacrifice, first, for their own sins, and then for the people's (Heb. vii. 27), but no sacrifice should atone for Eli's house; there should be punishment.

III. THE MESSAGE GIVEN ELI.—Ver. 15.—Samuel lay until the morning: perhaps not very long; but he would feel a trouble in his mind what to do. Opened the doors: there were no doors in the original tabernacle. It was perhaps now enclosed in some more permanent way. Samuel was willing to do the humblest offices. Feared to shew, etc.: naturally he shrank from telling him bad news. It showed a kind heart in Samuel.

Vers. 16, 17.—Eli called Samuel very kindly, and he replied. Then Eli asked him, "What had been said to him?" And, perhaps, seeing Samuel hesitate, he solemnly charged him to hide nothing from him.

Ver. 18.—And Samuel told him every whit: (Margin, "all the things; or words.") "Whit" is an old Saxon word, meaning a thing—especially the very smallest "thing." Samuel told Eli all. And he said, It is the Lord: he received the message humbly; yet he did nothing. The judgment was delayed for years, but we can see no action on the part of Eli, and no amendment in his sons.

Ver. 19.—Samuel grew, and the Lord was with him: the favour of God is the most precious blessing, and the Bible tells us very plainly how to obtain it. Did let none of his words fall: Samuel now, no doubt, had from time to time prophetic communications; and God fulfilled all the words he spake by him. All knew he was a prophet. (Ver. 20.)

PRACTICAL TEACHINGS.

1. We cannot all be Samuels; but we can all do as Samuel did—hearken, obey, follow, live—as God would have us.

2. Samuel began by such humble services as opening the doors. It is the *Master* that ennobles the service; not the thing *done*.

3. God does not call us in the *night* by a *voice*, but He calls us in the *day* by the Bible, and by parents and teachers, and by duty and conscience. It is God's "voice," all the same.

4. God called Samuel very young. He calls children still. Is your answer like Samuel's—"Speak, for thy servant heareth?"

5. Eli was foolish and cruel by his indulgence to his sons. His duty to God was first and foremost. And his *real* duty to his wicked sons was to put it out of their power to disgrace the house of God.

Hushed was the evening hymn,
The temple courts were dark,
The lamp was burning dim
Before the sacred ark,
When suddenly a voice divine
Rang through the silence of the shrine.

The old man, meek and mild,
The priest of Israel slept;
His watch the temple child,
The little Levite, kept;
And what from Eli's sense was sealed
The Lord to Hannah's son revealed!

Sept. 30,]

REVIEW.

[1883.

TOPIC : THE PROMISED LAND.

GOLDEN TEXT.—"The Lord, thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee."—Deut. 31 : 6.

THE LAND.—Where situated? Boundaries? Rivers? Lakes? Mountains? Neighbouring nations? **HEAVEN :** How obtained? By whom entered?

ENTRANCE TO THE LAND.—Leader? How entered? Time of year? The manna? Who met Joshua? **JESUS :** Right to lead us? Has He promised us the land?

FIGHTING AND CONQUERING.—What city compassed about? Defeat at Ai? Who by covetousness ruined himself? What great victory by a few men? Who very *strong* and very *weak*? **THE CHRISTIAN LIFE :** Why so much fighting? Can we afford to have Achan in the camp?

DWELLING IN THE LAND.—Where were the blessings and the cursings? The pillars set up? Cities of Refuge? Were they for "good" men? Did Baal make the people happy? About Ruth? Character of Hannah? Early history of Samuel? **PROGRESS IN GRACE :** understanding God's law. "Memorials." Christ the Refuge. Faithfulness from youth up.

[OPTIONAL LESSON INSTEAD OF REVIEW.]

Sept. 30,
1883.

ISAIAH'S TEMPERANCE PRINCIPLES.

{ Isaiah 5 :
11-24.

Commit to memory verses 22-24.

This chapter opens with a parable of a vineyard; and then pronounces God's severe judgments upon intemperance and various other sins of God's-people.

LESSON OUTLINE. (I.) **WOE TO THE HABITUAL DRINKER.** (II.) **WOE TO THE HARD DRINKER.**

I. THE HABITUAL DRINKER.—(II.)—**EARLY . . . FOLLOW STRONG DRINK :** it was especially shameful to drink early in the morning, see Acts 2 : 15; **CONTINUE UNTIL NIGHT :** spend their time in dram-shops, or in revelry and carousals, see v. 12.—(12.) **REGARD NOT . . . THE LORD :** wine-drinkers, and those delighting in such revels usually scorn

religion, and despise the Lord's commands.—(13.) **CAPTIVITY :** these go into bondage, both of body and of soul, worse than Assyrian bondage; Satan leads them captive at his will.—(14.) **HELL HATH ENLARGED :** this may be used as a frightful picture of the end towards which fashionable drinking tends; yet all these men stop on the side of moderate drinking, or at least of safety from the drunkard's doom.

II. THE HARD DRINKER.—(22.) **MIGHTY TO DRINK :** this is the *sixth* woe mentioned—the first is against avarice; the second, against early intemperance; the third, against perseverance in sin; the fourth, against confounding right with wrong, and the opposite; the fifth, against self-conceit; the sixth, against drunken and corrupt judges. **MINGLE STRONG DRINK :** with spices, or mix one kind of strong drink with another, to make it more intoxicating (Prov. 9 : 2-5)—(23) **TAKE AWAY RIGHTEOUSNESS :** in the drunken condition they render unjust judgments.—(24.) **FIRE :** literally, "tongue of fire," that is, flame, which the Rabbins explain resembles a "tongue of fire." Compare Virgil's figure in the *Æneid*, "with gentle touch the lambent flame glides harmless along the hair."

WOE

FOR EARLY DRINKING,
FOR ALL DAY DRINKING,
FOR WINE DRINKING,
ETERNAL.

GOD'S MESSAGES TO YOU THROUGH THESE LESSONS.

LESSON I. JOSHUA, MOSES' SUCCESSOR. Great promises for great dangers. "Be strong and of good courage."

LESSON II. CROSSING THE JORDAN. God's paths are safe paths. Christ leads through death to life eternal.

LESSON III. THE FALL OF JERICO. The Lord doeth great things. "All things are possible to him that believeth."

LESSON IV. ISRAEL DEFEATED. Sins bring misfortunes. "Make a covenant with your eyes" lest you covet. We cannot hide our sins from God.

LESSON V. READING GOD'S LAW. Blessed are they who write God's law in their hearts. "I have set before you life and death."

LESSON VI. CITIES OF REFUGE. Safe is he that trusteth in the Lord. Christ saves us from all our sins. No man shall pluck us out of his hand.

LESSON VII. AN OLD MAN'S ADVICE. To fear the Lord is the first duty of man. "Choose you this day whom ye will serve." Make good pledges and keep them.

LESSON VIII. ISRAEL FORSAKING GOD. Disobedience brings distress. Heed a wise man's warnings. Keep yourselves from idols.

LESSON IX. THE SWORD OF THE LORD AND OF GIDEON. God can help the weak to do great things. Trust in the Lord and wield the "sword of the Spirit." The blessing of God and a brave heart are the best capital.

LESSON X. SAMSON'S DEATH. Pride goeth before the fall. Take not pleasure in the misfortunes of others. "The joy of the Lord is their strength."

LESSON XI. RUTH AND NAOMI. Trial tests true love. An affectionate daughter better than victory on the battlefield. Love cures sorrow's wounds.

LESSON XII. A PRAYING MOTHER. A good mother is above all price. "Forsake not the law of thy mother." You cannot love your mother too much.

LESSON XIII. THE CHILD SAMUEL. God calls to children. Little ones may serve God. A dewdrop reflects the sunlight as well as the clouds. Have an open ear for God's truth.

Oct 7, }
1883, }**ELI'S DEATH.**{ 1 Sam. 4 :
10-18. }

GOLDEN TEXT.—"His sons made themselves vile, and he restrained them not."—1 Sam. 3: 13.

CENTRAL TRUTH.—Judgment begins at the house of God.

CONNECTION.—Something like twenty years had passed. The Philistines were oppressing Israel. For some reason, perhaps connected with the rising influence of the prophet Samuel (4: 1), they made war on Israel. The Israelites were defeated. They had asked no counsel of Samuel; and in their defeat, instead of seeking counsel of the Lord, they sent to Shiloh to bring the ark, vainly supposing that would ensure them victory. The lesson opens with a second battle.

NOTES.—*The Philistines*: inhabitants of the plain between the Mediterranean and the highlands of Judea; a prosperous, powerful, and warlike people. Though their territory had been assigned to the tribe of Judah, they not only retained possession thereof, but made themselves masters of a large portion of the inheritance of Israel before the reign of David. *Benjamin*: one of the twelve tribes; located between Ephraim on the north and Judah on the south. *Shiloh*: the seat of the tabernacle for more than 300 years. North of Jerusalem about seventeen miles. From Aphek, where the engagement took place, the distance is variously estimated at from thirty to forty miles.

I. JUDGMENT ON ISRAEL.—Ver. 10.—The Philistines fight. They heard the shouting of the Israelites, as the ark came into their camp; and though afraid of what they called "these mighty Gods" (ver. 8), they encouraged each other to fight. The result was a great defeat and slaughter of Israel. They fled every man into his tent; and many continued to dwell in "tents" instead of houses; and in other ways making little progress in civilization. Every man now endeavoured to save himself.

Ver. 11.—And the ark of God was taken: *Kitto* says—"The ark was becoming an idol; and therefore the ark was suffered to be made captive by the unbelievers." It was superstition, and not religion, that brought the ark from Shiloh. Hophin and Phinebas were slain: God had foretold their death. (2: 34.) Their place was at Shiloh, purely ministering in their priestly office. Their sending the ark to the camp was the last act of a corrupt life.

Ver. 12.—A man of Benjamin: we read of Benjaminites, left-handed slingers, etc.; and many suppose that tribe to have possessed many men of extraordinary agility. This man would be one of the "runners" attached to every Eastern army, to carry orders and news. Clothes rent, etc.: the Easterns are very demonstrative: rending garments, dust on head, loud outcries, etc., are outward signs of emotion suppressed by Europeans. The distance run was about twenty miles.

Ver. 13.—Eli sat upon a seat: Many critics read it "his seat;" i.e., his official seat at or near the Sanctuary. (1: 9.) This would account for the news being known in the city before it reached him. Watching: whether by the wayside leading to the Sanctuary, or at the gate of the city, he was anxiously waiting for tidings from the camp. His heart trembled for the ark of God: it had been taken against his will; but he should have authoritatively prevented it! And he now trembled for its safety. All the city cried out: when the man told of the great defeat and slaughter, and the death of the two priests, and the losing of the ark, loud lamentations broke out through the city.

III. JUDGMENT ON ELI'S HOUSE.—Ver. 14.—What meaneth the noise? Eli heard the lamenting of the people, and the tumult of rushing feet, and enquired what it was? And the messenger came in "hastily"—in all the breathless excitement in which he had arrived a few minutes before—and told him.

Ver. 16.—Eli was ninety-eight years old; infirm, and blind with age.

Ver. 16.—I am he that came out of the army: Some one had told Eli that a man had come out of the army; but naturally they would keep back the bad tidings—leaving them for the man himself to tell: so he announces himself as the messenger to the aged priest who cannot see him. What is there done my son? he was impatient to know the result of the battle, and the safety of the ark of God.

Ver. 17.—Israel is fled: bad news indeed. A great slaughter among the people: Worse still. Thirty thousand had fallen. However terrible modern battles may be, there is nothing like the great proportion of slain now. O for the time when men "shall learn war no more!" Hophin and Phinebas are dead: the man, designedly, leaves his worst news to the last. The intelligence is getting heavier and more terrible as it proceeds. The ark of God is taken: the climax is now reached! The ark, made by Moses, "according to the pattern showed him in the Mount," and containing the tables of the Testimony, engraved at Sinai, was gone! Carried off to grace some idol-temple among the Philistines! Yet since God was no longer in the hearts of the people, it could matter little about the presence of the ark! This losing of the ark was known as "the Captivity," down to the time when the Babylonian Captivity gave a new meaning to the expression.

Ver. 18.—He fell from off the seat backward: the defeat and slaughter of Israel, and the death of his two sons, tore his heart with grief and sorrow; but when the "ark was taken," he could bear up no more. His seat was without a back: that would have made it a throne—reserved only for kings. He, fainting, fell backward. By the side of the gate: 2 Sam. 18: 4 shows us how David "stooped by the gate side," as the people passed out. So Eli's seat would be "flush" with the side of the gate, but not occupying any of an already-narrow roadway under the arch. And he died: He was an old man, heavy and inactive; and in the fall "his neck brake," and he instantly died. How many possibilities in his life, and yet how little had he done! He had judged Israel forty years: The Hebrew says "forty," and the Septuagint says "twenty." The "forty" undoubtedly include the twenty of Samsou's authority. We may take it that he had been High Priest forty years; and in the twenty years since the death of Samson, had been alone in "Judging" Israel.

PRACTICAL TEACHINGS.

1. Good men's faults are not glossed over in God's Word.
2. The ark could not save Israel from defeat, when God had deserted their standard. We may be in the Church, yet not be in grace.
3. In a good sense, every Christian should "tremble for the ark of God." Our personal safety and interest is a small thing, compared with the interest and safety of the cause of Christ.
4. The men who had just been shouting at the arrival of the ark, were soon fleeing "every man into his own tent." Not self-confidence and boasting, but a good cause, and God on our side is what we need:

ARM Y DEFEATED.
ARK TAKEN
AGED ELI FALLS DEAD.

PRIZE BIBLE QUESTIONS FOR SEPTEMBER.

[For particulars of prizes, conditions, etc., etc., see the January number.]

25. Give the first instance in the Bible where the children of the righteous are made partakers of special privileges and blessings.

26. We find in each of the first and second Epistles of Paul, as they stand in the New Testament, a sentence of five words (not exactly alike), which fully set forth the work of the Lord Jesus for us. Quote both passages.

27. Give the name of a bird twice mentioned in connection with the history of our Lord.

Children's Corner.

CONSIDER THE LILIES.

They have no care:

They bend their heads before the storm,
And rise to meet the sunshine warm,
And dance responsive to the breeze,
And nestle underneath the trees,
And take whatever life shall bring
As gaily as the birds that sing.

They do not toil:

Content with their allotted task
They do but grow, they do not ask
A richer lot, a higher sphere,
But in their loveliness appear
And grow and smile, and do their best,
And unto God they leave the rest.

They have no sin:

Their pure, sweet faces they upraise;
And shrink not from the sun's bright gaze;
And if the earth should soil, the rain
Comes down to make them clean again,
And scented, beautiful, and white,
They live their lives in God's dear sight.

They weep no tears:

No shadow dims their happiness,
They do but live the world to bless;
Enough have they of cloth of gold,
They lift their cups the dew to hold,
About them are the light and song,
And they are glad the whole day long.

God cares for them:

His love is over every one,
He wills their good, His will be done!
He does neglect no single flower,
He makes them rich with sun and shower,
Their song of trust is sweet and clear—
And he that hath an ear may hear.

HERMENEGILDA AND HER TESTAMENT.

Last year, at the time of the great fair in Zaragoza, and the great festival of "The Virgin of the Pillar," a woman from Cervera, named Hermenegilda, while looking through the booths of the fair, stopped before the

Bible stand. She did not know how to read, but looked with interest at the books, and, being sociable, soon let it be known that she was a firm believer in the Virgin, and that her chief object in coming to Zaragoza was to visit the Cathedral of the Pillar, and pay her homage to the image of Mary and her child standing on the jasper pillar, which is shown in the Cathedral, and which the Romanists say was brought by angels directly from heaven. The good colporteur and his wife told Hermenegilda of the true way to worship God, and so interested her and gained her confidence that she asked if she could leave in their booth a package she was carrying, and come back later in the day to talk with them. At nightfall she came back and said she had forgotten the street and number of her boarding-place, and did not know what to do. The colporteur's good wife, Maria, who is quick to see an opportunity to do good, and glad to improve it, said:

"Never mind; come home with us to-night; to-morrow you will easily find your friends."

Hermenegilda was much touched by this kindness to her, an entire stranger, and accepted the invitation. That night they had a long talk about the Bible and true religion, and she was present at their family prayers. These things so impressed her that she opened her heart to Maria, and told how she went to mass often, how she confessed to the priest every week, and did penance; how she had told the priest that she never had peace in her heart, and that as soon as she had confessed her sins her bad temper made her sin again. The priest had told her to go on confessing and doing penance, and that all would be right. Maria explained to her that the Lord Jesus only can forgive sins, and that we must confess them to Him, with true repentance, and He will help us to get the victory over them. The poor woman said, "Oh, teach me to pray!" And together they knelt down, the Christian sister putting the case before the Lord, and Hermenegilda, for the first time

in her life, really praying. When they arose from their knees, she said:

"This is just what I've wanted so long; now I feel peace in my heart. How different it was when I confessed to the priest!"

From that time she has given evidence of being a true believer. She did not go near the shrine of the Virgin, but during her stay in Zaragoza came to all our preaching services, and to the prayer meeting and women's Bible class, and went back to her village rejoicing with a large-type Testament, which she promised us to learn to read as fast as possible, as she already knew a few letters.

Since then she has not gone back to the superstitious rites of Rome, and is known throughout the village as the Protestant or heretic. She came afterwards again to Zaragoza, and seemed very happy to be once more in the meetings. When she called at our house with her good friend Maria, we were pleased to see how much progress she had made in reading. She said she always carried the Gospel about with her, wrapped in a handkerchief, and, when she found a chance, took it out and tried to read. If any one asked her, "What book is that?" she answered, "A very good book. Read aloud a little to me and you will see." In that way she had got them to read to her many chapters. So Hermenegilda is not only learning much of the Bible herself, but is learning others to know about it. May it be as precious to them as it is to her!

THE DOG AS A CULPRIT.

A dog had worried and much injured some fine sheep at the distance of a quarter of a mile from its master's house, but being discovered by the farmer, who knew the dog, it made all haste to its master's house in the neighbouring town, where the master was sitting by the fire, and another lay at his feet asleep. Advancing with all the appearance of conscious innocence, the culprit lay down by the side of its canine friend, and presently assumed the appearance of being also asleep.

The pursuer, however, soon appeared also, and began to tell the tale of the injury inflicted on his sheep. The really innocent dog continued to sleep on, but the conscious, guilty one, without looking up, crept silently away, not directly, but round the room, and was not long in quitting the house. Very near the master's house was a cellar which was used for the purpose of *barking* the nets of fishermen, and a portion of the apparatus consisted of a boiler with a flue, into which latter it crept entirely out of sight, and there it was discovered and made to suffer the necessary consequence of its crime. It is evident that the dog not only knew the person of its pursuer, but also the purport of his tale, as well as that its attempt to lull suspicion had completely failed.

A TOUCHING MEMORIAL.

The superintendent of a street railway leading out of New York into the country, tells how a father and mother erected a memorial to their dead boy:

Sitting alone in his office one day, a strange gentleman entered, who proved to be an officer in the army. He carried a little box in his hand, and after some little hesitation, said:

"I have a favour to ask of you. I had a little boy, and I've lost him. He was all the world to me. When he was alive my wife used to search my pockets every night, and whatever loose change she found she would put it away for the baby. Well, he's gone. Here is the box.

"We talked the matter over, and came to the conclusion that we could not do better than to bring the money to you to pay the fares of poor sick children out of town during the summer.

"It would please him to know that he is helping to save the lives of other poor children. As soon as the box is empty we will fill it. While we live we will keep up the bank."

The box has been twice emptied and filled, and hundreds of sick or dying children have owed to this dead baby their one breath of fresh air this summer.