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The Canadian Independent.

A. R. McIntyre
Middleville
July 80

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

Vol. 29.]

TORONTO, THURSDAY, MARCH 10, 1881.

[New Series No. 36]

Current Topics.

The Independent gives the creed of pretensions unbelieved as first, ego, second, nego.

An illustration of an excessive desire of novelty and popularity in the pulpit is given in *Zion's Advocate*. A New York minister lately preached upon Eclipses of the Honey Moon, and the causes that produce them.

Dr Samuel Manning expresses his conviction from personal investigation of facts: that there has not been since the days of the Reformation, such a movement, such a revival, such an awakening, as seems now to be commenced in France.

It is reported that a whole town in Italy Bertolla, near Turin has gone over to Protestantism from Catholicism. The archbishop closed the doors of the church against the "apostates," and about 2,000 of them sent to Turin for Evangelical ministers to come and preach to them.

Henry Morehouse, the English evangelist who died recently, was converted while in a circus. Ever after he is said to have kept two vehicles and men distributing Bibles. How many of our readers who have abundant means are doing as much as this to spread the good news of the Gospel?

Professor Christlieb of Bonn, is to deliver the course of Lectures on Preaching at Yale Theological Seminary next year. The authorities there are to be congratulated upon having secured the services of so able and interesting a theologian, who will well sustain the reputation of this chair.

At the first sacred concert given recently in Madagascar, in the church, beginning at 8:30 a.m., the house was crowded before five o'clock, fully 1,500 persons being present. They remained to this service of song for six or seven hours, though many had barely room enough to stand. Some addresses were also made by the missionaries.

The Bible has been translated into two hundred and twenty six languages and dialects, and in the last eighty years one hundred and forty eight millions of copies have been printed and put in circulation. This does not look as if the book or the religion which it teaches were likely to pass from the memory of the world.

The Ministerial Union of San Francisco and Oakland issued a call acknowledging the good results of Moody and Sankey's meetings in "the awakening of Christian life and the salvation of hundreds of souls," and recommending that February 17th be observed on the Pacific Coast as a day of fasting and prayer for the continued success of revival efforts.

The Khedive of Egypt has given orders to the Grand Chief of the Religious Corporations that the ceremony known as the "Dossa" must henceforth cease. The "Dossa" was a procession which took place annually in Cairo, in the national ceremony known as "Mewledel-Nabi," and consisted of the passage of a sheik on horseback over his prostrate co-religionists.

The following saying of Carlyle, among many which have appeared in the papers, is stated to be well authenticated. He had been looking at Mr. Holman

Hunt's well known picture of Christ in the Temple, and, having expressed his admiration of the faces of the doctors of the law, added "I dislike all pictures of Christ, you will find that men never thought of painting Christ until they had begun to lose the impression of Him in their hearts."

In the fiscal year 1879 tax was paid in the United States on 13,881,417 cigarettes, and in the fiscal year 1880 on 408,708,365, an increase in ten years of 394,826,948 cigarettes. The doctors unfortunately are tolerably well agreed that the cigarette is a worse foe to health than the cigar. There is certainly grave danger in a direction little understood from their free use by growing boys. *Springfield Republican*.

In Hosea x. 14 occurs the clause "As Shalman destroyed Beth-Arbel in the day of battle." It has been supposed, of course, that Shalman was the same as Shalmaneser, although the name Shalman does not elsewhere occur. In the text of the inscription of Shalmaneser on the bronze gates of Balawat, as just published by Mr. Pinches, with the magnificent plates of the figures on the gates, the name appears in both forms.

A case of human sacrifice has occurred in the Vizagapatam Hill Tracts, India. A number of hill-men, who had planned a raid on a neighboring police station, sought to secure divine favor by the offering of a sacrifice. They made a descent on Chitrakonda, and carried off several villagers, including the head man. After the usual ceremonies, the heads of the victims were cut off by the leader of the party, who has been tried and sentenced to be hanged. The other eight accomplices have been released.

Quite a keen controversy is at present raging among our neighbors over a lecture recently delivered by Dr. Howard Crosby, in Tremont Temple, Boston, on the temperance question. The Doctor's peculiar views were given with a great deal of plainness, and total abstainers and total abstinence were denounced very vigorously and with anything rather than the "calmness" which the lecturer professed. Replies and re-replies are the order of the day, and a great deal of heat, not to say bad temper, is being displayed on both sides. The discussion will do good, however, in spite of the temper, though not through means of it.

No one thing in the Canadian Dominion has done more to hold back the proper development of the people than the prevalence of the drinking habit. It is pleasant, therefore, to note the fact that the good and illustrious example of Mrs. Hayes is beginning to be followed at Ottawa, the Capital of the Dominion, by the wives of leading members of the Cabinet Ministry, dispensing with wines at their grand receptions. Perceiving how harmful, how disastrous the habit of indulgence in intoxicating drinks has become, the unwillingness of these officials and their wives to appear to encourage the popular habit is vastly to their credit.

Let one try to imagine what was lost to the English nation by the long exclusion of Dissenters from the universities. In the last twenty one years fourteen of the Senior Wranglers have been Non-conformists—a remarkable fact, considering that the majority of the students are Churchmen.

It is stated, on the authority of Dr. Schaff, that the new version of the New

Testament will not appear before the first of May, until after the Convocation of Canterbury, the official body where the scheme for the revision formerly originated, shall have taken some final action in regard to it. But it is also stated that half a million copies have already been printed in England, and that one hundred thousand copies are even now in New York, but all sacredly kept from the public eye until the word shall be given for their release and dispersion. The American Book Exchange announces that it has made arrangements such that instantly, when the first copy of the English edition comes to hand, within twenty-four hours, it will have the entire book in print, and within three days it will have at least ten thousand copies ready for delivery. It would not surprise us if the *New York Herald*, or some of the enterprising dailies of this city should produce a "New Testament Extra," next morning.

The whirligig of time is certainly bringing about its revenges when we find the Jesuits compelled to fly for shelter from the hostile feeling which they have provoked in Roman Catholic countries to that home of civil and religious liberty against which their intrigues have, from the days of the Spanish Armada downwards, been unceasingly directed. Jersey seems the special point of attraction, but the Trappists, not finding that location sufficiently secluded for their purposes, are contemplating the purchase of the island of Herin, if the right of the public to land there may by any contrivance be barred. The *Times*, drawing attention to an episode in the history of the island of Sark, offers this warning: "If the Trappists establish themselves there they will be able to hold possession of the island against any force, should their religion or their politics so incline them." The consent of the Crown is very properly rendered necessary to the transference of such an island by purchase.

We regret to chronicle a most disgraceful outrage in Hull, P. Q. As the Rev. Mr. Syvret was about to proceed with his Sunday School scholars and their friends to Ottawa to engage in a joint Sunday School gathering in the Dominion Church there, the party was intercepted by a crowd of French Roman Catholics, numbering upwards of one hundred, and forbidden to proceed. On Mr. Syvret remonstrating, the crowd attacked him, injuring several in the party. The children scattered in terror. One young woman, named Charette, who attended Mr. Syvret's mission Sunday School in Hull, was violently carried off and concealed for a few days. Great indignation is felt among the Protestant population in consequence of this outrageous attack. We trust that the outrage will be dealt with as it deserves. It is really too bad that a peaceful company, on their way to the house of God on the Lord's day, should be made the object of a wanton attack of this kind.

The *Catholic Review*, a Romish newspaper, in a recent article, is quite jubilant at the "presence of so many Bibles among American Catholics," and with the enterprise of its publishers, by which New York is pervaded "from end to end with the Douay version of the Bible." One of our Protestant newspapers remarks:—We fear, however, that it does not quite sympathize with the Psalmist, who reverently exclaims,

"The entrance of Thy Word giveth light, for the *Catholic Review* adds, 'Frankly, very little good seems to have come from the reading of the Scriptures by the people at large. . . . Even among Roman Catholics it fosters a Calvinistic spirit, which in many cases induces individuals to set up their judgment against the will of the Church. The indiscriminate circulation of the Bible, even with notes approved by the Church, has not always been productive of good.' The Protestant newspaper adds, 'We think from this admission that David was nearer right after all than our neighbor, and wish that he and other devout Catholics would remember the words of the Apostle Peter, which certainly should have weight with them: 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed.' *Weekly Review*."

We occasionally hear good people chiefly those inclined to chiliastic views lament that there is no really Christian nation on the earth. We think there is, and the fact that we have not a leading paper in the country that wishes or dares to speak otherwise than respectfully of Christianity is indication enough that the Christian religion rules here. Secretary Evarts evidently also thinks so, if we may judge from a paragraph in his address at the presentation of the Egyptian obelisk:

"At the very time that Thothmes was rearing these great monuments of his power, a feeble Hebrew infant, doomed to death from his birth, uttered a feeble cry amid the bulrushes, when the daughter of Pharaoh disturbed his sleep. And Moses has come here, long before this obelisk. Moses, the greatest law-giver that the world ever saw; Moses, with his ten commandments, is in possession of the churches, and of the schools, and of the literature, and of the morals of society. Egypt is perpetuated not only here, but throughout our system of civilization, by the cry of the infant Moses, which has been expanded into a voice spreading over the whole modern world. Twenty-two years after this obelisk was raised at Alexandria, to mark perpetual dominion, there was born in the neighboring and subject province of Palestine another infant, destined also to death. Christ, the Saviour, born then, has been a power and a light before which all kings and conquerors, all dynasties, all principalities and powers have fallen in obedience. Before this obelisk from Alexandria reached our shores we had heard of the names of Moses and Christ, and had seen the morality of Moses and the religion of Christ made a basis for civilization, for society, for national strength and national permanence, which will last forever and forever, and which can never be overthrown by any of the causes that overwhelmed dynasties and ruined nations."

—A clergyman, after preaching on the "Recognition of friends in heaven," was accosted by a hearer, who said, "I like that sermon, and I now wish you would preach another on the recognizing of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in all that time."

"DREW THE WRONG LEVER."

This was what the pointsman said,
With both hands at his throbbing head

"I drew the wrong lever standing here
And the danger signals stood at clear;

But before I could draw it back again
On came the fast express, and then—

Then came a roar and a crash that
shook
This cabin-floor, but I could not look

At the wreck, for I knew the dead would
peer
With strange dull eyes at their murderer
here."

"Drew the wrong lever?" "Yes, I say
Go, tell my wife, and—take me away!"

That was what the pointsman said,
With both hands at his throbbing head.

O ye of this nineteenth-century time,
Who hold low dividends as a crime.

Listen. So long as a twelve hours'
strain
Rests like a load of lead on his brain.

With its ringing of bells and rolling of
wheels.
Drawing of levers until one feels

The hands grow numb with a nerveless
touch,
And the handles shake and slip in the
clutch,

So long will ye have pointsmen to say—
"Drew the wrong lever" take me away!"

ALEXANDER ANDERSON,
in *Good Words*.

Our Story.

From the *Sunday at Home*.

NO PLACE LIKE HOME.

BY HESBA STRETTON.

CHAPTER II.—IN THE WOODS

The village school-mistress, Mrs. Clift, knew Ruth well, for she had employed her as her laundress from the time she had taken charge of the school; and no linen could be sweeter and whiter than that which Ruth washed, and dried in the sun on the gorse-bushes growing about the old lime-kiln. Ishmael had been one of the most constant and least troublesome of her scholars; and she was willing to mark her approbation of him by entrusting her little girl to his care for a long day in the Lime-kiln Woods.

The spring had come slowly on during May, and though it was already June the trees were not yet in full leaf. The delicate network of boughs overhead still kept many an open space for the sunshine to stream through; and the half-transparent leaves glistened with a green light. There was no thick tangle of burdock and thistle at present to catch their feet and hinder them as they strolled along under the hazel-bushes. Here and there patches of bluebells covered the dusky earth; and in a few rare spots, known to Ishmael, white lilies of the valley were growing amid their broad green leaves. No very tall or massive forest tree grew in the thin soil, but now and then an elm or an oak, somewhat stunted, spread out its crooked branches; and there were clumps of larches, tall and thin, growing in close companionship with their pointed tops piercing the sky. And what a sky it was! A deeper blue than the blue-bells under the hazels, with little clouds scattered over it whiter than the lilies, some of gleaming brightness, and others of a pearly grey, floating lazily along before the soft fresh westerly wind. Ishmael felt a pride in it all, as if the woods, and the flowers, and the sky belonged to himself.

"Sit down and listen, Elsie," he said, throwing himself under an elm-tree, and holding his breath for very pleasure, as he strained his ear to catch the different notes of the birds, singing in the early hours of the sunny day. There was the merry whistle of the starling—did Elsie hear that?—and the deep, soft cooing of the wood-pigeons from their great clumsy nests in the fir-trees; and the harsh cry of the jay, as he flitted across the open space between some trees, displaying his bright blue wing-feathers. Oftener than

any other note, except the chirp of the sparrows, came the deep, grave caw of the rooks, as they sailed by high in the air. Or was not the clear, merry song of the thrushes and blackbirds in the bushes all about them the most frequent sound of all? But Ishmael knew also the note of the king-fisher, and the wood-pecker, and the plaintive cry of the lapwing, and the call of the little moor-hen in the swampy ground, overgrown with water weeds, and tall bulrushes. Every sound, loud and low, of the busy woodlands was known to him; but they had never been so sweet to him as now, when, for the first time, he had a companion gazing admiringly into his face as he displayed his knowledge. Elsie was far before him in school; but here she sat with wide-open wondering eyes, drinking in every word he spoke.

"Oh, Ishmael!" she exclaimed, with a sigh of happiness and admiration, "I should think nobody in the world knows as much as you!"

Never before had Ishmael had such words spoken to him, and he felt almost dizzy. He began to think what other wonders he could show or tell to her. Yes, there were more wonderful things to disclose to her admiring eyes. The woods were beautiful; but he knew what was hidden underground as well as what lay open to the eye of day. For underneath their feet the earth was honeycombed with long, deserted galleries, and roadways, and tunnels, where ages ago the limestone had been dug, and brought to the surface by level shafts opening on the hill slopes. Far away from the light of the sun, these subterranean paths ran in many windings and twistings. Even on the surface there were indications of them in basin-like hollows of varying depths and sizes, where the treacherous ground had sunk in. Some of these hollows were filled with water, forming little pools, which glistened up to the sun, while others were dry basins green with turf and colts-foot, among which wild strawberries grew. Ishmael and Elsie had busily gathered the small red fruit, and strung it upon long beads of grass to keep it as a dessert to the dinner they were going to eat in the woods. Ishmael hastily formed a surprise for Elsie. When the right minute came, when she was tired and hungry, and the sun beat hotly upon them, he would take her to the cool shelter of a cave near at hand, where he could show to her the entrance into the old limestone quarry.

They came at length to a broad open glade, stretching far away between two rows of trees, which was the famous spot for shooting-bouts in the autumn, when the squire's visitors spent whole days in sport. Here in the long, untrodden grass lay the old cartridge-cases thrown hastily away last year. Ishmael told Elsie how the crackling of the guns rang all day long, and how, at night, when all was over, there seemed a sorrowful silence in the wood, as if its timorous inhabitants had been scared into utter terror.

"And the rabbits keep in their burrows," said Ishmael; "and don't come out to play after sunset, like they do other nights, aye, by hundreds and thousands, running after one another, and tumbling about like us on the green, when we've a holiday; and you can see their little white pads tossing about in the dusk. If you sit very still they'll come a most to your feet. And the bats fly about, and the cockchafers, and big white owls, that make no noise when they fly. I'll show you our big owl at home before you go home to-night."

They were sauntering along the glade slowly, when suddenly, from under their very feet, as it seemed to Elsie, there sprang up, with a loud whirr and a great fluttering of wings, a pheasant which had been sitting close to her nest among the long grass, till their feet nearly touched her. Elsie uttered a little scream of fright; but Ishmael was down on his knees in a moment, parting the tangled grass which hid the nest. There lay a cluster of brown eggs, ten of them, packed closely together, and warm with the brooding heat of the mother-hen.

"Oh!" cried Elsie, eagerly, "can't we have some of them for dinner? Only we can't cook them, you know, without a fire and a saucepan."

"Ay, but we can!" answered Ishmael, proud of doing what seemed impossible to his companion; "we can make a fire, and roast one in the ashes. We won't take more than four, two apiece; and I can tell which are the newest laid. See, I've got a match in my pocket, and we'll pick some sticks, and light a fire in a place I know of, where nobody can ever find us."

Gathering up the sticks as they went along he led Elsie to his cave. It was situated about halfway down a steep slope which was overgrown with hazel-bushes and brambles. The low archway of the entrance was little more than a yard high, and was quite concealed by the brush-wood. Within, the roof rose to a good height, and the floor of limestone was dry, forming altogether a pleasant retreat, large enough to hold from twenty to thirty persons. A green twilight reached them through the closely-interwoven network of underwood; and a delicious coolness made it the pleasantest place possible now the sun was so high in the blue sky.

"Look, Elsie," said Ishmael, leading her to the back of the cave, where a small hole, not unlike a rabbit-burrow, led darkly into some space beyond, "I've crawled through there many a time; and if it wasn't for your frock we'd go now—you and me. Oh, it goes for miles and miles under the wood; and sometimes there's a little bit of light coming through cracks in the ground; and there are pools all black and still, with just a tiny sparkle on them to show where they are; and there are glistening stones hanging down from the roof, and drops of water always falling, falling from them. Oh, I wish you were a boy, and could creep in along with me!"

"Oh, couldn't I?" cried Elsie.

"No, it 'ud never do," he said decisively. "Never mind; I'll light the fire now, and we'll have our dinner."

The fire was quickly kindled, and as it had died down a little, the four eggs were covered over with hot embers, and left to roast. Ishmael had brought a can of sparkling water from a little spring trickling down the rock, whilst Elsie had laid out their dinner. Now she was sitting beside it on a big stone, with her hands lying idly on her lap in simple enjoyment, and her blue eyes gazing out happily on the waving branches outside, whose shadows flickered up to her feet in a constant dance.

Suddenly she saw the branches before her slowly parted, and a man's head bent down, and looking into their cave. It was a brown, burnt, rugged face; she knew it well enough, but she had never liked it, and at this moment it filled her with vague terror. Ishmael was kneeling by the red and smouldering fire, and touching the eggs with the tips of his fingers. So absorbed was he that he did not notice the darkening of the green twilight as the gamekeeper came stooping under the archway; and he laughed a low, quiet laugh of delight as he took one of the eggs from its hot bed.

"That one's done, Elsie," he exclaimed gaily.

"What's done?" asked Nutkin's harsh voice close beside him. "I saw the smoke from your fire, you young rascal, and I came to see what mischief you're up to. What, pheasants' eggs, pheasants' eggs! Would nothing else serve you for your dinner?"

Ishmael knelt, unable to stir, and gazing up aghast into the gamekeeper's angry, yet triumphant face. What could he say? There were the eggs in the ashes between them; he could not even drop the one he was holding in his outstretched hand. He had no right to those eggs; they were stolen; but he had not thought of that when Elsie had uttered her childish wish.

"I suppose you know," said Nutkin very slowly, as if he meant every word to strike home, "that I shall take you to gaol for this."

"Oh no, no!" cried Elsie, in an agony of fright; "we didn't know it was any harm, did we, Ishmael? The eggs were on the ground, and we might have trodden on them. Don't send us to gaol."

"It's not you, only this young scoundrel," continued Nutkin; "you may have to go before the justices, but it's him as'll go to gaol for poaching and stealing. I've told the squire scores of times, and now he'll believe me. Get up, you rascal, and come along with me."

Suddenly Ishmael broke into a loud and bitter cry, which rang through the cave, and seemed to be muttered back again from the old quarry.

"Oh, what will mother say when she hears of it?" he cried.

"And what will father say?" jeered the gamekeeper, "and brother Humphrey? We'll take care you don't grow up a drunkard, and a disgrace to the parish like them, my fine fellow. Come along! Elsie, you run home to your mother, and tell her to be more careful who you keep company with another time. The squire 'll believe me now."

So saying, he dragged Ishmael out of the cave, and taking a strong rope from his

pocket, he knotted it into a sort of handcuff, by which he bound the lad fast to him. Elsie followed them, sobbing, to the white dusty road leading to Uptown, where there was a police-station; and then sadly watching them out of sight, she went home, almost heart-broken, to her mother.

(To be Continued.)

PALESTINE THE PEOPLE.

(Continued from February 18.)

The Copts are the remnant of the ancient Egyptian Christians, who have preserved their Christianity in the midst of their Mahomedan conquerors. The Abyssinians are another ancient African sect. Both of these sects have their patriarchs and ecclesiastical establishments in Jerusalem. Pilgrims belonging to the two churches come every year to Jerusalem to take part in the Easter ceremonies.

The Jacobites, or Syrian Christians, are another Oriental sect, living in Palestine and the neighboring parts. Many of the converts to Christianity in Palestine have come from this remnant of the ancient Christian stock. Some of them are natives who never became Mahomedans, and others Christians from the time of the Crusades.

I do not think that *cleanliness* can be among the virtues of the people of Palestine. They certainly compare very unfavorably with the Chinese in this respect. In their unkempt hair, their dirty clothes and their general slovenliness of manner, they are far below the Chinese. As to *morality* there is much room for improvement. The Koran forbids the use of wine and the strict Mahomedans never drink it, but I was told that a class of young men is growing up under the influence of European liberalism, who spend their nights in drinking brandy to excess. The Arabs are a genial, vivacious, warm-hearted race, fond of singing and story-telling, and it is easy to see that if the barriers against wine drinking be once broken down, they will be very easily led astray. As to *lying*, I was informed that the native Christians are more trustworthy than the Mahomedans.

A missionary told me that a Mahomedan, speaking to him on the subject, said, "Every Mahomedan is the son of a liar." In this respect, and in all kinds of official corruption, the rulers set the worst example to their subjects. So as to *licentiousness*, polygamy is allowed among the Mahomedans, and this opens the gate to all kinds of sexual looseness of manners. The Christians are said to compare favorably with the Mahomedans on this point.

I noticed several things in the people that brought ancient times quite vividly before one, and shed some light on minor points of Scripture. Most of Christ's miracles of healing were wrought upon the *blind*, the *paralyzed* and the *leprous*. These are just the three diseases which are most common among the beggars whom we meet on the roadside and in the streets to day. The glare of the sun and the reflection of its light from the rocky hillsides, together with the dust and uncleanly habits of the people, would tend to produce eye diseases. I was struck with the number of children who were wholly or partially blind. Paralysis seemed to be frequent, caused partly, perhaps, by exposure to the fierce rays of the sun. Lepers may be seen constantly, and annoy you very much by their loathsomeness and the pertinacity with which they exhibit it. Hospitals have been opened for them outside the walls, and a church near the Church of the Holy Sepulchre was turned into a lazaret-house by the Mahomedans, and is now known as the *Muristan* or hospital.

Feminine *fondness for jewelry* is, perhaps, a characteristic of their sex rather than that of any particular country; but every one knows how often it is alluded to in the Scriptures—oftener, it may seem to some, than is justified by the

habits of Western ladies, under the influence of Christianity. Coming from the far East, where the wearing of jewelry is universal among the women, I was still struck with the superabundance of gold and silver, with which the women of Palestine literally load themselves. Their chief delight seems to be in a head-dress composed of gold and silver coins strung together. The weight of this piece of ornament must be inconvenient at times, equalling that of a king's crown. Nor is the habit of wearing it confined to the rich, even the poorest peasant girl thinks she cannot appear in the street without the string of coins. Besides this universal ornament, you see necklaces, bracelets, anklets, and rings in great profusion. No wonder Jeremiah said, "Can a maid forget her ornaments?" and Isaiah spoke of "the heaviness of their tinkling ornaments." Paul, in speaking of the adorning of women, alludes to the "plaiting of their hair." Women have had different ways of arranging their hair in various ages and lands, but any one in Palestine will understand why Paul said "plaiting." The women, and especially the fine ladies, wear their hair, in scores of fine plaits, hanging down their back. Perforated coins are sometimes plaited in with the hair, serving at once as ornaments and as weights to keep the hair in place. This elaborate arrangement of the hair must have consumed a great deal of time, while it gave occasion for the display of female vanity.

In Ruth iii. 15, we are told that Ruth took home six measures (*seaks* pecks) of grain in her "vail." We would call this garment a *shabel* or mantle, and not a vail. I noticed it on the women of Bethlehem (the very place where Ruth was). It is a square of stout cotton, like a sheet, that they use to cover all the upper part of the body, wearing it over the head to protect themselves from the heat of the sun, just as a woman here sometimes throws a shawl over her head, or as a Spanish lady uses her *manila*.

Esau is said to have been a "hairy man." I noticed the same characteristic in many of the Arabs of the present day. The camel drivers from the desert often had the surface of their brawny chests covered with hair. As they almost always have their chests uncovered by clothes, this may be a provision of nature to interpose a non-conducting substance to protect them from the heat of the sun.

A "staff" seems to have been carried by an almost universal custom in Bible times, and the custom remains to the present day. As you go along the roads every man you meet is armed with a staff. This is not used as we use a cane, though it no doubt serves the same purpose, but is usually carried over the shoulder or horizontally in the hand. It seems to be a club rather than a cane, and probably is carried chiefly as a defensive weapon, in case of a fight or an attack of wild beasts on their flocks; it is also used to strike a camel or ass with when necessary. There seems to be an instinctive desire in men to carry something in the hand, be it umbrella, cane, club, or fan. I have seen Chinese carry a fan loaded with lead, and it is no uncommon thing to see them with wooden tobacco pipes that can be used as clubs.

In Bible times, time was reckoned from sunrise to sunset, and this ancient custom still remains among the Arabs. I was quite puzzled when I first noticed an Arab clock. Though it was an hour before sunrise the hands were at 11. I afterwards saw that they counted from sunset. According to them it is always 12 o'clock at sunrise, and the sun rises at 9 or 10 o'clock in the summer and at 2 or 30 in the winter. As among the Jews and Greeks, the *nuchthemcon*, or twenty-four hours, is composed of a night and a day, "the evening and the morning," and not of a day and night as we reckon: e.g., the Sabbath begins at sunset Saturday.—R. H. GRAVES, in *Religious Herald*.

CHRISTIAN LIBERALITY.

What proportion of my income should I give to the Lord? and for what objects should it be given? are questions which every intelligent disciple of Christ will ask himself. The questions do not admit of a simple answer. It must largely be left to the individual conscience and the circumstances in which we are placed to decide. Still some general considerations may be suggested for guidance.

1. Everyone who has an income should give something.

2. Everyone should give in proportion to his income and to the demands made on it.

3. The amount left after deducting the necessities of life from income should form the basis of contribution. Suppose, for example, that the cost of necessities for two persons is \$200 per annum, then a man having a wife, but no children, and having an income of \$400 per annum, should pay more than another man having a family and the same income. Again, the amount contributed by a family of which three, four, or five members are earning, ought to be greater than that paid by a family of the same size where only the father is earning.

4. Suppose that one-tenth be assumed as the average proportion of income to be devoted to charitable and religious purposes, still the claims of poor, sick or dependent relations, or contributions to local charities may be so disproportionate that while one man should pay nearly all into Church and missionary funds, another might properly not give one half of the tenth to Church and missionary funds. Every man must decide for himself regarding the object to which this tenth of income is to be appropriated, provided that it is not expended for his own profit, pleasure, or entertainment, but is devoted in some way to his Lord's cause.

Let us now try to suggest a scale for contribution suited to the circumstances of those who have an income more than is required for the necessities of life, and who have from \$100 and upwards to be spent on comforts, amusements and luxuries; or to be laid up as capital. We do not now refer to *wealthy* men whose income is much greater than their proper expenditure. These, if Christians, will devise far more liberal things than now under consideration. For persons of moderate means only we write:

Income per week.	Income per annum.	Contribution per week.	Contribution per annum.	Contribution for Church per week.	Contribution for Church per annum.	Contribution for other purposes per week.	Contribution for other purposes per annum.
\$ 6	\$300	\$ 50	\$ 250	25	\$12.50	25	\$12.50
9	450	30	40	20	20	40	20
12	600	20	70	15	15	50	25
20	1,000	2.50	125	15	75	115	57.50
40	2,000	5.00	300	40	200.00	260	100.00
\$87	4,350	\$11.00	\$550	\$ 6.70	335.00	\$ 4.30	\$215.00

Thus five persons having an annual income collectively of \$4,350 would contribute \$335 for Church and missionary purposes, and \$215 for other charities—a goodly sum but oppressive to no one.

Such a graduated scale seems fair to all parties and would require some little self-denial from those having larger incomes as well as from the poorer. It is much in advance of the usual rate of giving, but certainly not beyond what can be done. The suggestion is merely illustrative, but may serve to shew where the weak points in our Church finance lie, viz.: (1) In trusting to a few liberal men of wealth for large contributions and not spreading the burden equally upon all; and (2) in not expecting an increase in the rate of contribution as the income increases. If some such plan were generally adopted, always making allowance for varying circum-

stances, the funds for churches and missions would be well supplied and other charities would be liberally supported.

SENSATIONAL PREACHING AND PREACHERS.

The charge made against Christ was that "He stirreth up the people," and against His apostles that they "turned the world upside down;" and it was true. Christ avowed it, acted upon it, and neither He nor His apostles could deny it. Unless preaching produces a sensation or excitement in the mind of the hearer, it can do no good. No wicked man was ever led to renounce his sins without being strongly moved. No person ever sought the conversion of his soul languidly and found a genuine Christian hope. John the Baptist produced a great sensation; Jesus spake as never man spake, and multitudes flocked to hear Him; the apostles roused the people, and if they failed they hastened to another place. Wesley, Whitefield, Edwards, Nettleton, Finney, and Payson created a great sensation. Unless Christians hear stirring preaching they grow apathetic with regard to their own salvation, and lose all interest in aggressive work. Great awakenings never occur and continue under abstract, pointless, or insipid preaching. But how were these sensations produced? In no case by that kind of oratory whose only object is to interest by furnishing a temporary excitement to the feelings; but by truth manifested to every man's conscience in the sight of God: truth revealed by God, confirmed by reason and history, illustrated by experience, and enforced by powerful appeals. The sincerity, the earnestness, and the truthfulness of the preacher are the elements of his power: "the clearness, force and earnestness" of an honest man who renounces the hidden things of dishonesty, and does not walk in craftiness; who speaks face to face with those whom he would save just as he does in the pulpit; who is as ready to talk and pray in private conversation to save one soul as before a multitude. Such a man may be weak in personal appearance, and his speech, judged by cold critics, may be contemptible; but he will make some sensation everywhere, and in some places a great sensation. It is not essential that he should be a logician, or a rhetorician; that he should be scholastic in his methods, or that he should not be; that he should be realistic, or revel in the ideal; if he has the truth, utterance, and a strong personality, with character, and is imbued with a desire to save men, he will be a stimulating, rousing, convincing, persuasive force wherever he goes. Self-examination, prayer, and re-consecration would transform many a powerless preacher into such a worker. Reinforced by a church of similar type, the community would be shaken now as aforesaid. A metaphysician preached twenty-five years without conversions; then a change came, and everywhere he went converts were numerous. A friend asked him the reason of the change. He replied, "Formerly I simply unfolded my contemplations to the people, who tranquilly listened. Now I preach, pray, and live to pluck men as brands from the burning."

Many, however, do not seek for this kind of sensation. They have no sympathy with it. It costs a price which they are not willing to pay, and requires an attention to details which none but a conscientious man could give, and a mode of life which has no charms for them. But they are not willing to be dull, preach to a beggarly array of empty pews, to be unsought. They seek the sensational; to fill the house by excitements on ephemeral things, by *outré* methods, by seizing on the latest scandal, by advertising tragic or serio-comic themes, by flying in the wake of the secular press to see what they may pick

up for immediate use, by making extravagant and startling statements, by tickling the ears of different classes successively, and by taking pains to prevent any one's being permanently offended, "courting a grin" very soon after saying a sharp thing, or discharging such a shower of arrows that everybody is hit, and nobody hurt. Others are decorous enough in the pulpit, and feed the excitement outside by driving or training fast horses, by doing things which the devout among the community regard as questionable, or by generally acting in such a way as to make themselves notorious for peculiarities, rather than famous for zeal and good works. Every young minister, unless unusually devoted, when he sees the crowds drawn by these men, is tempted to imitate them. The genuine success that rewards patient work seems too far off, and the spectacle of many good and able men, whose success is rather in the general confidence felt in them, than in the enjoyment of place, honor, and emolument, but which they are not yet sufficiently mature to esteem at their proper value, is not attractive.

But woe to the minister who imitates the sensationalist, and woe to the Church who has such a man for its pastor. The best of these ministers in the days of their greatest popularity are spoken of contemptuously by their leading members. The officials who rejoice to see the aisles crowded, can scarce refrain from winking at each other, and come to regard themselves as managers of a paying exhibition. While they call their minister a "good fellow," there is no evidence of reverence for his character. The good that is done by the labors of such men is incidental, and the vast evil that follows, though not recorded in statistical tables, is none the less real. When such men leave a Church they are often derided by their strongest supporters, and the giddy crowd that admired them, now speak of them with levity. A sure test of the heartlessness of this class of men is, that they have no interest in the pastoral work. To visit a few prominent families, to attend a conspicuous funeral, to call on a new-comer of wealth, they are quite willing; but to climb to the top floor of a tenement to pray with an aged saint, (unless the case is well-known), or to hasten to the remotest parts of the parish to cheer up the man who has lost his property, is something that, left to themselves, they never do. They never embarrassingly examine a candidate for admission into the Church. The substance of their questions is, "Do you want to join? have you been baptized? and what is your full name?" Generally, there is a vein of immorality in their natures, which shows itself from time to time. Now it is financial delinquency. While they are popular, this is considered an "eccentricity of genius." Then it is untruthfulness, the extravagance of their public oratory being carried into private life, where it does not escape detection. Again, flattery and adulation overcome them; they lose the power to discriminate between prudence and imprudence, righteousness and sin. Many, also, are addicted to the use of stimulants to sustain their unnatural warmth of manner. The Methodist Episcopal Church has had some of these spurious preachers; but the itineracy has prevented the blasting effects of their influence from being concentrated upon any one Church. Whether this is a benefit may be doubted. But wherever they are, they are a grief to the pious, an occasion to the enemies of God to blaspheme, a cause of flippant disrespect for religion in the young, and a prolific source of scepticism and infidelity.

Let young ministers shun them as models. As for the Churches that call them from near or from far, they take their punishment into their own hands.

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TORONTO, MARCH 10, 1881.

NOTICE!

Mr. Wm. Revell has kindly undertaken the business management of the INDEPENDENT. In the future, therefore, all remittances and letters about the subscription, or complaints, should be addressed to him, Box 2618, P. O., Toronto, and all articles for insertion, news of churches, &c., to Managing Editor, same address.

Mr. A. Christie, 9 Wilton Avenue, will continue to attend to the business of the Congregational Publishing Company, including arrears for the INDEPENDENT and the Year Book.

We would call the attention of our readers to their labels. All whose subscriptions expired Jan., '81, or earlier, are now due another year. Will they please remit.

We want as many items of news of the churches as possible, but will our correspondents be brief; our space is limited, and we dislike to cut down.

THE WILKES JUBILEE TESTIMONIAL.

Our readers will not, we are sure, begrudge the space we give this week to the account of the "Wilkes Jubilee Testimonial." So long a period of service to the churches—for Dr. Wilkes has not been the minister of Zion Church to the exclusion of aiding others—such broad, comprehensive labors, and all with so much kindness and wisdom, demand, as they have received, the acknowledgement of brethren throughout the Dominion, aided by those in the Fatherland who know the high character and worth of Dr. Wilkes. The history of his work is very much a history of our churches in Canada. There are few of our members, saving the youngest, who have not seen his face and heard his voice in the pulpits of their churches or on public platforms, ever ready, ever genial, ever welcome. We will not, however, add anything to the eloquent and feeling remarks of Dr. Cornish on the presentation, nor to the very interesting reply of Dr. Wilkes. We trust that our readers will study both addresses carefully. They will rejoice in such a manifestation of respect, so well deserved. Amid the sins, the failings, the pretences, the charlatanism that disfigure so many pulpit records, it is refreshing to turn to one so pure and true. We are sure that all will join with Dr. Cornish when, speaking of the remaining days of Dr. Wilkes' life, he said that it was the "sincere desire of each and all that these days may yet be many, and that as the shadows of life's even-tide gather around you, they may be made bright by the felt presence of Him whom you have loved and served so long, and cheered by the growing respect and esteem of all among whom you live."

Referring to the above we cut the following from two of the Montreal papers, the first from the *Herald*, the second from the *Witness*. It must be very gratifying to Dr. Wilkes to have outside and unsought testimony such as these:—

"It is a pleasant oasis in the arid path of a journalist when, at rare intervals, he is called upon to record such an event as took place last night at Emmanuel

Church, the occasion being the presentation of the Jubilee Testimonial to the venerable ex-pastor of Zion Church. For nearly half a century the name of Dr. Wilkes has been connected with the growth of the city of Montreal, and especially of the history of the church, the pastorate of which he has so worthily filled. Under the patient, faithful teaching of Dr. Wilkes, Zion Church grew to be a power in the community, and when on October 13th, 1878, he preached his "jubilee" sermon, it became evident how firm a hold the reverend preacher had on the love and affection of the congregation which was "exemplified in many ways." That love and affection was still further manifested in the presentation of the Testimonial, which was intended as "an expression of grateful respect and appreciation of his long and unwearied services as a minister of the Gospel and a loyal citizen." The record of the presentation is to be found in another column; but we should be wanting in a public duty if we were to withhold this tribute of esteem for a faithful, honest fellow-citizen, and a high minded Christian gentleman."

"Seldom is anything done which meets with more general and hearty approval than the recent acknowledgment of the long public services of the Rev. Dr. Wilkes, both as a minister and as a public-spirited citizen. A quarter of a century and more ago, when a great deal of united action was developed among the various Protestant bodies of Montreal, members of the congregation presided over by Dr. Wilkes were always at the front in forwarding the work of the great catholic societies, into which at that time so much of the working energy of the churches was turned, and he himself was never lacking where any opportunity for promoting united action presented itself. No movement demanding public spirit ever lacked his support. In broad charity to all none could excel him, and his mind has not yet begun to lag behind the age. It was, therefore, a fit thing that the gathering which met to do him honor should have consisted of members of all denominations indiscriminately. The retrospect over such a lengthened pastorate as that of Dr. Wilkes must at such a time be a very happy one."

THE FORMATION OF THE LONDON MISSIONARY SOCIETY.

This Society is one of the results of the great Evangelical revival of the closing half of the last century, and has a general interest from the wide extent of its operations. It has been the means of virtually winning for the cross of Christ, the Island of Madagascar, and the Society group in the South Pacific; it has established missions in other groups of those coral isles of the Southern seas; has workers, notably in India, along the Ganges plain, in China; it has followed the Livingstone trail in Africa, and is breaking ground for the Gospel in hopeless New Guinea. We ought to know something of a Society that is doing a work like this. But we have a special interest therein. It is, as we have said, a result of the great Evangelical revival of the last century; it is also a child of Evangelical Nonconformity, (which last word has a meaning in a land where state Confirmation is, by social surroundings and by statute, imposed, though meaningless on our Canadian shores.)

We purpose a few words regarding the formation of this Evangelical organization.

David Boyne was born in Berwickshire, and was educated for the Es-

tablished Church of Scotland. Some private differences deprived him of an expected preferment, and he went to London, preached his first sermon, eventually settling at Gosport. Here he fell in with the Haldanes, and undertook the care of young men training for the ministry. Actively engaged in Christian work, he was brought face to face with the declaration, "The field is the world," and in a sermon preached in 1792 he was led to contrast the then dead state of Christian churches with the life and missionary zeal of the early Church. The Warwickshire Association of Ministers and Churches took up the words of their brother, proposed and debated the question, "What is the duty of Christians with respect to the spread of the Gospel?" The following resolutions followed:

"1. It appears to us that it is the duty of all Christians to employ every means in their power to spread the knowledge of the Gospel both at home and abroad.

"2. As ministers of churches, solemnly engaged by our office to exert ourselves for the glory of God and the spiritual good of men, we unite in the determination to promote this great design in our respective connexions.

"3. We will immediately recommend to our friends the formation of a fund for the above purpose, and report progress at the next meeting.

"4. That the first meeting of every month, at seven o'clock in the evening, be a season for united prayer to God for the success of every attempt made by all denominations of Christians for the spread of the gospel."

In these resolutions there are points of special interest as indicating the secret spring from which streams of refreshing and of life gush forth. May God vouchsafe to the readers a like spirit and power. There was first a desire to work, and that gave unity, the truest unity, where the means were but for the end which was ever kept in view. Striving together for the faith of the gospel (not apart, mark you, nor for anything else but for the faith of the gospel) is the surest method for securing one mind and spirit. Secondly, the resolve was for immediate action, and that in a practical form; a religious sinking fund, provision against need; a pretty sure pledge of further work; then a season for prayer, systematic, pointed. It was the invincible spirit of the Ironsides as they responded to Cromwell's words, "Look to God boys, and keep your powder dry."

Mr. Boyne then sent a letter to the *Evangelical Magazine* urging "some persons to stand forth and begin," pointing to the growing activity of other sections of the Christian Church, and especially to the Moravian Brethren who "have, if we consider their numbers and their substance, excelled in this respect the whole Christian world." The key note was sounded; replies from various associations were prompt and cordial, a series of letters were published by Mr. Melville Horne, an Episcopal clergyman; Dr. Haweis, Rector of Aldwinkle, offered £500 "for the equipment of the first missionaries that should be sent." As indicative of the spirit of the movement and as a practical lesson for ourselves, a sentence from a circular

sent around may be pondered with profit. "To such as shall give it may not be amiss to hint the impropriety of diminishing their former liberality to other religious institutions in order to extend it to this undertaking. *The Lord does not approve of robbery for burnt offering.*"

At length the growing desire to work assumed definite shape, and a consultation of friends was held at the "Castle and Falcon" inn, Aldersgate Street, to complete arrangements for a more public gathering. (It may not be uninteresting to note in passing, the very different social relation in which inns or taverns then stood to the religious world, as compared with that which they occupy now.) Subscription books were opened; stirring addresses given; prayer was not forgotten, and at length the assembly broke up "with a feeling of delight which the highest gratification of sensuality, avarice, ambition, or party zeal could never have inspired."

Virtually, the work of the Society is carried on by the Congregational churches, even as its first promoters were from the same rank of British Nonconformity; but its basis is unsectarian, as, indeed, true Congregationalism must ever be. The Rev. Alex. Waugh, D. D., whose plain grey tombstone stands in Bunkill Fields, that God's Acre of Dissenters' dust, framed the fundamental principles of that Society, which was "the union of God's people of various denominations to carry on the great work, which is not to send Presbyterianism, Independency, Episcopacy, or any other form of church government, but the glorious Gospel of the blessed God; and it shall be left, as it ought to be left, to the minds of the persons whom God may call into the fellowship of His Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God."

Thus was the Society formed, thus may we quicken among us the old missionary fire. But was there, is there not enough to do at home? And shall we not thereby cripple ourselves for pressing home work? Let the experience of these days answer and rebuke our faithlessness:—*"Simultaneously with preparation for the mission to the South Seas, we find arrangements made for an Itinerant Society, throughout England."* "There is that scattereth and yet increaseth."

MINISTERIAL CHANGES.

Our Methodist brethren boldly hold to the practical oneness, for working purposes, of the entire denomination in their itinerant system, securing to a great extent loyalty on the part of their congregations to the denomination rather than to the individual. There are among them warm attachments which spring up between pastor and people, but the separation is looked upon as inevitable, and acquiesced in accordingly. The system has had its advantages in the forming a state of society in this new world, has advantages still; it has its evils also, which, in the estimation of many, more than weigh down the benefits claimed. For our church polity, as a system, it is an impossibility. Yet may it be questioned whether in fact we have not

all the inconveniences of the itinerant system less the systematic advantages.

We have been frequently in the habit of paralleling the relation of pastor and church with that of marriage, the pastor being the husband. In view of the facts to be presented, we submit that if that figure of speech is at all appropriate, the system of divorce is assuming proportions rivalling the action of divorcing laws in some of the neighboring States where really one of the problems of social life is to discover whether one is married or not. We draw our information from the Year Books, and make our statement with some care, though from imperfect acquaintance with many of the fields we have come to the conclusion that in the present form of our tabulated statistics we can only approximate.

The first number of the *Year Book* bears date 1873. Of fifty-two names of ministers settled in Ontario and Quebec only seven appear as remaining in 1880 in their old charges. All the rest have either dropped out or changed their pastoral relation in the seven years. Of fifty-five names taken from the statistics of 1878 and 1880, twenty-seven remain in the last year as they were reported in 1878, twenty-eight have changed, of which twenty-eight have dropped out altogether, and from present appearances the ratio is not decreasing. Have these changes been for the most part beneficial? Let us see. Virtually, then, our pastoral relations completely change in every six years. Of the pastoral ties thus severed, it is safe to say that in every case one of the following contingencies prevailed on the part of the people: Either the separation was viewed as a happy release, or with indifference, or as a painful and involuntary severance. In the first two instances there was something wrong which told of weakness and decay; in the other case, unless the cause were strong, discouragement and even resentment would seriously interfere with the church's progress and stability. In comparatively few cases would the change be viewed on all sides as for the glory of God and the upbuilding of His cause.

That changes are called for and effected with benefit, both to a faithful pastor and a working people, we know; but we have not yet brought ourselves to believe that the frequency of our changes has been either beneficial to our work or inseparable from our polity. They are either an element of weakness among us, or the effect of a cause whose presence denotes a disintegrating power detrimental to our advancement as a part of Christ's Church militant. Can any one determine which? We are not pessimists, having faith in God; nor have we implicit faith in a sentiment sometimes given in our columns of correspondence that we need never expect to be a large denomination. We naturally ask, if we hold New Testament polity, why not? The real question is, have we the moral courage to face our weaknesses, confess and mend them? To understand our weak points is to be strong as we cover them. An apparently impregnable position at Spitzkop bravely won, was irre-

trievably lost by a confidence that kept not constant watch. Secure in our work as Churches of Christ we call attention to what is to us a manifestation of something wrong, before we return to it again we should be glad if some thoughtful friend, lay or clerical, would indicate in what direction the evil (for in its present proportions evil we deem it to be), which we have pointed out may be met and minimized. We have contented ourselves just now with noting the fact, will some give us the why and the wherefore? We pause for a reply.

THE WILKES JUBILEE TESTIMONIAL.

The subscribers were invited by special circular to meet in the Lecture-room of Emmanuel Church, on Tuesday, Feb. 15th, to receive the report of the Committee, and to decide on the form in which the Testimonial should be presented to Dr. Wilkes.

The meeting was duly held at the time and place appointed, with Mr. Henry Lyman in the chair.

1. The report of the General Committee was read by REV. DR. CORNISH, Hon. Secretary, and the audited statement of the Treasurer was presented by MR. GEORGE HAGUE, Hon. Treasurer, whereupon, it was:

2. Moved by REV. JAMES ROY, M. A., seconded by MR. N. B. CORST, and resolved unanimously:

That the Report, which has now been read, be received and adopted; and that, together with the Treasurer's statement, and Subscription lists, it be printed for the information of subscribers to the Fund.

3. It was moved by MR. JAMES BAYLISS, seconded by MR. GEORGE HAGUE, and resolved:

That this meeting, whilst expressing its gratification at so successful a termination of this undertaking, desires to tender its cordial thanks to those friends in the Mother Country, who have by their liberal gifts contributed so largely to this success; and at the same time to record its grateful appreciation of the essential services rendered to the Fund by James Spicer, Esq., and the Rev. W. S. H. Fielden, the Treasurer and Secretary of the Colonial Missionary Society, London.

4. It was moved by MR. C. R. BLACK, seconded by REV. DR. STEVENSON, and resolved:

That the best thanks of the subscribers are due, and are hereby tendered to the Rev. Dr. Cornish for his laborious services in connection with the Testimonial Fund, and through which, to a large extent, its success has been assured.

5. The Committee further reported that arrangements had been made for holding a public meeting of the subscribers, and all others interested in the matter, in Emmanuel Church, on the evening of Thursday, Feb. 24th, for the presentation of the Testimonial to Dr. Wilkes, and that they had requested Dr. Cornish to make the presentation, which action was sustained, whereupon the meeting adjourned.

There was a good attendance at Emmanuel Church the evening of the 24th, to witness the presentation of the Public Testimonial to the Rev. Dr. Wilkes. Mr. Henry Lyman occupied the chair, and on the platform were Revs. Dr. Wilkes, Dr. Stevenson, Dr. Cornish, J. S. Black, H. Wells, Theo. Lafleur, Robert Wilson, James Roy, Prof. Shaw, J. L. Forster.

The Rev. Dr. Stevenson opened the meeting with prayer, after which the Rev. Dr. Cornish said he had received letters of apology for inability to attend from the Lord Bishop of Montreal, Rev. Principal MacVicar, Dr. De Sola, Rev. A. B. Mackay and Rev. Dr. Usher, they being absent on special duty elsewhere; and from Rev. Dr. Jenkins, Rev. Principal Douglas, Prof. Fenwick, and

Mr. James Court, for being absent through illness.

The Treasurer of the fund, Mr. George Hague, reported that the amount received altogether on account of the Testimonial has been \$8,196 25, of which \$2,452 70 had been received from Great Britain; \$4,884 57 from Montreal; \$449 50, from Ontario, and \$419 55 from miscellaneous sources. The expenses of collecting, etc., has been \$111 53, leaving a balance of \$8,084 72, which was accordingly ready for presentation to the Rev. Dr. Wilkes.

The presentation was made by the Rev. Dr. Cornish, who spoke as follows:

"MY DEAR DR. WILKES, It affords me sincere satisfaction to be the medium, on so notable an occasion as this, of tendering to you, on the behalf of your friends and fellow citizens, their congratulations and tokens of respect and esteem. On many grounds is the occasion notable, but chiefly because it is the lot of but few public men, especially in a new country where chance and change are so frequent, to pursue their career for well nigh half a century in the same place, and ministering to the same people. To still fewer is the happiness granted of doing this with growing success and approbation as the years roll on. Such, however, has been your happy lot, as a public man and a minister of the Gospel in this community, a fact which the proceedings of this evening testify more clearly than any words of mine could do. To the loyal minister of the Gospel of Christ, the approval of the Master whom he serves is the highest meed of honor and reward that he looks forward to. Next to that, comes the approbation of his own conscience, springing from a well assured conviction that, however poor and imperfect may have been his service, his dominant motive has been to do it faithfully, and "by manifestation of the truth commending himself to every man's conscience in the sight of God." Yet, in ministers even there is much of human nature; and it is, therefore, no matter for wonder that they should, like other men, be sensitive to the opinions which others may form of their character and of their work. There is, moreover, in society a keen discernment of moral worth and of unselfish service, and oftentimes a readiness to appreciate and recognize these good qualities in a public man; and in your case, I am happy to think, has this found an exemplification. For nearly 50 years, your face has been among the most familiar and best known in this community, and you have been willing during all that time to give your ready service to your fellow-citizens, not in the pulpit only, but in all other public ways in which a minister of the Gospel can, compatibly with his high calling, promote the best interests of his country. Nor has this service, so cheerfully rendered on your part, been overlooked or unappreciated by those on whose behalf it has been done. And now in your declining years, and when your work is near its close, those who have long known your character and the value of that work have felt it to be their duty, as well as their privilege, to give public expression to the regard they have for you, and that too, in a way which, they trust, will do something to add to the brightness and comfort of your remaining days. It is, I am sure, the sincere desire of each and all that these days may yet be many, and that as the shadows of life's even-tide gather around you, they may be made bright by the felt presence of Him whom you have loved and served so long, and cheered by the growing respect and esteem of all among whom you live. As a token of the strength of this respect for you, in the past and to-day, I have the honor to request you to accept this Testimonial, which has been freely

given by your numerous friends in the Mother Country and in this city, and in divers parts of this Dominion and the United States; given, too, with oft-expressed wishes that all that is good and blessed may ever surround your path.

THE REPLY.

In reply, the Rev. Dr. WILKES spoke as follows:

DR. CORNISH, I thank you, the Committee and the many friends you represent for this munificent Testimonial. Before advertng to the matter generally, let me offer to you individually, to the Acting Treasurer and to some others, all of whom have expended an immense amount of labour in getting this Testimonial, the expression of my heartfelt gratitude for such generous service.

My first impression is the faithfulness and loving kindness of God. No one need be afraid of laying himself out in service rendered in His name, on behalf of fellowmen, without any reference to pecuniary reward. Let him trust in the Lord and do good, and verily he shall be fed. The money value of this gift is large, and by all means unacceptable to myself and family, especially at a time when circumstances, over which we have had no control, have caused considerable diminution of a moderate income, and when also the bread-winner has passed beyond the three-score years and ten; and, yet, let me say that the reports which have reached me of the readiness, the cheerfulness and the liberality of the response made to the application of the Committee and its officers, raise this gift far above any money value, and exhibit it as such a testimony of regard as constitutes it a precious reward for such services as I have been enabled to tender in the cause of truth and righteousness during 55 years.

This is a "Jubilee Testimonial." At the jubilee service in Zion Church in October, 1878, there were present a considerable number of old friends of various churches, who had been the companions in former days in such work as we were called to do together. I have not a list of the subscribers in my possession, and do not yet know most of the names that are on the list, but I happen to know that there are some among them some who were boys in my Sunday-school class in Montreal 55 years ago. At that early period of my manhood we had a Missionary Society, of which I was Secretary, composed of Presbyterian, Baptist and Congregational dwellers in the city, the design of which was to procure and then to aid in the support of well-qualified ministers of Christ in the destitute parts of Upper and Lower Canada. In the sermon delivered on the occasion of the jubilee service just alluded to, mention is made of my reasons for relinquishing commercial engagements here and proceeding to Glasgow, Scotland, for the purpose of being prepared in the University and Theological school there for the work of the Christian ministry. While thus engaged the interests of Canada were not forgotten; and ministers were sent out to labor here for their Master. The summer of 1832 was spent in Canada; the voyage out being on board the brig "Favourite," Captain James Allan, the work of the summer had reference to educational and missionary plans and movements. Nor were the interests of Canada lost sight of during the three following years of my ministry in Edinburgh, Scotland. But in the year 1836 I became one of the regular ministers of the city, having a small yet intelligent congregation in St. Maurice street. Without at this time alluding to the various forms of denominational action and work which fell into my hands, it is but natural and proper that I should speak of more general work done by my fellows and myself in the interests of the community. We were a small but united band of

ministerial brethren, and of fellow-Christians, who worked for Christ in the Bible, Tract and Sunday School Societies, also Temperance Association and the French Canadian Missionary Society. We sought to promote, in a broad and catholic spirit, the higher, yea the highest interests of the general community of which we formed a part. As at present, and for several years now the father, as to date of commencing my ministry, of the Protestant ministers in this city, you will perhaps not consider it out of place if I allude to my connection with some of our admirable institutions in their inception or in their early history. The High School for boys is one of them. The late Dean of Montreal and Rector of Christ Church, Dr. Bethune, the late Rev. Henry Esson, and some others among whom I was one, met several times and agreed to its establishment, but deemed it well that the names of clergymen should not appear in the programme, in order that there might be no mistake as to its undenominational character. For several years the interests of the newly formed Mercantile Library Association and Mechanics Institute were promoted by a series of lectures on appropriate subjects, principally addressed to the young men connected with them. They could not at the same time spend money on lectures they rather required it to purchase books. Our lectures cost them only the attention required in listening to them. When our system of public school education was adopted I occupied the position of Chairman of the Board of Examiners—that is, of teachers—for 12 years. I had the happiness of taking part in efforts to place our noble University on a broader and better foundation. One can look back to the past when there was comparatively little literary taste among the majority of the class in our city, which is now eminently intelligent, and can trace somewhat the influence of all these agencies in gradually bringing about the improved condition of things. The actual results of such efforts take time to develop themselves, but they contribute not only a reward for what has been done but also furnish a stimulus to others to work on in this behalf, that good seed sown shall not be lost. I must not fail to mention the pleasant memories that crowd upon me now of occasional services rendered to my brethren of the Presbyterian Church—then of four types also the Methodist and Baptist Churches. I have had opportunity, in some cases, frequently of occupying their pulpits, occasionally as an exchange of services, and at other times to fill up a gap at a time when we had no Theological Colleges with their professors in our city. It is very pleasant to think of such fellowship with these congregations of fellow-Christians; and I thank God for the opportunities then afforded. I have not called your attention to an active ministry in the pulpit as the sole pastor of a church which became very large and influential. Yet, part from the nearer, more tender and sacred relations to the membership of that church, during more than a generation, I have had abundant evidence of usefulness outside that membership. The Evangelical pulpit is a power in the community, and a power for good. Many, in successive years, who are here temporarily in our Colleges and Medical School, carry with them to their homes elevating and holy influences from these services. The strangers passing through our city, and many who reside here for a short period or more permanently, and who are accustomed to occasionally visit other than their own congregations, come under the influence of such services. Having held tenaciously to the grand old truths of the Evangelical faith, I believe their enlightening and saving powers have been felt by many in successive years.

Differing in these matters from my

respected Roman Catholic fellow-citizens, yet I have ever treated them with courtesy, and have, in days that are past, in association with my fellow-Protestants, worked heartily with them in times of conflagration, pestilence and other forms of affliction, and also when we could be helpful to each other apart from seasons of disaster. I take this opportunity of expressing my gratitude to several of our French journals for the kind allusions to my work in Montreal at the time of the Jubilee Service.

As I do not wish to detain you, let me make only one other allusion. Rather more than one-fourth of the amount of this Testimonial has been contributed by friends in England. The Secretary and the Treasurer of the Colonial Missionary Society and my former associate, Rev. Professor Chapman, have taken great pains in this matter. I thank them and the contributors most heartily. For a period of 45 years have I had the confidence and regard of that Society while acting for them here. Two years ago the Committee sent me a beautifully illuminated address on the 50th anniversary of my ministry. What a pleasure it is to serve the Master in association with such a Christian brotherhood.

A word in conclusion. Let it not be deemed egotism. I do not mean it as such, but rather as a testimony to an important practical principle when, in my old age, I say that I have never, since my entrance into the Christian ministry, toiled for money, or for position, or for fame, but simply have sought to lay myself out for usefulness. One has one's reward in the consciousness of doing good to one's fellow-man, and thus pleasing the Lord. Through His great mercy and by His blessing I have not lacked anything, and then He has prolonged my life and has permitted me to reap. The knowledge of no little good done has been afforded me; and He has given to me what I have already assured you I value very highly indeed, the confidence, the regard, and, in many instances, the warm affection of my fellow-citizens, and of my fellow-Christians here and elsewhere, of which this Testimonial is the graceful and generous evidence. Again I thank every subscriber, and pray that all the people and our churches may rise in mental and spiritual stature and efficiency, and that the Good Lord will send them prosperity.

Rev. G. H. Wells, pastor of the American Presbyterian Church, said he esteemed it both a privilege and an honor to be allowed in any way to take part in the proceedings. He represented the church among which the Rev. Dr. Wilkes had labored in his early days; they gave to him, at any rate, his earliest Christian hope, the first impulse that he had received to the work of the ministry, and had always watched his progress both with joy and pride. They had also given him a minister's wife, and that was a great deal. The lady, who afterwards became Mrs. Wilkes, established the first Sunday School in connection with the church, and the chairman, Mr. Henry Lyman, was one of the first scholars. The American Presbyterian Church never retained a pastor so long as Zion Church had retained the Rev. Dr. Wilkes. He wished to add to this his personal tribute of respect to Dr. Wilkes, whom he had always known as a wise and faithful counsellor and friend, and he hoped he would be spared to them for many years to be a friend to them all.

Rev. J. S. Black, the pastor of Brskine Church, said he was present in his official capacity, more than an individual one. He referred to the late Rev. Dr. Taylor and the Rev. Dr. Gibson, now of London, Eng., who were both old friends of Dr. Wilkes. He thought it was good to have an opportunity of witnessing how faithful the Christian world was to one who labored for his whole life in the ministry. He was sure that

he expressed the feelings of all his brethren, when he wished Dr. Wilkes many more years of health, to enjoy many more such meetings as the present one.

Rev. Prof. Shaw, of the Wesleyan Theological College, said he had a very happy remembrance, when he was a youth 26 years ago, of listening to the Rev. Dr. Wilkes in one of the Western cities, and the recollection of that address had haunted him ever since, and through all these intervening years he could testify that Dr. Wilkes' career had been to him an inspiration of heavenly things. He was sure he spoke the earnest, prayerful desire of hundreds, or thousands of the church with which he was connected when he expressed the wish that the last days of their honored friend might be his happiest and best.

The meeting then closed with the doxology and the benediction by the Rev. Dr. Stevenson.

A MACEDONIAN CRY.

The following comes from Manitoba through the pen of a former member of the Northern Congregational Church, Toronto. It forms part of a private letter, but feeling that such a cry should be heard beyond the limits of a circle of private friends we publish it:

"I am sorry to say that we have no Church in our Municipality of Norfolk, which comprises 24 Townships. Our Municipality is settled with a mixed community, mostly English and Scotch. The great cry of the settlement is, 'where are all our missionaries, for what have we been paying to Missionary Societies so many years?' Here we are, within 35 miles of town, with our wives and families who have always been accustomed to attend church, and not a minister comes near us. It is just as though we had left the world. Sundays come and go, months pass away but no minister seeks us. We have applied to the ministers of Portage La Prairie, but they tell us they have more than they can possibly attend to with the missions nearer them. I don't know whether it would be any use to apply to Ontario, but I think if there is need of missionaries anywhere, it is here. We are all longing for the time to come when we can enjoy our Sabbaths as formerly. When we contrast our Sabbaths at Toronto with Sabbath days here, we feel as though that holy day was never made in this Province."

Obituary.

Deacon Jarvis, and family, of Ottawa, have met with a very severe affliction in the sudden death, in Edinburgh, Scotland, of his eldest son, Fred. W. Jarvis, on the 20th January last. He had won, in 1879, the Gilchrist Scholarship, entitling him to one hundred pounds sterling a year for three years, and had gone to Edinburgh to pursue his studies, where he had gained an additional scholarship of twenty pounds a year for the same period. He was progressing most favorably with his studies, and his friends were beginning to look forward to the period of his return home, when, on the 13th of January, he took a severe cold which ran into rheumatic fever, and inflammation of the lungs, with complications of heart disease, which cut him off on the following week. It is needless to say that the news has cast, not only the family, but a wide circle of friends, into the deepest affliction. They sorrow however, "not as those who have no hope," for Fred. seems to have been converted to God when a little boy. A letter of his to his father, several years ago, says he was looking forward to the Christian ministry. But all these plans and high hopes are all suddenly frustrated. Yet we know that God "doeth all things well." This is his parents' support in their heavy affliction. A memorial sermon was preached in reference to this sad event on the 20th February, by the

pastor, in the Congregational Church, to a crowded audience. One of the city papers says of the deceased:

"It is with deep regret that we learn of the sudden death in Edinburgh, Scotland, of an Ottawa boy, who promised, had life been spared him, to be a credit to the city in which most of his younger days were passed, and whose early decease will be lamented, not only by those of his own family to whom he had endeared himself by his exemplary conduct, but also by the masters of his rudimentary education, and his fellow scholars, by all of whom he was equally admired and beloved. Fred. Jarvis was a young man who possessed not only good natural powers, but combined with them a love of study, a strong will and great conscientiousness. He distinguished himself in his school-boy career in Ottawa, and in his more mature studies in Toronto, and not less so in his short career in Edinburgh. His father, Mr. James Jarvis, is well known in Ottawa, and in his sad bereavement will have the sympathy of a large circle of friends who must feel that the loss he has sustained is one which is a loss to Ottawa."

LITERARY NOTES.

THE NATIONAL SUNDAY SCHOOL TEACHER for March, besides the lessons and editorial departments, presents the following table of contents: Our Older Scholars, by Mrs. Jennie F. Willing; Making Bible Study Interesting, by Clara F. Guernsey; Mrs. Solomon Smith Attends a Sunday School Convention, by Pansy; Sunday School Alms-Giving, by Margaret E. Sangster; The Children's Special Mission Service, by Rev. W. F. Crafts; The Teacher's Art of Putting Things, by Rev. J. A. Worden; Diamonds in the Rough, by Ray Palmer, D.D.; The Home and the Primary Teacher, by Mrs. M. G. Kennedy; Quarterly Review Outline and Suggestions, by the Editor. That is a bill-of-fare that the workers in the Sunday-school will desire to go through. The Quarterly Review Outline and the accompanying Suggestions, by the Editor, furnish the best help that ever yet has been provided for making the Quarterly Review inspiring and successful. Every superintendent, especially, should send for the March number for this feature alone. Chicago: Adams, Blackmer & Lyon Publishing Co., 147 and 149 Fifth Avenue.

In the illustrated supplement which accompanies the CHRISTIAN UNION of February 23, the readers of that paper are treated to probably the fullest and most comprehensive survey of Mr. Longfellow's life and work that has ever appeared in print. It has been prepared by Lyman Abbott, with the poet's own autographization, and is believed to present facts never before made public. With its beautiful typographical dress, from the Riverside Press, Cambridge, and the charming illustrations from the new edition of Mr. Longfellow's works, it is a not un-fitting tribute to the venerable poet on the occasion of his seventy-fourth birthday.

DEATH.

Departed to be with Jesus, Stella Elizabeth, second daughter of Rev. J. I. Hindley, on the 22nd. Cause, measles; aged four years.

A star has faded from earth to shine with perfect luminosity in Heaven.

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W. J. SMYTH,

Pastor of St. Andrew's Church, Quaker Hill, Uxbridge.

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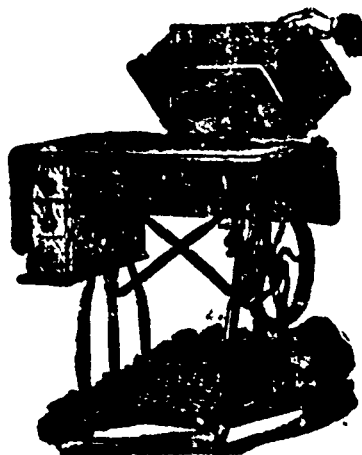
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