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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

Vol. II.]

TORONTO, MARCH, 1883.

[No. 3.

EDITORIAL JOTTINGS.

THE correspondence which has appeared in our columns on the college led to another brief correspondence between the editor and the College Board ending in our presence at a recent meeting of the Board in Montreal. In view of that meeting, then in prospect, we added no comments last month on the subjects of correspondence, we give them now.

The manifest and unhappy differences between our corresponding professor and the Board cannot be further discussed in our columns, at least at present. When the annual reports are submitted to the corporation that subject no doubt will be before the members. It would be unfair to all for us to formulate an opinion now; two remarks, however, may be suffered. Prof. Fenwick's late absence from the meetings of the College Board has been by him explained, we do not say whether satisfactory or no. His fellowship with any individual church, so far as the corporation statutes are concerned, forms no part of the agreement. The personalities of those questions, therefore, are not subjects for discussion with us; and correspondence on those points must cease. Then as to the permanent location of the college, whilst Prof. Fenwick declares the Montreal location to have been tentative, the Board evidently view the question as no longer an open one, and they are acting distinctly on that understanding. It is no secret that the present editor's personal opinion has been against the permanent location of the College in Montreal. That opinion is still held without a misgiving. At the same time we freely confess the inexorable logic of facts appears to be against—not the correctness of the opinion, time only can settle that, but against the practicability thereof. The will and the means are in Montreal, the western friends themselves willed it so to be, and the opportunity for change seems gone by: We regret,

that regret avails nothing, it is folly to shape action or inaction by vain regrets, the facts of the case must be accepted, and Montreal to all present appearances keeps the College. Whether it shall be an institution under local patronage and guidance depends upon the interest our churches manifest in its rule and support. It is all nonsense to talk of Montreal influence when other influences are willingly *nil*, unless it be in the direction of fault finding. Let other influences by work and will make themselves felt, and then there will be no danger of the College being a merely local interest; only thus can the work be done, and the denomination made to progress as its principles deserve. This we know the Board earnestly desires.

The Board felt aggrieved at the insertion of Prof. Fenwick's first letter and our editorial comment thereon, especially the latter as it endorsed the suggestion of a commission of enquiry, which commission in business and political circles would be considered as tantamount to an expressed want of confidence, suggesting at least charges against the management. Business principles and political customs are largely based upon mutual distrust; were words as good as bonds we should not need notes and covenants; to some extent creed subscriptions partake of the same character. Congregational Christianity is nothing unless it proves mutual trust to be stronger than provisos against suspected brethren. To us, therefore, in presence of acknowledged misunderstanding, a commission free from former influences meant and means simply a go-between, to present all sides and thus restore confidence. We protest against the practices and customs of the business and political world, as such, guiding us in our brotherly communion. We should never have endorsed an insinuation against the good faith of the Board, Prof. Fenwick disavows any such intention, and we had not the fear of the busi-

ness world before us when we adopted as our own, this suggestion.

Hearing as we did the minutes of a past meeting read, and the business of another transacted, we are in a position to say that our friends in Montreal are earnestly pushing the college work in the new direction; as a member said they are fully committed and cannot retreat.

Subscriptions are being obtained, and negotiations for a principal, in Dr. Wilkes' room, going constantly on. These negotiations are necessarily for a time not public property; this however may be, that neither labour nor expense—consistent with other more immediate duties on the part of the individuals, and with due economy—is being spared in a determined effort to put our college on a more permanent basis, and the earnest prayer of all must be God speed the work.

One word more, unhappy as has been, in some respects, the correspondence in these columns regarding college relations, the issue will be unmixed good if the attention of the entire constituency should thereby be prayerfully and earnestly directed to the needs and desirabilities of our college life and work. We are *Christian* churches; there are no irreconcilabilities in Christianity whose only antagonism is with "the world, the flesh and the devil;" and, therefore, when the college constituency, meets in its next annual meeting, let the members come up with an intelligent appreciation of the difficulties to be overcome, and a determination to prayerfully and energetically bring to bear all the resources of Christian faithfulness to the putting of our house in order to the end that we may live and not die.

NOTWITHSTANDING the fact that Canadian laws are decidedly against public lotteries, by tacit public consent, a large lottery has been held and very generally participated in. Considering the wretchedness and utter demoralization brought upon communities by gambling of all kinds, whether stock jobbing, land speculation, lotteries and such like, the connivance and even the co-operation of a large part of our public press and general community therein is a lamentable indication of the state of moral feeling. Where are our public prosecutors, our Governments even, that laws, called for by every consideration of

statesmanship, can thus be openly and with impunity broken? And among the holders of tickets, church members have been found! One of our Toronto dailies has distinctly declared against the curse, and as far as we know one only, this is pitiful because true; these moral questions, however, must be again pressed to the front, and Christian people must forego yet party politics for truth's sake.

A remarkable paper on Presbyterianism appears as the first article of the *Catholic Presbyterian* for January; remarkable, when we consider the strenuous efforts put forth at sundry times to found particular Church polities on some supposed divine right and scripturally prescribed plan. The article is from the pen of Dr. Howard Crosby, of New York, a thoroughly representative man and leader. He thus writes:

It is the common thing to test the Church by external signs. An historical chain of Church officers, a correct form of baptism, a pure orthodox creed, are some of the symptoms which prove a true Church, according to the prevailing theory. The Roman Catholic triumphantly points you to our Lord's promise to be with His Church for ever, and to the regular institution of Church officers by His apostles, and thinks he has thus furnished an impregnable argument for the Papacy. The Baptist gives you the etymology of βαπτίζω, and shows you the conformity of his Church to the primitive method and principle of baptism, and feels secure behind this impenetrable rampart of genuineness. On the same plane with these are those who find their Church's claims in the Scriptural character of its formularies, and who thus gauge the army, not by its strength of men and arms, but by the banners it bears. All these tests of a Church are at war with our Saviour's declaration, that the kingdom of God cometh not with observation. This kingdom does not come with observation—that is, it has not outward signs by which the watcher can tell it. The word παρατήρησις (observation) has its primal and principal meaning in the sphere of external symptoms, and the context of the passage in which our Lord uses it shows conclusively that there it has this signification. The kingdom of God is essentially spiritual. It is discernible not by the natural eye or the natural man, but by the spiritual sense as taught by the Spirit of God; it is within the man and not without him; it is a kingdom of hearts and not of faces, and its signs are not found in rites, but in character. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

This is simply a restatement of those principles which were the "fundamentals" of the early Congregationalists, and our only claim to separate denominational existence rests upon the manly maintenance of these manifest scriptural truths. Where did the Presbyterian Church learn them?

The relation in which a Church should stand to its polity and creed is thus stated:

We Presbyterians are in the same condemnation with others when we seek to prove the Scriptural character of

our Church by our conformity to the Scripture model of Church government, and exhibit the Ephesian elders as the warrant of our genuineness—nay, more, we are in the same condemnation when we hold up the Westminster Confession as our distinguishing banner, and show its perfect harmony with Scripture. The original form of government and the correct creed may be maintained by a perverted Church. They may form a shell around a worm-eaten kernel. It were better to belong to a Church that has a novel form of government and a defective creed, but which maintains a spiritual life in Christ, than to belong to a Church with an apostolic system and a perfect creed, which has lost the spirit of our Lord. We hold that Churches have gone astray and have made moral shipwreck by emphasizing the external signs. Even so far has this error led, that in some cases it has set Antichrist on the throne of Christ, as Head of the Church. The danger has beset the Reformed Churches, which were formed in a spiritual revolt from the carnal grossness of a corrupt organization. Strength was sought, not in the Spirit, but in human government—in ecclesiastical law, in vigorous uniformity. Shibboleth separated Christians, and each party built up a carnal wall to protect the spiritual treasure. The old error had its old result. Cold, dead Churches were multiplied under orthodox flags, and the world looked on and could not see the difference between Zion and any other hill. The Reformed Church had a *name* to live and was dead. Antichrist was present in making human authority the ultimate arbiter of the Church's life. The true Church in all this time was to be found to human eyes in a fragmentary condition, hidden in corners, where they that feared the Lord spake often one to another.

And still further:

No cast-iron system of external government was ever given the Church by Christ or His apostles. That there should be a government is clear, and that this government (outside of all miraculous gifts) should be twofold, having pastoral oversight and a didactic function, is also clear. But beyond this the New Testament gives no prescription. This simple and elastic organization is all that the Church has derived from its Head. All the rest is human, right or wrong, according as the Holy Spirit has instructed the human mind. We may be quite sure that complicated organizations and hierarchies are utterly subversive of the simplicity of the Gospel of Christ.

Every true Christian will be more concerned with the truthfulness of these utterances than with the question whether they are the distinctive principles of a denomination. Notwithstanding, it must be a matter of no small satisfaction for him to know, should that knowledge be competent to him, that the denomination where he has found a home acknowledges such to be in very truth its avowed distinctive platform; and that such is the fact with regard to *true* Congregationalism, every student of history must be constrained to confess. There need be no desire on the part of those who bear the name Congregational or Independent to evade the knowledge of the fact that in reformation days the Independent movement found its first embodiment in the teachings of Robert Browne, for the truth depends not upon the character

of its advocates but upon its own inherent worth for acceptance, and the following extract from a tract of his will render manifest that these principles claimed by Dr. Crosby for Presbyterianism were the very ones on which those early "sectaries" separated from the Church as by law established that they might enjoy those true marks of a Christian Church. Thus writes Robert Browne of why his company was gathered at Norwich:—

"Where open wickedness is incurable, and popish prelates do reign, upholding the same, there is not the Church and kingdom of God. If there be idle shepherds, popish prelates and hireling preachers that uphold Anti-Christian abominations, there God doth not reign in His kingdom, neither are they His Church, neither is there His word of message. If open wickedness must needs be suffered, it is suffered in those which are without, as Paul saith. 1 Cor. v. 12. 'Every Christian having faith and knowledge, and speaking the word of God unto others, might win others.' 'For where one or two are gathered in My name,' saith Christ, 'there am I in the midst of them; and, if two shall agree in earth upon anything, whatsoever they desire shall be given them of the Father.' Who, therefore, can doubt but that one or two may win others to the Lord, and, praying also for the faith of those whom they teach, even faith may be given them of the Lord?"

Where, it is to be noted, Church polity is virtually presented as a realization of Christ's presence, a separation from iniquity and lies, and the liberty to speak and pray in Christ's name:—or, above all this, as the Scripture writes, Col. ii. 19, "Holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God;" or, still more emphatically, in those well-known, but too little pondered, words of the Saviour, John xv. 1-8.

And there is truly no other ground on which a Church or denomination can rightly build than that which is here set forth. Polity is important, creed still more so, but neither nor both form the true marks of a Church of Christ. His kingdom is not to be seen by observing external signs, save as they are manifestations of the saving life within. This understood, what are the living witnesses of true Church life? As the Spirit is confessedly

the life of the Church, what are the works of the Spirit? Plainly, such as these, "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." If then by the Spirit we live, by the Spirit let us also walk, and by the Spirit would we judge ourselves.

So thoroughly would Dr. Crosby apply these principles to Church life, that even the tithing by Christians of their income finds with him no favour, and we confess to sympathy with him, as he thus defines his position thereon:

We find the tithing-principle introduced into the Church, as if the Church had gone back to the twilight condition of pre-Christian times, and was coincident with a governmental polity; and under this tithing-principle a man who ought to give at least one-half his substance to the Lord's great work, shelters himself. Doesn't he give a tenth? Doesn't he conform to the law? This tithing-principle stands directly in the way of the Christian principle that all we have is the Lord's, and that we should strive to give directly to evangelization and the cause of the Lord's poor as much as possible, knowing no limit to our communications of good. In spite of this truth, we find large portions of the Church adopting this tithing system, and advocating it by preaching and printing. It is a human legalism, calculated to make all giving mechanical, and to check the flow of Christian fraternity. The excuse is, "Better a tenth than the much less that is now given." Yes, certainly. But do not let the Church put its seal of approbation on a tenth, and make that the godly fraction. The expedient will be a boomerang, and eventually injure the Church itself, even though it may have a temporary success.

For assuredly the tenth of a man who counts his accumulating wealth by thousands is nothing in comparison to the tenth of a family who find their income barely sufficient, with rigid economy, to make the two ends meet; the widow's mites win heaven's blessings, not the gifts out of all proportion to the rich man's abundance. I do not know that it will aid in our best appreciation of these truths by enquiring how far Dr. Crosby succeeds in applying them to his own denomination. Every well instructed Congregationalist will recognize in them the *Ultima Thule* of his contention, gladly own that when they find universal acceptance his millenium has come, and rejoice as a Christian to find that any section of the Church militant has been weighed in these balances and not found wanting. No other standard can avail before the throne, all other successes are but temporary, and we join in saying,

Alas for these temporary successes! How they lure Christians to all sorts of unchristian schemes! They are the excuses for Church fairs and Church raffles, and Church puppet-shows. They are the excuses for pulpit buffoonery, for sensational advertising, and for a degrading subservi-

cency to a godless daily press. When will the Church rise to the level of its divine dignity, and trust its blessed Lord and Head for all that it needs in His own ordained way? When will it cease to approve of any scheme or method which shocks the common mind and secularizes religion, and to salve over the inconsistency or enormity by enlarging on the worldly success or the immaculate orthodoxy that issues from it; or is connected with it? Of what avail is success if it kill the Church's purity; and of what avail is orthodoxy of creed, if it be proclaimed by a harlequin diverting the populace?

It is a common thing to hear those follies defended by those who ought to know better, with an enumeration of the additions made to the Church by their means! as if the end would justify the means; as if all sorts of slang and vulgarity and irreverence were legitimate in the Church, if only it helped to increase the Church roll! A minister may joke about the awful themes of hell and the judgment, may cause a laugh at his witty allusions to the arch enemy of souls, and may talk with horrid familiarity of the Divine Majesty, and still be held in good and regular standing, because, forsooth, he is converting many. What kind of conversion, pray, must that be which is recognized as such by such unworthy ministers? Is not personal popularity and financial prosperity the real end sought for by all this ecclesiastical tomfoolery? emphasize the fact that the externals of a Church are not the true indications of its genuineness. We are to look beneath the surface and read a history that is not written in ordinary human annals. We apply the test not to professions, but to the life that lies below, and endeavour to find whether the Spirit of Christ is moving the affections and shaping the actions.

These we count as the true signs of an apostolic Church. We look not on external forms or symbols, for they often deceive; but the spiritual characteristics reveal the heart of the Church, and show that it abides in Christ. While these characteristics exist, we may be sure that the irregularities, mistakes and defilements that may be found do not belong to the Church's normal life, but are accidents repulsive to its spirit. They are excrescences which will be sloughed off by the action of its spiritual life. That spiritual life must be allowed to exercise itself. No false conservatism must repress it. Standards and customs must be alike subjected to this Spiritual life as guided by the Word of God. As Christ in the heart is the mark of the individual Christian, so Christ in the heart is the mark of a Christian Church; and out from the Church's heart thus filled must come its outward expression, whether in formula or conduct.

One sentence of Dr. Crosby's article reads strange to Congregational ears. It is this:—"Congregational Churches have long creeds, which must be assented to by each member." Let us draw breath! long creeds! Where is the Westminster Confession? the Longer and Shorter Catechism? Though, to do Dr. Crosby justice, he reserves these for the teacher, rather than for the scholar, and would allow, e. g., an Arminian membership, while insisting upon a Calvinistic ministry. We will not press the strange inconsistency, nor indulge the *tu quoque* argument; but British and Canadian Congregationalists will smile at the "long creeds" attributed to them, and see therein another instance of the necessity of

travel to learn the news of home. Regarding the Presbyterian Church, the article says, "Its exclusiveness is only that of the New Testament. It would exclude only those who do not love and serve the Lord Jesus Christ." We are glad to hear it; but then, *where is history?*

—Church, Rev.—M.A., B.D., pastor. Sunday, —. Services at 11 a.m. and 7 p.m., by the pastor. Public reception of members at the morning service, and sacrament of the Lord's Supper at close of evening service.

THE foregoing advertisement is clipped from a city daily, we have left time, place, and name purposely blank, as our intention is not to cast a stone at any individual church, but to speak of a principle. "*Public reception of members.*" We felt constrained to ask, "Why public?" The reception of members is a solemn act of Christian fellowship; is it rendered more solemn by being proclaimed with printer's ink and by being made a public show? Imagine a family advertising "family prayers at 9 o'clock p.m." The Church is a family, its fellowship the family relation, and as such there is to us something hideous in playing the advertising dodge on its family recognitions. We can justify the advertising of the public preaching of the Word, the opportunities of grace, see something in favour of sensational subjects to catch the careless and bring them under Gospel sounds (we may and do doubt the permanent efficacy, however, of such methods); but what have the public, as such, to do with the reception into church fellowship unless it be to see the show and listen to the piper playing? We propose a further revision of a well known text. "When thou art doing thy church work, sound a trumpet before thee, that thy light may shine and that the public may glorify thy great name. Hide not thy candle under a bushel, nor let thy good be little spoken of."

OUR indefatigable Superintendent of Missions, Mr. Hall, is fast overtaking his first and necessary work of *calling* on each of our churches and mission fields. This preliminary work will bring him and our churches face to face, and open the way for future co-operation and interest. We anticipate much from the work of our brother. We do not believe in the principle of making places to fit the man; but so thoroughly is Mr. Hall fitted for the work before him that in his case had there

not been the *urgent* need for such a care as his, we should have hesitated little in urging that the place be made for one so eminently fitted for the post. The good brother knows that we are no believer in human infallibility, and therefore will not expect us to urge an implicit faith in everything he says or does; but we certainly say that our churches, generally, in trusting him as we know they do, are not likely to regret the trust reposed. We commend him afresh to the prayers and sympathy of the churches of our order, believing that in a few years we shall see to our joy the result of his faithful labour. His monthly letters have already effected much in eliciting a missionary spirit and a yearning for closer fraternal relations.

WE have had sent to us the following from the Sherbrooke *Examiner* of February 2nd, and wonder what it means:—"We understand that the resignation of the Rev. Mr. Sherman, pastor of the Congregational church, to take effect on the 1st August next, has been accepted. A movement is on foot also to amalgamate this church with the Presbyterian church of this city; and a committee of the Congregational body has been appointed to ascertain if this is practicable or advisable." Would it be invidious to quote for our Sherbrooke friends Gal. III. 3? Is self government, the Scriptural right of every Church directly under Christ its head, to be a by-word because of the "touchiness," as a brother expressed it to us, of so large a proportion of our people? "All sunshine," says the Arab proverb, "makes the desert." And nothing hardens the average clay of humanity so much as the sunlight of uninterrupted prosperity. We are having our share of cloud and storm. May our churches emerge therefrom purified, strengthened, nearer to their great ideal of "gathered churches," manifesting as the early Church at Jerusalem all the conditions of a true revival. *All of one accord; all assembled together; all incessant and faithful in prayer; all praying for the same thing, and waiting on the Lord while they pray.* Shall we have long to wait for the blessing then?

WE have just received the report of the Third International Conference of the Railroad Young Men's Christian Associations of the United States and Dominion of Canada

held in two sections at St. Thomas, Ont., and Springfield, Mass., in May, 1882. The pamphlet contains letters and addresses by leading railroad managers, including Messrs C. Vanderbilt, W. Thaw, Devereux, Dickson, Hughitt and others. Among the papers of special interest are those of Reuben F. Smith, of Cleveland, on "The Value of Secretaries," and W. R. Davenport, of Erie, on "Has a Railroad Official the Right to use the Funds of the Railroad Company to aid this Work for Railroad men?" The railroad department of the Association work, begun only a few years ago in a very small way, has grown until it now has branches on many leading roads, with fifty-six secretaries or superintendents devoting all their time to the care of these branches. Reading-rooms, libraries, parlours, amusement-rooms, bath-rooms, classes for instruction and hospital equipment, are among the Christian agencies employed. The work has commended the interest and approval of railroad managers to such an extent that these secretaries are most of them on the pay-rolls of the companies, the corporations thus co-operating with their employes in making the work efficient in all its branches, social, educational and religious. The report can be obtained by addressing the Secretary of the International Committee of Young Men's Christian Association, Twenty-third Street and Fourth Avenue, New York city. Price 25 cents.

THE PAPACY, THE APACY AND THE LAYPACY, COMPARED WITH THE CATHOLIC PROTESTANT CHURCH.

BY REV. BURNTHORN MUSGRAVE.

PART I.

The divided condition of the Church of Christ is a cause of pain to many a Christian heart. The evil is seen clearly, although it is by no means easy to prescribe the remedy.

Schism (or division in the body) very early ensued upon heresy, that is upon deviation from primitive doctrine. For heresy and schism are linked together closely as cause and effect.

Heresy is most simply defined as departure from the word of God: Schism is, likewise, departure from the people of God. Thus

heresy is the fertile occasion of schism; because error in doctrine will draw after it conflict of opinion; and this will be followed by hostile teaching which will compel a rupture in the communion.

Schism (Schisma) is literally a rent—a rupture—a split—separation—dissension. This rupture on the part of those who introduce new doctrine contrary to the old truth is "schism." But on the other hand we have most direct injunction in the new Testament to be watchful, and to separate ourselves from those who inculcate novelties. "Now I beseech you brethren to mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Romans xvi. 17.) From such persons, who cause schism, St. Paul warns the Romans to turn aside. Such persons made breaches and stumbling-blocks, contrary to the teaching of the apostles.

The teaching which the disciples had learned was to be their safeguard against dissensions.

Apostolic teaching then is the real preventive of schism, as it is the true corrective of heresy. This teaching is handed down to us in the word of God. The inspired word of the living God is, as from Him, a volume of truth; and is, as to us, a safe guide to truth. His word needs no other tradition to explain it, while God Himself has granted to His Church His own Spirit, as "the Spirit of truth," to interpret and to apply that Word.

As it is most presumptuous sin on the part of any pretended Church to teach that which is contrary to the word of God, so it is a direct usurpation of one special function of the Holy Ghost for a Church to affect to be the sole interpreter of that word.

The Church of Rome—the papacy—has committed both these sins. In its idolatry of the Virgin Mary—in its denial of the cup to the laity—in its substitution of Church rites for the living principle of faith—it is a huge heresy. In its haughty assumption to itself of sole catholicity—it is not only an arrogant schism; but it also ignorantly attempts to usurp the very operation of the Holy Ghost, as the Spirit of truth: "For by one spirit are we all baptized into one body." (1 Cor. xii. 13.)

It is God's revealed will "that there should be no schism in the body." Of this body the Saviour is the head, and the Holy Ghost is

the energizing occupant. "Ye are the body of Christ and members in particular" says the same apostle who declares "If any man have not the Spirit of Christ he is none of His." The Holy Ghost, given in Christ's name and for His sake, is the sole cause of holiness. And this holiness distinguishes the true Church of God. Holiness is the mark of Christ's sheep.

It was well said by Chillingworth, "the Bible, the Bible only, is the religion of Protestants:" it is time that we should recognize that holiness, and holiness alone is the bond of true catholics. The Church of God is a "Holy Catholic and Apostolic" Church. (See Greek Creed of Constantinople, A.D. 381.) It is catholic and apostolic (both) in consequence of being holy.

It is "apostolic," in that it is built upon Christ, by the labours of the apostles, and in that it adheres to their teaching. It is not apostolic in falsely claiming an "apostolic succession:" for that figment sets aside the direct agency of the Holy Ghost in qualifying each individual minister by His own anointing. (1 Cor. xii. 4, 28.) And a foul channel of human succession is, by that claim, put in the place of the particular communication of ministerial gifts by the operation of the Divine Spirit. And yet this glaring error, which insults the Holy Ghost (See 1 Cor. 12) has been adopted by the Anglican Church in imitation of the Papacy. And in consequence of this pretension the Anglican Church can be detected as nothing but an imposing schism.

By this carnal esteem for an external observance apart from any divine reality—apart from any internal ruling of the Holy Ghost in the supposed instruments of conveyance—the gift of God has been supposed to be conferred without ever having been possessed by its pretended vehicles. And upon this unscriptural conception is founded a hierarchy which apes the pretension of the Papacy, and which, in its elevation of a false Episcopacy, ignores the Saviour's own declaration—"One is your Master, and all ye are brethren."

This Anglican prelacy, with its offshoots, is the Apacy. Its pretension is glaringly schismatical. For whereas the Saviour has given His rule—"By their fruits ye shall know them"—this "apostolic succession" prefers the historical proof of an external ordinance to the actual proof of a holy life.

And by sundering the body of Christ to support the claim to be a "historical Church," it evinces itself to be one form of "the concision" against which we have been warned. Phil. iii. 2. "Beware of the concision (katomé) for we are the circumcision (peritomé) who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh"—where "the circumcision" indicates the holy surrounding separation, which encloses the true Church; and "the concision" indicates the unholy internal severance which divides it.

In order to verify a historical Church, we have a right to require proof positive of a continuous holiness, and negative, of the complete absence of unholy persecution, in the annals of that Church throughout all history. Not true sheep, but wolves in sheep's clothing, rend and scatter the sheep of Christ's flock. And we have from Himself His own description of His sheep—"My sheep hear My voice, and I know them and they follow Me."

In healthy recoil from the hideous deformity of a wolfish "historical Church," modern believers have been repelled by it into error of another kind in the opposite direction. Perceiving in history the pride and cruelty of every worldly organization that has called itself "the Church," sincere Christians have been driven into repulsion against all Church order. In repugnance to those "holy orders" which have engendered and fostered most unholy disorders—conscientious persons have renounced all Church rule, and have discarded ministerial ordination altogether. Passages of Scripture which appear to others to convey clear injunctions, are then entirely slighted; and their plain import is suppressed. Such texts are,—2 Timothy ii. 2, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."—Hebrews xiii. 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."—1 Timothy iii. 1-7, "This is a true saying, if a man desire the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant sober, of good behaviour given to hospitality, apt to teach," etc.

It is very difficult to understand how Plymouth brethren can escape from the natural

meaning of such scriptures, and avoid the recognition of a functional ministry of the word—which is the scriptural episcopate, “episcopé,” “the office of a bishop.” But it is not surprising that the repulsive features of an Apacy (of another hierarchy imitating Rome) should drive men in revolt to set up a Laypacy (*i.e.*, an association of unordained laymen) which does not at once discover its own defects of another kind.

A BIBLICAL NOTE.

MATT. xxv. 31-46.

It may surprise and perhaps distress some to be told that great uncertainty attaches to the interpretation of this part of our Lord's teaching. People have been so taught from their infancy to regard our Lord as here describing the manner and result of the final universal judgment, that it is commonly taken for granted that this is what is intended here, and the passage is read and quoted with this understanding. This, however, is precisely that which many of the best interpreters see *not* to be the purport of the passage, though they are not agreed as to what the judgment is which our Lord here describes.

The difficulty lies in determining who are the parties here represented as judged. That they are not all men, the whole human race, is rendered evident by the following considerations:—1. The judged all belong to the flock of Christ, who represents Himself here as a shepherd separating the sheep from the goats of His flock; but the flock of Christ does not embrace all mankind, myriads of whom have never heard of Him. 2. The criterion of judgment is one which cannot be applied to all mankind; all men will be judged “according to the deeds done in the body,” but only a portion of the race can be judged according to their conduct towards the brethren of Christ, and towards Him through them. 3. If all the human race are here judged, who are they to whom Christ points as “these My brethren?” They are, of course, men who have lived and acted on earth, for of such alone are those whom Christ recognizes as His brethren, and whom He here describes as “least,” just as elsewhere He calls them “little ones” (Matt. x. 42; Mark ix. 41, 42; Luke xvii. 1, 2; comp. Rom. viii. 29; Heb. ii. 11, 12); but they are not among the judged, and consequently it cannot be a judgment of the whole race that is here described. These considerations seem decisive as against the view commonly entertained as to the judgment which our Lord here describes. A view advanced by some is that by the judged here are intended all men *not Christians*, *i.e.*, heathens, Jews, and unbelievers generally, of whom some are approved, because of their benevolent and

kindly acts towards the people of Christ, whilst others are condemned for their neglect of these or their unkind treatment of them. Keil has advocated this view at length in a treatise on the passage in his “Opuscula,” p. 136 ff., but he has found few to follow him, amongst whom it is rather surprising to find such names as those of Greswell, Olshausen, and Baumgarten Crusius. The view is wholly untenable. How can the non-Christian portion of mankind be described as “all nations?” How can the non-Christian world be righteously judged by a purely Christian criterion? or, how can it be supposed that the Judge will hold as righteous multitudes who never knew Christ simply because they, without knowing it, rendered service to Him by showing kindness to His followers, or will condemn as evil men who may have been good and virtuous, simply because they neglected or refused to do good to His followers when opportunity for this occurred? We know that it is only those who have sinned under law who shall be judged by the law (Rom. ii. 12); and it is inconceivable that the Judge of the whole earth, who must do that which is right (Gen. xviii. 25), should judge men by a law they never received, or apply to men generally a test which is applicable to only such as have heard the Gospel, and professed to be of Christ's flock.

The opinion that the judgment here described is a judgment of *professed Christians*, some of whom are accepted as genuine, while others are rejected as only pretended, is that which has come down to us from the early age of biblical interpretation, and has been adopted by some of the most eminent of recent interpreters. It is advanced by Lactantius, Jerome and Euthymius Zigabenus among the ancients, and is advocated by Grotius and Meyer among those of later times. It has undoubtedly most in its favour. The comparison of those here judged to a flock of which Christ is the Shepherd, the division of them by Him, the Shepherd, into sheep and goats, the ground of this judicial division, namely, the relation of their conduct towards Christ, and the declaration that the righteous portion of this company are they for whom a kingdom has been prepared “from the foundation of the world,” which clearly points to them as the elect of God, all go to support the conclusion that it is of professed Christians that this judgment is to be held. All such are included in the apparent flock of Christ; and to all such may test, which the Judge is here represented as applying, be fairly applied; for as it is by their “love to the brethren” that Christians can best show that they “have passed out of death unto life” (1 John iii. 14), no criterion of the genuineness of any professed union to Christ can be more fitly applied than this. The only difficulty in the way of this interpretation arises from the statement that “all nations” are to be gathered before Christ, that

He may "separate them one from another," which seems too comprehensive to be limited to that portion of the race who profess Christ; and the reference by the Judge to "these My brethren," who, it must be presumed, are persons distinct from the righteous or approved members of Christ's flock.

These difficulties, however, are not only not insurmountable, but the statements themselves, when rightly construed, will be found to favour the view they are assumed to oppose. The phrase "all nations," does not mean all men who have ever lived from Adam to the end of time; it is never so used in Scripture, but only all men living on the earth at any given time, or the inhabitants of the earth generally. The gathering of all nations before the Judge, therefore, mentioned here is the gathering of all who shall be alive on earth at the time of our Lord's second coming; and as at that time all the world will be christianized, this gathering of nations will be of necessity a gathering of professed Christians, and of them only. Then as to the persons whom the Judge is represented as designating by the words, "these My brethren," they may be regarded as persons who had lived on earth contemporaneously with those who are here represented as judged, but had been before this removed by death, and having passed the judgment seat of Christ (2 Cor. v. 10), were now among the saints who shall accompany the Saviour when he comes to judgment. "The Son of Man shall then come," we read, "in His glory," or, as it is elsewhere expressed, "in His own glory and the glory of the Father" (Luke ix. 26). But what is the glory of Christ as distinct from the glory of the Father? Is it not His glory as mediatorial King manifested by the multitude He hath redeemed from among men? His saints are His glory, and it is as accompanied by them that He shall come to judge the world in all His own glory (comp. 2 Thes. i. 10; John xvii. 10). It is to come among that mighty multitude that shall then surround His throne, like a rainbow of glory, that our Lord here represents Himself as pointing by the words, "these My brethren."

The judgment here described, then, is to be regarded as a judgment of professed Christians only. This, it is presumed, will take place before the judgment of the world at large. And one can see that there is a propriety in this; for, as the saints shall judge the world (1 Cor. vi. 2), it is fitting that the whole number of the saints should be gathered around their Lord before the judgment of the world begins. Why else should "they that are alive and remain" at the coming of the Lord be caught up together with the saints who have before fallen "asleep in Jesus," to meet the Lord in the air?

It may be added that in the parables which precede in this chapter, as well as in those in chap. xiii. of

this gospel, our Lord seems distinctly to teach that there will be a judgment of His professed followers—His servants, the members of His household and subjects of His kingdom by themselves, apart from the judgment of the world at large.—*W. Lindsay Alexander in the Scottish Congregationalist.*

ADDRESS OF REV. J. SHIPPERLEY AT 116th
ANNIVERSARY OF THE CHEBOGUE, N. S.,
CONGREGATIONAL CHURCH.

The history of this church is not only contemporary with that of the district of Yarmouth, but the same people who constitute the supporters of the one also comprise the inhabitants of the other. This part of the country was first occupied by French people, who lived near the Jebogue river, where they could have the advantage of the marshes, and also to some extent the higher land on each side of the river. The uplands, however, were not much improved by them, either because they were satisfied with that portion of the marsh, which they slightly dyked for cultivation, or, because there were so few inhabitants, that very little impression could be made on the dense forests by which they were surrounded during the time of their occupation of the banks of the Jebogue. It is said that, previously to 1761 only about one hundred acres of land was improved about the hill on Jebogue; all the rest was wilderness. It must not, however, be supposed that no English-speaking people were known in the neighbourhood, or that the clear and picturesque river was unknown to any but the French, for these shores were constantly visited during the fishing season by the English, who, it is supposed, made their fish on the shores, as I suppose is now done by them and others on the Labrador coast; but they did not come to stay in this, to them, far-distant and inhospitable country.

The first English families came to stay in the year 1761. The first vessel, how large she was we are not informed, nor do we even know her name, brought only three brave families to this neighbourhood. Their names deserve to be remembered. The heads of the families were Moses Perry, Sealed Landers, and Ebenezer Ellis. Mr. Landers, however, did not settle at Jebogue, but at "Cape Forcee, at the head of the river," as it is stated, but the other two, Messrs. Perry and Ellis, settled at Chebogue. These, then, were the first English settlers in this neighbourhood. Where did these first settlers come from? We are not left in the dark on this particular, for we are told it was from the colony of Massachusetts. As this State was colonized by the Pilgrim Fathers, who were joined subsequently by the Puritans, we know they came from a good old stock, and it is not too much to hope that these sons were worthy of their sires, and if pride is justifiable at all, this neighbourhood would rejoice in the honour of a parentage whose Christian principles stood higher with them than gold, position or honour, and who, for the love of those principles of civil and religious liberty, were willing to give up hearths and homes, and every comfort of life rather than one jot or tittle which they deemed needful to help them in their service of God, and the forfeit of which would have been a violation of conscience. Another vessel came soon after

with more settlers. These came from Connecticut, and mostly settled at Chebogue. Among these were the families of Jonathan Crosby and Joshua Burges. These families, and perhaps others, were those who had put their feet on the soil and meant to stay, while several seem to have grown home-sick, and returned to Connecticut a few years after they came to Nova Scotia. During the first year these good people were favoured by having a minister from Massachusetts, viz. Mr. E. Moulton. He had charge of a church at Brimfield, Massachusetts. It is not known why he left his charge there, but it is said he was not dismissed, and that he came without his family, and also that his education was defective. He did not live at Chebogue, but at Cape Foren, where he preached. Yet he did occasionally come over to Chebogue, and conduct worship with the settlers there. He did not stay long in the neighbourhood, but went to Horton for a short time, but soon returned with his family, who had rejoined him in New England. Mr. Moulton was of the Baptist persuasion. A Mr. Samuel Wood also came in the same year, from Union, Connecticut. He was, we are told, approved as a preacher, by some ministers in Massachusetts. Thus, Mr. Wood seems to have acted as an evangelist, but was not an ordained minister. He did not preach regularly, but occasionally, and chiefly at Chebogue, where he resided. It may have been that the people of Chebogue did not fully appreciate Mr. Wood's preaching, for he was, after a short residence in that place, invited to go to Barrington, there to conduct services regularly; and he preached there several years, and then, as is the misfortune with some preachers, "some difficulty or uneasiness took place among the people towards him," and the result of that "uneasiness" was that he, too, removed to New England. He is said to have been an educated man. We must not imagine that these services were conducted in stately church edifices; for there was no church building, nor what we call a meeting house at all, neither was there any body of people called a church, for the first five years after these English families settled at Chebogue. Worship, therefore, whenever it did take place, was conducted in private residences, or elsewhere, till the year 1776, when, on the 22nd of July of that year, the frame of the first meeting house was raised in one day. This frame was soon after boarded, and the roof was shingled. This was done by subscription. This seems to have been the result of a spasmodic effort, for nothing more was done to that first church building for seven years, and then the outside was finished, and pews and seats erected in the lower part of the house. Yet the building during these years was not nused in the summer time. God's presence and blessing did not wait for polish or paint, cushion or chandelier, but He was true to His promise because His people fulfilled His condition, and "met together in His name," and therefore He was present to bless them. Hence, therefore, arose the songs of Zion from hearts full of devotion, and from that rough earth floor ascended the earnest prayer for mercy and blessing, and the feeling of those pleading hearts was manifested by those trembling worshippers, whose tears fell upon those rough slab seats of that first building for the worship of God at Yarmouth. Yea, there

were giants in prayer in those days, for the year that saw that frame go up with manly hands in one day, was one of great religious interest in Chebogue, and religion in the heart soon produces the exercise of will and hand in doing something for God.

This religious concern, as it is called, was not at first general, but occupied the minds of a few only. This few was not satisfied with one or two meetings on the Lord's Day, but would occupy the time between such meetings, and also embrace other opportunities for the purpose of speaking of the thing of religion with all seriousness and attention. We are not told what means were used to bring the people to this state of feeling, but we know that God ever works by means, sometimes by the simple study of His word, but more commonly by that word being preached with faithfulness by His servants. Very often, indeed, in our own day, it is the work of some evangelist thus to arouse the indifferent to thoughtfulness, and awaken the spiritually sleeping from a state of lethargy. Here, however, in 1766, these latter means do not seem to have been used, for there was at that time no minister of the gospel among them, and no special evangelistic work, nor even any church formed. There was, however, a good man, a Mr. John Frost of Argyle, who, however, does not seem to have been either an educated man or an interesting speaker: yet, he felt an interest in the cause of Christ at Chebogue, and visited the people there, when he heard of the spiritual awakening. He endeavoured to encourage the people religiously, gave them several addresses, and visited from house to house. "But," the record states, "his preaching was not very much esteemed by the people in general, and could hardly be put up with by some." So we see, that whatever might be the cause of this first revival at Chebogue, the excellency of man's wisdom or power of speech was not the means, and if God did bless the efforts of Mr. Frost in helping on His work, we have another proof that God does "choose the weak things" of the earth to do His will, so that the "excellency of the power may be of God, and not of man." We say, if God blessed Mr. Frost's efforts in helping,—for we have not sufficient proof that he was the instrument in God's hands of first awakening the people at Chebogue to a sense of their duty towards God, however his subsequent efforts may have been blessed to their encouragement.

Mr. Frost was a pious and earnest layman, and it has pleased God often to bless the efforts of such men in doing His work. This healthy religious sentiment continued for some months, but the Sabbath services did not supply the spiritual wants of the people; indeed, Sabbath services alone never did, nor never will, satisfy a healthy spiritual appetite, and whenever services on the Lord's Day content any community or person, that fact is a sure sign of spiritual apathy, which has a tendency to starve out any Christian body of people. This not being the state of the Chebogue Christians in "the fall of 1766," there was a meeting set up for prayer and conference, and the people, thus seriously inclined, entered into a solemn covenant to walk with God, to watch over one another, and to carry on the concerns of the Redeemer's kingdom.

This mutual agreement to form a church, for such it

was, was the result, under God's blessing, of a series of religious meetings, which had been carried on, in private and in public, for one year. And such a result might have been looked for by any student of New Testament facts who indeed believed that God still blessed the means now used, even as such means were Divinely favoured in apostolic days. The fathers and mothers of the Chebogue church were in earnest about their worship; they did not offer a sacrifice which cost them nothing, for besides raising their new church edifice, when there was but a *handful* of people, they met together for worship, always in the day-time, both Sunday and week day, and felt they could afford to give God back a portion of the precious time He had given to them. They would not, then, merely devote to God a time which they could not well otherwise use, but the first fruits of the blessings were given to *Him*. Such efforts ever have been, and ever will be, blessed, because they are acts of faith, always honoured by God, who has said, "Them that honour me, I will honour." The efforts of these men and women were truly honourable, and therefore they were honoured. They were true to the principles they had imbibed in their infancy and childhood in their Puritan homes in New England, when parents felt that they had a duty to do to their offspring, and rigidly adhered to it, training them up in the way they should go. And so these men and women, though they prized the leadership and co-operation of an intelligent and faithful minister, were not so dependent on one as to cease their assembling of themselves together in his absence, but still met, to "edify and comfort one another," after the old apostolic fashion.

With what independence, too, they acted in banding themselves together as a Christian church! They had, indeed, learned from their fathers and God's Word what were their rights as Christian men, and, in the matter of entering into this solemn covenant, permitted none to stand between them and their Lord. They loved Him, and they loved one another, and so simply agreed to walk together, having God for their father, Jesus as their prophet, priest and king, and the Holy Spirit to influence them as their guide and comforter, and what more was absolutely necessary? They were scripturally and really a church of God, which is truly defined somewhere as being "a body of faithful men." A minister at their head could not have made them more so, however helpful he might be as an elder brother. Thus the Puritan settlers in Nova Scotia planted in many parts of their adopted country churches after their own ideas of ecclesiasticism. They saw no need of an hierarchy, with its bench of bishops, neither were they inclined to submit to an assembly of ministers, however good those ministers might be, whether such might be called a presbytery or conference, but felt themselves able to be guided by the pure and simple word of God, from which they formulated their few articles of faith, each church and congregation for itself. Neither would they give up their right of calling, appointing, and when necessary, ordaining their own pastors, independently of external interference, though, when convenient, gladly accepted the co-operation and recognition of neighbouring churches. They also held fast to their God-given right of

admitting members to their communion, or dismissing or admonishing their brethren, when circumstances in their judgment required such action; in other words, their churches were in all respects Congregational or Independent. This principle has for hundreds of years been the pioneer of civil and religious liberty in England, the foundation of the American Republic, and has so far leavened other evangelical churches, by putting such power into the hands of the people as to make their existence tolerable, and a means of doing a vast amount of Christian philanthropic work in the present age of the world.

Congregational churches have still a work to do, though some of its principles have been so far absorbed by other Christian bodies, we hope to remain with them, for we count no monopoly; still, its principles require to exist, *pure and simple*, in the world, both for its own sake and for others' good. Let us, therefore, use strenuous efforts to sustain our weak churches, as monuments of the power of that freedom which has ever been the target of tyrants, both in Church and State.

DOT.

A STORY OF THE FRESH AIR FUND.

"It's a harum-scarum idea!" said Miss Reliance Roxbury, as she stood amongst the current bushes at the garden fence. "A most ridiculous idea! I wonder what this gushing American people will do next?" And she gave an emphatic twitch to her purple calico sun-bonnet.

There was a faint murmur of dissent from a little woman on the other side of the moss grown fence.

"No—of course you can't agree with me," continued Miss Reliance, as the clusters of ruby and pearl flew into the six quart pail at her feet. "You're so soft-hearted that your feelings are forever running off with your common sense. You never say a word about the national debt, or the condition of our navy, but let anybody start a subscription for sending blanket shawls to Brazil or putting up a monument to Methusalem on the meeting house green, you'll give your last quarter. And now, you're going to open your house to a lot of little ragamuffins from New York!"

The motherly brown eyes on the other side of the fence were full of tears, and a pleasant voice replied:

"It makes my heart ache to think how the poor things suffer crowded together in dirty streets, with never a breath of clover field or a glass of milk. If you'd just read about it, Reliance, you'd count it a blessed privilege to give them a bit of our sunshine."

"I'd as soon have a tribe of Zulus on the place," said Miss Reliance. "and if you'll take my advice you'll save yourself lots of trouble."

Mrs. Lane stopped her work for a moment and said: "Liakin and me are all alone now, Reliance. One by one we've laid Kate and Sarah and baby Lizzie over there in the old burying ground; and Jack is in

Colorado, and Richard in Boston, and we get hungry sometimes for the sound of little feet. When I began to read about the Fresh Air Fund it kind of sent a thrill all over me, and Liakim he reads about it every day, before he ever looks at the Egyptian war, and he wipes his glasses pretty often too. Then when we heard the parson say that a party would come here if places could be found for 'em, Liakim spoke right off for four, and they'll be here next Tuesday, and I'm going to make it just as much like heaven as I can."

"You'll make yourself sick, that's what you'll do, Amanda Lane," replied Reliance, "but if you want your garden overrun, and your silver spoons stolen, and your house full of flies, and your nerves prostrated, why it's your own fault."

Miss Roxbury went up the path between the sunflowers and hollyhocks, entered the large sunny, airy kitchen and set down the currants for Hannah, the house maid, to pick over. Then she hung the purple calico sun-bonnet on the nail that for forty years had been dedicated to that purpose, and went into the cool sitting-room to rest in her favourite chintz covered rocker. Miss Reliance Roxbury had been for twenty years, with the exception of a gardener and house maid, the sole occupant of this stone dwelling that had stood for more than a century beneath its elms and maples the pride of the village of Lynford. She was a stern woman who liked but few people, and had a horror of children, dogs and sentiment. The village boys, with a keen perception of her sympathetic nature, called her "Old Ironsides."

She was proud of her birth and the substantial property that had fallen to her at the death of her father, old Judge Roxbury. She was a member of the Presbyterian Church, and paid high rental for the Roxbury pew, but with that considered that her pecuniary obligations to the cause were at an end. As a general thing she had not allowed convictions on the subject of giving to trouble her, but somehow, ever since Sunday, when the pastor stated the work of the Fresh Air Fund, and made a fervent appeal for "these little ones that suffer," she had been subjected to numerous vague but uncomfortable sensations. She rocked back and forth in the spacious sitting room that no fly dared to invade, and noted the perfect order of the apartment. From the china shepherdess on the mantel, to the braided rugs at the doors, everything occupied the same position as in the days of Miss Roxbury's girlhood. There was torture in the thought of having the table cover pulled away, of seeing the shells and prim old daguerreotypes disarranged on the whatnot, of having sand tracked in by small feet over the faded Brussels carpet, and her pet verbena bed invaded by eager young fingers.

Surely religion and humanity could not demand such sacrifices of her.

"Please, ma'am, the currants is to be put over," said Hannah, at the door.

Miss Roxbury rose at once, glad of another channel for her thoughts, but amid her weighing and measuring, and her careful calculations of pints and pounds, the strange impression did not leave her mind. After the rich crimson syrup had been poured into the row of shining tumblers on the table, she returned to her chintz-covered rocker and took up the Bible to read her daily chapter. Opening it at random, her eyes fell upon these words:

"Then shall He answer them saying, 'Inasmuch as ye did it not unto one of the least of these ye did it not unto Me.'"

Miss Roxbury read no further on that page, but hurriedly turned back to Chronicles, which she felt was perfectly safe ground. But mingled with the long genealogical tables she saw other words between the lines, so that the Israelitish records read thus:

"The son of Elkanah, the son of Joel, the son of Azariah. ('Ye did it not.')

"The son of Tanath, the son of Assir, the son of Ebiasaph, the son of Korah. ('Ye did it not.')

Finally the whole page seemed to resolve itself into these four monosyllables.

She closed the Bible and put it in its accustomed place on the table, bounded on the north by a lamp, on the south by the match-box, on the east by Bunyan's "Pilgrim's Progress," and on the west by a bunch of worsted roses under a glass case. She was restless, miserable, tormented. She endeavoured to read the "Life of Napoleon Bonaparte," but even the thrilling story of the Russian campaign was lacking in interest, compared with her own inward conflict between duty and the old selfishness of a lifetime.

She did not enjoy her dinner, although the butter-beans were from her garden, and the black raspberries were the first of the season.

She could not take her accustomed afternoon nap, and for the first time in years the *Daily Tribune* lay unopened. She even put it out of the way in the china closet. A wonderful new design in patchwork known as the Rocky Mountain pattern could not fasten her attention.

She ordered the horse and rockaway and drove four miles after wild cherry bark, for which she had no need as her garret was already a great herbarium.

At least the dreary day came to its close, but was succeeded by an equally uncomfortable night. Amid frequent tossing and waking, Miss Roxbury dreamed of thin little hands stretched out to her in piteous appeal, and a sad wonderful voice that said with infinite reproach:

"Ye did not."

The Rev. Joseph Alder was surprised soon after breakfast the next morning by the appearance of Miss

Reliance Roxbury at the parsonage porch. She brought a basket of raspberries, and said :

"I won't come in this time, thank you. I just want to say I'll take one—one of those children."

II.

"Mamma, is it mornin'!"

"No, Dot; go to sleep."

The child turned restlessly on the miserable straw pallet in the corner of the small, hot room. It was after midnight, and in summer, but there was a fire in the stove, for the woman at the pine table was ironing by the light of a glimmering tallow candle.

There was no breeze, but in at the open window came stifling, poisonous odours.

Pale and faint, the mother bent over her work, and smoothed the dark calico dress as carefully as if it were the finest muslin and lace. She had worked from early dawn until dark at her daily task—button holes at four cents a dozen. A cup of tea and crust of bread had been her sustenance. For Dot there was a bun and an orange.

The dress was finished and hung on the only chair in the room, with several other small articles. A hat of coarse white straw, with a blue ribbon twisted around it, a pair of bright stockings, a tiny handkerchief with a bit of colour in the border. All were pitifully cheap in texture, but dear in patient toil and loving sacrifice. Dot was going to the country for two long, blissful weeks, and the mother could cover the expense of the meagre outfit by some extra deprivation during the child's absence. She turned toward the pallet. Dot's violet eyes had opened. Her golden curls were tangled by the tossing of the little head on the pillow. Her thin, pinched features were flushed with feverish excitement.

"Mamma, is it mornin'!"

"No, darling."

The woman blew out the light and threw herself on the pallet. Tiny fingers crept eagerly into her palm.

"Mamma; tell me more about it," pleaded Dot.

"Darling, it is years and years since mamma saw the country, but it was just as I've told you. Wide, clean streets, with big trees and blue sky and flowers."

"Oh, oh!" murmured Dot. "Does you 'spose they'll give me one flower, mamma? I found one on the street once—a 'litle wite flower. A lady dropped it."

"Yes, dear, you'll have all the flowers you'll want. don't talk any more to-night."

The sky was already white with the dawn. The mother did not sleep. As the light of another day of misery crept into the room, she raised herself on one elbow and looked long at her child, resisting an impulse to snatch it to her heart, then softly rose, and after bathing her face and hands and kneeling in prayer for endurance, took her work and sat down by the narrow window. A few hours later she stood amid

the bustle of the Grand Central depot with Dot clinging to her dress. A crowd of wondering, expectant children were being marshalled into line to take their places on the eastward-bound train.

"Come," said the kind gentleman in charge, to Dot.

Dot kissed her mother "good-bye," and laughed even while the tears ran down her face, as she entered the ranks of the odd procession.

"Oh, sir!" said the mother, as she turned away, "take good care of my baby. I've nothing else in the world."

III.

There was an unusual stir in the village of Lynford. The railway station was thronged with people, and surrounded with vehicles awaiting the afternoon train.

The Rev. Joseph Alder and the ministers of sister churches conversed together on the platform.

"A glorious charity!" said the Baptist minister, raising his hat to wipe the perspiration from his brow.

"I expect that these poor children will be a great blessing to our people," said the Methodist minister, "in broadening the sympathies and warming the hearts of some who have been oblivious to all interests save their own."

"Yes," replied the Rev. Mr. Alder, "I have a practical illustration of that, not a stone's throw from where we are standing."

The "practical illustration" consisted of the Rockbury rockaway drawn up amid the other conveyances, with Miss Reliance on the back seat, in a state of mind in which newly-fledged philanthropy struggled with a terror of raganuffins. She had come to the conclusion that her visit to the parsonage had been made during an attack of mental aberration; but the word of a Roxbury was as immovable as the historic granite on which Zephaniah Roxbury stepped from the *Mayflower* in 1620, and the last representative of the race would not falter now, although seized with dire apprehension whenever her eyes rested on the verberna bed.

It was with a grim determination to brave the worst, that she awaited the train that afternoon, but when the locomotive appeared on the bridge below the village, the thought of the dreadful boy who was coming to invade her peaceful domain nearly overcame her, and her impulse was to order the hired man to drive home as quickly as possible. She could appreciate the emotions of a Roman dame at the approach of the Vandal.

As the train stopped at the station the people crowded forward to welcome their guests. Miss Roxbury peered anxiously from the rockaway. It was not a very appalling sight. A group of pale little children, tired, dusty and bewildered. Many eyes overflowed as the train moved on, and left these wistful faces, pinched by want and misfortune, in the midst of the kindly villagers.

"Here, Miss Roxbury, here is a wee lamb for you," said Mr. Alder.

Miss Roxbury had not observed his approach in the crowd, and gave a start of surprise as he stood before her. As she looked there was a curious sensation under the left side of her crape shawl, and her cold eyes grew misty.

The "dreadful boy" had changed into a tiny girl of six years, as frail as a snowdrop, whose coarse attire could not mar the loveliness of her dark violet eyes and hair of tangled sunbeams. The little creature stretched out her arms to Miss Roxbury, who reached forward and took her into the rockaway, the ancient springs of which creaked with astonishment.

"What is your name?" said Miss Roxbury, feeling strangely awkward as they drove along.

"Dot," said the child. "You hasn't kissed me yet, has you?"

Miss Roxbury bent and kissed the child. The rockaway creaked louder than before. The touch of the child's mouth thrilled the iron nerves of the woman with a sensation inexpressibly delightful.

Miss Roxbury had imagined her life to be a happy one. She now discovered that she had mistaken selfish isolation for happiness. She was beginning to be happy the first time in fifty years. Dot was too tired to be very talkative, but she leaned against Miss Roxbury with a look of quiet wonder and content in her eyes.

"Is I goin' to stay here?" she asked, as the rockaway stopped at the Roxbury gate and she surveyed the old stone house with woodbine clamouring over its grey walls.

"Yes, child."

Dot's face grew luminous. A bath, a bountiful supply of bread and milk and a walk in the garden kept her joyful till twilight, but with bedtime came the longing for the mother.

"I want my mamma—my own mamma," she said.

Then Miss Roxbury gave full vent to the instinct that can never be utterly destroyed in a woman.

Taking the child on her lap she caressed the white face and sunny curls in a restful, soothing way, and talked so cheerfully that the shadows fell from the violet eyes, and Dot, nestling close, said, "I love you."

Miss Roxbury not only begun to be happy: she had begun to live. With the coming of this sweet child heaven was changing the dull prose of her existence into celestial rhythm. Her cold, loveless nature in the presence of this tiny girl was already becoming Christ-like in its tender mercy.

Dot offered her evening prayer and was put in Miss Roxbury's own stately bed.

"Good night, dear," said Miss Roxbury with a kiss.

"Good night," said Dot, burying her face in the

great bunch of white roses she had brought to bed with her. "I feel zif I'd died an' gone to heaven."

Miss Roxbury passed a wakeful night, but not a restless one. Her mind was filled with plans, and then it was such a pleasure to lie and listen to the soft breathing at her side, and occasionally to touch her little hand on the counterpane, still holding the treasured roses.

The next day Dot ran nearly wild with delight. She revelled among the daisies in the deep soft grass, and it was pitiful to see how small an object could charm her hungry mind. God's commonest gifts were unknown to her in bounty and purity. Sunshine, sweet air, flowers and bird songs were enough to make her happy, and when she found the brook that danced across the meadow her delight was unbounded. After a day or two Miss Roxbury took the morning train down to Bradleyville to do some shopping. She was gone until night, and all the way home she thought of the glad voice that would welcome her, and her face grew so radiant with the new joy in her soul that when she alighted at Lynford station, old Deacon Bennett failed to recognize her until she had passed him.

"Wall, I declare," he said, "Reliance looks as if she had diskivered a gold mine."

Miss Roxbury reached home and soon had the "gold mine" in her arms.

After tea the parcels had to be opened. There was paper patterns, rolls of muslin, embroidery and blue flannel, a pair of child's slippers, dainty hose, bright ribbons and a large doll.

"Oh, oh, oh!" was all that Dot could say, but her tone expressed more than the most extensive volume of philanthropy that was ever written. The village dressmaker was installed in the house for a week. The Rocky Mountain patchwork was consigned to the seclusion of the spare room closet, and Miss Roxbury developed a taste in Mother Hubbard's dresses and ruffled aprons that was truly marvellous.

In the meantime she wrote a letter to Dot's mother, in which Dot added the picture of the cat, which, although not absolutely true to nature, resembling in fact the plan for a house, was a great satisfaction to the young artist. There came no reply to this letter.

Dot's cheeks were getting rosy and her step buoyant. "If it wasn't for mamma," she said, "I wouldn't want to go back forever'n ever."

When Mr. Knox, the gentleman in charge of the party, called to see that Dot would be ready to return at the appointed time, Miss Roxbury exclaimed almost fiercely:

"I can't let her go. I need her. Why may I not keep her?"

"I do not believe her mother would part with her," said Mr. Knox.

Miss Roxbury was silent for a few moments, but

looked out on the lawn where Dot was swinging in a hammock with the doll and cat.

"It will be a dull house without the child," she said; "but I will bring her to the station."

iv.

When the morning of Dot's departure came, Miss Roxbury arrayed herself in her second-best black silk, put a few articles in a satchel, filled a small basket with fresh eggs, new biscuit, a pot of butter and a bottle of currant wine, and said to Hannah:—

"I may be gone two or three days. Have the east chamber thoroughly well aired and dusted before I get back, tell Hiram to take a peck of peas down to Mrs. Alder, don't forget to see if those canned strawberries have worked or not, and be sure the front door is kept bolted, and put the last brood of chickens in the other coop, and keep a newspaper over the geranium slips in the afternoon."

"Yes, ma'm."

"And, Hannah, be very careful to keep out the flies, and tell Hiram to fix the well-curb. He is so apt to forget things."

Dot was bathed in tears as she mounted to her place in the rockaway.

"Isn't I comin' back?" she said.

"I hope so, dear," replied Miss Roxbury, who appeared preoccupied and anxious and scarcely heard Dot's chatter on the way to the station.

"Why, Miss Roxbury," said Mr. Alder as he assisted her to the platform, "you are a veritable fairy god mother. This rosy, dainty maiden cannot be the same bit of humanity that I held in my arms a fortnight ago. You will miss her, will you not?"

"I shall go with her to New York anyway," said Miss Roxbury, "and I don't mean to come back alone, either. Mr. Alder, I hope God will forgive me for the empty house I've had all these years."

"An empty house means a lonely heart," he replied. "And I am glad you are going with the child."

That afternoon Miss Roxbury and Dot, attended by Mr. Knox, wended their way through a dark alley in one of the most squalid districts of New York city, and climbed flight after flight of rickety stairs in a rear tenement.

The heat, the filth, the scenes of misery were indescribable. Miss Roxbury felt as if she was on the confines of the bottomless pit.

Dot darted down a long passage and disappeared in a room beyond. The friends followed and beheld her clasped tightly in the arms of a wan figure that lay on a pallet. The woman had fainted.

"Mamma, mamma, look at me!" pleaded Dot, and began to cry.

There was no water in the room, and Mr. Knox took a cracked pitcher from the shelf and went with Dot in search of some. Miss Roxbury knelt beside the

woman, who was only about thirty years of age, and being very attractive as a young girl. There was a gleam of gold on her left hand. Her hair was sunny like Dot's, and her features delicately shaped. This letter that Miss Roxbury had written lay crumpled and tear-stained on the pillow.

While Miss Roxbury gazed the woman opened her eyes. They were beautiful eyes, but sad with want and a struggle against despair. She tried to sit up and moaned:

"My baby—please give me my baby!"

Just then Dot returned and carried the pitcher of water to her mother, who drank long and eagerly, then holding out her arms to Dot, said feebly to Miss Roxbury:

"O madam, will you take care of my little girl! I think I am going to die."

"You are not going to die—not a bit of it," said Miss Roxbury, pouring some wine into a teacup, "but I'll take care of you both. There, drink this and you'll feel better right away. How long since you've had anything to eat?"

"Day before yesterday," was the faint reply. "I had to stop work four days ago."

"Now, Mr. Knox," said Miss Roxbury, slipping her purse into his hand, "just step out to the nearest grocery and order some kindling wood, tea and sugar. I'll poach a nice fresh egg for this poor soul, and we'll see about getting her out of this place."

The woman's face brightened, but she said, "I'm giving you much trouble."

"Trouble," said Miss Roxbury. "I'm all alone in the world, and I've a house with twenty-four rooms in it, and plenty to do with, and what I've been thinking of all these years I can't say. I've been a crusty, cold, disagreeable old fossil, Mrs. Winthrop, and when I come down here and find folks starving to death, and crowded like cattle, I wonder the good Lord's had any mercy on me. Don't you worry another mite. Here's the first stuff already."

Miss Roxbury rolled up her sleeves, put an apron over her silk skirt, and while Mr. Knox built a fire and brought water to heat, bathed Mrs. Winthrop's face and hands and brushed out her hair.

"Thank God! why I'm better already," said Mrs. Winthrop, with a rare smile.

"Of course you are, child," said Miss Roxbury. "We'll see what good food and mountain air will do for you yet."

A few days later found an occupant in the great east chamber of the Roxbury house.

Mrs. Winthrop sat in an easy chair before the open window inhaling the blossoming honeysuckle that nodded to her through the casement.

The morning sunlight fell across her bright hair and peaceful face.

Dot hung over her shoulder and throw daisies in her lap.

Down by the garden fence stood Miss Roxbury talking with her neighbour, Mrs. Lane.

Mrs. Winthrop smiled from her window, and there came an answering smile from the depths of the purple calico sun bonnet.

"So you're really goin' to keep 'em," said Miss Lane.

"Yes, I've adopted both of 'em," replied Miss Roxbury, with a *Te Deum* in her voice, "and I've sent for half a dozen little girls to stay until cold weather."

"Well, it does beat all," said Mrs. Lane, wiping her eyes on the corner of her checkered gingham apron. "I s'pose I needn't ask you now, Reliance, what you think of the Fresh Air Fund?"

"What do I think of it!" said Miss Roxbury gravely. "I believe it's been the means of saving my soul. I should have gone into the next world holding my head pretty high, and considering myself better than most folk, and the Judge would have said, 'Reliance Roxbury, I gave you a large house and a long bank account. What have you done with them?' Then how my empty rooms and Grandfather Roxbury's gold pieces would have stood up against me! And he would have said, 'Ye did it not unto me. Depart from me,' and what answer could I have made him? It is very true," she continued, as Dot came fitting down the pathway like a fairy, "'of such is the Kingdom of Heaven.'"

Mission Notes.

WORDS OF CHEER FROM INDIA.*

BY THE REV. B. H. BABLEY, M.A.

This happy Christmas-day, marked in India by a profusion of genial sunshine, sweetest flowers, the songs of birds and hymns of praise to God from many congregations in city, town, and hamlet, is made all the brighter by the fact that the Kingdom of Christ is surely and rapidly coming in India. To-day, as we think of Bethlehem, of the chorus of the angels, of the glad journey of the reverent shepherds, of the great gift (the outpouring of our Heavenly Father's unfathomable heart of love)—our hearts sing for joy, as we treasure up the sweet thought that India is accepting Christ. The volume lying before us, "The Statistical Tables of Protestant Missions in India, Burmah, and Ceylon for 1881," presents a most cheering array of figures, and tells in briefest fashion the story of progress in India which the past ten years have witnessed. In spite of croakers, and the heartless host of pessimists the world over, this great work has gone steadily forward. The Gospel of peace has been heralded in thousands of villages all over the land; people have heard the

* From the *New York Independent*, a paper in the very forefront of our exchanges.

good news and have yielded their hearts to Christ. "Mori-bund Christianity" can, at least, point to wonderful progress in this vast empire, the earnest of triumphs yet to come.

This is the fourth statistical report of the kind. The first was for 1851, the second for 1861, both compiled by the late Rev. Joseph Mullens, D.D.; the third, for 1871, was prepared by the Rev. M. A. Sherring and the Rev. H. W. Shackell, of Benares, both of whom have been called to their reward during the past decade. For the present report we are indebted to the Rev. J. Hector, the Rev. H. P. Parker, and the Rev. J. E. Payne, appointed to the work by the Calcutta Missionary Conference. The greatest possible pains have been taken to secure accuracy, and the report, on the whole, is most satisfactory. It cannot but stimulate to still greater activity the home churches, already so deeply interested in the salvation of India.

As will be seen, the ratio of increase rises with each decade. From 1851 to 1861 it was 53 per cent.; from 1861 to 1871, 61 per cent.; and from 1871 to 1881, 86 per cent. Should it continue to rise proportionately, as our faith tells us it will, the coming decade will witness an increase at the rate of 121 per cent. This ratio far exceeds that of Churches in England and America.

The subjoined statistics speak for themselves. Let the Church read them with jubilant heart.

MISSIONARY WORK IN INDIA, BURMAH, AND CEYLON. STATISTICAL SUMMARIES, 1851—1881.

STATIONS.	1851.	1861.	1871.	1881.
India	222	319	423	569
Burmah	—	18	25	32
Ceylon	40	57	74	115
Total	262	394	522	716
<i>Foreign Ordained Agents.</i>				
India	339	479	488	536
Burmah	—	22	29	36
Ceylon	34	36	31	36
Total	373	537	548	658
<i>Native Ordained Agents.</i>				
India	21	97	225	461
Burmah	—	46	77	114
Ceylon	8	42	79	99
Total	29	185	381	674
<i>Foreign Lay Preachers.</i>				
India	—	—	—	72
Burmah	—	—	—	5
Ceylon	—	—	—	2
Total	—	—	—	79
<i>Native Lay Preachers.</i>				
India	493	1,266	1,985	2,488
Burmah	—	411	359	368
Ceylon	58	102	184	132
Total	551	1,779	2,528	2,988
<i>Churches or Congregations.</i>				
India	267	291	2,278	3,650
Burmah	—	352	353	530
Ceylon	43	224	341	358
Total	310	867	2,972	4,538

<i>Native Christians.</i>				
India	91,092	138,731	224,258	417,372
Burmah	—	59,866	62,729	75,510
Ceylon	11,859	15,273	31,376	35,708
Total	102,951	213,370	318,363	528,590
<i>Communicants.</i>				
India	14,661	24,976	52,816	113,325
Burmah	—	18,439	20,514	21,929
Ceylon	2,645	3,859	5,164	6,843
Total	17,306	47,274	78,494	145,097
<i>Native Christian Contributions (in the year, not decade).</i>				
India	Rupees	—	49,000	85,121
Burmah	—	—	12,000	42,736
Ceylon	—	—	8,000	31,267
Total	—	60,000	159,124	228,517
<i>Foreign Female Agents.</i>				
India	—	—	370	479
Burmah	—	—	35	43
Ceylon	—	—	18	19
Total	—	—	423	541
<i>Day-schools,—Girls.</i>				
India	285	261	664	1,120
Burmah	—	2	8	1
Ceylon	70	110	117	160
Total	355	373	789	1,281
<i>Day Pupils,—Girls.</i>				
India	8,919	12,057	24,078	40,897
Burmah	—	963	995	1,147
Ceylon	2,630	3,541	3,943	7,506
Total	11,549	16,864	23,016	49,550
<i>Zenana Pupils.</i>				
India	—	—	1,997	9,132
Burmah	—	—	—	—
Ceylon	—	—	—	96
Total	—	—	1,997	9,228
<i>Total Female Pupils.</i>				
India	11,193	15,969	26,611	56,408
Burmah	—	1,066	1,016	1,485
Ceylon	2,802	3,989	3,953	7,868
Total	13,995	21,024	31,580	65,761
<i>Day-schools,—Boys.</i>				
India	1,190	1,515	2,259	3,405
Burmah	—	257	193	276
Ceylon	282	232	201	494
Total	1,472	2,004	2,653	4,175
<i>Total Male Pupils.</i>				
India	52,850	60,026	95,521	131,244
Burmah	—	4,802	5,229	7,223
Ceylon	11,005	10,047	10,622	30,531
Total	63,855	74,875	111,372	168,998
<i>Total Pupils, Male and Female.</i>				
India	64,043	75,995	122,132	187,652

Burmah	—	5,868	6,245	8,708
Ceylon	13,807	14,036	14,675	88,890
Total	77,850	94,899	112,952	234,759
<i>Sunday school Pupils, Male and Female.</i>				
India	—	—	—	61,688
Burmah	—	—	—	4,040
Ceylon	—	—	—	17,689
Total	—	—	—	83,321

(Three-fourths of the Sunday school pupils are non-Christian.)
 LUCKNOW, INDIA, Christmas, 1882.

JAPAN.

Of all the interesting foreign missionary fields, Japan is certainly one of the most attractive and encouraging. We believe that never before in the history of the work in any part of the world has such wonderful progress been made in such a short time; and, from all appearances, we seem to be just at the beginning of the great movement towards Christianity which is taking place there.

Before going further a short account of the condition of the empire may be desirable; Japan resembles Great Britain in many respects. Both countries are insular and the one bears much the same relation to Asia, that the other does to Europe. Partly perhaps on account of this insularity, the people are generally more intelligent than ordinary Asiatics. The population is between thirty and forty millions. Their language resembles the Chinese; and their civilization is supposed to be of Chinese origin. Education to some extent is almost universal; the poorest and lowest labourers being taught to read and write. Indeed the Japanese would seem to need nothing but the pervading influence of Christianity to give them a high position among the nations of the earth.

The Portuguese were the first to trade with the islands, and the Jesuits followed them in 1549, Francois Xavier landing there in 1549. They were very favourably received. It is reported that when the emperor was asked by the heathen priests to prohibit the foreign faith, he asked how many religions there were in the empire. He was told thirty-five, when he replied, "when thirty-five religions are tolerated, we can easily bear with thirty-six; leave the strangers in peace." The Jesuits were zealous, and converts multiplied rapidly. Opposition afterwards began, however, and in 1587 an edict was issued, banishing the missionaries. The Portuguese were very haughty and incautious; and their rivals, the Dutch, did all they could to embitter the people against them. Portugal was then united with Spain, and a Spaniard being asked how their king had possessed himself of half the world, is said to have replied that he first sent priests to convert the people and that the native Christians would then join his troops, and conquest was easy. Such a reply, of course, made a deep impression. The Christians did nothing to allay the fears of the Government, and even began to destroy idols and heathen temples. Severe prosecutions were the result, especially in 1612 and 1614. In 1622 there was a horrible massacre at Nagasaki. In 1629, however, there still remained 400,000 Christians; but twenty years later, none.

* Blanks indicate that no returns were taken. † The Rupee equals 50 cents.

Driven to despair, they had formed a conspiracy to overthrow the Imperial throne, and were utterly defeated and destroyed. About 37,000 were put to death in the last stronghold in which they held out. Stringent laws were passed, making it a capital offence to become a Christian, and a reward was offered of about \$500 for any one who would inform on a "Padre," and \$300, on a "Roman." This law has remained in force till quite lately, and the most intense bitterness continued to be felt towards Christianity.

In 1860, after much negotiating on the part of Great Britain and the United States, the custom of trampling on the cross was abolished, and foreigners were allowed to reside at certain parts, but the Japanese were prohibited from becoming Christians, and the foreigners from propagating their religion. And although some efforts were made in this direction by Protestants, the vigilance of the Government was such as to render success almost impossible. Every individual was compelled to sign a paper once a year, declaring that he or she was not a Christian, and stating to what particular sect of the Buddhists he belonged.

In 1869 greater privileges were secured, and active work was at once begun by the American Board and some other societies. Since then the progress has been simply marvellous. There are, roughly, about one hundred organized churches (several of them mainly independent), with, say, five thousand members; over one hundred theological students in the local colleges; about one hundred and thirty foreign missionaries, and thirty native ones; and a Home Missionary Society, and a Young Men's Christian Association, both doing a good work. The churches are eager to pay their own expenses and to help to spread the Gospel around them. The contributions of the churches of the American Board were, in 1880, about six dollars per member, equal to at least thirty dollars here. The whole country has been stirred deeply by Christianity, and no subject will now draw such audiences as a discussion on its merits. Immense congregations, numbering many thousands, assemble in some places to hear the missionaries, and the outlook generally may be inferred from the remark of the American Board in their 1881 report, "With such a record for our first twelve years of mission work in Japan, it is not unreasonable to expect that when twenty years more shall have passed, we may safely leave to the wisdom, the piety, and the zeal of her Sawayamas and the Neesimas the cause of Christianity in Japan."

The Roman Catholics have, naturally, exerted themselves to regain some part of the influence they once had in the empire, but so far without much success. The following incident will show the light in which they and the Protestants are viewed by the people. Some of the missionaries of the American Board, while travelling through the country, entered a very large temple. They were invited to sit down and make known their mission, which they of course did. Fifty Brahmins and others listened for half an hour or more in a most interested way, and the leading man among them showed considerable intelligence and no little familiarity with some points of Christianity, derived, no doubt, from the Catholics. After taking up the argument and enlarging upon it, and enforcing its truth

upon his companions, he turned to the missionaries and said, "Oh, yes, you believe in ten commandments, and we (the heathen), and the Roman Catholics believe only in nine (the second being the one omitted, of course). We think you are right, and when the Lord reveals it to us, we also will finally come over to you and keep the ten commandments." This was certainly a bold statement to be made by the leading man in one of the principal heathen temples, but the whole force of Brahmins applauded it.

The following incident will show the light in which the Japanese view the question of self-support. A native Christian asked to be sent as a missionary to his old home, a place called Koriyama. A permanent interest was created, but the congregations, supposing that the foreigners footed the bills, allowed the Christians of Osaka to pay all the expenses of the preachers, and even charged nightly rent for the use of the hall, although it belonged to one of themselves. On hearing that all expenses came from the native churches, they regarded the story as a lie, and sent a spy to Osaka to ascertain the truth. The report of that spy opened their hearts, and they began to show respect and love for those who so willingly came to them. They have since formed a company, provided a permanent hall, contribute part of the preacher's expenses, and in every way make it very pleasant for those who go to them.

At another place, named Ise, a band numbering about forty, calling themselves "The Ever-persevering Company," has been formed, providing their own preaching stations, and hiring the man who was first sent to them.

One native paper says, "Christianity appears to be spreading over the country with the rapidity of a rising tide." Another says, "The priests are desperately eager to stem the rapidly advancing flood of Christianity, which threatens to drown them out at no distant day." The *Mekio Shinshi*, a Buddhist paper, gives the following view of the different religions of the empire:

"Shinto: a light just dying out, now flickering a moment, ere it vanishes.

"The Confucian teaching; A system of decaying dregs, with servile followers.

"Buddhism: besieged. Sendai Shiu (a sect), without a scholar; Shingor Shiu (another sect), neither men nor money; Zem Shiu (sect), its time is past—it hangs like a forgotten fruit; Jroo Shiu, no sect is to be seen, only a solitary Gioknai (the one famous living man of the sect); Nichiren Shiu, unchanging, obstinate, proud, like a stone; Shiu Shiu, by flattery obtaining money, it astonishes the vulgar with splendour.

"Christianity; attacking (Naming denominations rooted in old ways); a wolf in the garb of a sheep; making a great advance, is in danger of sloth and pride; having money, it suffers from lack of learning; following ancient rules, it judges others; foolish; so poor that even diligence cannot avail; exalts learning, but accomplishes little."

A widow in New Orleans has in her possession the original draft of the Constitution of the Confederate States. She loves it very dearly, but can be induced to part with it for the modest sum of \$30,000.

Literary Notices.

MESSERS. FUNK AND WAGNALLS are adding to their already well deserved reputation by a fortnightly issue of their "STANDARD LIBRARY." Annual subscription, six dollars. The two numbers on our table are Paxton Hood's *Life of Cromwell*, and *American Humorists*, by H. R. Haweis; both works of standard excellence. The *Life of Cromwell* we may yet review at some length; of the other work we may say that it is a delightful acquaintance made with Washington Irving, O. W. Holmer, J. Russell Lowell, Artemus Ward, Mark Twain, and Bret Harte. Mr. Haweis is well known as a discriminating critic, and his sententious humour, never frivolous, united with sterling sense presents a work alike entertaining and suggestive. This issue is in 12mo, well printed with leaded type, reproducing the works unabridged. No better opportunity of securing well selected reading at a minimum cost.

THE CENTURY Co.—The *March Century* has a special interest for Congregationalists, containing as it does a biographical sketch of the late Leonard Bacon, by his son, Leonard Woolsey Bacon, of Norwich, Conn. Dr. Bacon was a good fighter, and the paper is appropriately entitled, "A Good Fight Finished." An excellent portrait accompanies the paper. This number also contains two illustrated historical papers, "The Migrations of American Colonists," by Dr. Edward Eggleston, and "The End of Foreign Dominion in Louisiana," by George W. Cable, both of real worth as well as interest.

This Company have also undertaken the revision of the "Imperial Dictionary," a new edition of which, containing 130,000 words, with extensive and important alterations, has just been issued in Great Britain, after a labour of ten years by English experts. The revision is under the charge of Professor William D. Whitney, of Yale, as editor-in-chief, aided by a corps of assistants. It will be thorough in every respect, and, in fact, may almost be considered a new and original work, taking the "Imperial Dictionary" simply as a basis. It will contain much new matter, and very considerable portions of the old matter will be displaced by text and illustrations of more value to American students. It will be issued under the title of "The Century Dictionary," a name which already has been protected by copyright and trade-mark. As many American scholars will probably wish to have a copy of the English edition without any change or revision, and as several years must elapse before the work of revision can be completed, an arrangement has been made by The Century Co. for issuing the "Imperial Dictionary" in its present form in the American market. This edition was announced for publication in December, but it will not be ready until March first.

OUR LITTLE ONES—(The Russell Publishing Company, Boston)—still keeps up its excellence, supplying a monthly and ever fresh bouquet of blossoms for the nursery and the home. No better magazine for "our little ones" can well be found.

THE February number of the HOMILETIC MONTHLY contains twelve sermons by eminent preachers, among whom

the eloquent Stopford A. Brooke appears for the first time in that excellent periodical. The American sermons are by Dr. James McCosh, of Princeton; Dr. John B. Paxton, of New York; Dr. D. F. Harris, of Cincinnati; Dr. D. H. Wheeler, of Brooklyn; and the Rev. John Edgar Johnson, of Philadelphia; and both Spurgeon and Joseph Parker appear with abridged discourses. Among the articles a notable one is by Thomas G. Shearman, Esq., of New York, on "The Proposed Bounty on Whisky and Tobacco," and showing how the repeal of the taxes on vices will put burdens on virtues. The Sermonic Criticism and other editorial articles are full of good things for ministers and other students of Scripture. The HOMILETIC MONTHLY grows steadily in value and public favour. Price, \$2.50 per year; single number, 25 cents. FUNK & WAGNALLS, 10 and 12 Dey Street, New York.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day—
Dusting the nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's heart,
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trowsers,
So neatly that none can tell
Where are the seams and joining—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife.

And oft when I am ready to murmur
That time is flitting away
With the self-same round of duties
Filling each busy day.
It comes to my spirit thoughtly,
With a grace of a thought divine:
"You are living and toiling for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way that they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet." —*Selects*.

A NOTED Roman Catholic in Rome has become Protestant. Signor Catalano, Professor of Physical Science in the University at Rome has connected himself with the Free Italian Church.

News of the Churches.

NOTE.—The undersigned is prepared to supply churches, with a view to settlement as pastor or otherwise. Credentials can be furnished. Reference is kindly permitted to Rev. R. Hay, Watford, pastor Congregational church. H. J. Colwell, late pastor Zion and Watford Congregational churches.

REV. JOSEPH WATT, a graduate of Nottingham College, England, is in the country, waiting a call to work. Mr. Watt brings credentials from the Irish Congregational Union, the Evangelization Society, and from several well known ministers of our body. His present address is 422 Parliament street, Toronto.

DANVILLE.—On Sunday the last day of the year the teachers of the Congregational Sunday school presented their superintendent, James Riddle, Esq., with a beautiful Bible, accompanying the gift with a kind word and kind wishes that the New Year might bring him much happiness and blessing. Mr. Riddle has been unanimously chosen for several years in succession to fill the post of superintendent, and his earnest though quiet devotion to the duties of the office, show that the choice had been wisely made. On Monday evening last the members of J. L. Goodhue's Bible class invited their teacher to join them in a "basket lunch" at the parsonage, more than thirty were present, some of whom had been in the class more than twenty years. After a substantial repast and a season of pleasant intercourse, the pastor, the Rev. Mr. Sanderson, in behalf of the class, spoke with much feeling of the duration of the class through so many years; and of the kindly feeling which now sought expression in a present to the teacher of a number of Stereoscopic Views of Palestine. The pleasing and instructive gift, and especially the unvarying good will and kind regard which prompted it, were feelingly acknowledged by Mr. Goodhue. Kind words and wishes were interchanged, and the pleasant meeting was brought to a close.

THERE has been increased religious interest in connection with the Congregational church, Danville, lately. At each of the last two communion services, eight persons were received into fellowship, and now four more are waiting to profess Christ at the next communion, making an addition of twenty persons within the last four months. A young peoples prayer meeting has been commenced, and is well attended. Pastor and people are encouraged.

DOUGLAS.—Too late for issue of February, came news of a pleasant Sunday school entertainment, on December 22nd, and a successful soiree on New Year's evening. The accounts received indicate interest and activity, which, we trust, may not only continue, but increase. One special feature intended, viz., that the speeches at the soiree by Rev. Messrs. Barker of Listowel, Millican of Douglas, and Mullan of Fergus both pleased and purified. We are glad to know that the days of unmitigated folly in the matter of tea meeting speeches are being numbered, and that our Douglas friends are driving nails in the welcome coffin.

THE Presbyterian, Methodist, and Congregational churches, of Douglas, have been carrying on union revival

services for some time. The meetings are largely attended. A number of conversions have taken place, and the entire community seems to be profoundly moved on the subject of religion.

FROME AND SHEDDON.—The Rev. W. H. Allworth has accepted a call from these churches, and is now in the field. We trust our brother has before him a long and happy pastorate in this his new field of labour.

GARAFRANA.—The First Congregational Church, Garafrana, have decided to build a new brick Manse at Simpson's Corner, opposite the church. The unanimous feeling expressed by all, being that a comfortable residence must be provided for the minister. Two day's canvassing resulted in \$1,151 being subscribed; and this sum will be further increased, as a few parties have yet to be called upon. The amounts contributed were usually \$50 or \$75, which certainly indicates most commendable liberality among an exclusively farming community.

GEORGETOWN.—At the annual church meeting of this church, February 1st, after the reception of hopeful reports, a surprise address and presentation was made to the Rev. Joseph Unsworth, who for so many years laboured in the pastorate there. The presentation was composed of a gold watch to the Rev. Mr. Unsworth, and a cruet stand to Mrs. Unsworth. The following is the substance of the address and reply. *Dear Sir and Brother*, hearing that you were about to leave this village to take up your residence in Toronto, we could not allow you to leave us without showing, in a substantial way, the deep regard which we entertain towards you. You have, at all times, been a true pastor and friend to us in all your pastoral relations, never being backward in any good cause, whether it pertained to the Congregational denomination or any other Evangelical body of Christians. You have no doubt seen a great many changes in a pastorate of nearly thirty years we believe. We deeply regret the cause of your severance from us, we sincerely hope you will soon be restored to health and vigour, and that you may be long spared to work in the Master's vineyard. In presenting to you this gift, we do so as a small token of our love to yourself, and remembrance of your long and faithful services to the Congregational church, of this place. And now, dearly beloved friend and brother, may the peace of mind in Christ, and the love of our Heavenly Father, which passeth all understanding, be yours now, henceforth, and forever. To which Mr. Unsworth replied. I thank you my Christian friends for this, another expression of your affection to me and mine. It is only one of many. All the past expressions of your affection inspired me with confidence and gave me joy in continuing my ministry among you, but this one has a sadness with it, not that there is any diminished affection on your part toward me or on my part toward you, but it is a parting gift. In accepting this valuable gift, not only because of what it is in itself, but also of the affection it expresses, I cannot do so without calling to mind my entrance among you as a young man, with the purpose of making this my first and last settlement in the ministry, unless God unmistakably said otherwise. With this conviction I laboured until my judgment, because of continued failing health, said a change would be the better for you and a

rest would be of service to me. To me it was a struggle, but I felt it was God's will. My ministry, though not so successful as I could have desired, has been blessed of God. I have never regretted either my settlement or long continuance among you. My sorrow is in not having done more for Christ. My relations with other churches have always been the happiest. Now that I am going, my heart is glad that you have been enabled to secure, under the guidance of God, such a worthy successor, in the person of your present pastor. Wherever I may be, you will ever have a place in my memory and affection, a place which nothing can erase. My prayers shall be for your prosperity and spiritual growth. I also thank you for your kind expression to Mrs. Unsworth, to whom I am indebted for much of my success as your pastor. And let me close, hoping we all shall meet with those who have gone before, in our Father's house above. Again I thank all for this loving gift. The Rev. Mr. Robertson added a few words showing that he felt it a great honour to follow one whose noble life would live on in the mind and heart and daily life of a grateful people.

GEORGETOWN.—Successful anniversary meetings were held by the Georgetown Congregational church, on the 14th, 15th, and 16th of January. On the 14th, the Rev. Thomas Hall, Superintendent of Congregational Home Missionary Society, preached, both morning and evening, to good and appreciative congregations. Our live superintendent left behind him a good impression, indeed, and not a few friends. The re-union tea-meeting, and Sabbath school social, on the 15th and 16th respectively, helped to bring the older and younger Christian workers into closer fellowship. Happy and hopeful appeared each and all. Receipts \$60. On February 1st, the annual church business meeting was held. The past year has been, on the whole, one of progress. After the treasurer had reported all current expenses paid, there remained a balance on hand of \$112 to begin a new year's work. The increase of membership has been thirteen per cent. Moreover, we are glad to state that a movement was set on foot to remove the church debt, of some \$897. We hope next year to report "out of debt, and no diminution of denominational gifts." We are not without our difficulties and discouragements. These only nerve us for greater diligence in the Master's work, by the power of the Holy Spirit. Let all take courage who have crippling church debts, and arise and *liberally* act. On the whole, we are hopeful, and longing for a spiritual quickening.

KINCARDINE.—Although the columns of the INDEPENDENT seldom show the name of the church at Kincardine, this is no sign that the church is on the decline; on the contrary, matters are looking hopeful for the cause of the Master in this place. The Sabbath school has been carried on very satisfactorily since last March, the attendance averaging over (80) eighty, with a staff of nine teachers. On the 26th December ult., the school enjoyed a very pleasant evening. A lady, meeting another in a shop, asked her, "Are you going to the entertainment in the Congregational church?" The other replied, "It'll be gang Hieland." The other replied, "Not so Hieland av a." And so it proved not to be. After singing "All Hail the Power of Jesus' Name,"

the Secretary-Treasurer read a report of the working of the Sabbath school during the last six months, which was very creditable indeed. Many of the pupils have committed all the lessons to memory, and have not been absent one Sabbath. Appropriate addresses were delivered. Exercises by the pupils, interspersed with singing by the choir from Tiverton and other friends, helped to make the evening pleasant and profitable. One of the most interesting exercises of the evening was the building of the "Monument of Truth," representing the Christian graces, as found in 2nd Peter i. 4-7. A change in the programme then took place, fruit being served, much to the satisfaction of the juvenile part of the audience. The friends then dispersed, apparently well satisfied with the proceedings, as were also the officers of the Sabbath school, who had the pleasure of being able to report a balance on hand of \$27 to begin the New Year with. The Sabbath school has collected considerable for foreign missions. May the Lord, to whom be all the glory and praise, bless us and make us a blessing.

KINGSTON, FIRST CONGREGATIONAL CHURCH.—The annual meeting of this church and congregation was held on the evening of February the 14th. The pastor, Dr. Jackson, expressed great pleasure at the large number present. A sumptuous repast was provided by the Ladies' Association. The choir, under direction of Mr. T. Savage, and lead by Mr. F. A. Heath, the organist, gave excellent selections of anthems and solos during the evening. From the reports presented, it appears that the past year has been the most encouraging for many years. The increase in the congregation has been marked: the accessions to the church have been much larger than usual; the net increase of the membership was good, and the number on the church roll is considerably larger than ever before. Both in the church and Sunday school there have been manifestations of the Spirit's presence and power in the conversion and sanctifying of souls. The church debt, amounting, with interest, to \$940, has been extinguished, so that now for the first time in many years the church closes its accounts with no debt or deficit. There has also been an increase in the collections for general church purposes, for denominational and special objects, and for the organ fund, making a total amount raised by the church of \$4,308.76, as against \$3,222.40 for the previous year, being an increase of \$1,085.76. Some important alterations for the accommodation of the choir have been made, which materially add to the improved appearance of the church, and the comfort and efficiency of the choir. The statistics of church membership indicated that seven had been removed during the past year, one by death and six by letter. There had been twenty-three received into the church, eleven by letter and twelve on profession. The number of members on the roll at the end of the year was 118, and the net increase for the year sixteen. Number of baptisms, thirteen. Among those who have removed from the city, special reference was made to Mrs. Thomas Hendry, and the organist, Mr. Kenneth Hendry. Both of these had been made recipients of gold watches, as tokens of affection, and as recognitions of valuable services rendered to the church and congregation. Very feeling allusion was also made to the absence of Deacon George Robertson, the Superintendent.

ent of the Sunday school, a member so greatly loved by all who know him, and who is now sojourning in Florida for the benefit of his health. Many and fervent prayers are offered that "He who healeth all our diseases" may yet restore him to his family and to his church. In the absence of Mr. Robertson, Deacon John McEwen presented the financial statement, with the list of subscribers to the Weekly Offering Fund. The chairman of the Organ Committee, Mr. L. B. Spencer, stated that the amount required for this service would be much larger than in the year just closed, the larger part of which was, however, already subscribed. Deacon G. S. Fenwick, on behalf of the Ladies' Association, presented their report, which showed that they had cash in hand amounting to \$2,482.89. They have decided to proceed with the erection of a Congregational Hall this present year, for Sunday school and general church work. At their request, a number of gentlemen, with the pastor and deacons, were appointed as a building committee. The ladies expressed a hope that, with a generous subscription list from the gentlemen of the congregation, a building, costing \$4,000, would be erected, free of debt. One absent member, hearing of this proposal, wrote the pastor to put his name down for \$500. A table for the sale of useful and fancy articles was furnished by the Association, which, with a donation from an absent member, and the collection at the refreshments, gave net proceeds of more than sixty dollars. The report from the Sunday school gave the number of scholars on the roll as 170, average attendance, 103; teachers, seventeen, average attendance, sixteen. In the absence of Mr. Robertson, Mr. Wm. Tyner has the superintendence of the school. There has been an increase in the number of scholars and attendance on the former year. The annual Sunday school festival was held on Thursday evening, the 15th, on which occasion the lecture room was filled with the scholars and their friends. The evening's entertainment was chiefly conducted by the children themselves, and consisted largely of songs, recitations, and readings, the pastor presiding. The Rev. R. MacKay gave a short address. The following resolution was passed: Moved by Lawrence Henderson, and seconded by Robert Spencer, and *Resolved*, "That meeting in our annual Sunday school festival, we greatly miss our beloved superintendent, Mr. George Robertson, and we are very sorry that he is so far from us, on account of serious sickness. We can never forget his constant kindness to us, and now unite in thanking him for the same. We hope and pray that God may restore his health, and suffer him soon to come back to us once more." The resolution was carried by the whole audience standing, during which time Deacon Ferrari offered fervent prayer for the absent superintendent."

KINGSTON, SECOND CHURCH.—This church, rendered vacant by Mr. Hall's acceptance of the Mission Superintendency, has invited to the pastorate the Rev. A. L. McFadyen, B.A., of Montreal. The invitation, we understand, has been accepted, and a worthy graduate of our own college regained to our denomination fully, the Inspector Street Church, where Mr. McFadyen has laboured with marked success, being a mission of the American Presbyterian Church, Montreal.

LISTOWEL.—Mr. Hall has informed us that this church has called a Dr. Gunner to the pastorate. Dr. Gunner has been for the past two years residing in London, attending our church there. The installation is expected to take place during the month at the meeting of the Western Association.

MONTREAL, ZION.—This church held its annual gathering on Wednesday evening last, the Rev. A. J. Bray presiding. There was a good attendance of members and friends. The various office bearers read their reports, from which it was gleaned that the removal from the Queen's Hall to the Wesley Church was most advantageous. Sixty seats more were rented now than in the Hall. The Treasurer had a balance in hand after paying all debts, and the trustees showed that the residue from sale of the old Zion Church was still intact. The Sabbath school and Bible-class had felt the change and had largely increased in numbers. The Ladies' Aid Society donated \$100 toward the rent fund of the church, after paying all their own expenses. The Young People's Association was in a flourishing condition, the average weekly attendance being sixty members. They were hoping from its funds to purchase a library and give it to the Sabbath school. Altogether it was evident that this old church was in a much better position than it had been for a long time past.

OTTAWA.—We are pleased to cull the following from the report of this church for the last year. The review of the past year again calls for devout and earnest thanksgiving, to the Author of all good, in regard to both temporal and spiritual things. Six have been added to the membership during the year—one only by letter—while one has been removed by death, and two by letter, leaving us a net increase of three. The present membership is seventy-five. The attendance on the Sabbath services has much increased during the year, so that great difficulty has been found in providing pews and sittings for families that have recently joined us. The number of strangers coming to the services is encouraging. The prayer meetings have been fairly sustained, although there is room for improvement in this respect. Sunday school and Bible class have never afforded more encouragement than at present, the attendance having touched one hundred. Two from the Bible class have been received into the church. A Ladies' Missionary Auxiliary has been organized with promise of success, and contributions for missionary purposes have been much increased during the year. The reports of the temperance and tract distribution societies show good and useful work done. The financial statement also shows steady progress. The total ordinary income, from subscriptions and collections, amounted to \$1,190.89, as compared with \$1,123.82 in 1881, and \$956.36 in 1880. Other sources of income, including \$119.92 on account of floating debt, and \$103.10 on account of sinking fund, bring up the total receipts for all purposes, to \$1,814.81. The year has been one of undisturbed peace and goodfellowship; no root of bitterness has been permitted to spring up and trouble us. The pastor has been able to pursue his work with uninterrupted health, as well as with much joy and comfort.

TORONTO, NORTHERN.—The annual social of this church

was held on the evening of 24th January. Numerically, the membership stands as last year, the additions doing no more than filling the gaps made by removals. There are, however, a larger number of families and of young people in attendance than formerly, and the general attendance has greatly improved. There is a marked advance, too, in the interest taken in legitimate Church work; the young people meet stately for mutual improvement, conducting their exercises chiefly from among themselves. The city charities have a share of the church's interest, the Sabbath school keeps well on, there is unity and activity. The church raised for all purposes during the year \$5,141.48. With neither ground nor desire for boasting, this church feels itself encouraged and hopeful, pursuing its quiet course in the endeavour to do the Master's work in the city where its lot is cast, and in the denomination whose name it bears.

WESTERN CHURCH, TORONTO.—On Thursday evening, 8th inst., the annual social meeting of the church was held. Just before the meeting closed about ninety dollars were raised rightly to enable the new Board of Finance to take "a new departure." The doxology was sung *gladly*.

WINNIPEG.—Twenty-five members were received into fellowship on the first communion of the new year. About half came in on profession of faith. Those by letter represented churches in England, Montreal, Elmo, Kingston, Embro, Osprey, Toronto, etc. The Rev. Charles Duff preached in the morning, and took part in the communion services in the evening.

ENGLAND.—A large number of friends, who in various ways have been associated with the King's Weigh-House Chapel, of which the late Thomas Binney was so long pastor, will be surprised, and probably pained, to learn that the days of that familiar Christian landmark are numbered, the constructors of the Inner Circle railway requiring the site to be delivered up to them on Lady-Day next. The church at the Weigh-House has now existed for about 220 years, having been founded by Samuel Slater, the ejected minister of St. Katherine's-in-the-Tower. The pastors since the death of the founder have been Thomas Kentish, 1670-95; Thomas Reynolds, 1695-1727; James Wood, 1727-42; W. Langford, 1742-75; Samuel Wilton, 1776-78; John Clayton, 1779-1826; Thomas Binney, 1829-70; and William Braden. There have been also many assistants, the last of these, Dr. Ll. Beven, of Highbury, having for a time been associated with Dr. Binney. The Rev. Alexander Sandison succeeded in 1880, and under the earnest pastorate of this young minister it seemed to be regaining much of its former glory which in the changing circumstances of the great city had largely moved to other localities.

THE SOCIETY OF FRIENDS.—The official statistics of the Society of Friends, or Quakers, for 1882, show that in Great Britain and Ireland the total number of members is 17,977. In addition to these there are 5,790 regular attenders of the Friends' meetings who are not in full membership. About 25,000 scholars, adult and junior, are regularly under instruction by the Friends in their Sabbath schools; but very few of these become members of the Society, and only about 3,000 out of the 25,000 are estimated to be attenders of the Friends' meetings. This little Church of 18,000 members is,

however, represented in Parliament by about ten members, including Mr. John Bright, Sir J. W. Pease, Mr. Arthur Pease, Mr. Lewis Fry, Mr. Theodor Fry, Mr. George Palmer, Mr. J. N. Richardson, Mr. J. F. B. Firth, and Mr. William Fowler. There are also several ex-members of the Society in the House of Commons, including Mr. William E. Foster, Alderman R. N. Fowler, and Mr. W. F. Ecroyd. The Society includes one baronet (Sir J. W. Pease), and one knight (Sir John Barrington, of Dublin). Many of the principal members of large municipalities are Friends, including the present mayors of Birmingham (Mr. William White), and of Bradford (Mr. Frederick Priestman), and Alderman Tatham, of Leeds, three times Mayor of that town. The annual obituary of the Society shows, concurrently with the growing prosperity of the Friends' Provident Institution, the constantly lengthening average of life among the Friends. The average life of the Friends dying in the recent successive triennial periods was as follows:—In the three years ending 1850 it was fifty-two years; in 1860 it was fifty-three years; 1870, fifty-two years; 1875, fifty-four years; 1879, fifty-eight years; and in 1882, fifty-eight years. The amount of the accumulated funds, on November 20th last, of the Friends' Provident Institution was £1,622,997, being an increase of more than £91,000 in the year. The Society supports missionary establishments of its own in Madagascar, Syria, Palestine, and India. It has a quarterly magazine, the *Friends' Examiner*, and three monthly journals. It possesses institutions, combining somewhat the character of literary societies and social clubs, in London, Manchester, Liverpool, Birmingham, Dublin, and Belfast. Its young members, after the time of leaving school, receive much encouragement to associate themselves with educational, literary, philanthropic, and religious efforts. The Society devotes great attention and large sums of money to its own schools, which are many in proportion to its numbers. It has a training college for teachers, the Flounders' Institute, at Ackworth, which is endowed with £40,000.—*Times*.

THE PAST.

The infinite galleries of the past await but one brief process, and all their pictures will be called out and fixed forever. I had a curious illustration of this great fact on a humble scale. When a bookcase, long standing in one place, was removed, there was the exact image left on the wall of the whole, and of many of its portions. But in the midst of this picture was another, the precise outline of a map which had hung on the wall before the bookcase was placed there. We had all forgotten everything about the map until we saw its photograph on the wall. Thus, some day or other, we may remember a sin which has been covered up, when this lower universe is pulled away from before the wall of infinity, where the wrong-doing stands self-recorded.—O. W. Holmes.

THE New York Board of Education have voted a reduction of two per cent. on all the teachers' wages.

Official Notices.

THE WESTERN ASSOCIATION OF CONGREGATIONAL MINISTERS AND CHURCHES.

The above Association will meet in the Congregational church, Listowel, Ont., on Tuesday, March 13th, at 3.30 p.m. The associational sermon will be preached on Tuesday evening, by the Rev. W. Wetherald of St. Catharines. On Wednesday, the following papers will be read and discussed, viz.: "Is the Power of the Pulpit Declining," by Rev. H. D. Hunter; "The New Theology," by Rev. C. S. Pedley; "The Relation of Temperance to Sabbath Schools," by Rev. H. Hughes; at 4 p.m. the Sunday School "Question Drawer will be opened "Questions" discussed for one hour. The following subjects will be discussed as far as practicable, viz.: "Our Missionary Work;" "Our College;" "Our Denominational Opportunities;" "OUR CANADIAN INDEPENDENT." On Wednesday evening a "Platform Meeting" will be held, and brief addresses delivered by several speakers, on the subject bearing upon "Spiritual Life and Work."

Ministers and delegates are requested to forward their names without delay to Robert H. Climie, Esq., Listowel, Ont.

Churches are hereby reminded that in accordance with the "Rules" of the Association, they are respectfully requested to defray the travelling expenses of their ministers and delegates."

D. McGRUON, *Secretary.*

Guelph, Feb. 19th, 1883.

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—It will be difficult to comprise in one letter of the usual length a satisfactory account of the churches I have visited during the month of January. I will be as brief as possible: but, if I trespass a little on your valuable space, you must indulge me for once.

After meeting the Executive in Toronto, submitting my first quarterly report, and receiving instructions for the future, I spent the first Sunday of the New Year in the quiet town of

WHITBY,

some thirty miles east of Toronto, on the Grand Trunk railroad. The Congregational church here was organized in 1843. There is a good comfortable frame building, also a parsonage in respectable repair, and a valuable lot, facing two principal streets. Property valued at \$3,500 and only \$900 debt on the whole. The church has been vacant for over twelve months,

hence some of the old friends have gone into other churches. Some have moved away from the town, leaving our congregation small.

I preached twice; had a conference with the church members and others. Made a collection for the Missionary Society, and organized a Ladies Auxiliary. I found the friends strongly attached to their Church, and still hopeful. The most they can do for the present is to meet current expenses. If anything is to be done to re-open the church, the Missionary Society must come to the rescue. The rising town of Oshawa, only a few miles distant, might be worked in connection with Whitby, and we have members there who would be very glad of such an arrangement; or, brethren from Toronto, ministerial and others, might supply fortnightly, and even this would be very acceptable. Who will go?

UNIONVILLE

was the next place visited. Here I found one of the most beautiful church edifices I have seen in either city or country, but a very small congregation. As I was there only on a week evening, I did not see all the people. Those I met seem anxious to keep together, and I learn they have a prayer meeting, and a service conducted by one of the members on Sunday evenings besides the largest Sunday school in the village.

It would be a great pity to neglect this place. It might be worked from Stouffville by a strong man, if the Stouffville friends would be satisfied with such an arrangement.

I spent a few hours in the go-ahead village of Markham, where we had a church until recently. I called on a few families, who are still strong Congregationalists, from those I learned that our people have moved away *en masse*, and so few remained that it was no use trying to keep up the cause. I had the pleasure of spending a few hours with members of my former congregation, in St. John's, Newfoundland, the Chuacey Brothers, Proprietors and Editors of the *Markham Sun*. It is immaterial to me what side of politics the *Markham Sun* shines on, my friends, whom I have known and loved for fifteen years, and whose relations are among my warmest friends in *Terra Nova*, are staunch Congregationalists, and cannot well be anything else. They are succeeding in their undertaking, and they deserve to.

STOUFFVILLE

is some nine miles from Unionville, on the Midland railway, about thirty from Toronto. Very handsome church edifice and comfortable parsonage. The congregation has suffered greatly from short pastorates, removals, and long vacancies. The friends seem to be discouraged at present, and if a suitable pastor is not secured very shortly, there will not be much to give hope for the future. The missionary meeting was very small.

I was instructed by the Executive to proceed as soon as possible to

STRATFORD.

The church in this place has been closed since the resignation of the former pastor, some two months ago; and, seemed for some time likely to remain closed. The membership is reduced to about a score. The trustees had withdrawn, and there was not even a deacon left in the church. The debt on the property amounts to about *five thousand dollars*, besides some five hundred dollars arrears of interest. But there is one of the most magnificent church edifices in the district, a parsonage second to no other, and a valuable building lot. The town of Stratford is some sixty miles west of Toronto, professes to have a population of eight thousand, and is not over churched. The Grand Trunk has extensive works here. Besides, it is situated in the midst of a rich agricultural country. There is certainly room, and there are good prospects for, a Congregational church.

The friends came together and most harmoniously agreed to re-open the church, and with assistance from the Missionary Society for a time, carry on this work. The trustees, and most of the old supporters of the cause, were in their places on the day of re-opening, last Sunday in January. Congregations numbering 120 and 140 were in attendance. The following evening the church met, and elected deacons and other officers for the year. They agreed to ask neighbouring ministers to supply the pulpit till the college closes, when they hope to get an advanced student during vacation, after which they expect to be in a position to extend a call to a suitable pastor. I have no inclination to indulge in any reflections or recriminations regarding the downfall of the Stratford church, much as I feel on the subject. All have agreed that no good can come from unearthing the past. So let it remain. Let all concerned do better in the future, and they may yet redeem the time.

CHURCH HILL

is a country charge, nine miles from Georgetown, two from Acton station on the Grand Trunk. Here I found a good congregation in a comfortable place of worship. Though the night was extremely cold we had quite an enthusiastic meeting. Collection much larger than last year. The Rev. G. Robertson, from Georgetown, supplies this congregation at present. The friends are well pleased with this arrangement. But the Georgetown people do not like it quite so well, believing that the labour is too much for their esteemed young minister. I think as they do on this matter.

CALEDON, SOUTH

is twelve miles further in the country, in the direction of Orangeville, I think. This church is also vacant, and has been for some time. We had a large congre-

gation and liberal collection. I was assisted by the Rev. G. Robertson.

We have some strong men connected with our congregation in this place. It is wrong to leave them so long without a pastor. There is a comfortable parsonage, and about an acre of garden attached to the church. This place and Church Hill could be worked together. But the people say they want a man who will preach the Gospel, and attend to their *spiritual necessities*. Can such a man be found for these fields? I think so.

ALTON

is a thriving village within five miles of Orangeville, with two lines of railway passing it. There are several manufactories in the place, and a growing population, and a rich country surrounding. Since their beautiful new church was burned, over twelve months ago, the congregation has been scattered, as sheep without a shepherd. Our meeting was held in the Methodist church, the pastor, with the Rev. W. Robertson, from Georgetown, taking part. We have quite a number of well-to-do farmers connected with our cause, who are very anxious to have a pastor. The old church can be fitted up as a temporary meeting place, and the burned church may be rebuilt after a time. But a missionary is required for this field at once, not only to look after our own congregation, but to assist combatting the abounding vice and intidelity of the village.

NORTH ERIN

is five miles distant. We reached this place with great difficulty, owing to the unusually large fall of snow. The roads were in most parts quite impassable. Our meeting was small. Here there is a very neat and comfortable country church, and a good Sunday school. It has formed part of the Alton field, hence it has been without preaching services for over a year. Orangeville, Alton, and North Erin should be worked by one man, and would afford a most promising field of missionary labour.

TORONTO

I spent one Sabbath in this beautiful city, having the opportunity of presenting the claims of the Society in the morning before the

NORTHERN CHURCH.

Though the weather and the walking were most unpropitious, there was a large congregation. The appropriations for our Missionary Society have been made for the present year, and amount to double that of last. Judging from the method adopted to secure systematic giving to all our denominational interests, and the hearty manner in which both the pastor and deacons recommend our work, I imagine that coming years will witness increasing liberality. There are marked indications of sure growth, and steady progress here.

In the afternoon I addressed the Sunday school of the Western Church. The building was comfortably filled. If a large Sunday school, nearly three hundred, is any evidence of success, the Western must be progressing, but more of this when I have spent part of a Sunday among the friends, and have our missionary meeting.

I was glad to have an opportunity to preach in the evening in the very beautiful lecture hall of

NEW ZION.

Your readers will be familiar with the site and dimensions of the church, now approaching completion, for they have been recently described in your columns. When finished it will be one of the most comfortable church edifices in connection with our denomination in Canada.

There was a good congregation in the hall. I learn that the regular attendance is fifty per cent. larger since they moved up from the city. I did not hear what the Zion friends have done or purpose doing for our society. Doubtless they have to grapple with serious questions arising out of their expensive building, but I was met with no word of discouragement. No one hinted that they had so much to do for self, that they could not find any room in their hearts for the outlying world. I hope in due course to get our work before the other churches of our order in the city, and from the whole to receive that support for the missionary cause, which our cities owe to the country from which they constantly draw their population and wealth; and that support which is usually very heartily given. On Monday I left betimes for

NEWMARKET,

Thirty-four miles north of Toronto. Here I was met by our warm hearted genial brother Rev. W. W. Smith. The severe cold weather continued, freezing the missionary meeting far below zero. The Congregational cause is weak, but there are loyal hearts who are willing to make sacrifices for the Lord. I observed that a new school room has been commenced, and a remodelling of the church is also under way, which will give it a modern appearance. There are handsome churches in the town, ours suffers in contrast. The pastor appears determined to stay, and I believe there are brighter days before the faithful few in Newmarket.

BARRIE

is still further North; I imagine about sixty miles from Toronto, on the shores of the beautiful lake Simcoe. The Congregational church here was organized less than nine months ago, the Rev. W. Hindly being called to the pastorate. They have lost no time in finding a most comfortable church home. Our missionary meeting was held in the new edifice, which is in my opinion, a model modern economical place of

worship. The lecture hall and class rooms are most convenient, and the whole well and inexpensively heated. There are good congregations, a flourishing Sunday school, and the membership of the church is growing rapidly. They appear to be strong in their convictions, and firmly attached to our principles. Our missionary meeting was well attended, collection good. The following day the ladies of the congregation met and formed a Missionary Auxilliary. I was much surprised at the progress in Barrie in such a short time. I am convinced that there are thirty places in Ontario, where we as a denomination could, and should go and do likewise. Barrie is growing fast, and is destined to be one of the northern cities of our Dominion before long.

VESPERA

is six miles from Barrie. A neat country church supplied by Rev. W. Hindly. The congregation was small, owing to the severity of the weather. But the missionary funds will not suffer from this. Rev. W. Wright, of Edgar, and the pastor took part in the meeting.

EDGAR

is twelve miles from Barrie, and twelve from Orillia. The congregation here is composed of comfortable farmers. We had a most enthusiastic meeting. The ladies met on the following day, and organized a Missionary Auxilliary. The Rev. J. C. Wright has recently accepted the pastorate, and his prospects of usefulness and success, are most promising. He is in full sympathy with our missionary work, and is likely to develop the liberality of his devoted people on behalf of our denominational work generally. The congregations are good: there is a live Sunday school, and now with a Missionary Society, there is likely to be work for all; and all are likely to work. The church building and parsonage are in close proximity, in the midst of a beautiful country, and both are in good repair, and much above the average for country places.

RUGBY

is supplied by Mr. Wright, it is nine miles distant. We had a very pleasant meeting here too. Quite a number of friends came from Edgar, helping to give us a good audience. The church building in this place is very neat and comfortable: the congregation gathers from the surrounding country, and in good weather is very fair.

GEORGETOWN,

the scene of Rev. Mr. Unsworth's twenty-nine years pastorate, is a rising town on the Grand Trunk, about thirty miles west of Toronto. Here we have a very beautiful new church building, large congregation, and a people in hearty sympathy with the work of the denomination. Mr. Unsworth has always lent his influence to the missionary cause, and his successor.

Rev. Geo. Robertson, is proving himself in this and other ways, a worthy successor. The attendance at the missionary meeting was not large, but the collection will be in excess of last year.

HAMILTON.

The night fixed for our Missionary meeting here was that previously arranged for the Annual meeting of the church. I was present, and delighted with the various reports, showing progress in every department of the church work. Rev. Mr. Morton, who has only been recently settled, has had much encouragement, and the outlook for the future is full of promise. I had a favourable opportunity of saying a few words about the wider field of missionary enterprise. I am to spend a Sunday with the friends by and bye. So more anon.

Here ends the month of January and my present letter. Yours truly,
T. HALL.

MR. EDITOR,—As a member of the Eastern District Association, I feel that in justice to all, there are facts which should be added to the statements made by Rev. R. Mackay regarding our action in college matters. In the circular sent to us asking if a meeting should be called according to the request of the College Board, it was suggested that each member should bear their own expenses of travelling, which meant that some of us would have to stay at home. The inference which I drew from the notice was, that for some cause the secretary did not want the meeting for the discussion of the question. I have since been creditably informed that when it was seen that the Association was not to be called together, a meeting of the members living in Kingston was informally called, at which the Rev. R. Mackay was present, when resolutions relating to the college circular were adopted, and sent by the secretary to the other members, all of whom signed them. It is true that Mr. Mackay did not sign them, and I understand that the reason he gave for not doing so was that "they did not go far enough." A very important fact has been omitted in the ex-secretary's communication. Namely, that, at the regular meeting of the Association held in Lanark, in November, these resolutions, and that action, were ratified and confirmed, and ordered to be entered on the minutes. There were present all the members of the Association except Mr. Hall, and this resolution was carried without a dissenting voice or vote. I am at a loss as to the reason prompting the letter of Mr. Mackay; for, at the closing public meeting of the Union held in Brantford in June last, he spoke approvingly of the "new departure" in college matters, and congratulated the Assembly on the same, and this was not only heard by many of us, but it was also reported in one of the leading Toronto daily papers of that date. Yours,

February, 1883.

E. D.

REGICIDES IN AMERICA.

MR. EDITOR,—The following incident connected with the Congregational history, on this continent will be of interest to many of your readers:—

On one Sunday, about the middle of the seventeenth century, the members of the Congregational church at Hadley, Mass., were assembled for worship, when suddenly they were surrounded and assulted by a band of armed Indians. As suddenly and more mysteriously there appeared in the midst of the congregation a stranger oddly dressed but of commanding presence. This unknown man by marked military skill, so arranged and led the forces of the village that the Indians were soon repulsed. Then the strange leader disappeared as suddenly and mysteriously as he had come. The general impression of the people was that an angel had been sent from heaven for their deliverance.

This stranger was Colonel Goff, who with his father-in-law Edward Whalley had been an officer in Oliver Cromwell's army, and was among the regicide judges of Charles I. The ship that on the 27th of July 1660, brought to Boston the news that Charles II, had been proclaimed king carried among its passengers these notable men. They received a ready welcome from their brethren of the Congregational faith, and until February 1661, they lived openly in Cambridge. At that time Governor Endicot received a requisition from England for their arrest which caused them to flee to New Haven, Con., where they were received by the Rev. John Davenport, who for two years provided for their wants, lodging them by night in the parsonage, and hiding them without in the day time. For though their pursuers had traced them to New Haven, not one attempted to betray them, but by passing them from house to house, and from cave to cave, saved them from arrest.

Suspicion being very strong that Mr. Davenport was secreting them; they, fearing the consequences to their benefactor, proposed to surrender themselves, but this was not listened to; means however were secured of sending them to the new town of Hadley, where the Rev. John Russell, the Congregational minister and a particular friend of Mr. Davenport, gave the refugees an asylum. Here they were kept concealed until their death, a period of about sixteen years. It is said that no one in Hadley, outside of the minister's family, had any certain knowledge of their presence and few had a suspicion of their being in the parsonage or town.

Colonel Goff, kept a journal from the day he left Westminster, May 4th, 1660, until the year 1667. After their death their papers were collected and for about one hundred years remained in a library in Boston, but where they are now no one seems to know. As a consequence the full story of the lives of these Congregational regicides in America, has never been written for the public. A letter from Mrs. Goff to her exiled husband may be found at the end of the first volume of Hutchinson's "History of the Colony of Massachusetts Bay." It is full of Scripture quotations, and begins with "My dearest Heart." N. S.

January, 1883.

MR. EDITOR,—A letter in your last issue of the CANADIAN INDEPENDENT, contains a list of former Canadian Congregational ministers who are now in Michigan and Maine. Referring to myself, the writer says: "Rev. E. Ireland, is at Mount Clemens and appears to be without pastoral charge." This is a mistake, as I am in charge of the Presbyterian church in this city, and have been for nearly a year and a half. This does not mean that I have necessarily become a Presbyterian, and as a matter of fact I am not as yet formally identified with the Presbyterian Church. My present engagement is none of my seeking, but was offered me at the close of my two years of ministry in connection with the Congregational church Richmond.

Perhaps you will allow me to say that, during my ministry in that town we were compelled to enlarge the church building in order to accommodate the growing congregation.

As your correspondent mentions the amount of salary received by various Congregational ministers here who formerly laboured in Canada, I may add that my salary is \$1,000. Yours truly,

EBENEZER IRELAND.

Mount Clemens, Mich., February 7th, 1883.

LOVE LIGHTENS LABOUR.

A good wife rose from her bed one morn,
And thought with a nervous dread
Of the piles of clothes to be washed, and more
Than a dozen months to be fed.
There were meals to be got for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned;
And all to be done that day.

It had rained in the night, and all the wood
Was wet as it could be;
And there were puddings and pies to bake,
And a loaf of cake for tea.
The day was hot, and her aching head
Throbb'd wearily as she said—
"If maidens but knew what good wives know,
They would be in no hurry to wed."

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up his bronzed brow,
And his eye half bashfully fell;
"It was this," he said, coming near,
He smiled, and stooping down,
Kissed her cheek—" 'twas this, that you were the best
And dearest wife in town!"

The farmer went back to the field, and his wife
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Where white as foam of the sea;
Her bread was light, and her butter was sweet,
And golden as it could be.

"Just think," the children all call'd in a breath,
"Tom Wood has run off to sea!
He wouldn't, I know, if he only had
As happy a home as we."
The night came down, and the good wife smiled
To herself, as she softly said,
" 'Tis sweet to labour for those we love—
 'Tis not strange that maids will wed!"

International Lessons.

BY REV. W. W. SMITH.

March 11, }
1883.

THE SEVEN CHOSEN.

{ Acts 6:
1-15.

GOLDEN TEXT.—"Seven men of honest report, full of the Holy Ghost and wisdom."—Acts 6: 3.

CONNECTION.—Gamaliel having advised caution and moderation, the council dismissed the apostles, with a command to cease speaking of Jesus. But they continued to teach, in the temple, and in private houses.

I. A TROUBLE WITHIN THE CHURCH.—Ver. 1.—In those days; this time of peace and progress. Probably the first year after Christ's ascension. Multiplied (*Revision*, "was multiplying"): some thousands had been gathered in; and more every day. Grecians (*Revision*, "Grecian Jews"): foreign-born and Greek-speaking Jews. Hebrews: the native Jews. The former would be less bigoted in their views; and many of them richer, than the Jews of Palestine. Widows were neglected; many of these would be new-comers and strangers in the city, and perhaps, too, the other Jews might be a little "put out" by their free-and-easy ways concerning many matters of the ceremonial law. So, there might be some reason for complaint. Much destitution among widows in ancient times. Lived in more seclusion than with us—few remunerative employments—*re*-marriage not looked favourably upon. Daily ministrations: food, or money, or both, distributed to the needy.

II. THE TROUBLE MET, AND REMOVED.—Ver. 2.—Twelve called the multitude: the apostles place the responsibility of work upon the entire membership. No drones in the Christian hive. The whole membership was brought together. Leave the word . . . serve tables: division of labour has been a wondrous blessing to the Church. The apostles could have managed the charities of the Church. But in doing so, they would take time from the preaching of the word; and others would miss a good training in Christian usefulness.

Ver. 3.—Look ye out . . . seven men: the membership were taught to choose the public servants of the Church. It was not an innovation. See Deut. 1: 13. Seven was a favourite number; and there seemed to be need for as many at this time. Full of the Holy Ghost: they were full of the Spirit, *before* the apostles' hands were laid on them. Holy Christian character and much of God's favour ("grace") are necessary for even the most secular offices in the Church; where come so much close business-contact with the world.

Ver. 4.—Prayer . . . ministry: "prayer" here means the general conducting of worship. "Ministry" is *service*. Same word as in ver. 2 ("serve"). They preferred there should be a division of labour; and the spiritual parts left in their hands.

Ver. 5.—The saying pleased: the brethren agreed to this wise proposal, and chose seven men; all probably of the class who were complaining—for all the names seem to be Greek. Very likely some of these very men had come to the apostles as a "deputation" from the Grecian Jews. *The best way to prevent discontent with the administration of affairs, in Church or State, is (as old Herodotus says) "to take the people into partnership in the Government."* Stephen . . . Philip: Stephen's course was short and bright. Philip became an eminent preacher of the word. Of the others we know nothing further. Anciently, some thought *Nicolas* was the origin of the name "Nicolaitanes" (Rev. 2: 6, 15); but we know of no good reason for this. He was a Gentile, who had become a Jew by profession. The others all seemed to be of Jewish blood.

Ver. 6.—Set before the apostles: large sums of

money had been entrusted to the twelve (Acts 4 : 34-37), and they reserved the right of approving the men to whom its administration was to be handed over. Prayed . . . laid hands: solemnly and with prayer, sanctioned their appointment. Mark. first election, then ordination; and no authority for ordaining a man in the Christian Church till he has been chosen by God's people to an office in which to be ordained.

Ver. 7.—Increased . . . multiplied: the preaching of the word was found everywhere. Those who knew the truth were zealous and successful in bringing it before others; and converts became daily very numerous. Priests . . . obedient: what would greatly strengthen the Church in the city, was that, of the learned and influential priesthood, there were many believers in Jesus.

III. TROUBLE FROM THE WORLD.—Ver. 8.—Stephen: the Lord ever honours strong faith. In that day, and with Stephen, He honoured it by enabling him to do many miracles.

Ver. 9.—Synagogue of the Libertines, etc.: Libertines, freed men, Emancipated Roman Jews. Doubtless there were several synagogues here intended. The foreign Jews would gather themselves into synagogues, according to their various nationalities. And doubtless, also Saul, in the synagogue of the Cilicians, would dispute with Stephen. Mark the strong probability that here the Holy Spirit first vigorously began the *Holy War* with him. Asia: not Asia in our sense; nor even Asia Minor, but the province having Ephesus as capital.—Acts 20 : 16; 1 Pet. 1 : 1.

Ver. 10.—Not able to resist: no man who receives the Scriptures as the supreme standard of morals and belief, can make headway against the claims of Jesus Christ to his soul.

Ver. 11.—Suborned men: hired or employed men to give evidence. The charge was blasphemy.

Vers. 12-14.—Stirred up: these bigots of the foreign synagogues got the others enlisted in a crusade against this "new doctrine." False witnesses: the men were acting a corrupt part, and full of malignant hatred against Stephen. They were therefore "false witnesses," although what they said was substantially true. God told Daniel, by the angel (chap 9 : 26), that the city and the sanctuary should be destroyed; and Stephen only said what they read in the synagogue every worship-day.

Ver. 15.—The face of an angel: we know not what the lustre was; whether the holy calmness of a saint of God, or a miraculous shining of his face, as Moses's—Ex. 34 : 29. We suppose it to be the latter.

PRACTICAL TEACHINGS.

1. The difficulty about the foreign-born widows has been probably often exaggerated in people's minds. It was a small fault, and nobly remedied.

2. The administration of this fund was placed largely in the hands of the complaining party. Nothing sobers a man so much as a responsibility.

3. This should have suggested to the native Jews, the idea of the administration of the ordinances of the Gospel, and its saving blessings extended by, and to others beyond their own people.

4. Christianity is the highest type of kindness and humanity.

5. A great blessing (ver. 7) is often followed by a great trial (ver. 12). A fact simple enough; but there is a better way of putting it—God prepares us for great trials, by giving us large blessings beforehand.

ILLUSTRATION.—Giving.

"Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live."

March 18, }
1883. }

THE FIRST CHRISTIAN MARTYR.

{ Acts 7 : 54-60 :
8 : 1-4.

GOLDEN TEXT.—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2 : 10.

CONNECTION.—Stephen answers his accusers in a speech of great compass and power. It mainly consisted of historical facts; but its structure was such, that they could not dispute his conclusions, without denying his facts. He showed that Moses himself distinctly prophesied of a greater prophet, to succeed him as a law-giver. And as to the temple, their fathers worshipped without one, and the prophets declared that God dwelt not in temples, but in renewed hearts, Isa. 66 : 2; Mal. 1 : 11. Then, perhaps, perceiving that they had no mind to know what the truth was, he delivered a pointed warning and rebuke to them; and was ready to take the consequences. Little doubt, that like Samson, he died more in his death than in his life.

I. THE RAGE OF THE JEWS.—Ver. 54.—Cut to the heart: not with penitence, but with the rage of defeated bigotry. Gnashed . . . teeth: our Lord several times uses the same language. It signifies demoniacal rage; mere animal ferocity. I have seen men foaming at the mouth, but I never saw one gnashing his teeth. But in the east it may often be seen.

Ver. 55.—Full of the Holy Ghost: not a sudden inspiration, for the Holy Spirit had been with him all through; but rather a description of his state of mind; calm, holy, fearless, devoted, heavenly. Oh, for more of this mind in ourselves! Glory of God: a vision of Heaven; as afterward, with one who was then looking on.—2 Cor. 12 : 2. Standing on the right hand of God: Christ's place is often spoken of as being at God's right hand. Generally, however, as *seated*. Here He is seen standing—as though rising from His throne to help His persecuted servant; or as welcoming him to His presence. Just as I once saw the "speaker," in Parliament, rise from the "chair," descend a step or two (*on the right side*), and extend his hand in welcome to some new members just presented.

Ver. 56.—Behold I see: it is often the duty of a Christian to testify, though no immediate results can be looked for from it. This only exasperated them the more; but Stephen was not bound to *hide* the glory he saw.

Ver. 57.—Ran upon him: if there was a "decision" at all, it was by a sudden and confused acclamation of the whole assembly—councillors and spectators. Mob-law prevailed.

II. DEATH OF STEPHEN.—Ver. 58.—Cast him out of the city: our Lord suffered "without the gate." Criminals were put to death "without the camp" in the time of Moses.—Lev. 24 : 14. Stoned him: a cruel death; and in this case (see next verse) a lingering one. Young man's feet: the Greeks counted men to be "young men" up to forty six; then they were "old men." Saul was probably (the argument is too long to introduce here) a member of the Sanhedrim [Acts 26 : 10, "gave my voice against them." *Revision*, "gave my vote against them"], and if so, must have been thirty-five; and must have been then, or formerly married.

Ver. 59.—Calling upon God: mark the contrast. Insensate, ferocious rage; and exalted holy communion with God. And hundreds of people would mark all this; and after the excitement was over, would deeply think of it. "The blood of the Martyrs is the seed of the Church." declared Tertullian, who preached in Carthage and Rome A.D. 160-230. "They died in torments," says Gibbon; "and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in the skins of wild beasts and exposed to the fury of the dogs; others again, smeared over with combustible material, were used

as torches to illuminate the darkness of the night." And yet the doctrine of Jesus spread; the Christian Church continued to grow in spite of this awful persecution. Receive My Spirit: Stephen was a firm believer in the life to come. The body might sleep, but not the spirit. That, his better part, he committed to Christ—his body to his friends.

Ver. 60.—Lay not this sin to their charge: we often read of warriors expiring in the very rage of slaying some one else, but the Christian would rather die at peace with all men—even his murderers. Fell asleep: "asleep," because he shall wake again, and because of its calmness, and rest from toil and woe.

III. PERSECUTION BY SAUL.—Chap. 8: 1.—Saul was consenting: he afterward blames himself with being active in this murder, and the persecution that followed. Too dignified to lift a stone himself, he kept the outer garments of the actual murderers; and acted as a volunteer director of the proceedings. At that time (*Revision*, "on that day." And so Tregelles): a shout would go up, to "punish more of them!" and the mob would rush away to further violence. It is always so with mobs. A hundred instances could be brought from history. A great persecution: this is now very generally supposed to have been A.D. 37, when there was no Roman Governor in Judea. Pilate had been deposed, news had just arrived of Tiberius' death; and things were in confusion. The Sanhedrim would take advantage of this, and use as much authority as they dared. Except the apostles: Stephen and the other foreign Jews had taught that the temple and the ceremonies would pass away. "The apostles had not, as yet, proclaimed that truth; had perhaps not as yet been led to it."—*Plumtree*. This persecution would be aimed particularly at the foreign-born Jews.

Ver. 2.—Devout men: here and elsewhere, this term seems to mean good men among the Jews—not necessarily acknowledged Christians. And as referring to men *who were not of Stephen's sect or party*, it gives evidence to his holy life, and the great estimation in which he was held.

Ver. 3.—Made havoc: took every measure to ruin this "cause," and exterminate its adherents, even to confiscation of goods, imprisonment, banishment and death. Men and women . . . to prison: haling (modern "hauling") refers to the inquisitorial and rude way in which they were sought for and arrested. Tregelles has "dragging." Too many to be put on trial at once, they were thrust in prison. These violent and cruel proceedings were known even in distant cities.—Acts 9: 13.

Ver. 4.—Went everywhere preaching: God overrules even man's wickedness. If all had remained quiet at Jerusalem, it might have been many years before the Gospel had reached Gentile peoples. "Preaching" does not necessarily mean proclamation to public assemblies. Missionaries now, in heathen lands, "preach" at first to *ones*, and *twos*, and *threes*, just as they get opportunity. I once saw the then Chairman of the Congregational Union preaching a sermon to a single pagan Indian.

PRACTICAL TEACHINGS.

1. Stephen was the first Christian martyr. No one can take that distinction from him. But the LAST Christian martyr stands before God in as distinguished a place as the first did! And every poor servant now, who gives his life for Christ, or wears himself out in His service, is, *in his turn*, the LAST MARTYR!

2. Persecution always fails. The more you mow your lawn, the more the grass grows. *Because you do not touch its roots*. The roots of Christianity are in renewed human hearts. The love of Christ, in the heart, is beyond the reach of the persecutor.

3. The greatest good may come out of the greatest mis-

fortunes. The Church was scattered; but the world was enlightened!

4. Jesus, from on high, watches His followers (ver. 55). "Stephen," a "crown." He soon obtained his crown. (See golden text)

5. The Christian "falls asleep" to wake in Heaven.

6. The Christian has the privilege of preaching, everywhere.

FROM JESUS to STEPHEN. FIRST GREAT HIGH PRIEST to FIRST MARTYR.

March }
25, }

REVIEW.

{ 1883.

GOLDEN TEXT.—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60: 1.

NOTES FOR REVIEW.—We have had the events immediately following the death and resurrection of Christ: the beginning of the Christian Church. The history for six or seven years. Without it, how much should we *luch!*

Lesson 1. The Lord's Ascension from Olivet. The promise of His coming again. Acts 1: 1-14. Golden Text, *And when he had spoken*. . . .

Lesson 2. The Spirit at Pentecost. The gift of tongues. Peter's sermon. 2: 1-16. *And they were all filled*. . . .

Lesson 3. Results of Peter's sermon. Three thousand converts. Having things "in common." 2: 37-47. *Then they that gladly*. . . .

Lesson 4. Peter and John in the Temple. Lame man healed. Crowds drawn to hear. 3: 1-11 *Then shall the lame man*. . . .

Lesson 5. Peter preaching again. The lame man for a text. Jesu-, the Prince of Life. Repentance urged. 3: 12-21. *In Him was life*. . . .

Lesson 6. Apostles Arrested. But many converts. Testimony before the council. 4: 1-14 *Neither is there salvation*. . . .

Lesson 7. The apostles' firmness. Prayer of the Church. The prayer heard. 4: 18-31. *If God be for us*. . . .

Lesson 8. Deceit and punishment of Ananias and Sapphira. 5: 1-11. *Lying lips are*. . . .

Lesson 9. Apostles arrested. Delivered by an angel. Before the Council again. 5: 17-32. *We ought to obey*. . . .

Lesson 10. The "Grecian" widows. The seven. Stephen's gifts. His trial before the council. 6: 1-15. *Seven men of honest*. . . .

Lesson 11. Stephen Stoned. Saul's rage. The Gospel carried abroad. 7: 54-60; 8: 1-4. *Be thou faithful*. . . .

OR

A LESSON ON TEMPERANCE.

Proverbs 23: 29-35.

GOLDEN TEXT.—"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20: 1.

I. What six woes of wine-drinking are named in ver. 29? What is meant by babblings? By contentions? Who hath woe? Are these characteristics of the wine-bibber alone? What is mixed wine? The evils of wine-drinking?

II. What warning is given? What will it do at the last? Is the warning against wine only? What are people called who let all kinds of liquor alone? Which are the safest—wine-drinkers or total abstainers? What is Paul's advice? (1 Thess. 5: 22.)

III. What six elements of wretchedness in ver. 29? What two in ver. 31? What two characteristics of the drunkard in ver. 33? To what are drunkards compared? How are they like those who lie down in the midst of the sea? How like those on the mast-head? Is it an easy thing for drunkards to stop drinking?

LOOK NOT THOU UPON
 HE WINE
 THAT IS RED IN
 HE CUP.

WHY? IT

S ICKENS.
 T ROUBLES.
 I NFLAMES.
 N ETTLES.
 G RIEVES.
 S LAYS.

April 1, } **SIMON THE SORCERER.** { Acts 8:
 1883. } 14-25.

GOLDEN TEXT.—“Thy heart is not right in the sight of God.”—Acts 8: 21

CONNECTION.—Philip, driven from Jerusalem, went to a city of Samaria (probably Sychem or Sychar) and preached there. Our Lord's visit (John 4) had been like good seed sown; and Philip had many converts. Simon had made himself a great name, as possessing supernatural and magical powers. Philip did great miracles of healing, and Simon *believed*. We need not wonder at the statement, when we find thousands now, who receive, as facts, all the facts of Christianity—dispute none of them—and yet are not saved! They live all their lives in this state: *he* came suddenly into it. Simon was baptized; and remained with Philip, wondering.

NOTES.—Simon, called “Simon Magus”—that is, Simon the magician or sorcerer. He is said to have been of Gitton, a town of Samaria; probably educated at Alexandria; practised magic in Samaria; professed to believe at Philip's preaching; rebuked by Peter. Some say he again opposed Peter at Rome, and was deified there; others that he killed himself. Samaria, a noted city of Palestine, about thirty-five miles north of Jerusalem, and about midway between the Mediterranean Sea and the River Jordan. It was founded by Omri about 925 B.C.; twice besieged in vain by the Syrians (1 Kings 20: 1; 2 Kings 6: 24; 7: 20); captured by the king of Assyria (2 Kings 18: 9, 10); again taken by Hyrcanus 109 B.C.; improved by Herod; Josephus says the capital or chief city of Samaria was called Sebaste, at this time; it soon began to decay on the rise of Neapolis or Nablus, and is now only a mass of ruins. Jerusalem, the capital of the Hebrew nation, and known as the sacred city of the world. It is mentioned in Scripture as “Salem” (Gen. 14: 18); “Jehovah-jireth” (Gen. 22: 14); “Jebusi” (Josh. 18: 28); “Jebus” (Judges 19: 10); “Zion” (1 Kings 8: 1); “City of David” (1 Kings 8: 1); “Ariel” (Isa. 29: 1); “City of God” (Ps. 46: 4); “City of the Great King” (Matt. 5: 35); “City of Judah” (2 Chron. 25: 28); “Holy City” (Neh. 11: 18); “City of Solemnities” (Isa. 33: 20); “Castle Zion” (1 Chron. 11: 5); symbolically Jerusalem is called the “City of Righteousness,” “New Jerusalem,” etc. It is situated eighteen miles west of the north end of the Dead Sea, and about thirty miles east of the Mediterranean Sea.

I. THE APOSTLES SENT DOWN.—Ver. 14.—The apostles heard: the people of God always hear of conversions; the converts cannot keep it to themselves. They are like the prophet; Jer. 20: 9. Sent . . . Peter and John: how often these two acted together! Yet each had a brother in the twelve.

Ver. 15.—That they might receive the Holy Ghost: they had been renewed in their hearts: but per-

haps the special gifts of the Spirit were not bestowed under Philip's hands, to show that the work could not be perfectly carried on independently of the apostles.

Ver. 16.—Fallen upon none of them: they had His renewing power, but not the gifts as bestowed on Pentecost.

Ver. 17.—Laid their hands on them: after the first pouring out of His power, the Holy Spirit chose to give His great gifts in connection with the laying on of the hands of the apostles. All men would understand that these gifts came from no other source than God, and they were in direct answer to prayer.

II. THE FALSE DISCIPLE.—Ver. 18.—When Simon saw: he would “wonder” at this, even more than at Philip's miracles. Greater than working miracles, was the bestowment of power by which miracles could be wrought. Offered them money: thought they were possessed of greater magical secrets than his own; and he would *buy* these, as perhaps he had bought secrets before. Shows he knew nothing of a proper change of heart. Origin of the term “simony”; *i. e.* buying positions in the Church.

Ver. 19.—Give me this power: no desire of glorifying God: but all self-glory.

Ver. 20.—Thy money perish with thee: not so much a curse, or a prophecy, as a solemn declaration of his state. As if to say, “thy soul is in a perishing condition: and thy money (*Revision*, ‘silver,’) shall perish along with thyself.” That the gift of God may be purchased: the gifts of the Spirit—the new birth, holiness, acceptance with God, meetness for heaven—can no more be purchased now, with money, influence, or human merit, than his special gifts and powers could be purchased than by Simon's ill-gotten money.

Ver. 21.—Neither part nor lot: thou art not God's child, and hast neither part nor lot [two words to emphasize the same thought], in their blessings. In this matter [it. “this word”]: not merely meaning “in this matter of special gifts;” but in this salvation—in this family connection with God and Christ.”

Ver. 22.—Repent therefore: this shows that Peter had not judicially pronounced on his case in verse 20. If, however, we identify this man (and no doubt correctly) with the wicked Simon mentioned by Josephus, he never repented, but lived and died a great opposer of Christianity. The thought of thine heart; to be “right before God” (ver. 21, *Revision*), therefore, the heart must first be cleansed and purified.

Ver. 23.—Gall of bitterness: referring to his enmity of heart toward holiness and the Spirit of God. Bond of iniquity: refers to the fetters and chains with which sin had bound him. How many are like him!

Ver. 24.—Pray ye . . . for me: we see no anxiety for cleansing from sin, but only to escape punishment; and I he vainly turned to Peter (as many now do to Peter's pretended successor), for a mediator, instead of Christ. See I. Tim. 2: 5.

Ver. 25.—When they had testified and preached: it would seem that Peter and John stayed some time there. How long, we know not. Preached in many villages: John once wished to call down fire from heaven on one of these villages (Luke 9: 54), and now he goes there, the apostle of love, with offers of salvation from his Lord! The Samaritans: though of mixed stock (11. Kings 17: 24), they claimed the God of the patriarchs (John 4: 12), and probably had fewer superstitions than the Jews proper. They did not admire Judaism, but they welcomed Christianity.

PRACTICAL TEACHINGS.

1. To hear that a work of grace is going on excites the liveliest interest of believers. A believing army officer in

India, got six months' "leave," and sailed for England with his two daughters to get them into Moody's meetings in London. And the girls were both converted.

2. *Have we received the HOLY GHOST, in all the fullness in which he offers Himself to us? Think! Answer!* (Esther 5:3.)

3. The servants of our God are always safe in beseeching men to repent. (Ver. 22.)

4. Simon might, like Saul of Tarsus, have become a leader in Christ's cause. He chose the service of Satan. How many make the wretched choice still.

5. We smile at Simon's "bewitching" the people. Yet how many are involved in the superstitions and abominations of "spiritualism," so called, among ourselves.

6. This visit to Samaria prepared Peter for the fuller revelations of God's mercy toward people other than the Jews. *Christ died for others, as much as for us!*

The Holy Spirit,

GOD'S GIFT, WITHOUT MONEY, PRICE.

PRIZE BIBLE QUESTIONS FOR MARCH.

7. Speech is likened in one of the epistles to a natural product of vegetation. What is it?

8. A city, more than once conquered and relinquished by England, is mentioned twice in the Old Testament. Give name and quotations.

9. Give an argument of the Apostle Paul which should inspire us with an earnest desire to send the Gospel to the heathen.

A NEW PROFESSION FOR WOMEN.

A finely illustrated paper in a recent *Century*, belonging to which is the beautiful frontispiece portrait of Florence Nightingale, is Franklin H. North's description of The Bellevue Training-school for Nurses, of which he says, in part:

The stranger in New York who may chance to visit the east side of the city in the neighbourhood of Twenty-sixth street will have his attention called to a long, grayish, four-story prison-like structure, with a wing, situated in a block which extends to the East River, and inclosed by a high, forbidding stone wall. This is Bellevue hospital, the chief free public institution of the kind in New York. For many years it has been famous for the high medical and surgical skill of which it is the theatre, its faculty embracing many of the leading members of the profession in the city. For many years to come it is likely to be popularly associated with another high development of the curative arts,—the results of the founding, in 1873, of the Bellevue Training-school for Nurses, and of a new profession for women in America. * * *

At first but six pupils were obtained. The scheme adopted—that developed by Miss Nightingale—demanded in the applicant a combination of requisites the mere enumeration of which appalled many who had been encouraged to seek admission to the school. These are: Good education, strong constitution, freedom from physical defects, including those of sight and hearing, and unexceptionable refer-

ences. The course of training consists in dressing wounds, applying fomentations, bathing and care of helpless patients, making beds, and managing positions. Then follow the preparation and application of bandages, making of rollers and linings of splints. The nurse must also learn how to prepare, cook, and serve delicacies for the invalid. Instruction is given in the best practical methods of supplying fresh air, and of warming and ventilating the sick-room. In order to remain through the two years' course and obtain a diploma, still more is required, viz.: Exemplary deportment, patience, industry, and obedience. The first year's experience was far from satisfactory. Among seventy-three applicants, hailing from the various States, only twenty-nine were found that gave promise of ability to fulfil the conditions. Of these, ten were dismissed for various causes before the expiration of the first nine months. To serve medicine to the patients in the wards of a great public hospital smacks not a little of novelty and romance, and goes far, at first, to compensate for an hospital's unpleasant surroundings and its odour of disinfectants; but a short period of wound dressing and night-watching is sufficient to dispel such illusions. Every year, young women whose abilities warranted their admittance at the commencement of the course have been permitted to depart before its completion, owing to an evident distaste on their part for the duties imposed upon them. But the managers, though surprised at the result of their first efforts, were not discouraged. As time went by, the number of applicants increased, and, though the high standard first established was not departed from, the proportion of those capable of fulfilling the requirements multiplied. Some applicants, who did not seem especially adapted to the work, proved most efficient, and on this topic the managers say that, after their long experience, they have found that the fitness of an applicant can be determined only by absolute trial.

The nurses at the Bellevue school may be divided into two classes; those who study the art of nursing with a view to gaining a livelihood or supporting their families, and those who look forward to a life of usefulness among the poor sick. All are lodged and boarded free of charge during the two years' course, and are paid a small sum monthly, while in the school, to defray their actual necessary expenses, and, in order to avoid all distinction between rich and poor, every nurse is expected to receive this pay.

The "Nurses' Home," the head-quarters of the school, is No. 426, East Twenty-sixth street, a large and handsome building, erected for the purpose and given to the school by Mrs. W. H. Osborn.

THE Cardinal Archbishop of New York advises people not to be too easily induced to send contributions to Ireland.

THE French National Library, the largest in the world, and twice as large as that of the British Museum, contains 2,078,000 volumes.

CLEVELAND, Ohio, is talking of giving up lighting its streets by electricity, and going back to the old-fashioned, just-as-good and cheaper gas. The electric light costs too much, and taxpayers are growling.