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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

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[No. 7.

EDITORIAL JOTTINGS.

THE Jubilee Fund of the Congregational Union of England and Wales at the last meeting of the Union is reported as having reached £152,000. There is a donation of £20,000 from R. S. Hudson, Esq., of Chester, and £17,000 from the Spicer family. The faith of such men in Congregationalism is shown by their works.

THE ballot for chairman of the English Union gave the following result: Dr. Fairbairn, of Airdale College, 489; Dr. Joseph Parker, 439.

PROFESSOR HUXLEY is credited with the following during an address at a meeting of a Benevolent Association: "We usually begin with expending large sums of money on the building, for the glory of the architect; then a principal and lady principal are appointed; next a chaplain, a master and a secretary, with other officials; and finally, if any money is left, a few orphans are caught and put into their gorgeous palace."

THE death is announced of Mr. J. N. Darby (so well known in connection with the movement known as Plymouthism), in the eighty-second year of his age. He has survived all the men of the early movement except Mr. B. W. Newton and Mr. Parnell, now Lord Congleton, who were, however, estranged from him for more than a generation. He began life as a clergyman of the Established Church in Ireland, but withdrew from all ecclesiastical relations to found little communions which were greatly to influence the Christian Church of his day. Mr. Darby began life as the most catholic of men; he ended by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrator of churches, he has failed to point to

anything that can take their place. Little knots of hard, dogmatic, Antinomian disputers represent his work of half a century; but they are everywhere—in Ireland, England, Scotland, America, Australia, France, Germany, Switzerland, Italy, and India. A gentlemanly, soft-spoken man, capable of establishing easy relations with casual acquaintances, in controversy he was uncompromising, one-sided and bitter. There has been nothing like him in his treatment of opponents since Robert Sandeman and Wm. Huntingdon. It is a curious commentary on such men that they should begin life by an effort to draw Christians together in still closer relationship, and end it by a system of social war that tramples under foot all the amenities of family relationship, all the courtesies of society, and all the sweetest maxims of the Christian religion.—*The London Outlook.*

THERE is a movement in the Edinburgh Presbytery of the Free Church to pursue Dr. Robertson Smith still further for his critical views. Professor Bruce, of Glasgow, also is under suspicion. Some views in his book, "The Chief End of Revelation," are said to be too advanced. Research must be free; and if Churches treat independent thought as France did the Huguenots—stamp them out—their brains and hearts will enrich the place of their enforced exile.

IT is an historical fact that Presbyterianism in England throughout the eighteenth century was in theology Unitarian. Not more so than the school represented by the already almost forgotten Scotch sermons of 1880, nor more pronounced, but as truly so. In "the days that have gone by," Presbyterian ministers in England had right of personal access to the Throne, that they might lay any grievance direct at the feet of the Sovereign. A remnant of this old custom continues in an annual

presentation of an address to the Sovereign. A few weeks ago a deputation of the "Presbyterian ministers in and around London," headed by Dr. J. Martineau, one of the most advanced of Unitarians, presented themselves to Her Majesty. In this presentation the "Presbyterian Church of England" has no part, being virtually an offshoot from the Scottish Churches. Yet it is a satire upon the past that the Unitarian Churches should approach Her Majesty as the lineal descendants of English Presbyterianism, because of property held under certain deeds, whilst the heritors of the orthodox Calvinistic theology and true Presbyterian polity should have no legal standing therein. We do not wonder that the Presbyterian Church in England is beginning to enquire how long this anomaly is to continue.

UNION NOTES.

As the minutes of the Congregational Union of Ontario and Quebec appear in the Year Book, we shall refer our readers thereto for official details, we giving some items of general interest. The annual meeting just closed was the twenty-ninth, and commenced on Wednesday afternoon, June 7th, in the church at Brantford, by singing the hymn, "Glorious things of thee are spoken, Zion, city of our God," and prayer by Rev. S. N. Jackson, M.D., of Kingston, after which the following sermon was preached by Rev. John Burton, B.D., of Toronto, the text being from 1 Tim. iii. 15:

"The kingdom of Christ, not being a kingdom of this world (a), is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free (b), comprehensive, universal (c). It displays this character, not only in the acceptance of all comers who seek admission, irrespective of caste or sex, but also in the instruction and treatment of those who are already its members (d). It has no sacred days or seasons, no (e) special sanctuaries, because every time and every place alike are holy (f). Above all, it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whom alone God is reconciled and man forgiven (g). Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength." Thus writes Dr. Lightfoot, Bishop of Durham. A catena of texts will evidence that Bishop Lightfoot, in thus writing, has not overstrained a single statement in that wondrous paragraph, but has strictly kept to the direct teaching of the New

Testament oracle: (a) John xviii. 36—"My kingdom is not of this world." (b) John viii. 32—"Ye shall know the truth, and the truth shall make you free." (c) Acts x. 34, 35—"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Col. iii. 11—"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." 1 Cor. xii. 28—"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, then powers, then gifts of healing, helps, governments, divers kinds of tongues." (d) Col. ii. 16—"Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon or a Sabbath day, which are a shadow of things to come; but the body is Christ's." (e) John iii. 19-24—"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." (f) The entire Epistle to the Hebrews is designed to show the legitimate passing away of the only sacerdotal system claiming to be divine with which the Church of the New Testament came in contact. The declaration which declares all to be kings and priests to God (Rev. i. 6; 1 Pet. ii. 9), without leaving directions for the selection of a special class, justifies the statement, "no sacerdotal system;" (g) and the direct responsibility of each in personal relation to God is maintained by such teachings as Rom. xiv. 11, 12—"As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Broad as Bishop Lightfoot's statements therefore seem, they are not one whit more broad than the teachings of the New Testament. We are justified in accepting them.

Let us understand what we thus accept. Certainly the overturning of all ecclesiastical polity *de jure divino*, with the acknowledged right of each individual or society to "esteem one day above another," or "every day alike," in the use of that broad liberty wherein Christ's freemen walk.

But has God written His will only on the pages of Inspiration? Are not what we are pleased to call the "conditions of existence," the "laws of life," declarations of that will? If we read in the decalogue,

"Thou shalt not bear false witness against thy neighbour," and accept these words as from the authority of the Most High, are we not under similar obligation, if by the observance of sanitary laws we find our supposed convenience, though concealed, endangers the health of our neighbour, to forego our convenience, or perhaps luxury, and do as we would be done by? And if you would weaken the force of the conclusion by suggesting that men misread the laws of nature, do they not misapply or explain away the teachings of the gospel of grace? The suggestion, proving too much, falls.

God's will, whether revealed in His word or in His providential dealings, is authoritative; neglected at our peril. The formation of society and its natural developments may afford us authoritative voices if we study with truthful leanings, and the practical application of these teachings becomes a part of Christian ethics.

Therefore the impartial study of the development of systems in their necessary adaptation to social life reveals to us the will of God as on society he has traced those lines. Hence an important modification of Bishop Lightfoot's sweeping sentence is called for. No united work can be conducted without some organization, nor fellowship enjoyed without some basis. The reverent study of the development of systems in the Christian Church, in their relation to wants and work, may therefore read to us as authoritative a will under similar conditions as any written upon inspiration's page, neglecting which we sin and suffer: e.g., Granted the inalienable right of a Church to select and ordain its presiding officers, do we judge thereby the newly converted Hottentots to be at once delegated with that right? And may there not be among us those to whom the exercise of that right would be as mutually degrading as in mid-Africa it could be?

A contributed article in the *Boston Congregationalist*, May 24, 1882, on work among the German population in the cities of the United States, thus speaks: "Shall Congregational Churches be organized among the foreigners? Yes and no. If they are to be left to themselves without the closest fellowship of neighbouring American churches, with much oversight and care, No! Material fit to be put into such churches is in the main of the crudest. It knows little of Congregationalism beyond the name. It would accept any other denominational aid as readily. If such a church is put into the charge of a foreign born and bred minister, and left to itself, it will die, and experience seems to show that it ought to."

I care not whether you challenge this as un-congregational or no. I ask, are the underlying principles true? If so—as every experience calmly read declares—we can do nothing against the truth, and the

true excellency of our principles will be found in our Christ-bought liberty to vary our practice according to our need.

In accordance with these principles, we desire to present some teachings concerning Christ and His Church which have, if true, important bearings. I propose, therefore, first of all, to enquire, have we a divine injunction regarding the formation of a Church?

1. Let it be remembered that we must dissociate from the word "Church" all our later ecclesiastical thoughts and associations if we would view *simpliciter* the New Testament idea. Let us substitute the word *assembly*, with the underlying thought of that assembly being orderly convened, and we are nearer the simple idea, remembering that but two kinds of Christian assemblies are directly mentioned in the New Testament—e.g. Heb. xii. 22, which is the ideal assembly of all called and sanctified by Christ; and Rom. xvi. 4, which with kindred passages justify the utterance, "Wherever in any time or country two or three are gathered together by a common love and faith, there will be a Christian Church." They to whom these words are addressed will deem it a work of supererogation to prove what none will deny, but all have accepted.

2. It is not usual for statesmen to cite primitive civilization as authority in the settlement of diverse opinions regarding government. Because the father of a family or the chief of a tribe exercised in patriarchal days an almost absolute authority, we do not now argue an absolute monarchy, nor commend republicanism on the ground of an ancient order of society when "he that had the power would take, and he may keep who can." Is there any reason why we should ever be recurring to the model of the earliest Church or Christian assembly as the authoritative standard for all time to come? Has the *jus divinum* of the episcopate been slowly but inconceivably disproved only that on its ruins a *de jure divino* Congregationalism should be established? If the short Procrustean bed of episcopacy required in many cases decapitation, the Presbyterian some unhealthy squeezing, are we now to have one so large that it will require the rack applied both ways in order to a fit?

I freely grant, could we find a command, either express or implied, requiring us to fashion our assemblies thereby, that would at once bind us to the form, and to diligent search if that form did not readily appear; but where is the command? Can I be convicted of ignorance if I say I find none?

Is the *example* binding? This has been maintained e.g. by the late Principal Cunningham, of Free Church College, Edinburgh, who in his "Historical Theology" writes: "The scriptural proof of any arrangement or

practice having existed in the apostolic churches ordinarily and *prima facie* imposes an obligation upon all churches to adopt it." That word "ordinarily," however, leaves a loophole, the question how large being *sub judice*. And it is well, for, strange to say, the very first and most obvious practice of the apostolic church has been by common consent continually ignored, viz., Acts ii. 44, 45. In this case the selfish instincts of man have aided his sanctified common sense to understand that the letter killeth, the spirit giveth life.

The Bampton lectures of 1880, on the organization of the early Christian Churches, embodying in convenient form the results of large and candid enquiry, may be held as containing convincing proof that the earliest churches were left free to organize as the Spirit of Christ, which was among them, required, for the steady preaching, according to ever-varying circumstances, the gospel of His kingdom.

3. Are we left at sea, rudderless? chartless? I do not quote Pope as an ecclesiastical authority, but Scripture is true even on the devil's lips; and Pope has suggested in convenient form a truth to which I would now lead :

"For forms of government let fools contest ;
 Whate'er is best administered is best.
 For modes of faith let graceless zealots fight ;
 He can't be wrong whose life is in the right.
 In faith and hope the world will disagree,
 But all mankind's concern is charity.
 All must be false that thwarts this one great end ;
 And all of God that bless mankind or mend."

More tersely still the Scripture, "By their fruits ye shall know them," which leads me to what I deem by far the more important teaching from the text chosen, viz., that the assembly of the living God gains its true form and power from being the pillar and stay of the truth, and our previous argument only serves our purpose as it clears away ecclesiastical cobwebs and leads us to this most vital proposition. No form of godliness lacking the power can for a moment stand the presence (*parousia*) of Him who hath the seven spirits of God and the seven stars. When a philosopher would test a telescope, he seeks to resolve a nebulae or divide a double star; when a microscope, by trying its power upon some finely-marked lines, e.g. a podura scale. When Christ would try His Church, He judges by their works, trying the motives and estimating accordingly.

In what direction is the enquirer for truth to be pointed? The Church—I use the word now ecclesiastically—has busied itself with "doctrine" when it has not raged about polity. This for eighteen centuries, and yet are the five points any nearer settlement to-day than when Dort held its synod thereon? Is Christendom any nearer to the truth of the procession of the Holy Spirit than when the *filioque* was surreptitiously added to the Latin form

of the eastern creed? Has the world heard the end of controversy regarding the millennium? or the last word intelligently as to the final destiny of the wicked? And is it the characteristic of the pillar and ground of truth to be "ever learning and never able to come to a knowledge of the truth?" I am not asking these questions in a querulous temper, nor seeking to entangle earnest minds still further in wandering mazes; but the cry comes from a heart which feels deeply for the multitudes as they cry for bread who would fain be filled with the husks of controversy, and yet their famine pangs remain unsatisfied.

There is work being done; there are true Christian assemblies forming parts of the great congregation and assembly of the firstborn who are enrolled in heaven. The hungry are being fed, the orphans visited, the widow comforted, *for Christ's sake*; there are cups of cold water given in the name of a disciple, the lambs are being folded, and glad tidings to the poor are preached. But, for the most part, that most truly Christ-like work is being done by those who know little of Thomas Aquinas, to whom Nice and Dort are nothing more than places on the map, if they are even that, and who have never reasoned out the decrees of God save as in work and endurance they have prayed, "Thy will be done." I am in these utterances by no means deprecating scholarship, nor belittling accurate research. The man who can patiently watch for the fourth of a lifetime the earthworm as a creature of God, that he may accurately set forth its workings, is certainly nearer the throne of worship than he who adds field to field and fortune to fortune by oppressing the hireling in his wages, the widow and the fatherless; and the midnight thinker grappling with the problem of the Infinite nearer of kin to the psalmist that with adoration surveyed the work of God's fingers, than the shallow brain babbler that understands neither what he says nor whereof he affirms. Indeed we might say more. All searchers for truth, whether by the footprints on the rocks, or by the echoes of Eternity however faint that whisper in the soul, are not unrecognized by Him who is not very far from every one of us, and that the assembly of the living God, so far from communicating or repelling such, should sustain and strengthen, that the way, the truth, and the life may be found. If truth is to be built up in the soul of man, the Kingdom of Heaven established "within you," the true Church should sustain the faith that is weak, not break the bruised reed and lay itself open to the charge implicitly made in a sentence from *Sartor Resartus*: "In these distracted times, when the religious principle, driven out of most churches, either lies unseen in the hearts of good men, looking and longing and silently working there toward some

new revelation; or else wanders homeless over the world, like a disembodied soul seeking its terrestrial organization, into how many strange shapes of superstition and fanaticism does it not tentatively and errantly cast itself!" This religious principle, this true yearning for the truth, the Christian assembly is to sustain and support; and to this end, that it may be the pillar and ground of truth in every man, it has been left free in form that by the power of the life it receives from its Divine Head it may have liberty to suit the communications of its ministry according as each hath need.

It is not free to depart from the truth, nor to sustain any other burden. What then is truth? A comprehensive question; not more so, however, than an expression which directs to an answer, "the truth, as the truth is in Jesus," for we must know that truth which is eternal cannot be formulated in an hour or indexed in a volume, yet has it been embodied in One who is the brightness of the Father's glory and the express image of His person. In the following of His footsteps truth may assuredly be found, and truth with Him was *righteousness*, or as an Old Testament prophet put it, "Holiness unto the Lord."

In what sense is truth, which is Christ, supported and strengthened by the assembly of which He is the life? Manifestly in its relation to the world, into which its light is to shine (Matt. v. 14; Philip. ii. 15), these characteristics must apply, and it is only as the Church proves to the world the pillar and ground of truth, that she can claim her title, the Church of the living God. But the whole cannot be greater than the sum of the parts, and therefore each "assembly," whether of two or three, or a multitude, must bear its relation to the great whole, reflecting as in a complete set of reflectors, each some ray of the great light, the truth.

Now, Gospel truth has for its manifestation righteousness; the constant rule of judgment indicates this. "I know thy works," are the constantly recurring words of the Searcher to the Churches in the Apocalypse, and by their works they who gather round the great white throne are assuredly judged. To sustain truth as it makes for righteousness therefore is the true function of the Christian Church or assembly, or as an inspired pen writes. 1 Tim. i. 5, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned;" where it is to be noted that the cardinal grace of *charity* is only recognized as proceeding out of a pure heart and a good conscience, and is therefore generically distinct from that complacent indifference to moral distinctions which is the devil's counterfeit. There can be no true

charity where righteousness is wronged. Thus ever are we driven back to that fundamental *righteousness*, whether we seek by truth or love to enter the kingdom and enjoy its rest. Thus the reverential truth seeker, whether by scientific research or mental introspection, though unable to mould his faith by a wonted formula, should be more the object of the Church's regard than the man who preserves his position by a heartless orthodoxy—the tongue of an angel without the charity is sounding brass and tinkling cymbal.

"Singular"—a recognized clergyman once said to a member of the congregation for whose pastor he had been preaching—"here is your pastor, with a splendid character, but he is no preacher; here am I—every one knows I can preach, but then I have no character." It is not hard to understand how a struggling heart may cry out with bitterness, "Hath God forgotten to be gracious?" whilst the conscience that is seared may clothe itself with an assured confidence. To the born actor tragedy and comedy alike are easy, and the personification of varied characters manifests the versatility of his genius. The Church has too frequently encouraged acting in gauging fitness for Christian recognition by the form of sound words rather than the recipient spirit which in submission cries, "Teach me Thy way, O Lord." "Hence the anomalies so often seen in religious life,—the divorce of theological creed from religious conduct, of sacrament from holiness, of ritual and devotional acts from spiritual feeling and moral rectitude. What strange hybrids of life present themselves—devotion and dissipation, superstition and frivolity, early celebration and evening licentiousness, the viaticum of a priest condoning a life of sin, the courtesan becoming a *religieuse*, the father of Bessie Cenci prepares a set-off for his contemplated crime by the religious dedication of a chapel! It is the natural result of the divorce between Churchism and (individual) spiritual life, between theological dicta and a trained understanding, between prescribed acts and conscience—things done in obedience to authority and things done in recognition of individual responsibility and in the exercise of personal intelligence, will, and religious consciousness. And it has its exemplifications in other Churches than that of Rome."

But these remarks have already been prolonged to a wearisome length; bear with me as I would seek to focus them in practical application.

The form of church life can only legitimately absorb our attention as it becomes the free expression of a life that burns within the soul. I have stood within the cathedral gloom, and as the anthem rose from surpliced choir sustained by the swelling organ felt my soul borne upwards on those bursts of praise to Him whom cherubim and seraphim adore. I pity the man

who can stand surrounded by the death roll of centuries in the Abbey at Westminster, mingle with the throng of worshippers, and not feel eternity nearer and Christ the dearer than ever they were before. I have experienced equal sympathy in a small log chapel in the backwoods of Canada, where from untrained voices Rouse's rugged version has supplied the words of praise, and knowing how those words and strains carried memories back to other scenes and childhood's home, have more fervently joined the prayer, "God of our fathers, be the God of their succeeding race." God's Spirit is not confined to the narrow lines of ours. Let us be grateful therefor, remembering that if there is to be found in those distinctive principles historically known as Congregationalism an excellency justly entitling it to a place among the vital forces of Christendom, that excellency is this. It starts from the primitive force as did the early Church, unfettered, free to work as did the apostles and their coadjutors, moved by the Divine Life, led by the Holy Ghost. Bound by no liturgy or rite, free to use or discard, circumscribed by no narrow ecclesiastical lines, it is free to be the pillar and stay of truth wherever truth is struggling to be free, or build its righteousness upon the one foundation. It alone of the denominations can realize the ideal presented in those sentences of Bishop Lightfoot with which these remarks were opened.

We rejoice in a past. A religious life that can exhibit such names as Cromwell, Milton, Owen, Cotton, Mather, Edwards, Binney, James, has nothing to fear by comparison. But we cannot live in the past; if we are to live, we must grapple as they did, not with dead issues, but the living present, the problems of to-day. Our liberty is to be the liberty won for the truth, which is the Redeemer's kingdom. "The victory of freedom is only a golden spark from the axle-tree of the chariot of the king: it is not the carriage, much less is it the king himself. When a church exists only for such ends, it becomes a political party; it is not even a religious sect; it rises or falls with the party whose cause it espouses. When the party has gained its object it expires in a kind of euthanasia. Congregationalism expects a better fate than this."

Whatever failure it may have to record is because this its true ideal has been mixed with mere strivings, conformity to worldly means and departure from its true spiritual birth; and if it thus fails we must not fault the judgment that declares "the kingdom of God shall be taken from you and given to a nation bringing forth the fruit thereof." We stand or fall as Christian Churches as we sustain righteousness and truth; nor is it a matter of great regret that when the life is gone—having no organization to enshroud the corpse—our death is the more ghastly to behold, intolerable and vile—for the knowledge thereof should

the rather stimulate us to the more faithfully keep our ideal in view. Thus only can we do as our fathers did, march at the head of the spiritual progress of mankind; thus only can we lay claim to being in truth "Churches of the living God, pillars and ground of truth."

In the words of the sainted Robinson of Leyden, "He that strives for error, strives for Satan against God; he that strives for victory, strives for himself against other men; but he that strives for truth against error, helps the Lord against God's and his own enemy, Satan, the father of lies; and this specially if withal he handle God's cause according unto God."

"Thus onward will we press,
Through evil and through good,
Through pain and poverty and want,
Through peril and through blood.
Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The Kingdom in our view."

THE Moderator for the coming year, by unanimous vote, is Rev. Charles Duff, M.A., of Speedside, and editorial congratulations are extended accordingly.

THE missionary work of the denomination, except that its income is in advance of last year, presents little beyond the regular quiet work of faith and toil, save in Winnipeg, where the church planted by Mr. Ewing, and now served by Mr. J. B. Silcox, has partaken of the marvellous prosperity of the place. At a missionary meeting held on Thursday evening Mr. Silcox spoke regarding his work there. Expressing his pleasure at being among his brethren again, he spoke of the North-West as a mission field. The tide of emigration was in that direction, and we must follow the multitude with the Gospel. That country was being settled by as fine a class of men and women as you will find in Ontario or Quebec. In the month of May 100,000 immigrants landed at New York, most of whom were on their way to the North-West. We must follow them. He knew of a Presbyterian minister who left Winnipeg a year ago on a buckboard to go out to a place where there were no people living; but he went and waited till they came, and now he is pastor of a large church. If the church in Winnipeg has been successful, it was due to the preaching of the Gospel of Christ. Christ's words, "And I if I be lifted up will draw all men unto Me," is just as true now as in the days of

Christ. We want men to go up to the North-West who are prepared to stick there. Let them work hard, and they will have good success. They did not need money in Winnipeg; they had plenty of it, thanks to Providence and the "boom." He hoped that God would put it into the hearts of some good men to go West and work for Christ. His church has now a building lot and a fund of \$30,000 for church and parsonage, which are to be built this summer.

DURING the year a number of the brethren having met in Montreal for College purposes, agreed to issue a circular agreement, which we now give in its amended form, for the issuing thereof was specially designed to draw decided attention to certain principles which the Union had affirmed. Being sent to all acting pastors who, with their churches, were members of the Union, considerable correspondence ensued, and the original signers now agree to the form as, in accordance with several suggestions made, amended:—

In the Report of the Union Committee, June, A.D. 1880, are the following words: "Recent occurrences among our Canadian Churches indicate the existence of a pressing necessity that something should be done to protect vacant churches against the introduction to their pulpits of unworthy men. Events have transpired since then which, in the judgment of many, have intensified the necessity above referred to.

Recognizing this necessity, and feeling the incongruity of a denomination based upon the principle of "Purity of Communion" being open to the charge of laxity in admission to its pulpits, we whose names are appended, until a more excellent way is found, covenant as follows:—

While guarding against interference with the rights of the individual Church, we own the obligations of fellowship, and therefore shall not, by taking part in ordination or recognition services, recognize as within the bounds of our denominational fellowship Churches or pastors who fail to comply with the purport of the following recommendations passed by the Congregational Union of Ontario and Quebec in June, 1876, and reaffirmed in 1880:

(1.) That previous to the formation of a new Church of our Order, a Council of Pastors and Delegates of sister Churches should be called by the parties desiring to be so formed into such a Church, and that statements and documents relating to the proposed organization should be presented to the Council thus formed, and its advice in the matter sought.

(2.) That in the ordination, recognition or installation of pastors, and in the setting apart of evangelists in or among our Churches, the Church over whom the pastor is to be placed, or of which the evangelist is a member, should call a Council, before whom should be laid the call of the Church, and the

credentials of the pastor elect, or the evangelist, as the case may be, and the advice of the Council sought in relation thereto.

(3.) That a Council consists of the representatives of Churches, not of individuals, and it is expedient that each Church consulted should be represented by its pastor and a delegate, and should embrace, though not exclusively, the sister Congregational Churches contiguous to the Church or people seeking advice.

Nor will we, unless under very exceptional circumstances, endorse the settlement of pastors, not at present in our fellowship, whose literary and other attainments are not in accord with the standard required by the regulations of the Congregational College of British North America.

Unwilling to ask what we are not ready to reciprocate, we consider ourselves under similar obligations in our denominational fellowship.

The names thus far given to this agreement (in alphabetical order) are Rev. Messrs. R. K. Black, Burton, Cornish, Dey, Foster, Hall, R. Hay, Hindley, Hunter, Jackson, Kaye, McColl, A. F. McGregor, Powis, Roy, Stevenson, Unsworth, Warriner, Wilkes, Wood; Messrs. C. Alexander, Hague, Henry Lyman, the Lanark Church, and Toronto Northern. A very decided approval was also received from the Church at Yarmouth, N. S., and its respected pastor.

That this matter might come before the Union, it was agreed that Dr. Stevenson should give notice of the following motion:—"That in view of the circumstances in which the churches now stand, and have stood for the last few years, in the matter of the introduction of ministers to their pastoral oversight, it is now more than ever desirable that ministers and churches should adhere to the recommendations of the Union with respect to the settlement of ministers passed in 1876, and reaffirmed in 1880."

This motion was, with the circular, discussed on Saturday morning, and was carried with but one dissenting vote.

THE Upper Canada Bible Society, by a circular, invited attention to its work, and the following resolution is affectionately pressed upon our churches:—"That this Union, being deeply interested in the freest circulation of the Holy Scriptures throughout our land, pledges itself in the future, as in the past, to a living and vigorous sympathy with the Upper Canada Bible Society in the various departments of its religious and philanthropic work, and would at the same time express its gratitude to God for the manifold blessings with which He has crowned the labour of the time-honoured parent society, and of this, one of its auxiliaries."

THE Home Missionary Society appointed at its annual meeting an executive to meet during the year regularly, and to initiate some new departure in our mission field. This executive met 19th June in Toronto, and agreed to appoint a missionary superintendent. A name was submitted and agreed upon, it being felt that if the friend named accepts the position, humanly speaking, success is ensured. An appeal will be made for special effort in the matter of the superintendent's support, and the earnest co-operation of our friends is most urgently sought.

THE question of the Bible in the common schools was brought before the Union by an "overture" from the Presbyterian Synod of Hamilton and London. The following resolution was submitted, but laid on the table, as the Union did not feel inclined to enter upon the discussion, though the majority would appear to be in favour of the resolution had it been pressed:—"Whereas the law now permits the Scriptures to be read in our Public Schools where the people of the section do not object, and thus recognizing its authority; and as this provision is to a large extent made use of in the opening and closing exercises in our schools, we deem this better than using the Bible as a text-book, to which there are grave objections."

THE election of Mr. George Hague to the chairmanship of the Union marked a new departure. Without drawing any invidious comparisons, the address to the Union fully justified the selection. As this address is to be printed in pamphlet form, and also to be inserted in the Year Book, we shall simply give some general account of the same. Referring to his appointment to the chair, he said it must have been for some special purpose that he was thus appointed. Was it that he might give a practical layman's view? Then what have we learned from the experience of the past year? What have we done to work out the great principles which we hold? The tree is known by the fruit it bears. It is sometimes said we have been leavening with liberty other denominations. He questioned it. The spirit of liberty was in the air. Let us not congratulate ourselves too much thereon, but enquire rather what has been the fruit of our labour for the past year? How many conversions

had we during the year? We have had put in our hands the sword of the Spirit. What have we done for the conversion of our fellow-men during the year? Not less than 10,000 sermons have been preached. Then there have been meetings for prayer during the year; with what results? He would not have us fall into the fallacy of figures which could be made to convey false impressions. He knew some of Christ's most earnest appeals were to single individuals, yet results were to be looked for. Let us take an outlook of our work. By what we have done we are to stand or fall. He referred to his attendance at the jubilee meeting of the Congregationalists in England and Wales, and it was inspiring to listen to reports of the work done by our brethren of the United States; how they followed up the tide of immigrants and planted churches. During the past year 1,500 new churches had been organized. We have a history of fifty years in this land, but have we done all we could? He would like to make us feel dissatisfied with our present condition, in order to incite us to more earnest endeavour. We shall have occasion, when received in printed form, to draw closer attention to this most practical address.

IN the spirit indicated by Mr. Hague, in his address, of evoking dissatisfaction to the end that we may be incited to more earnest endeavour, we would draw attention to some items in our statistical reports. These reports are necessarily imperfect, from the fact of churches neglecting to furnish the necessary information. Of ninety churches on the list, thirty fail to report. Last year twenty-four out of ninety-one failed in like manner. The reports give a membership of 5,020 as against 5,653 the year before, with an attendance at regular services of 11,765 as compared with 13,210 last year. If we give to non-reporting churches the average membership of 87, the results will not be very different; in that case last year would realize 7,741, this year 7,630. In like manner, though our Mission Fund manifests a gratifying increase, the general amount of contributions, as reported, is \$15,000 less this year than last. Let these facts call forth our prayerful attention. We know of advance—decided—in several centres. Where is the ground being lost?

AN invitation having been given from the Church in London, the Union has resolved to hold its next annual meeting there. The sessions closed on Monday evening, June 12th.

THE application of the Bond Street Church for readmission to the Union elicited considerable interest and feeling. Exception was taken to the admission on the ground of the church having invited to and continued in their pulpit one convicted of continuous immorality, and in their sustaining a present pulpit characterized by irreverence and untruthful utterances; on the other hand, it was contended that the past should be treated as a dead issue in view of the present work and needs, and that the spiritual condition of the church was such as to commend it to general confidence and fellowship. As last year there was a majority and minority report from the Membership Committee, the majority (six), considering the position unchanged, recommended that the Church be not now received; the minority (five) recommended admission, which recommendation was adopted by a very decided majority, several prominent members abstaining from the vote.

A HYMN FOR THE CONQUERED.

I sing the hymn of the conquered, who fell in the battle of life—

The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame—
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, setting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away;
From whose hands slipped the prize they had grasped at—who stood at the dying of day,
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its psalm for those who have won—
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners and streamers are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field of defeat
In the shadow, 'mongst those who are fallen and wounded and dying—and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,

Hold the hand that is helpless, and whisper, "They only the victory win,
Who have fought the good fight and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need be, to die."

Speak, History, who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's trust,
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?

—W. W. S., in *Blackwood's Magazine*.

FAITH'S ROLL CALL.—VII.

JOSEPH.

Heb. xi. 22. Wherein did Joseph's faith appear, making mention of the departure of the children of Israel, and giving commandment concerning his bones? Immured in a dungeon, tortured with pain, worried to distraction, disappointed with the results of every endeavour, it argues no great denial to find oneself singing—

"We thirst for God, our treasure is above;
Earth has no gift our one desire to meet,
And that desire is pledge of His own love.
Sweet question; with no answer! Oh, how sweet!
My heart in chiming gladness o'er and o'er,
Sings on 'God's everlasting love! What wouldst thou more?'"

Readily the life that is burdened looks humbly for rest, the heart that is sad for hope's bright ray, though from the far distance it beckons home; when earthly streams are dry, men take to the hope of reaching unending fountains by-and-bye. But Joseph was the chief man in the kingdom which has left the most enduring monuments of skill and power that have survived the destroying hand of time; as England's proud Chancellor Cardinal in the heyday of his power, he could proudly boast, "Ego et meus rex." Joseph stepped down from a virtual throne as he identified himself with his brethren. Taught by bitter adversity, the fallen Wolsey could say, "My hopes in heaven dwell;" and we can believe that the Father who ran to meet the prodigal "a long way off" would accept the cry of a broken-hearted man; but Joseph preserved his power, that of an Egyptian potentate. The remark Ex. i. 8, "There rose up a new king who knew not Joseph," evidently

long after Joseph's death, bears incidental testimony to the permanence during life, and after, of the Hebrew slave boy's influence. Let us endeavour to realize the position in which Joseph stood. The civilization and power of ancient Egypt grows upon us as we read its records and its inner religious faith. "The wisdom of the Egyptians," into whose mysteries Joseph in all probability was initiated—for it must be remembered Joseph married into a priestly caste (Gen. xli. 45., and women in Egypt had accorded to them a high rank than among the orientals—has many marks of an early and marvellous purity, beyond which in some directions it may be questioned whether our nineteenth century has made further advances. When Joseph ruled, the pyramids of Sakkarah, Gezeh, Meydoom, Dahshoor, were already objects of history long past, and of wonderment; the sphinx had for centuries looked calmly over the Nile valley to catch the first gleams of the morning horizon; the grotto tombs of Benu Hassan were in all probability shining in recent grandeur. The king, or Pharaoh, is more than the State. Everywhere is he to be seen, equalling the gods in stature, conquering and ruling, gathering the riches of the earth into his treasure cities. His subjects are as pigmies beside him; the Nile flows at his bidding, and the gods go with him to battle as equals, not superiors. He is Pharaoh, the eye of the earth, as the sun is the eye of heaven. The people live for him, and at his word they toil. Of such a Pharaoh over such a kingdom Joseph was prime minister. It was not the pressure of want or trouble that led him to plan among his dying hopes the departure of the children of Israel, and to number his sons, the grandsons of the great Egyptian priest, among the people who were simply probationers upon Egypt's bounty.

Joseph's body was embalmed (Gen. l. 26). We have become in some measure familiar with Egyptian mummies, and can understand how that body, coffined but untombed, could have been preserved and carried four hundred years, after to rest in the land where Abraham and Isaac and Jacob had been laid, though apparently in another tomb (compare Josh. xxiv. 32, with Gen. xxxiii. 19). This act receives more emphasis when we consider how the great men of Egypt looked upon it as a life work to build their sepulchre—a practice

in its folly hinted at in Job iii. 14. Those Egyptian tombs, the wonder of this age which is just beginning to unravel their mysteries, were esteemed as nought by Joseph, as by faith he looked forward to another grave and a future heritage, and thus his steadfastness was declared.

The ancient Egyptians appear to have had some belief in a resurrection or resuscitation of the body—hence the marvellous care with which they embalmed the dead. To what extent, if to any, Joseph accepted the national view, we are not able to determine; hence it will scarcely be fair to argue, from his "commandment concerning his bones," any faith in the divine revelation regarding the body's resurrection, for it is very manifest that the doctrine of Paul (1 Cor. xv. 35-44) is not hastened in its accomplishment by the embalming of this corruptible, as it assuredly is not retarded by the martyr fires which have scattered the ashes to the four winds of heaven. One cannot view the rifled tombs, the empty sarcophagi and crumbling mummies which are the museum wonders of our day, without feeling how Time mocks man's efforts to secure immortality by treasuring earth's dust. Even the skill of the Egyptian embalmers, which has preserved through ages, without festering corruption, the bodies that otherwise must be hurried out of sight, has only retarded—if such a word can be used under the shadow of Eternity—not weakened, the inevitable decree, "Dust to dust, and earth to earth." Joseph's command is simply to be received as a sign of the faith he had in the divine blessing to his father's house—a faith which, as it had sustained him in adversity, remained his guide when in not only prosperity, but honour, and enabled him still to esteem himself, not an Egyptian potentate, but of kin with the peculiar people of God, who at present were but strangers and sojourners, but who looked for a country, a heavenly, wherefore God is not ashamed of them to be called their God, for He hath prepared for them a city—

"Glorious dwelling of the holy,
Where no grief or gloom of sin
Through the pure and pearly portals
Evermore shall enter in:
Christ its light and God its temple,
Christ its song of endless laud!
Oh, what precious consummation
Of the precious things of God!"

Dr. Brugsch Bey has discovered in Upper

Egypt an inscription which he places near the xvii. dynasty, and during the rule of the shepherd kings, which reads thus:—"A famine having broken out during many years, I gave corn to the town during each famine." Men have built history on slighter foundation than the probability of this monumental sentence being a record regarding the famine of Joseph's history.

It is not our work at this time to expound Joseph's life; the simple facts illustrative of his faith are alone before us. We cannot, however, let pass the fact that "the death of the righteous" was prepared for by a righteous life. If, as most likely, the partiality of his father gave him occasion for "putting on airs," and thus inviting the envy of his brethren, his severance from home and hard service in the land of the stranger sufficiently atoned therefor; if, too, any lingering feeling might remain, as we estimate his character, that his treatment of his brethren, when in Egypt they came for bread, was not worthy of the full and free forgiveness which marked his after years, let it be remembered that Egyptian customs and castes ruled even the despotic king, and it may be that simple prudence demanded a self-restraint not readily maintained. We know at length "Joseph could not refrain himself longer" (xlv. 1); and in the light of the strong sense of God's presence under which he lived (xxxix. 9), we can but see in Joseph one whose upright and chivalrous example has, under God's good blessing, encouraged many to say *No*, when *Yes*, though wrong, would seem the readier word; has comforted many that they should not despair even when days were darkest, since the greatest trials are found in the end to be divinely ordered for good. As an example of integrity and manly faith, alike in the dungeon, in a situation of trust, or on Egypt's actual throne, a faith unshaken by adversity, unalloyed by prosperity and power, a faith that could look away from the land of pyramids, temples, labyrinths and tombs, to a better heritage—better because God had promised—no one of all this Roll Call of Heaven's own selecting impresses more the heart, strengthens the conscience, and says with inspiring voice, "Go thou and be likewise."

The tarrying, too, of that embalmed body among the Hebrews was a pledge of what, in a much deeper and wider sense, our Jesus

tarrying with His people now should be to them. Let us, more than they, read the lines aright. Jacob was buried at once in the land of covenant. Joseph said, "God shall surely visit you, and ye shall carry up my bones from hence" (Gen. l. 25); more fully, "Egypt, which is the world to you, is about to become a house of bondage, a furnace of affliction. Its smiles are not enduring, its joys will bring bitterness. There is to be a season of ever-deepening gloom. But courage—be of good cheer, be not dismayed. The darkness is not for ever; this weary Egypt, this region of cloud and storm, of oppression and trouble and woe, is not to be your dwelling-place always. Canaan is ere long to open to you its blessed gates. I leave my memorial with you; and as often as ye look at this coffin, remember God will assuredly visit you; your Joseph in that assurance died. "As often as ye eat this bread and drink of this cup, ye do show forth the Lord's death till He come."

What says this faith to us? Cleave not to Egypt. Be not drawn by the world's smiles to love this present evil age. Fix hope and faith beyond the cloud land—within the veil.

Through that spirit which our Christ gives, may there

"— Come a flash of seeing
How every cloud must pass,
And vision become perfect,
Undimmed by darkling glass.
The glory that excelleth
Shines out with sudden ray,
We seem to stand so near the land,
No longer far away.

"The glisten of the white robe,
The waving of the palm,
The ended sin and sorrow,
The sweet eternal calm.
The holy adoration
That perfect love shall bring,
And face to face in glorious grace,
The beauty of the King!

"Oh, this is more than poem,
And more than highest song;
A witness with our spirit,
Though hidden, full and strong.
'Tis no new revelation
Vouchsafed to saint or sage,
But light from God, cast bright and broad
Upon the sacred page.

"Our fairest dream can never
Outshine that holy light,
Our noblest thought can never soar
Beyond that word of might.
Our whole anticipation,
Our Master's best reward,
Our crown of bliss is summed in this,
'For ever with the Lord.'"

ONE OF LIFE'S INCIDENTS.

"A message for you, sir." And the servant handed in a small folded paper and withdrew, while the master of the house walked to the window, and sought by the fast falling twilight to decipher the almost illegible scrawl, "Will mother come to 28 Barker street?"

"Who is it from, Henry?"

A delicate-looking woman, with soft brown eyes, and a smile on her sweet, pale face, came to her husband's side, and leaned on his broad shoulder, as she glanced at the paper he held in his hand. So different they looked as they stood together, and yet so like; even a casual observer might see that between them was an affection which had triumphed through sorrow, and over which time had no power. But the smile vanished as she read the contents of that rudely written missive, and, with an almost agonized expression on the now sad face, she gasped out—

"Oh, God, my child!"

"Hush, Mary!" The husband's voice tried to be stern, but it quivered a little. "Hush! I must speak to this man."

He stepped into the hall as he spoke, and confronted the waiting messenger.

"You will tell the person from whom you received this message, that there is nothing here for such as she; that she is not known here, not acknowledged—that she—" the speaker's brow darkened, and his voice grew hard—"that she long ago cast away the love of father, mother, home, and she has no longer any claim upon them."

"But—she is dying, sir."

"Dying!" The voice shook for a moment, but only for a moment; a moan from the inner room roused him, and, walking to the door, which he had left partially open, he drew it sharply to. "Take my message," he said, harshly, to the waiting man, "and, mind you, do not let me ever see you here again."

"What is it, Mary?" The voice was tender enough now, and the manner anxious, as he bent over his weeping wife, and took her in his arms. "Hush, hush, my darling!" as sobs shook the slight frame, and she wept passionately on his breast. "Mary, Mary, what is this? Is your husband so little to you that you can forget him to mourn for the ingrate who has broken both our hearts?"

"Oh, husband, husband! she is our own child, our little child!" sobbed the stricken woman. "The only one God sent us, the only one we ever had to love."

There was silence in the room for a long time, broken only by the half stifled sobs of the mourning mother as she wept on her husband's breast. He held her closely in his arms, with his face pressed to

the sunny hair; but his brow was working, and his lips were very pale. So they sat, in the deepening twilight—the bright fire in the grate casting a glow upon them, and upon the luxurious appointments of the room, so cosy and comfortable, and such a contrast to the wild storm without, and to what might be taking place in that other home. The mother shuddered as she thought of it; she calmed herself, and raised her heavy, drooping eyes to her husband's face; his were cast down, but he clasped her more closely to him.

"Husband, darling—" she put her arms around his neck, and drew his face down to hers—"it was but yesterday we were speaking of our wedding day—let us talk of it now. Twenty-three years to-night since I left my home for yours—left father, mother," she continued, half musingly, while tender recollections gathered around the lips, and filled her eyes with a soft mistiness. "Twenty-three years to-night! Shall I go on, Henry? Shall I speak of that happy time? Ah, we were happy! Poor father and mother, they were angry at first, but they forgave us after. Time went on, and a little child was born to us; she grew up to be our light, our joy"—the father hid his face—"and then"—the voice faltered, and tears fell faster, "she did what her mother had done before her—she loved another more than father, mother, or home, and she left them for him. She has lived to repent it, as"—and the wife clasped the hand she held with both hers—"her mother has never done. Husband, is she more to blame than I was? No, no! not more to blame—more to be pitied—more to be loved. Darling, there are furrows on your brow which time cannot claim—there are furrows in both our hearts—we can trace them to the same cause. Let us forget them! Let us only remember the one who is suffering for what we can give her—the heart which is breaking, that we can relieve. Oh, my little child—my little child!"

"Mary"—the father raised a pale, sad face—"you have conquered, as you always do; act as you wish in this matter—I will not go against you—I cannot see her—no, no!" as his wife raised a pleading look to his face. "There are some wounds too deep to be reopened, and this is one of them. Go to her, if you wish—say what you will to comfort her—give her my love, my forgiveness"—he paused and passing a trembling hand over his eyes—"my blessing."

An hour later, a graceful, quiet form, clad in deep black, passed up the rickety stairs of No. 28 Barker street, and paused before a half-opened door, and the visitor entered the poorly furnished apartment—entered, and locked upon the scene around. Upon a shabby bed, and covered by a patched and well-worn quilt, lay a sleeping form—not calmly sleeping, with the peacefulness of health, but fitfully, with nervous

starts, and low, moaning whispers. The long dark hair lay unbound upon the pillow, and formed a strange contrast to the white, worn face. "Mother!" the sleeping girl whispered, and a faint smile gathered on the faded lips. "Mother—father!" She was dreaming something of her childhood's home, and whispered of flowers and birds; and then a spasm of pain contracted the white brow, and she commenced to cough painfully. Her mother's arms held her during the paroxysm, and on her mother's bosom the aching head rested; but she did not seem to recognize her. She lay for a few moments half sleeping—half-exhausted.

"Lena!" a gentle voice whispered, and a loving kiss was pressed upon the damp brow. "Lena, my child!"

"Mother!" It seemed to come to her suddenly, and the wide-open eyes looked fixedly into those from which the tears were falling upon the upturned face. "My mother!"

Ay, home once more—home upon her mother's breast—the tired girl lay all night, and in starts and gasps told her the history of that sad parting—told her how he had left her, he for whom she had given up all that woman holds dear. For a little while they were happy—a very little while—and then he left her; and for two years she had struggled and suffered alone—alone, excepting for the baby boy, born one month after his cruel father had gone. For him she had lived—for him she had struggled and suffered—not daring to go to her father's house when she thought of his proud, stern face, fearing she knew not what, until the hand of death had sent her a suppliant to her father's door, not for herself, but to plead for her innocent child.

"See, he sleeps."

With a feeble hand she drew down the coverlid, and revealed the face of the sleeping child. Calmly, sweetly, without a thought of coming ill, the boy slept on, his long lashes resting on a flushed cheek, and the little head crowned with light golden curls.

"He shall never want a home while I live, darling," whispered the weeping mother, "and father will say the same. He forgives, and loves you still; and we will give him a place in our home and our hearts."

"My place," whispered the dying girl. "Let him have my place, my room—tell father I am so sorry—love—forgive—"

It was early morning when the visitor who had entered that dreary-looking house on Barkor Street the night previously, and passed up the rickety stairs, passed down them again, this time with a sleeping child in her arms. She was weeping quietly, but her close veil screened her from the peering curiosity of the few stragglers around at that early hour.

The daughter she had gone to comfort in her last hours had passed away calmly and happily with her parents' forgiveness in her heart, and a mother's kiss upon the pale weary lips.

"Who is it, Mary? Whose child have you brought with you?" And Mr. Lane cast a strange, anxious glance at the beautiful boy, who clung, half-frightened, half-willingly, to his grandmother's dress, as she entered her husband's room. "Did you see our—Lena?"

"I did, husband; she has gone to that home where we shall all meet her so soon." And the mother's tears fell fast as she told the sad story. "Gone and left this dear child to be in her place, the comfort of our declining years."

The father took him in his arms and hid his face in the bright curls; when he looked up, there were marks of tears on the ordinary stolid cheek, but the kiss he pressed upon the upturned, wondering face of the child showed how willingly he accepted the charge.

LIFTED SHADOWS.

Shadows o'er each pathway linger,
Rest a moment, then pass on;
But more brilliant seems the sunshine
When the transient gloom is gone.

So the shades of earth still hover,
O'er life's river, drear and dark,
And our wearied hearts discover
No safe haven for our barque.

Rays of glory, gleaming brightly
From the Saviour's starry crown,
Circling round the brow of mercy
Whence the anguish'd drops flow'd down,

Scatter swiftly all the shadows,
Darkening o'er the waters wide,
Lighting up the peaceful harbour
Into which our barque may glide.

Toronto.

E. A. S.

A WASTED LIFE.

"I have tickets for the concert to-night, Abba," said James Henley, coming into the sitting-room, where his wife was running a sewing machine with a busy whirl.

"Oh, James, how I wish I could go!"

The light died away from her husband's face in a second.

"Wish you *could* go, Abba! Why, of course you will go."

"I can't, James. I must finish these three dresses before Sunday, and it will take every minute."

"Three dresses!"

"For Jennie, Susie, and Lotta. It is Easter Sun-

day, you know, and all the spring things are ready but these dresses."

"But this is only Wednesday."

"I know, James, but look at the work. There are overskirts to each, and ruffles on all the waists. Jennie has three frounces."

"I suppose it is useless for me to repeat what I have said so often, Abba: that you are foolish in your choice of work. Little girls do not require the finery you put upon your children."

"But all the children in the congregation are well dressed, James. You cannot afford to put the sewing out, so I must do it."

"Let the children dress more simply, then. Come, Abba, stop that buzz for once and go to this concert. I think we can all survive the disgrace if the children wear some of the dresses they have, on Sunday. It is seldom that any really good music is in our reach at L—, that I hate to miss hearing it."

"Can't you go?"

"And leave you here? I should not enjoy it if I knew that you were stitching here. Come!"

With a heavy sigh, as if James was expecting a sacrifice instead of giving a pleasure, Abba left the room, and went to her own apartment to dress for the concert. While she dressed she was calculating closely the time she must save to make up for her evening of pleasure. By rising an hour earlier and retiring an hour later, she might be able to finish the dainty silks that were to excite the envy of all the mothers of L— on Sunday. All through the evening, while her husband drank in all the sweet sounds in which he delighted, Abba, with her face all polite interest, was thinking of the unfinished work.

"Was it not delightful?" James said, as they walked home in the soft spring moonlight.

"Delightful! I am so glad I went, James. Mrs. Gordon had on her new spring suit, and her dresses all come from New York. The trimming on her basque is quite a new style, and I am sure I can put Jennie's on in the same way."

So the talk went on, and the sewing machine whirred for two hours after James slept, so that Abba might not forget how the trimming was put upon the new basque she had seen.

Sunday morning shone clear and cloudless. Mrs. Henley had put the last stitch into Lotta's dress as the clock struck twelve, and she awakened with a pain in her chest and a headache, but with a feeling of triumph. Her children would wear their new spring suits, that had cost nothing but the material.

Nothing! Mrs. Henley did not estimate the hours spent over the machine, the weariness, the neglect of many little duties. There had been no actual money laid out in dressmaking, so it was clear gain on material.

Very pretty the children looked when they were ready for church. Jennie and Susie, twins of ten years old, were dressed alike in delicate pearl colour, trimmed with blue, and hats of the newest shape with blue ribbons. Lotta wore cerise colour with cerise trimming, for Lotta was a brunette of seven.

The charges at starting for Sunday school were:

"Be sure you lift your overskirts when you sit down, don't lean back upon the streamers of your hats, and walk where you will not soil your light boots. Don't strain your gloves, and lift your frounces when you kneel down."

"It is such a relief that they are all dressed," said Abba, as the children started, their little parasols jauntily held, and their whole air showing their appreciation of their new finery.

"Over-dressed, Abba!" was the reply. "Your own dresses are not more elaborate."

"It is the fashion now to cut children's dresses like ladies'. But you ought to be proud of your children, James. Everybody compliments me upon the taste with which I dress them."

"Abba!" Mr. Henley said suddenly, leading his wife to the mirror, "look at your own face."

"Well?" she said, wondering what he could mean.

"Your cheeks are white as chalk, there is a heavy line under your eyes, and your whole air is that of a woman worked to death."

"James, what nonsense!"

"It is not nonsense. I wish it was. Five years ago you had the complexion of a child—as clear and rosy as Susie's. Your eyes then were bright—full of animation. You had young children, a house to keep in order, and just half our present income. Yet you could find leisure then for a daily walk, could enjoy an occasional evening of social pleasure, or some entertainment. I had a wife then."

"James! What do you mean?"

"I mean that in place of my happy, healthy wife, I have a sickly, over-worked seamstress. These dolls that have just gone out have none of the grace of childhood. They are becoming little pieces of vanity, all absorbed in their finery. Their underclothing would do for signs in an emporium of linen, with embroidery, ruffles, and tucks."

"But I do it all myself, James."

"Exactly. You are stitching your life into the garments of children who would be far happier, healthier, and better in the simple clothing suited to their years."

"You are so old-fashioned, James. You would not have your children look like frights?"

"You know as well as I can tell you that I like to see them neat and clean, but I do not like to see them dressed like fashion plates at the expense of your health."

"Oh, I am well enough. I am pale to-day because I sat up late last night. But I must dress for church, or we will be late."

The glad Easter service passed over Mrs. Henley with but little impression. To her chagrin, the little Goodwins, who had all of their dresses direct from New York, had an entirely new style of overskirt, that made Susie and Lotta look quite old-fashioned in the eyes of their mother. While the sermon was read, Mrs. Henley was trying to contrive some way of remodelling the obnoxious skirts. All the triumph of the morning in the really beautiful dresses was gone, gone. The Goodwin girls outdressed the Henley girls!

Summer came, and the long spring days were spent in preparing a seaside wardrobe for the children, for Mr. Henley, by the advice of his physician, was going to take his wife to the ocean air.

The pain in the side had become very troublesome, and there was a little cough that meant wakeful nights. The pale cheeks were seldom tinged with a healthy colour, and the eyes were languid and heavy. People spoke pityingly of Mrs. Henley as "quite an invalid," and her husband mourned over the alteration of his wife.

He insisted upon having a physician, who advised fresh air and exercise, and a tonic. Abba obediently swallowed the tonic, took a daily walk, and then made up for lost time by stitching far into the night. For were not the Goodwins, the Wilcoxes, and all the leading fashionables of L— going to the same hotel where Mr. Henley had taken rooms? and could Jennie, Susie, and Lotta have one inch less ruffling than they possessed?

Mr. Henley protested in vain. If he sent a seamstress to help his wife, it only gave an excuse for a dress or two more to be made, and he finally gave up the attempt to bring Abba to a reasonable ambition. He was an affectionate husband, a kind father, liberal in providing for his family, but his salary was not sufficiently large for him to rival the expenditure of the fashionable friends that Abba had made. It was entirely vain to tell him that it was in his wife's favour that she could, upon smaller means, dress herself as well as any in L—. He obstinately maintained that his wife's health, her companionship, her interest in his pursuits, in the books he read, her music, and her sweet voice in singing were far more valuable than twenty-seven flounces upon Jennie's dress, or fifty tucks in Lotta's skirt.

Still he endured as patiently as might be the loss he deplored of Abba's bright interest in what had interested both. He tried to admire the really exquisite specimens of needlework brought for his inspection.

He only shrugged his shoulders when his little girls minced along with dainty, fine-lady airs, instead of

bounding with the freedom of childhood. He bore the steady whirr of the sewing machine in the evening, instead of the voice or music of his wife.

But when Abba's health began to give way he exerted his authority, and found he had been silent too long. The love of dress had grown stronger, and the ambition that had taken so deplorable a path could not be put aside. Abba submitted to all James' directions while he was beside her, and worked doubly hard when he was away.

But the summer wardrobes completed, the dainty bathing-dresses trimmed, the Saratoga trunks packed, Abba faithfully promised James to rest during their summer sojourn at the seaside. With a sudden consciousness of growing weakness, there came to her an appreciation of her husband's love and patience that had been numbed. She began to realize that she had let her ambition for dress overshadow her love for her husband, and that she had wronged him in depriving him of the companionship he had prized so highly.

"I will rest while I am gone, and when I come back, James, I will give my evenings to you, as I did when we were first married."

This was a parting promise never to be enacted. Only a few days' rest were allowed her, before an acute attack of lung fever prostrated her. James left his business to hurry to the seaside, a nurse was engaged, and medical skill did its utmost. But the constitution weakened by confinement, and while the summer days were in their full beauty, Mrs. Henley knew she was dying.

It was a bitter thought. Life held so much that was precious; her kind, loving husband, her beautiful children, her happy home—all must be left.

"A mysterious dispensation of Providence," said Mrs. Goodwin; "such a good mother. And those children are just the age when they most need a mother's care."

But Abba Henley, in the dread hour she bade farewell to hope, wound her arms about her husband's neck, and sobbed:

"If I had only listened to you, James, I might have been a guide to our children, a companion to you for many years, and when I died have left loving memories instead of a trunk of fine clothing. I have wasted my life."

And James Henley, in his widower's weeds, with his three little girls in sombre black beside him, wonders mournfully how many of the mothers of the land are wasting their lives in the same struggle for appearance.

THE way to obtain peace with our friends and success against our enemies, is to make God our friend, and keep ourselves in His love.

LINES ON A SKELETON.

[Sixty years ago the London *Morning Chronicle* published a poem entitled "Lines on a Skeleton," which excited much attention. Every effort, even to the offering of fifty guineas, was vainly made to discover the author. All that ever transpired was that the poem, in a fair, clerky hand, was found near a skeleton of remarkable beauty of form and colour, in the museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the curator of the museum had sent them to Mr. Perry, editor and proprietor of the *Morning Chronicle*.]

Behold this ruin! 'Twas a skull
Once of ethereal spirit full;
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beautiful visions filled this spot,
What dreams of pleasure long forgot!
Nor hope nor pleasure, joy nor fear,
Has left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void,—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If falsehood's honey it disdained,
And, where it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke.
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock, or wear the gem,
Can little now avail to them.
But, if the path of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it whether bare or shod
These feet the path of duty trod.
From the bowers of Ease they fled,
To seek Affliction's humble bed;
If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned,
These feet with angels' wings shall vie
And tread the palace of the sky.

LILL'S SEARCH.

It was a dull, cloudy day, but Lill put on her hat.
"Where are you going?" asked her mother.
"I am going to find the silver lining of the clouds,"
said she.
"You will have to travel far, child; you will get
wet to the skin."

But Lill thought she could run between the drops, at a pinch; and away she went, over hills and through the woods and across little rivulets, without finding it. Once she thought she saw it gleaming in the distance, but when she reached it, it was only a mud-puddle. She asked of every one she met, "Have you seen the silver lining of the clouds?" but few had been so fortunate; many had never even heard of it; some thought she ought to borrow Jack's bean-stalk, if she was going after it, and others advised her to inquire of the Man in the Moon.

"I have seen it often," murmured the little stream that tumbled over a rocky bed. "In the summer-time, after the drought, my waters are often too scant to turn the mill-wheel, and the miller can grind no grain, and the little children go hungry to bed, till a great cloud comes up and shows its silver lining."

"We have seen it, too," whispered the trees together, "when our roots were thirsty and our leaves withered." And all the grasses sang its praises.

"I will spin you a silken ladder, to go in search of it," offered the garden-spider.

"If I could find out where the rainbow begins," said Lill, "that would carry me to cloud-land."

"Can you tell me where the rainbow begins?" she asked, knocking at a farm-house door.

"Yes, indeed," said the old farmer, looking over his spectacles; "it begins in neighbour Goodwin's meadow, yonder. I've hunted for it myself, when I was a boy and went bird-nesting, but I never caught up with it. Every year I meant to look it up, but now I'm too lame. But I've seen it, over yonder, these forty years."

Lill pushed on along the highway, without seeing the rainbow or the cloud's silver lining. But she met a peddler, who said he had them both in his pack, and would sell them cheap.

"As I was coming down the valley this morning, singing to myself, some saucy girl began to mock me. Tell me her name, and I'll show you the silver lining of all the clouds."

"Oh, dear!" cried Lill, "but I don't know the girls about here. Maybe I can find out, though. What else have you got in your pack, please?"

"I've a good stock, let me tell you; none of your tinsel gewgaws, but a serviceable lot nobody can afford to do without. Here's the seasons, to begin with. Here's your rainbows, single and double, and your showers, your fogs, and your frosts. I've a rare invoice of frost-work embroideries, just imported from the North Pole; and here are your northern lights, and your Christmases, and your Fourth of Julys, and your Thanksgivings, all stowed away in my pack."

"Are the yesterdays there, too?" asked Lill.

"I've got all the to-morrows."

"And the silver lining of the clouds?"

"Plenty of it; only find out the name of that wicked girl who dared to mock at old Father Time, and you shall see it."

Lill went on more quickly than before; she climbed the mountain and reached the valley, but she met no girls, only an old woman gathering faggots and a wood-chopper felling trees. "Hallo!" said he, and somebody answered, "Hallo!" but it was not Lill, and yet there was nobody else in sight.

"Have you seen the girl who mocks at people in the valley here?" asked Lill.

"Have I seen her?" repeated the wood-chopper. "The oldest inhabitant has never seen so much as her shadow. She's nothing but a voice."

"What a queer person!" said Lill. "Where does she live?"

"In a castle in the air, perhaps."

"It's growing dark; they'll be looking for me at home," said Lill. "I came out to find the silver lining of the cloud."

"You'll be just as likely to find it at home as anywhere," returned the wood-chopper.

And sure enough, when Lill opened her eyes next morning, there it was, shining on the hedges, sparkling on the meadows, hanging on the boughs of the plum-trees, in great white garlands of snow. — *Mary N. Prescott, in St. Nicholas for June.*

"LITTLE MARY WOOD."

"Little Mary Wood
Did all the good she could."

I have a class of bright-eyed, sweet, nervous, loving little girls. What shall I do to interest them? thought I, one Sabbath morning, after I had nearly exhausted my store of illustrations, less varied than usual, and found that Mary would whisper slyly to Jennie, that Sadie would kick the cricket, and Annie looked longingly to hear the Superintendent ring the bell for the close of the lesson.

"Tell us a story, teacher," said Agnes, with flashing eyes. "Read us a story." I took up a paper lying by my side and then I read this simple verse—

"Little Mary Wood
Did all the good she could;
Follow little Mary's plan,
And do all the good you can."

"Little ones," I said, "here is a verse for you. I want you all to repeat it now with me, then each sing it separately, and next Sabbath tell me how you have practised it."

"How many of you have followed little Mary's plan this week?" I said, when the bright-eyes were looking again in my face the next sunny Sabbath morning. Six little white hands were eagerly raised,

and six pairs of red lips were quickly opened to tell what each had done.

"I washed the dishes for mother," lisped Helen, "and I didn't want to." "I gave brother part of my stick of candy," said Alice. "I stayed away from the brook 'cause mother told me not to go," exclaimed Lucy. "I am not going to kick the cricket once to-day," pouted Jennie, vainly trying to think of something in the past tense worth mentioning. "Willie Brown struck me," said Agnes, blushing, "and I did not strike him back, and I prayed to God for him every night. Did little Mary Wood do so?"

"Yes," said I, doubtfully (for I began to wonder whether I had not unwittingly taught the dear ones to boast of their little good deeds), "but, my darlings, have you no failures to be sorry for?" — Tap-tap went the Superintendent's bell. Nellie and Agnes came round by my side and each put a hand in mine. The minister gave us a little talk. Alice gave the cricket the least mite of a push. We sang "Shall we gather at the river?" and Sunday-school was over.—
J. H. M.

THE MOHAMMEDAN MESSIAH.

We may accept as probably genuine the famous tradition which is received by all sects of Mohammedans, that on a certain Friday, in the mosque at Medina, the prophet himself said: "When there shall remain but one day of the days of the earth, God shall prolong that day, and shall send forth from my house a man bearing my name and the name of my father, and he shall purify the earth from injustice and fill it with that which is right."

Other traditions say that this man, whose name is to be Mohammed, the son of Abdallah, is to be called the Mahdy (guide), that he is to appear suddenly in some distant place, from which he will at once march towards Mecca, destroying all unfaithful Moslems, as well as Christians, on his way. The streets of Mecca itself will run with blood. He is to overcome all opposition and reign over the world until the second coming of Jesus and Mohammed at the final Judgment.

Still another tradition predicts the coming of the Mahdy, and final overthrow of the Turkish power and caliphate of Constantinople, in the year of the Hegira 1300, which is 1882 of our era. It is a curious fact that there is now in Tripoli a man who answers in every way to the demands of the traditions. He is the son of a famous sheik family of the prophet, whose name is Abdallah. His own name is Mohammed. The tradition says that this vicegerent is to be named Abd ul-Mutalleb, and this is the name of the present Scherif of Mecca, who is supposed to be conspiring against the Sultan.

The Mohammedan world seems to be in a state of

expectation, as was the Jewish world at the time of the coming of Christ. Its promised Messiah is to come like a true Moslem, sword in hand, and his kingdom is to be of this world. He is to rule as an autocrat, and restore the primitive faith of Islam. All nations will be forced to submit to his rule, and the predicted time is at hand. So far as Mohammedans believe in this prediction, they must be excited over it. It is, of course, impossible to say how far it is believed; but it is certain that it is thought of and talked about in all parts of the Turkish dominions. As the prediction foretells the overthrow of the Turkish power, it excites very different feelings at Constantinople and among the Arabs. The latter would welcome such a leader and rally around him, while the Sultan would find him his most dangerous foe.—*Rev. Geo. Washburn, D.D., in N. Y. Independent.*

A. T. STEWART'S CHARITY FAILURE.

Mr. Stewart was a very gifted shopkeeper, whose rare talent in a single line gave him both fame and wealth. But he knew as little of charity as he cared for it; and when he came, at the close of his life, to attempt something in that direction, he blundered with a facility and self-confidence which ought to be enduringly instructive. It had been urged upon him that he owed something to the working-girls who had done so much to build up his fortune; and so, tardily and ignorantly, he set about a scheme in their behalf. He built a huge structure, capable of housing a thousand people. Every feature of this structure, in view of the purpose for which it was designed, was a glaring incongruity,—and then, when he had completed it, he condescended to ask the counsel of experts as to carrying his scheme into practical execution. He was informed by those whose counsel he ought long before to have sought that the very character of his building prohibited it from being useful. He was shown that to assemble one thousand young women under one roof in a working-woman's house, was to necessitate one of two things: either a police so vigilant and so intrusive as to be to any decent girl intolerable; or else, a laxity so provocative of evil as almost to guarantee it. He was shown that he ought to have built a series of small houses, each with a matron or house-keeper of its own, and each to contain a dozen girls at most, where the surveillance could have been constant without being obtrusive, and where something like domesticity would have made a home in name a home in fact. But Mr. Stewart believed supremely in himself. He showed this in his architecture, which was hideous, where it might as easily have been graceful and pleasing. He showed it in his charitable plans, to which he gave but little thought, and in which he chose to be sufficient to himself. And so his great

wealth has resulted in no service to his fellow-town-people and in scanty honour to his memory.

It is a story which may profitably be read by other rich men.—“*Topics of the Time,*” in the *July Century*.

IRREVERENCE.

Unbelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesques of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—*Rev. Dr. Washburn.*

To go or not to go to the theatre is a matter to be decided by the individual conscience. We are far from being willing to assert that to go is always necessarily wicked. Certainly there are pure and elevating plays; certainly, too, there are actors and actresses of high personal character, and we have heard of some who were believed to be sincere Christians. Nevertheless, it is beyond dispute that the general influence of the stage always has been bad; that attempts to reform it never have succeeded permanently, if at all; and that there has hung and still hangs about it an atmosphere of evil which should render every one, and especially every Christian, very cautious about having anything to do with it. The severely condemnatory discourses which Rev. Herrick Johnson, D.D., of Chicago, recently has delivered upon the theatre, are no more pronounced against it than is the published testimony of many of its leading “stars.” The question is not alone whether we can go and see “*Pinafore,*” or “*The Pirates of Penzance,*” and be amused without being harmed. It also is whether we can afford to patronize the institution, knowing, as every one knows, that taking it as a whole, for one play that deserves encouragement there probably are five, if not twenty-five, which are evil in themselves and their influences. Does theatric-going help to make us lovelier, nobler and more Christ-like? These are the questions to be answered, and all of us must answer them to our own consciences.—*Boston Congregationalist.*

Mission Notes.

In 1796 Captain Cook reached Tahiti, one of the group of islands in the South Pacific known as the Society Islands. In physical character there is a sameness among these islands—for the most part mountainous in the centre, sloping down towards the sea in low-lying and marvellously fertile plains, the whole surrounded by coral reefs. These islands are well watered, and bear a luxuriant growth of breadfruit, cocoa-nut, orange and tropical trees; indeed there is scarcely a tropic fruit or vegetable but finds its representative here. The native inhabitants are apparently of the Malay race, and, notwithstanding their abominable practices as heathens, appear to have been kindly disposed, and not naturally cruel.

In 1795 (September) the first general meeting of the newly-formed London Missionary Society was held. The discoveries made by the ill-fated *Bounty*, and then being prosecuted by Capt. Cook, were opening up fields for the enterprise of the infant society, and ere that first meeting separated the Directors had resolved to enter thereon. To this end the *Duff* was purchased by the society for five thousand pounds, and four ordained ministers, a surgeon, with twenty-five others (who had been engaged in business, but now were ready to impart the principles and habits of civilization to the South Sea islanders) embarked thereon. This was August 10, 1796. After delays and dangers incident to long voyages in those days, and not altogether to be escaped now, they reached Tahiti on the morning of Sunday, March 5, of the following year. For nineteen years they toiled and prayed and endured, scattering themselves over the islands, yet no fruit had appeared; but the seed had been sown, and the influence after twenty years began to be felt; parts of the Scriptures had been translated for the use of the natives. The usual record of deaths, changes, reinforcements, and toils was written, and heathenism owned the power of the Cross. This century has witnessed, as the direct result of Christian Missions in those islands, the entire abolition of cannibalism, infanticide, human sacrifices, and the introduction of home sanctity, with the rights and laws of civilization. Travellers for pleasure, as well as scientific explorers such as the late Mr. Darwin, bear unequivocal testimony to the civilizing influences of Christian Missions.

The Roman Catholic Church at length thought they saw an opening for the propagation of their faith in the now Protestant field, and some differences, naturally arising between them and the missionaries they would supplant, an appeal was made by the Papal party to Louis Philippe, then King of the French, the result of which was the assumption by France of a protectorate over the islands in question.

A.D. 1843. Several of the missionaries disappeared; others, however, remained, and were in measure protected by the representatives of the British Government. In 1854 the New Caledonia group, in 1864 the Loyalty, were formally taken possession of by the French, the Marquesas having already been secured in 1843. By special legislation, French colonies are restricted in their commercial intercourse almost entirely to French countries. Thus far comparatively little importance has been attached to these islands of the South Seas compared with Asiatic and African possessions; but the projected Panama Canal, which, if carried out, will revolutionize ocean traffic, gives importance to those islands that lie in the direct route to China and Australia through that prospective channel.

The beginning of the French protectorate in Tahiti has, in view of late developments, a missionary interest. Indemnity was demanded from Queen Pomare for certain insults offered to the French flag, the said insults being simply this: Queen Pomare and her people had become staunch Christians after the teachings of the London Missionary Society, which is happily unsectarian and therefore Congregational. Certain French priests were refused the liberty of founding a Roman Catholic mission whose sole object was to proselytize. Indeed a very common-sense course had been adopted by Queen Pomare and her subjects. The priests, determined to remain, had been with due honours placed on board a vessel and sent to some islands where heathenism still reigned, with a recommendation to pursue their mission there. This, however, was not in accord with international code as understood by a strong nation in its dealing with a weaker one, and Queen Pomare had to acknowledge the French protectorate. Succeeding her brother in 1827, she reigned prosperous and in growing Christian righteousness until this pirate expedition in 1843 made her tributary; for thirty-five years thereafter she endured the protectorate of her unwelcome protectors, the true benefactor of her people, and in September, 1877, passed away. With her, whatever remained of independence for Tahiti has gone; her son, succeeding to a nominal rule, became very shortly a pensioner of the French Government, and on March 24, 1881, Tahiti was formally annexed to the French realm, and is now more thoroughly a French possession than either Canada or Australia can be said to belong to Britain.

How far the Roman Propaganda will be enabled to undo the work of the faithful men who first implanted there the Word of life we cannot tell. Times have changed; Republican France cares little for religion in any form save as it furthers national ends; and it may be that the religious indifference of the Government may leave the Tahitians in the free enjoyment

of that liberty wherein the Gospel of the Blessed One has made them free indeed.

THE English *Congregationalist* has an article on "The First Christian Mission," drawing lessons from the fact that it was the Church at Antioch that sent out Paul and Barnabas, and that these missionaries were content to labour as representatives of the Church. We quote a paragraph:—

"The independent worker is a 'free lance' who acknowledges no allegiance, because he hates all restraint, and desires to do what seemeth good in his own eyes. Such a spirit and such a mode of working find no countenance in the New Testament. It recognizes the power and respects the freedom of spiritual impulse; it honours enthusiasm and ministers to zeal; it prescribes no rigid law, and says nothing that can encourage uniformity; but alike by direct teaching and by example it shows that the Church, the Christian assembly which has the distinct promise of Christ's presence and guidance, must have the direction of Christian work. The time has not yet come for the association of several Churches in a common enterprise, and that is not the point which is touched here. It is as to the relation of the Church to the individual worker that this incident is so instructive. Paul 'took no counsel with flesh and blood;' but even Paul, with his pre-eminent endowments, his high spiritual privileges, his distinct appointment to special service by the Lord, was content to be the minister of the Church. With him the extension of Christianity meant the multiplication of Christian churches, and wherever he went he gathered into the churches those whose hearts the Lord had opened. It was the apostolic method, and as there is no other which is so practical, or can plead such authority on its own behalf, so there is none which is likely to be attended with great result. The isolated efforts of an aggressive but ill-regulated zeal, bent on working only on its own lines, and only too disposed to depreciate not only the action but the very idea of the Church, may accomplish a certain amount of good, and certainly we can have little right or desire to interfere with them. But the Church is a society of believers such as the Lord Himself contemplated, and to which He has assigned high service with an assurance of His grace in its fulfilment. What the apostles understood by His teaching we learn from such acts as that recorded here. They met as churches; they prayed to Him as those who believed that He would fulfil His own word; and when they were gathered together in His name, He in the midst of them, they asked Him to direct them, and even the most exalted and gifted among them conformed himself to the wishes and instructions of the Church thus influenced and shaped by the teaching of the Lord. All this undoubtedly means a faith in the super-

natural, in the presence of the living Christ in His Church, in the direct communion between the Church and its Lord, in the promised guidance of the Holy Ghost. But these are, in our view, the very essentials of Christianity. If these be not true, then the Christian Church is nothing better than any miscellaneous company of men, with good intentions and religious or benevolent aims. That, certainly, was not the kind of society which met together at Antioch, and, in the full belief that it was moved by the Holy Ghost, sent forth these noble workers to the conversion of the world."

THE Society for the Propagation of the Gospel in Foreign Parts is the oldest of the great British associations which have done so much during the present century to advance the cause of Foreign Missions. Its origin may be traced as far back as 1644, when a petition was presented to Parliament by a clergyman of the Church of England, urging the duty of attempting to convert the natives of North America to Christianity. Four years later an ordinance was passed, by the Independents of the Commonwealth, establishing a "Society for the Propagation of the Gospel in New England," which, as already mentioned, led to the formation of the S. P. G. Society, incorporated by Royal Charter, A.D. 1701, on the petition of the then Archbishop of Canterbury, since which time the successive Archbishops of Canterbury have been its presidents. All the Bishops of the Church of England and of Ireland, and of the Scottish Episcopal Church, as well as all the Colonial and Missionary Bishops in communion with the Church of England, are vice-presidents. In addition to the *ex-officio* members, the corporation embraces a great many members who are admitted by ballot. The former are required to subscribe not less than two guineas annually to the funds of the Society. The latter are elected from the subscribers of one guinea a year, or who contribute £10 in one sum. Clergymen subscribing half a guinea per annum are eligible for election. The total number of members at present is more than 4,500. In addition to fees, there is an annual grant from Parliament, which, together with the subscriptions from some 8,000 churches, private donations and legacies, swelled the total revenue of 1880 to \$691,440. The distinctive aim of this Society at the first was "to provide for the religious instruction of Queen Anne's subjects beyond the seas; for the maintenance of clergymen in the colonies of Great Britain, and for the propagation of the Gospel in those parts." The Society's first missionary, Rev. T. Moor, appears to have been sent to labour among the Mohawk Indians, in the neighbourhood of New York, in the year 1704. At the end of the year he re-embarked for England, but the ship foundered at sea, and he was never heard of more. A Mr. Andrews was sent out on the same errand in

1712, who, though he made some progress at first, and translated portions of Scripture into the Mohawk language, found it necessary to abandon the enterprise in 1718. A third missionary, Mr. Barclay, revived the mission in 1736, but he, too, was obliged, "for want of pecuniary support!" to retire. Obviously the success attending these and subsequent efforts to convert the aborigines of North America were attended with very limited success. They might have been more successful had the Roman Catholics not been already in the field. As time wore on, the S. F. G. Society widened its scope of operations. It commenced work among the negroes in the West Indies in 1710. It took up Australia in 1795; India, in 1818; South Africa, in 1820; New Zealand, in 1839; Ceylon, in 1840; Borneo, in 1849; British Columbia, in 1858; Madagascar, in 1864; Burmah, in 1868; Japan, in 1873; China, in 1874, and Fiji, in 1879. In those countries where the Society labours, and has laboured, including the American Church, there are now 138 bishops, 5,000 clergy, and upwards of 2,000,000 members of the communion. During the year 1880, it employed 586 missionaries, of whom 157 are in Asia, 121 in Africa, 54 in Australasia and the Pacific, 253 in America and the West Indies, and one in Europe. There were also in connection with the Society about 1,242 catechists and lay teachers, mostly natives in heathen countries, and about 250 students in colleges abroad, training for the work of the ministry in the lands which gave them birth.—*Presbyterian Record*.

News of the Churches.

REV. R. BROWN, of Middleville, having recovered from his severe sickness, has now—the resignation of his charge having been accepted—left for Manitoba, where we trust he may find a home of health, prosperity and usefulness.

EATON CHURCH.—The work of the year ending May 1st has been attended with a degree of success. The congregations in the church, and several missions, have been large throughout. The prayer-meeting averaged thirty-five. The utmost good-will has existed among the brethren, and four have been added to the Church. A pulpit of modern style, with a platform for the singers behind the minister, takes the place of the old one, and a new chandelier gives light in the evening to the worshippers. A debt of over \$200 has been cleared off, and the pastor's salary paid promptly. Mr. W. T. Currie (student), who has been in charge, has retired from the work to spend the season in recreation and study. Before leaving he was presented with an address and purse by the members of the congregation, as an expression of their kindly feeling.

Official Notices.

YEAR BOOK NOTICE.

Blank forms have been sent to all pastors or churches in Canada, in so far as addresses are known, requesting that orders for the Year Book for 1882-3 should be filled in and returned to Rev. Dr. Jackson, Kingston, Ont. It has been determined only to supply copies to churches or individuals which directly order them, and as the size of the edition will be governed by the number ordered, prompt replies should be given. It will save trouble and expense if the money is sent with the orders, receipts for which will be promptly given. If any churches have been overlooked, orders by letter will be attended to.

OBITUARY.

Died, Mr. John Gemmill, sen., founder of the Congregational Church of Turnberry, and chief supporter of its ordinances till his death.

The deceased was born in the city of Glasgow, on March 28th, 1813, and came to this country in 1822. In 1869 he visited Scotland, where he was instrumental in raising money to liquidate the church debt. He also took an active part in the public affairs of the township and county, and also filled the magisterial office with acceptance for fifteen years. The "messenger" came for him in the sixty-ninth year of his age, on March 29th, after three weeks' illness. During the last days of his life he spoke confidently and calmly of his hopes of the future. His life was an example of self-denial and devotion to the Master's work. He leaves a sorrowing widow and a large family to mourn his loss. A large concourse of people followed his bier to the tomb. The funeral service was conducted by Rev. H. A. McIntyre, B.A., assisted by Rev. J. B. Saer, B.D.

Literary Notices.

FUNK & WAGNALLS, Dey Street, New York, have fairly earned for themselves a name which of itself is a guarantee of excellence for all publications issued from their house. Their *Homiletic Monthly*, with the re-issue at a greatly reduced rate of Spurgeon's "Treasury of the House of David," is of itself a work worthy of their energy, to say nothing of their cheap and not pirated editions of standard works. Among their latest issues laid upon our table we note—

THE BURIAL OF THE DEAD, a pastor's complete handbook of Scripture services for funeral occasions; not a collection of disjointed texts, but wise selections from Scripture of suitable themes, and an addenda of suggestive hints in full scriptural lines for consolation.

tion and comfort. Pastors who have felt the need of being directed to some fresh thoughts in their ministrations to the bereaved, will find herein just what they need. Price in cloth 75 cents, in limp leather \$1. Well printed.

Also, **EASTERN PROVERBS AND EMBLEMS**, 280 pp. Cloth, \$1.—A copious selection of wise sayings from all lands, of which a selection will best give an idea, interspersed with explanations and customs, and thus gathering together a mass of miscellaneous information at once pleasing and useful, and that can be taken up or laid aside at any moment. Here is a collection regarding opportunity:—

When the dog comes, a stone can't be found;
When the stone is found the dog does not come.
To cut a stick when the fight is over.
Lighting a fire when the breeze is blowing.
To hammer cold iron.

While you have the shoes on your feet tread down the thorns.

Hurry is good only for catching flies.

AMERICAN SUNDAY SCHOOL UNION. (Chestnut Street, Philadelphia.)—We are always glad to notice the publications of this most catholic institution. Two books are now before us—"Worth Living, or the Old Finchley Place, by Lillian F. Wells," 272 pp., \$1.25, a story of thrilling incident, not overdrawn, calculated to stimulate young hearts, and old ones too, to appreciate the lines upon the title-page:—

"He liveth long who liveth well,
All other life is poor and vain;
He liveth longest, who can tell?
Of living most for heavenly gain."

The other volume is a small handsome gilt-edged copy of "Songs for the Master," by Frances Ridley Havergal. Her life and songs were noted in our January number, and need no word of ours to commend them to Christian hearts. This further instalment of her songs is, like to the other volume, a fit pocket companion—a neat little gift for birthday or remembrance.

LITTELL'S **LIVING AGE**, Boston, loses none of its interest by the frequency of its visits and the fulness of its selections. Among its recent articles, we find one on "Ants," from the *Westminster*, of which we give a very brief account, first saying in general that the labour of culling, as the editors do, from so many of our foremost reviews, must be a task truly Herculean. We are all familiar with the words of Israel's wise king, Prov. vi., "Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Perhaps we have also been familiar with the statement that all this was a popular delusion, that the grain found in their dwellings evidenced a waste of labour, and that so far

from being examples whereby the sluggard might profit, they were themselves sluggards of the most pronounced type, sleeping away a portion of their time utterly at variance with any known requirements of industry. The article on which these remarks are being made says:—"In a sceptical age like ours, it is somewhat singular that among the ancient sages who have been vindicated in the accuracy of their observation by modern scientific research, King Solomon should find an honourable place; and the writer of the article before us does certainly give from a wide induction some startling conclusions bearing out in a manner little dreamt of the wisdom of Solomon in sending the human sluggard to the ant. Wherein differs reason from instinct? If a savage builds his hut or constructs his cave in a situation protected from prevailing storms or threatening streams, we argue reason; when a bird builds her nest under similar conditions we argue instinct! Do we not thereby fall into the fallacy known to logicians as *petitio principii*? When a backwoodsman cuts the notch deeper into the tree on the one side, that he may control its fall, why should we declare reason to be his guide, whilst the beaver that has constructed her dam within sound of the reason-guided axe, under conditions precisely similar, should be said to have only instinct for her monitor? Now, the following customs seem to have been proved existent among ants, not universally, but, as among men, prevailing in certain well-defined species and territories. Instinct is universal and virtually invariable; custom guided by reason changes and manifests grades. From the following carefully discovered facts, shall we therefore gather instinct or reason? Though ants hibernate in northern latitudes, their stored up grain supplies food in the interval between spring and the harvest time. This ordinary observers may see, but ants appear not only as storers, but as cultivators. In some parts of America is a grass (*Aristida*) known popularly as ant-rice. If not sown near and around their nests it is at least cultivated, for within the little row thereof not a single spire of other grass even for a day is permitted. When the seed has been gathered, some stowed away, some virtually sown again, the dry stubble is cut away and the "field" kept clean for the ensuing year. In Nicaragua a naturalist observed a class of ants who cut the leaves from the trees, cut them up again into small pieces; said pieces being speedily converted into manure, a minute fungus grows which is used as food. This looks marvellously like farming. The same writer destroyed a nest of ants by means of carbolic acid. The survivors began a new fornicary a little distance off. Between the old and the new was a hollow; bundles of food were taken out of the old nest to the edge of the hollow,

rolled down the hill, seized by others at the bottom and carried to the new. They at least practically understood the principle of the inclined plane, though they had not formulated the angle of rest. That the ants domesticate the *aphides* as we do cows has been long known; it may not be as well known that the custom of their keeping even among the same species is not uniform. By some these *bees* are kept under ground; others build shelters for them on trees, with covered ways of approach to the same. Some ants care for varied species of beetles, apparently for no other purpose than that for which certain human bipeds, gender masculine, keep lap, or rather arm dogs. Two European species steal larvae and use the progeny as slaves. Pliny long since observed among ants a process scarcely to be called by any other name than that of the "burial of the dead." On their enemies slain in battle or captured they may practice cannibalism, but their dead comrades are almost invariably carried about for a season and then buried in a kind of ant cemetery, in which they rigidly separate their own burial plot from that in which they lay their black slaves. Have they consecrated ground? or have human sluggards, in going to the ant for wisdom, learnt instead their folly of throwing up a rampart of earth to part the dead as prejudice and self part the living? What if, after all, the ant should be the reasoning being of the insect order?

THE American Board of Commissioners for Foreign Missions are issuing a series of missionary maps for Sunday schools and missionary meetings. The price is nominal: Paper, 75 cents; mounted, \$1.50. Invaluable aids to missionary instruction. Pastors and teachers will do well to advise with the publishers, Congregational House, Somerset Street, Boston, and with the maps subscribe for the *Missionary Herald*, a monthly record of missions.

"THE crowned heads of Europe" seem very favourably inclined toward American juvenile periodicals. An empress and a queen are known to be regular subscribers to *St. Nicholas*, and now it is said the Prince of Wales takes six copies of that magazine for the young people in his household.

THE June *St. Nicholas* has two papers on Longfellow and the children, by Lucy Larcom and Ezekiah Butterworth, with numerous illustrations. The magazine gives special attention to sports and games; articles on travel, hunting, fishing, and kindred matters, will appear during the coming summer.

A HISTORY OF LIFE IN THE THIRTEEN COLONIES, by Dr. E. Eggleston, will appear first in the *Century Magazine*. Starting with the attempts of Raleigh and others, it will describe the beginning of the nation at Jamestown; the planting of New England by the Pilgrim and the Puritan; the coming of the Dutch to

New York, and of the Swedes to the Delaware; the origins and migrations of other colony-planters, such as the English, Irish, Welsh, and German Quakers, the Germans, Palatines, and Salzburger, the Maryland Catholics, the Scotch and Irish Presbyterians, and the French Huguenots. It will treat of the manners and customs of the aborigines, and their influence on our life. Its interest and value will be greatly heightened by engravings, not of fanciful scenes, but of real objects of interest that have relation to the subject in hand. Many of the illustrations are of great historic value.

A WOMAN'S ANSWER TO A MAN'S QUESTION.

BY LENA LATHROP.

Do you know you have asked for the costliest thing
Ever made by the Hand above?
A woman's heart and a woman's life—
And a woman's wonderful love?

Do you know you asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a boy?

You have written my lesson of duty out—
Man-like you have questioned me;
Now stand at the bar of a woman's soul,
Until I have questioned thee.

You require your mutton shall always be hot,
Your socks and your shirts be whole;
I require your heart to be true as God's stars,
And pure as heaven your soul.

You require a cook for your mutton and beef.
I require a far greater thing;
A seamstress you want for socks and for shirts.
I look for a man and a king—

A king for the beautiful realm called home,
And a man that the maker, God,
Shall look upon as He did at first,
And say, "It is very good."

I am fair and young, but the roses will fade
From my soft young cheek one day—
Will you love me then 'mid the falling leaves
As you did 'mong the blooms of May?

I require all things that are good and true—
All things that a man should be;
If you give this all I will stake my life
To be all you demand of me.

If you cannot be this—a laundress and cook
You can hire, and have little to pay;
But a woman's heart and a woman's life
Are not to be won that way.

HAS it never occurred to us, when surrounded by sorrows, that they must be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing.

International Lessons.

July 9,
1882.

THE RICH YOUNG MAN.

{Mark x.
17-31.

GOLDEN TEXT.—“One thing thou lackest.”—
Ver. 21.

TIME.—Immediately after the last lesson.

PLACE.—Somewhere on the last journey to Jerusalem, in the Jordan valley, before reaching Jericho.

PARALLEL.—Matt. 19: 16-30; Luke 18: 8-30.

Notes and Comments.—Ver. 17. Probably the last incident of the preceding lesson took place in a house; now He goes out. “Came one running:” only Mark tells us this. “Kneeled:” first, enthusiastic eagerness to reach Jesus, then deep respect. Matthew says “A young man,” but that was a wide phrase with the Jews, and in ver. 20 he speaks of his youth as past. “Good Master:” he evidently regarded Jesus as a wise Teacher, but did not get beyond that; “what (‘good thing’—Matt.) shall I do?” the fatal error of thousands; they want to do *one* thing, thinking that acceptance with God is from particular actions rather than in His own way. Salvation is from faith, not works.—Acts 16: 30. “Eternal life:” the first time this phrase occurs in New Testament.

Ver. 18. “Why callest:” or according to Matt. in REV., “Why askest thou Me concerning that which is good;” “none good but one:” none can rise above duty but God. God’s righteousness is part of His goodness.

Ver. 19. “Knowest the commandments:” the young man is met on his own ground of righteousness. He was a synagogue ruler, and of course He knew; why then ask this question?

Ver. 20. “Master:” he drops the “good” now; “all these:” and he spoke sincerely, without Pharisaic hypocrisy, and yet how little he knew of the spiritual fulness of the commands; his keeping had not brought him peace; he had not yet attained to Phil. 3: 4-11.

Ver. 21. “Jesus—loved him:” then we may be sure that He saw beneath that outer self-righteousness an honest striving for the truth. He loves what is good even in the very imperfect. “One thing thou lackest:” (“What lack I yet?” Matt. 19: 20.) whatever you have done, this is the test. “Sell—give—follow:” Christ saw his heart, knew its worldliness, and at once applied the test, and the test was in these three words. But we must understand that even this will not secure eternal life. It is the proof that eternal life is already in the heart, or it is the putting away hindrances to its reception. Whatever prevents following Christ must be given up.

Ver. 22. “Was sad:” REV. “his countenance fell;” “went away:” the Master had led him on to the choice, and he chooses, as, alas! too many do, to go away. There was an idol in his heart—the pride of riches—and he could not cast it out. He made “the great refusal,” final, fatal so far as we know, for we hear of him no more. The example of Moses, whom as a Jew he so much revered, should have taught him otherwise.—Heb. 11: 26. Many go away from Christ for far less than this.

Ver. 23. “How hardly:” not because of the riches, but of the influence they so frequently have. A poor man may be worldly, a rich man may be spiritual, but the circumstances are against him; how few rich that do not trust in riches.

Ver. 24-25. “The disciples were astonished:” they

thought that riches were an evidence of God’s approval, and that in Messiah’s kingdom this would be one of the blessings. “How hard it is for them that trust:” this is the key-note of the discourse—it is not having, alone, but trusting in riches. “Easier for a camel:” the Talmud has a similar saying about an elephant, but a camel with a hump, symbolizing the heavy load of earthly wealth, would better answer our Saviour’s purpose. It is not only difficult, it is impossible, for those that trust in riches, or anything but Christ, to enter into the kingdom. The usual reference of the needle’s eye to the postern gate at the entrance into cities is not so generally received as formerly; the literal idea is preferred.

Ver. 26. “Who then:” not “what rich man,” but who, rich or poor? If to these, favoured of heaven, it is so hard, who can have hope? or, since all love riches and seek for more, “who then,” etc. “They were astonished:” so, ver. 24. This shows how hard it was for them to understand spiritual things.

Ver. 27. “Looking:” with kindly sympathy. He knowing their weakness, said, “With men—impossible—with God all things are possible.” For all men, without God, salvation is impossible; for all men, with God, salvation is possible. He is Almighty, and He is love.

Ver. 28. Peter thought that they had not failed where this young man had; they had left all; it was not much, but it was their all. Matthew adds, “What shall we have, therefore:” a question suggested perhaps by the “treasure in heaven” of ver. 21.

Ver. 29-30. Jesus replies, and tells them that not only shall those who have forsaken earthly things “for My sake, and the Gospel’s,” be sure of their reward, but that reward shall be “a hundredfold.” The idea is, that spiritual possessions and spiritual blessings answering to the worldly ones sacrificed for Christ, shall be the portion of His people, but it is to be “with persecutions:” a blessing also—Matt. 5: 11-12; Rom. 8: 3. Blessings, more than enough in this life to make up for what is lost, and then “in the world to come, eternal life:” what can be laid in the balance with that?

Ver. 31. A caution here. Many most prominent in apparent sacrifices and work for Christ, will have to give way to some unknown, unnoticed disciple. Not those who think themselves, or are thought by others, sure of the highest rewards, will obtain them—Matt. 20: 16; Luke 13: 30.

HINTS TO TEACHERS.

Cautions.—This is a lesson showing primarily the dangers of riches, but it is only as riches take possession of the soul and become its master, “the love of money is the root of all evil;” but a poor man may love it as much as a rich man, and so even the poorest need be cautioned against the passion. But do not neglect to show that there are other things besides money that may obtain the rule of the soul and be as fatal to its eternal welfare.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) The young man’s question and the Saviour’s reply (vers. 17-22.) (2.) A parable on riches (vers. 23-27.) (3.) The reward of sacrifice (vers. 28-31.)

On the *first* topic, you may draw with a few sharp words touches the likeness of this young man. *He was in earnest about salvation.* He wanted to know how to obtain it; he braved the shame and contempt which were sure to be heaped upon him, a ruler of a synagogue, in asking such a question of a despised Galilean like Jesus; and he came running, fearing that this wise Teacher would pass on, and so he would miss the opportunity for this important enquiry. He was *outwardly moral and pure*, notwithstanding the perils of position, youth and riches. His life was without

stain; he could stand in the presence of Jesus and say with sincerity that he had observed the commandments from his youth. We know that he was mistaken; that in the spiritual aspect of the commandments as taught by the Master there is "none righteous, no not one;" nevertheless, according to his light he spoke the truth. So sincere and transparent was he that Jesus "beholding him, loved him." Further, show that with all this *he lacked one thing*. Gather from your scholars what this was. Not the mere manifestation of the principle for which the Saviour asked: question as to what would be the motive to induce him to "sell," etc. Help them to the understanding, ask what brought Jesus from heaven, and you will come to the grand cardinal principle of our Faith—LOVE. Show, lastly, here, that he had not this love—he was *worldly at heart*, and so went away into the darkness of obscurity so far as the kingdom is concerned, and for aught we know was dragged down by his possessions into the greater, the eternal darkness.

On the *second* topic teach that although riches, here, was the hindrance to Christ—the possessions of a rich man—yet a poor man may be as much taken up by worldliness as this young ruler; and if not riches, other things may, and do, keep thousands from Christ. Press this, for the heart is very deceitful, and it is a favourite evasion to say, "Oh, riches will never keep me away from Christ,"—meaning that the speaker will never be rich. Note the blessed truth that although sin may get so firm a hold of a man as to make salvation appear impossible, yet God can help; can break the bonds of sin, and give strength to lay hold on eternal life.

The *third* topic teaches the divine truth, that no sacrifice for Christ shall go unrewarded, but will bring with it God's blessing even in this life, and all the glories and joy of the life beyond. Not that the best we can do merits anything, but because of the abundant mercy of our Father in heaven, who will thus reward the least service of His children; but the service must be of love; that done for reward is soiled, and unworthy of His acceptance. Only as the *motive* is right can the *service* be acceptable.

Incidental Lessons.—That eternal life should be sought by all.

That man without Christ has an aching void in his heart.

That there may be outward righteousness of life while the heart is yet unchanged.

That all have something to give up if they would inherit the kingdom of heaven.

That because Jesus loves us He may bid us do what appears hard and grievous.

That the way to eternal life is the way of self-sacrifice.

That we may desire eternal life, but be unwilling to pay the price.

That we may love riches without possessing them as much as those who possess.

That there is no salvation by the law.

Main Lessons.—One thing is lacking—the living principle. 1 Cor. 13: 1-3; 1 John 1: 10; 3: 17; 4: 8.

Worldliness in one of its many shapes may be our ruin. Ps. 62: 10; 2 Tim. 4: 10; John 2: 15.

No sacrifice for Christ unnoticed or unrewarded. Matt. 10: 42; 25: 40; Heb. 6: 10.

July 15, 1852. **SUFFERING AND SERVICE.** { Mark 10: 37-45.

GOLDEN TEXT.—"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Ver. 45.

TIME.—Not long after the last lesson; about ten days before the crucifixion.

PLACE.—On the last journey to Jerusalem, before Jesus reached Jericho.

PARALLEL.—Matt. 20: 17-28, with vers. 32-34; Luke 18: 31-34.

Notes and Comments.—Ver. 32. The first sentences of this verse would indicate that the disciples hung back from this last journey to Jerusalem; they knew the danger and dreaded the result; they were "amazed—afraid:" at and for Jesus; "took again:" (see Lessons for May 21 and June 11); "began to tell:" more fully than on the previous occasions, of His coming sufferings.

Vers. 33, 34. "We go up:" to His death—then follows the details of the successive steps of the passion; "delivered unto the chief priests:" condemned to death—delivered to the Gentiles—mocked—scourged—spit upon—killed, Matthew says crucified; and yet plain as this was, and keenly as they felt the danger, they did not understand. Luke 18: 34—"it was hid from them:" by their own determined opinions respecting the Messiah; "the third day He shall rise again:" light after darkness, the completion of Christ's personal work for the salvation of the world.

Vers. 35, 36, 37. "James and John—came unto Him:" Matthew says—"the mother" came with them, and was apparently the speaker, as the reply is addressed to her. There is no contradiction, for the request was theirs, although their mother presented it. If their mother was, as is supposed, the sister of Mary, they were cousins of Jesus, and might think that they had a right to a place in His "glory:" or as Matt. "kingdom;" the ideas were one to them. Jesus had been speaking of "twelve thrones:" in the last Lesson, see Matt. 19: 28, and the minds of these two were fired with ambition. Lange lays stress on their confession of Christ involved in the request; it may have been so, but we think not. In the East, the highest place of honour was at the right hand of the king, and next to it that on his left.

Ver. 38. "Ye know not:" the position you covet is one of suffering—the cup is a bitter one, Matt. 26: 39, and the baptism is a baptism of fire, Luke 2: 50. How often we ask for things, ignorant of what the answer involves; so Newton, "I asked the Lord that I might grow." In asking to be with Him, they were asking to be made partakers of His sufferings.

Vers. 39, 40. "We can:" how ignorant they were of what they so rashly undertook, and yet the Lord accepted them—they should "drink of the cup:" "be baptized with the baptism:" should be partakers of His labours and sufferings. So James early had his baptism of blood, and John, although he did not die a martyr's death, drank deeply of the cup of persecution and suffering. "But—not mine to give—for whom it is prepared:" there are many interpretations of this; to us it appears to mean this—the place of honour in My kingdom is not a gift to any individual specially, but for those who manifest most My spirit and love. Compare 1 Cor. 2: 9.

Ver. 41. "Ten:" "moved with indignation," so Matt. and REV. here; they were jealous of this sought pre-eminence; the ten were as little praiseworthy as the two; and these petty strifes when the Master stood almost under the shadow of the cross!

Vers. 42, 43, 44. "Called:" this conversation and reproach of the two had been carried on apart. Jesus shows them their mistake by pointing out the difference between His kingdom and worldly (Gentile) ones; there, the essence of government was despotism; tyranny and arbitrary power marked the rule; but among them there was to be no such lordship, and that, as he had shown them before (see Lesson for June 18), the servant, the minister, he who was willing to be nothing, would be accounted the greatest; character,

Christ-likeness, gives dignity in God's kingdom, "will be chiefest—servant of all."

Ver. 45. "For even (REV. "verily") the Son of man:" He came not to seek honour or authority, but to serve—his life was one of service—"and to give His life:" the crowning act of His service, "a ransom:" not merely a redemption price, but a vicarious sacrifice; so, as has been well said, "the cardinal virtue of humility is based upon the cardinal doctrine of the atonement."

HINTS TO TEACHERS.

PREFATORY.—The truths in this portion are so clear and evident that it is scarcely needed to utter a word of caution. The teacher who gives the least attention to this portion will find the lessons rich and full, such as he cannot well mistake. The central thought is, what constitutes true greatness in Christ's kingdom, the teachings of the Saviour on the point, and the practical illustration of His teachings in His own life.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) The third and fullest announcement by Jesus of His sufferings and death (32-34.) (2.) The ambitious request of James and John (35-37.) (3.) The Saviour's teachings on true greatness (38-45).

On the *first* topic, show that Jesus with His company was on the way to Jerusalem to keep the passover, that one which was to be for ever memorable as the occasion on which the true Paschal Lamb was sacrificed. The mind of His disciples is seen in the next topic, and is in strong contrast to that of Jesus Himself. They were looking for a manifestation of His power and a setting up of His kingdom; He, knowing what was in their hearts, tells them, more clearly than before, of His coming passion—betrayed, first by one of themselves, to the Jews, and again by the Jews to the Gentiles, to suffer a Gentile death. Teach here how the Saviour ever kept the end before Him, and how calmly He went onward to His death, and this because by His death He was to bring salvation to the world.

On the *second* topic, show that while the face of the Master was towards the place of suffering and death, with the shadow of the cross already upon Him, the disciples were looking, as before, to honour, power, worldly greatness; they could see only a temporal kingdom, with Christ as King and they in the highest positions, and in this spirit the two sons of Zebedee came to Him asking that they might occupy special seats of honour in His "glory," His exaltation and power! Much as we marvel at their ignorance, we may show that there was belief in, and loyalty to, Jesus. They mistook the character of the kingdom entirely, and what its honours were; but their wish to be near the Master was a right one, and which, in the Christian spirit, not with their ambition, we may imitate. Point out that if we bring self in any shape into our religion we make the same mistake which these disciples did. Selfishness is the unclean spirit that can have no dwelling in the heart of the true disciple.

The third *topic* shows us, once more, the true spirit of the Gospel. It is not of this world. It has a different centre—Christ, not self; it has a different motive—"the love of Christ constraineth;" a different manifestation—service, not power; its duty, its privilege, is self-sacrifice; it looks up and around, asking, "Lord, what wilt Thou have me to do?" Point out how this very spirit was manifested by Christ Himself, who "came not to be ministered unto, but to minister, and to give His life a ransom for many,"—the Divinest self-sacrifice the world has ever seen. Show your scholars that here all are equal; although the path of service may be widely different, yet all true service will be accepted, and leads to that honour which the Master will bestow upon His faithful servants in the day of His coming. The royal road to honour is through service.

"This is the path the Master trod."

"He humbled Himself—wherefore God also hath highly exalted Him," Phil. 2: 8, 9.

Incidental Lessons.—On the *first* topic, That Jesus leads us in the way in which we should go.

That where He leads we all should follow.

That companionship with Him in suffering leads to companionship with Him in glory.

On the *second* topic, That selfishness is the root of ambition and many evils.

That the most subtle and dangerous selfishness may be in our religious desires.

That human ignorance knows not what it asks.

On the *third* topic, That presumption is confident, humility is diffident.

That honour from God is determined by service.

That the greatness of Christ's kingdom is in service.

That true ministry is true service.

That in some way all may serve.

Main Lesson.—Christ an example of true greatness. Luke 22: 27; John 13: 13-16; Rom. 13: 3; 2 Cor. 8: 9; Phil. 2: 6.

July 23, }
1882. }

BLIND BARTIMEUS.

{ Mark x.
46-52.

GOLDEN TEXT.—"The eyes of the blind shall be opened."—Isa. 35: 5.

TIME.—Late in March, A. D. 30; about a week before the crucifixion.

PLACE.—Jericho, on the road to Jerusalem.

PARALLEL.—Matt. 20: 29-34; Luke 18: 35-43.

Notes and Comments.—Ver. 46. "Jericho:" the city of Palm Trees; find on map; get from scholars particulars of its history. Lying in the Jordan valley, not quite twenty miles "down" from Jerusalem; destroyed by Joshua; rebuilt; all along a place of importance and beauty, but to-day the site of a miserable little village. "Great number of people:" doubtless on their way to the Passover feast. "Blind Bartimeus:" the prefix 'Bar' means son, and occurs frequently in the New Testament; so he was the son of Timeus. Blindness prevails in the East. While in Northern Europe there is only one person blind in a thousand, in Egypt there is one in every hundred. The climate, the flies, and neglect, together produce this. As blindness, so begging very common. Bartimeus had chosen the best place for begging, "the highway:" the road to Jerusalem. Here is faith. The people spoke of Jesus as the Nazarene, the blind man cries to Him as the "Son of David:" amid all the opposition and hatred, how widespread was the seed of faith. "Have mercy:" he knew his misery and want, and believed that Christ could help him.

Ver. 48. "Many charged:" possibly the disciples among them. They had made a similar mistake not long before. They ordered him to "hold his peace;" "cried the more:" true perseverance. He knew that this was his only opportunity, now or never. "Thou Son of David:" again Jesus suffers Himself to be spoken of as the Messiah before all the people; the time of manifestation was nigh. "Have mercy:" a model prayer, short and to the point.

Ver. 49. "Stood still:" the hand of prayer can stay the Son of God. "Commanded:" Jesus would teach these rebukers a lesson, and make them helpers instead of hinderers. "Of good comfort—He calleth:" the call of Jesus is always full of comfort.

Ver. 50. "His garment:" the outer mantle or robe; ordinarily he would have gathered it round him, but his intense eagerness prevented that, and he just cast it away; "rose:" lit. leaped up—REV. "sprang up." "Came to:" guided by the people; he needed no second telling.

Ver. 51. "What wilt thou?" Jesus knew; but for the sake of the man himself, and those who stood by, he asked. "Lord:" REV. "Rabboni:" the word so translated occurs only here and John 20: 16. It was the highest form of respect—the gradations were Rab, Rabbi, Rabbon, Rabboni. Bartimeus knew his need, and prayed straight for that. So should we.

Ver. 52. "Go thy way:" thy prayer is granted; "thy faith," not thy merit or thy prayer, "hath made thee whole." Matt. says (20: 34) that Jesus touched his eyes—a complete, perfect cure. WHOLE, a wonderfully significant word in all its connections. "He followed Jesus," unbidden and yet not forbidden, "in the way:" towards Jerusalem—Luke says (18: 35) "glorifying God:" joining the company in that festal, sacrificial procession, the Leader of which was at once King, Priest and Sacrifice.

HINTS TO TEACHERS.

Cautions.—There are discrepancies in the accounts of this miracle as given by the three evangelists, and these discrepancies have troubled some tender hearts; don't let them distress you, teacher, nor yet worry your scholars with them; discrepancies are not contradictions. If your scholars are of sufficient age and intelligence to understand, show them how the apparent difficulties may be met. Matthew says there were two blind men; Mark and Luke say one. Doubtless there were two, but one was so well known in the city, the circumstances were so notorious, that Mark and Luke single him out, as if he alone was healed; or, as Lange suggests, that Bartimeus might have cried out first, and then another in similar suffering, bearing his petition, might have joined in it. Then Matthew and Mark say that the miracle was performed as Jesus was leaving Jericho, Luke "as he was come nigh." Bengel suggests that "the one cried to Jesus as he drew near the city, but that He did not cure him then, but on the morrow at His going out of the city." There are other explanations, but rest assured, whether we have the right one or not, that there is no contradiction.

WHAT AND HOW TO TEACH.

Prefatory.—We have here a wonderful Gospel picture. Perhaps there is no other single miracle that combines so many lessons of a sinner's coming to and healing by Jesus. The central thought is, The way of coming to Jesus.

Topical Analysis.—(1.) The Blind Beggar (vers. 46, 47.) (2.) The Mistaken Multitude (ver. 48.) (3.) The Healing Saviour (vers. 49-52.)

On the first topic, teach that *blindness and poverty* are types of sin—Matt. 23: 16, 17, 24; Rev. 3: 17; and so we see in this poor man a representation of what we all are until Jesus in His Gospel comes to us. None so *blind* as those who see not their own condition and sinfulness. None so *poor* as those who are without God in the world and without hope; added to this he was helpless, unable to better himself a single whit. But Jesus came that way, and he did not miss the golden opportunity. He began to cry to Jesus—to pray. Show the characteristics of his prayer. It was *instant*—so soon as he knew, he began to pray; it was *earnest*—he cried out, so much that the spectators were dis-

turbed; it was *to the point*—he knew what he wanted, and asked for it, like Peter sinking, or the publican in the Temple; it was a *prayer of faith*—he believed that this was, indeed, the promised Messiah, the Saviour of Israel; it was a *persevering prayer*—the rebuke of the people only made him cry the more, "Have mercy on me;" and, finally, he *let nothing hinder*—his outer garment symbol of the filthy rags of our own righteousness was cast aside, and he went as he was to Jesus. So, teach, must we go in prayer, feeling our need, having faith in Jesus, and earnestly, perseveringly asking the blessings of salvation.

On the second topic you may teach much the same truths as when the disciples rebuked those who brought little children to Christ; they knew not the loving heart of the Master, His infinite tenderness and readiness to hinder. Urge that no word or action of your scholars should hinder any in coming to Jesus. Some may go to Him quietly by night, like Nicodemus; others on the busy highway, noisily, like this man; but if they are seeking Jesus, oh, hinder them not!

On the third topic we may note how the cry of the sufferers to Jesus never fell on unheeding ears. No matter where, no matter what doing, by whom surrounded, His ear was ever open to their cry. Jesus heard this poor man; "He stood still" (all the narrators note this); *commanded him* to be called—those who before hindered are made to help; asked him, "What wilt thou?" get the answer from the man's heart, "Lord, that I may receive my sight," and healed him at once. The healing was *immediate*, because the faith of the blind man was full and mature, unlike some others, who, brought to Christ by their friends, had to have their spark of faith raised into a flame by the words or actions of the Saviour. Show how, while in the last lesson Jesus refused one request, in this He readily grants another. Ask why.

Ask, finally, if Bartimeus had failed to cry out now, if he had stopped when the people told him, what would have been the result? Blind to the end. The application is evident.

Superintendent, don't forget to-day that beautiful piece, "Jesus of Nazareth passeth by;" also the equally appropriate "Jesus Christ is passing by."

Incidental Lessons.—Of the first topic:

That sinners are blind, poor and helpless.

That our only hope is in the mercy of God.

That the preaching of the Gospel is a perpetual passing by of Jesus.

That we should not delay crying to Jesus; this is the accepted time, the day of salvation.—2 Cor. 6: 2.

That no one, nothing, should avail to keep us from Jesus.

That everything must be cast aside that would be a hindrance in our approach.

Of the second topic:

That we must never hinder or throw a stumbling block in the way of any who are crying to Jesus.

Of the third topic:

That Christ never turns away from those who cry to Him, no matter how poor and wretched.—Mark 12: 43; Luke 13: 11.

That His ear is ever open to their cry, and His hand ever ready to heal.

That those whom Jesus saves should follow Him "in the way."

That those who follow Him to His Cross shall rise with Him to His Crown.

Main Lesson.—The prayer of faith never misses the blessing. See the many incidents already taught this year. Chap. 1: 30, 40, 41; 2: 11; 5: 26, 27, 36, 41; 7: 29, and elsewhere.

July 30, }
1882. }

THE TRIUMPHAL ENTRY.

{ Mark 11 :
1-11. }

GOLDEN TEXT.—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."—Zech. 9: 9.

TIME.—The first day of the Passion week—what is now known as Palm Sunday. The last Sabbath before the crucifixion.

PLACE.—Bethany—Jerusalem, and the road between the two places.

PARALLEL.—Matt. 21: 1-12; Luke 19: 28-40; John 12: 12-19.

Notes and Comments.—Ver. 1. Jesus is on His journey to Jerusalem. "Bethphage, Bethany"—house of figs, and house of dates—two villages, near to each other, a mile or so east of the Mount of Olives, so called from the olive trees upon it. This was the open country east of the city. The garden of Gethsemane is at the base, nearest the city. "Sendeth two:" names not given—see notes on ver. 4.

Ver. 2. "The village:" as the site of Bethphage is uncertain, we cannot tell if this was Bethphage or Bethany—likely the former, as Jesus had probably started from Bethany. "Colt tied:" the colt of an ass; the ass was with the colt, Matt. 21: 2. If never ridden, the colt would need its mother by its side to quiet it for the service. The ass was the animal of the Prince of Peace, the horse that of the warrior.

Ver. 3. They were to do this publicly, and if questioned they were to reply, "the Lord hath need of him:" meaning, either that it was to be used in the service of the Lord Jehovah, and in such case the owner, a godly man, would at once consent; or that the owner was a disciple of Jesus, and would willingly give his animal for the use of the Master. We incline to the latter idea. "Will send him" (Rev. "back") "hither:" the insertion of the one word changes the thought; it was not that the owner would send the animal (that was true), but that Jesus would send it back.

Ver. 4. "Found a colt:" from the minuteness of the details here, it has been supposed that Peter was one of the two sent, as we know that he was one of the two to make ready the Passover. "Tied:" doubtless to the door of its owner, "where two ways met:" or as REV reads, "in the open street."

Vers. 5, 6. These verses detail the fulfilling of the words of Jesus; people standing by; the owners, who, Luke tells us (19: 33), questioned as to the disciples' actions, they replied by the message of Jesus, and at once, as it appears, objections ceased, and the animals were taken. Matthew and John refer here to the fulfilment of prophecy in this event. Matthew 21: 4; John 12: 13-16.

Ver. 7. "Cast their garments on him:" these would serve as saddle and trappings, especially if, like the people generally at this festival season, the disciples were wearing their brightest garments. "Sat upon him:" the colt, "whereon never man sat," while the ass, of which Matthew tells us more particularly, was led by the colt's side.

Ver. 8. "Many spread their garments:" Matthew says, "a very great multitude:" Josephus estimates the numbers present on a Passover occasion at little short of three millions. The spreading of garments was a customary mark of honour to exalted personages, and is still practised in the east. Robinson mentions that when the people of Bethlehem sought the protection of the British Consul during the war of 1836, they spread their garments

in the way of his horses, in order to do him honour. "Cut down branches:" not large boughs, but the young, tender branches, then covered with the rich foliage of early summer. John specially mentions "of palm trees:" these would not be strictly branches, but the enormous leaves, twelve to sixteen feet long, which spring from the top of the tall, straight trunk. The palm was an emblem of joy and victory—Rev. 7: 9.

Ver. 9. The picture is just like Mark's descriptions, striking and graphic. Went before—followed:—those who went out from Jerusalem to meet Jesus (John 12: 12, 13), turning back, headed the procession, and the multitudes who coming up with Jesus swelled His train. "Hosanna:" the word is composed of two Hebrew words—"save, pray," Psa. 118: 25. Its original meaning was gradually lost sight of, and it became a shout of triumph with a Messianic idea. "Blessed:" the greeting to pilgrims who came up to the feast.

Ver. 10. "Blessed be the coming kingdom of our father David:" so best authorities, who also omit, as does REV., the next clause, "that cometh in the name of the Lord." "In the highest:" not degree, but place, so Luke 2: 14; as if they had said, "May Heaven confirm this triumph." Other exclamations are mentioned by Matthew and Luke; from such a multitude there would be multitudinous utterances. Here Matthew tells us the mighty impression this made on the city, and Luke records the pathetic incident of the Saviour weeping over Jerusalem. How soon this shouting multitude would change its "Hosanna," to "Crucify Him! Crucify Him!"

Ver. 11. "Into the temple—looked round:" to be followed on the morrow by the marks of His severest displeasure against those who had defiled the temple of God, and made the house of prayer a den of thieves. "Eventide:" somewhat indefinite, as we know; it included two or three hours before sunset, as well as two or three hours after. "Bethany:" where He stayed the first four nights of this week.

HINTS TO TEACHERS.

Prefatory.—We have now come, in the order of our study, to the last week in the life of our blessed Saviour. Let us tread softly, for we are on holy ground; we are standing at the foot of Calvary. May the spirit of that glorious manifestation of Love and Sacrifice be upon us as we pass with the Master through the scenes of this the most wonderful and important week in the history of the universe. With reference to this incident, Schaff well says, "This public entry was intentional, not accidental, nor caused by the zeal of His followers, as is evident from all the details, from the prophecy cited, and from the reply to the Pharisees." (Luke 19: 40.) It prepared the way for His sufferings by a public avowal of His mission, was a temporary assumption of His rightful royal prerogative, to hasten a decision in Jerusalem. Make yourself familiar with all the details of this entry—the places, the route, the incidents—then picture them vividly to your class, and you will have fixed the scene on their minds in a way that will not easily be blotted out.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1) The coming of the king—I-S. (2) The welcome of the people—9, 10. (3) The Lord in His temple—11.

On the first topic we shall have to teach that this was, as Matthew and John declared, a fulfilling of prophecy: it was the coming of the Messiah King to the city of His Father David, that for which the Jews had for centuries been looking and praying. In one sense His whole life had been a triumphal procession. Disease, death, and demons had fled at His coming, and nature had acknowledged His Divine power. This, however, was an open manifestation, a claiming of His right as the promised One, to receive the homage

of His subjects; thenceforth none could say that they knew not that the Christ had come. Jerusalem was without excuse, and it was done at the feast, when the largest number that ever visited Jerusalem were gathered together—the whole nation was represented there. Show how different this was to what was expected. They looked for the coming of a conqueror, with the shouts and the spoils of victory, to restore the literal throne of His Father David, and to have dominion over the nations of the earth. It was a *royal* entrance, a *triumphal* entrance, a *peaceful* entrance, and, blessed be God, a *saving* entrance, not to the Jews alone, but to all who believe on Him to the end of the world.

In treating the *second* topic, get your scholars to give you their ideas of the multitude—why they joined in this welcome; get them, if possible, to imagine themselves present; then, what would they have done? and why? Doubtless in that crowd were some whom He had healed, and with rejoicing hearts they hailed the Great Physician; some who had listened to His teachings and were His true disciples; some who had seen the miracles He did, and some who had heard of this great Prophet of Nazareth; and the children were there too, joining their Hosannas with those of their friends and parents. But alas! the greater number were shouting because they hoped that this was but the beginning of the "coming of the kingdom:" that this was to raise them as a nation, gratify their pride, and their contempt of all beside. Teach here of how little account is lip service—how soon men whose worldly hopes are disappointed by religion are ready to turn upon it and its professors, as they did upon the Master, with their shouts of "Crucify." It is only faith—true, living faith—that will keep the heart loyal to Jesus, always and in all circumstances.

A word on the *third* topic will be sufficient, as our next lesson deals more fully with Christ's action in the temple—He now only looks around, but it is a look preparatory to judgment, so we find in other Scriptures the Lord is represented as looking, examining, seeing what are the doings of men before His actions of judgment or mercy (Gen. 18: 21; Ex. 3: 7; Psa. 33: 13, 18, 19, and elsewhere). Teach, then, the solemn truths of Prov. 15: 3; and that it is not only the outward but the inner life which the Lord beholdeth, and according to that will be the recompense He giveth.

Incidental Lessons.—That Christ knows the hearts of men, and where to find the instruments of His will.

That we may have what the Lord hath need of for His work. He has need of all our hearts and service.

That those who love Him will place their all at His feet.

The Hosannas of Jerusalem an echo of the Angels' song on the plains of Bethlehem.

That the Hosannas of earth are a prelude to the Hallelujahs of heaven.

That the coming kingdom is a kingdom of blessing.

That the Lord is in His temples now, and beholds all who gather there.

Main Lesson.—*Christ a king.*—(1) Chosen by God, Psa. 2: 6; S: 6. (2) Foretold, Gen. 49: 10; Num. 24: 17; Isa. 9: 6; 11: 10. (3) Of righteousness, Psa. 89: 14; Isa. 32: 1; Jer. 18: 36. (4) Of peace, Isa. 9: 6; Luke 19: 38. (5) Of His saints, Matt. 25: 34; John 18: 36. (6) His kingdom to be universal, Psa. 72: 8; 113: 19; Zech. 14: 9. (7) And eternal, Dan. 7: 14; Luke 1: 33.

[The length to which the Notes have run this month, and the pressure of other matter, has compelled the postponement of the first lesson in August until that month's issue. It will, however, be in the hands of our readers in ample time, we trust.]

PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

PRIZE BIBLE QUESTIONS FOR JULY.

19. A runaway slave girl uttered one sentence, which has become our idea of the constant knowledge God has of us all. What, and where?

20. The righteous and the wicked are spoken of by Jesus as children of different fathers. Who are they?

21. A patriarch; one of the earliest New Testament characters; a rich friend of Jesus; and one of the nobly liberal men of the early Church had all the same name. What was it? (The name of the last is the form given in the Revised Version.)

THE RESTLESS SMALL BOY IN CHURCH.

Low he turns and twists,
And how he persists
In rattling his heels;
How uneasy he feels—
Our wide-awake boy in church!

First, he crushes quite flat,
A fine lady's hat,
Bowed low in devotion,
By a quick backward motion—
This restless small boy in church!

Then, earnest and still,
He attends with a will,
While the story is told
Of some old hero bold;
Our dear thoughtful boy in church!

But our glad surprise
At his thoughtful eyes
Is turned to despair,
As he twitches the hair
Of his little sister in church.

Still, each naughty trick flies
At a look from the eyes
Of his mother so dear,
Who thinks best to sit near
Her mischievous boy in church.

Another trick comes?
Yes. His fingers he drums,
Or his kerchief is spread
All over his head,
And still we take him to church!

He's troublesome? Yes.
That I'm bound to confess;
But God made the boys,
With their fun and their noise,
And He surely wants them in church.

Such children, you know,
Long, long years ago,
Did not trouble the Lord,
Though disciples were bored;
So we'll still keep them near Him in church.

—Mrs. J. H. Brand, in *Advocate*.

WHEN a man preaches to me, I want him to make it a personal matter.—*Daniel Webster.*

Children's Corner.

THE LORD OUR ROCK.

Thy mercy-seat, O Lord our God,
Our souls would cluster round ;
Like ocean-birds that, tempest-tost,
No resting-place have found.

Against our little fluttering hearts
The winds have beaten sore ;
Oh, shield us from the angry blast,
And bid us fear no more !

On thoughtless wing we eddied off
On crested waves to sea,
Forgetful all that every bound
But carried us from Thee.

But when the sky was overcast,
And angry billows rose,
Ah ! then we thought upon "The Rock,"
With all its sweet repose.

In airy circles then we rose,
The whirling air we beat ;
And after breasting many a gust,
We gained this safe retreat.

And here, with head beneath our wing,
We plead Thy mercy free ;
Oh, look on Him at Thy right hand—
Our Intercessor see !

Permit us nevermore to wing
From Thee our wayward flight ;
But in Thy fear possess our hearts,
And keep us day and night.

Beneath Thy shadow, Mighty Rock,
We'd nestle all our days ;
And in the sunshine of Thy smile,
Forever hymn Thy praise.

And when we soar to sunnier lands,
And cleave the sky again,
May Jesus still be all our song :
For His name's sake. Amen.

STORY OF A RING.

Several years ago there was a little girl living in India whose parents were missionaries. Through their faithful preaching, an Indian princess learned about the Saviour, and left off the worship of idols to pray to the true God. In course of time the father died, and the widowed mother and little girl came to America. The princess wanted very much

to show them some kindness before they went away, but could think of no gift precious enough for those who had brought her the best of all gifts,—a knowledge of the Saviour. Finally she thought of a beautiful ring which she owned, having four large pearls, and decided to give it to them. You may be sure that they prized it very highly, and both felt that, whatever else they might be obliged to part with, they would keep this ring as long as they lived.

The little girl grew to be a young lady, and supported herself and her mother by teaching. One day she attended a missionary meeting, where an appeal was made for money to send Bibles and preachers to the heathen. She remembered her childhood in India, and knew better than others how great the need was ; but it seemed as, if she had already given what she could afford. Then came the thought of the beautiful pearl ring. Could she sacrifice that ? Would it be right to disregard the wish of the princess, who had asked her to keep it always ? She talked the matter over with her mother, and prayed to Jesus to direct her. As a result she gave up the ring, sending it with a note explaining how it came into her possession.

The lady who received it felt that, under the circumstances, it should be returned to the owner, and wrote the young lady, saying that the Lord knew the spirit in which it was offered, and would accept the intention without the ring passing into other hands. To this she replied,—

"Please do not ask me to take the ring. I did not act from impulse in giving it. I thought over the matter, and prayed over it, and consulted my mother before I decided. You do not know how glad I am to give it, and how sorry I am that I have not more to give."

Still the lady who had asked for help was not satisfied. She could not find it in her heart to sell the ring, and so called upon the superintendent of a certain Sabbath school and told him the story. He, in turn, told it

to the pupils of the school, and the noble sacrifice of the young lady led them to collecting pennies for foreign missions. They gathered more than *sixty dollars*, and in this way the dear girl's desire to give more was satisfied.

THE OLIVE.

The olive tree is an evergreen which grows to the height of about thirty feet, with very numerous branches. It is found wild in the south of Europe, and is extensively cul-



tivated in eastern countries for the sake of the valuable oil which it yields. This oil is obtained from the fruit, which is a smooth oval plum, of a green or violet colour, with a fleshy pericarp, containing a hard nut. It is the pericarp or fleshy part of the olive that yields the oil. It would be a difficult task to enumerate all the uses of olive oil. In the arts, in medicine, and as an article of food, it is very largely used. In the south of France and in Spain a good deal of it is disposed of in the manufacture of Castile soap.

The olive tree has in all ages been held in

high estimation, both for its uses and for its beauty. To the eastern mind its appearance seems to suggest peace, prosperity and home life. It was an olive leaf that the returning dove bore back to the ark, to signify to Noah that the waters of the deluge were subsiding; times without number has the olive branch borne its message of good-will from army to army; and the Bible emblem of prosperous family life is the olive, with its branches closely clustering around the parent stem.

ISA DAS.

Isa Das is a native agent under the Rev. Dr. Shepherd, Oodeypore. He is supported by the young people connected with James' Place Sabbath school, Edinburgh, and it is from a letter which he has sent home to them that we extract the following interesting particulars about himself and his work:—

I wish to tell you something about my work after I became a Christian. After embracing Christianity, I continued to learn writing and to study the Gospel, and to teach the boys in school. After this I passed as a catechist, and in Ajmere mission for a number of years preached the Gospel there, and looked after the surrounding schools. A number of inquirers came to the mission while I continued to preach in the city and in its surrounding villages. By my becoming a Christian, and by my teaching, my mother embraced Christianity; but in a short while she fell asleep in the Lord. In full faith I got married, and left the Ajmere mission to labour in Oodeypore, the capital of Meywar. My dear wife died about a year and a half ago. She too, in the zenanas and among her fellow-countrywomen, preached the Gospel. God has given me a little daughter, who is now learning the Lord's Prayer. After I became a Christian I suffered much persecution from the hands of idolaters five times, but I am ready for Jesus' sake to suffer persecution.

In Oodeypore and its surrounding villages, wherever I can, I preach the word. Many come to me to hear the word. In the hospital I also preach, and without any interference. The people in the villages gladly hear me. This is all through God's kindness, for in the city even there is no opposition. Your prayers on my behalf have been productive of fruit. In this city of Oodeypore there are many Jains and Vedants and idolaters, among whom I witness for Jesus. For five years the people have heard the word, and are now coming to church.

In Meywar the villages are chiefly inhabited by Bhils, to instruct whom is no easy matter. They listen in some villages with great attention; and as long as the Lord wills it, I shall remain in His service, but the spread of His own kingdom lies in His hand.

COULDN'T STOP SINGING.

Dr. Jessup tells the following story, in one of his books, about a little Moslem girl:—

Five years ago there was a little Moslem girl in the school, named Bulkis,—the name the Moslems give to the Queen of Sheba. One day she went home, and sang in her father's hearing the Arabic hymn,—

"Sweetly sing, sweetly sing,
Praises to our Saviour King!"

He did not like it at all, as he did not wish her to learn Christian hymns, and he came at once to the teacher, and told her not to teach his daughter any more such hymns. She told him she was not obliged to learn them; but she heard the other girls singing, and *would* learn them, and no one could stop her. If he wished to remove her, he could do so, as he paid for her tuition, and could do as he pleased. He did not take her out, but forbade her singing any more.

The next Friday at the public exercises of the school, all the girls sang but Bulkis, who held her lips compressed, as if she were determined that, however much she might sing

inside, no one should hear her voice. This she kept up for some time; but one Sunday, as Dr. Jessup was sitting in his room, he heard a little voice singing most sweetly under his garden wall in the effendi's yard. He stepped across the garden under the pepper-trees, and listened. There was little Bulkis sitting behind the stairs of the effendi's house, singing in *English* the hymn,—

"Come to Jesus just now."

And after that time, whenever the girls began to sing in the school, she joined in with all her might. Her father found it to be of no use to try to stop her.

TUNG AND HIS TEXTS.

The Chinese in Hupeh province are much given to the custom of pasting up on their doors expressive words and sentences. The language abounds in such, and they are used as symbols of good or charms against evil. The Rev. Griffith Jones tells of a convert named Tung, whose house is also adorned in this fashion; but the words, sentences, and sentiments are entirely Christian. Over the outer door is a signboard, bearing four large characters, which, translated into English, means "The gospel is published afar." On the left leaf of the door we have, "Ye must be born again;" and on the right, "Repent." On the leaves of the inner door is inscribed the golden rule, "Love thy neighbour as thyself."

SPEECH is silver; silence is golden.

A BOY in one of the mission-schools in Peking, China, at a late examination, repeated the whole of the New Testament without missing a single word, or making one mistake.

THE smallness of our gifts need not deter us from giving, for the Book does not tell us that as many as had plenty gave, but as many as were "willing-hearted, and every one whose heart stirred her up, and whose spirit made her willing."