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EDITORIAL JOTTINGS.

As we correct proof for this number we have to chronicle the somewhat sudden death in Toronto of our brother Rev. Edward Ebbs, on the evening of June 23rd, at the age of sixty-four. For some time his health has been poor, yet on Wednesday last (18th June) he greeted us at the Union Station of this city. He lay several days in a comatose state, and passed peacefully, without a struggle to the land of light. We hope to give an obituary notice in our next issue. To his widow and children our heartfelt sympathies extend.

MR. SANDERSON'S address has caused considerable comment, wherein he speaks of our denominational future and of union with some other body. These comments have not been all favourable, and the thought of being merged in some larger denomination is not very welcome to many minds. And yet we may ask, why should not Congregationalists discuss union? Of all the denominations is it not the freest? Unshackled by cumbrous polity, unrestricted by sectarian creed, can it be averse to accepting from other believers the hand of amity and love! For what is Christian liberty? We seem never tired of saying, "freedom to worship God." Thank God that we have. So complete is our freedom that we allow even the blatant infidel to retail his coarse witticisms to a gaping crowd at twenty-five cents per head. May we not in that free worship join the complementary freedom, that of worship in company with brethren? Anglicanism interposes a polity, Presbyterianism a sectarian creed, between brethren; are we to interpose both? Whether our chairman's views on union are to be accepted or not is one thing, but that without shackles, union with brethren may be sought, is assuredly the right of the freest section of the church of Christ.

SEPARATISTS, the early Congregationalists were called, yet not from their brethren, but from an ecclesiasticism, tyrannical, corrupt, and as they came in contact with it, spiritually dead. There is danger of the mere Separatist becoming the Pharisee, but it is a noble thing to stand out from the hollowness of a lifeless church and a godless world. But separation from brethren—that can never be where the union of all with the Christ who calls forth our highest powers of adoration and love is the one point of contact and bond of faith. We are false to ourselves and untrue to our principle, that *believers* constitute the church, if we put obstacles in the way of closer visible union with the various sections of God's people in Christendom.

OUR Chairman would be the last man to concede that our work has not been imperatively called for, or that the principles for which we exist are proved in any way untrue or less righteous. Indeed, the very opposite is his contention. Wise reference was made to the past, to the stern necessities of a heroic few standing manfully for liberty both civil and ecclesiastical. This we would emphasize. Speaking some few years ago to a worthy elder of the now united Presbyterian Church of Canada, the remark was made: "Do you not see how all polities are Presbyterianizing?" "Does Presbyterianism own no change?" was our rejoinder. "It always remains true blue," was the reply. The answer was made practically thus: "Drifting on a stream, you are not conscious of motion, only as you take observations along the shore can your drift be marked. Do you remember the time when a good brother was threatened with discipline because he dared in Synod to move that a congregation be permitted to retain a melodeon that had been brought in to aid the services of the congregation? Would a minister now be ruthlessly deposed for holding

the Morrisonian heresy? Do you remember how, when the hymn and organ question was being sent down to Presbyteries, the proposal to obtain the voices of separate congregations was scouted as Congregational? How is it now? The resolutions anent the late union were expressly submitted not only to Presbyteries and sessions, but to *congregations*, who are now supposed to have rights?" Presbyterianism has Congregationalized within the past quarter of century to an extent perfectly appalling to the "true blues" of "ye olden tyme." Mr. Sanderson draws attention to the well-known but not sufficiently-observed fact that not only have the laity secured a representation in conferences of the Methodist Church as now happily united, but congregations anticipate the action of the Stationary Committee by "calling" their pastor. The Episcopal church is slowly but surely pressing in the same direction. The principles once scouted as revolutionary, to be banished, accursed, put down by the sword or ecclesiastical anathema, are triumphing, the work is being done, they who are the direct inheritors by name and struggles of those who died in faith, seeing the promise from afar, may be content to drop out of sight until the great roll call is made, only let it never be forgotten that the conflict gained should only render the more enduring in grateful memories the men *and the name* under which the battle has been carried on to victory and to peace. Our consciousness of these truths should render any discussion of organic union calm and edifying.

A FEW words must be spoken regarding our Provident fund. If every church would do something a more healthy tone would result. The small steady stream from systematic benevolence we need, rather than the thunder storms and freshets of spasmodic sentiment. The full report will appear in our forthcoming Year Book, meanwhile the re-appointed board earnestly hope that the pastors and churches will bring the needs of this fund before the people to the end that those whose dependence is in large measure thereon will not be doomed to disappointment and privation.

THE CONGREGATIONAL YEAR BOOK 1884, of our English brethren, edited by the indefatigable secretary of the Union, Dr. A.

Hanney, is before us as we write, a volume of nearly five hundred pages, full of Congregational statistics. The addresses of Dr. Fairbairn, the chairman of last year, are printed in full, and are certainly grand and solid reading. Our English brethren, however, seem chary of statistics, the list of churches and ministers gives not even a hint of membership or finance. It is so far as ministers and churches are concerned a directory, nothing more, and, therefore, eminently unsatisfying to any one who would learn of the comparative strength of Congregationalism in the various localities. Yet there is a mass of information regarding the various institutions of the body, and the labour of compilation must be one of many a weary hour. Its appearance is as it were the greeting of an old friend, and we trust that for many, many years, its worthy editor may be found at his post of honour and of duty.

OUR contemporary, the *Religious Herald*, of Hartford, alluding no doubt to the form in which the Old South Church of Boston convened the late council says:—It appears to us a very questionable courtesy for a Congregational church in good fellowship in the denomination, in its letter missive in calling a council for the settlement of a pastor, to limit the business of the council to listening to the correspondence and to such statements of his religious belief as the pastor elect might choose to make, "preliminary to the usual public services in the evening;" implying that the church had already decided as to the expediency of the proposed relation, and that the council might respectfully listen to whatever communications the church and the pastor elect might be pleased to present, and attend upon the public exercises of his installation; but that they have nothing to do or say about the expediency of the proposed relation. How such an assemblage of pastors and delegates from the churches can properly be called a *council*, we do not understand. The proper course for a church and pastor thus invited upon what was denominated a council would seem to be, to respectfully decline, out of respect for itself and for the principles of Congregational fellowship.—We perfectly agree in this. If an endorsement is asked, certainly an opportunity should be given to say, no, or fellowship becomes tyranny.

JUNE is the month of Ecclesiastical parliaments. Methodism is now rejoicing in its unity, and concentrating its forces for still more effective work. God give that body that its most earnest promoters of this union desire, a spiritual oneness that may make Canada rejoice in the quickening power Christ-ward of its presence and energy. We congratulate our friend of the *Guardian*, Dr. Dewart, on his election to the Presidential chair of the Toronto Conference; and upon the acknowledgment thus made to the manly utterance of his own conviction united with impartial bearing towards those who differ from him. Nor can we allow his predecessor in the presidency, Dr. Geo. Cochran, to depart for his old field of Japan, without a cordial God bless you.

PRESBYTERIANISM has had too its Assembly, of which one or two notes may be given. Its determined effort to raise a minimum stipend of \$700 for its ministers seems to have been virtually crowned with success. In thus drawing forth from the people a liberal support for its pastors, it raises the general pulpit tone, and secures in return stability and power in large measure. A mean church moulds a mean ministry, which eventually proves ruinous to both. There is evidently a growing conviction that the colleges should be consolidated, and time may yet bring about what, to those best acquainted with all the difficulties, seems almost past praying for. Certainly a college combining the power of Knox, Queen's, and Montreal, would be a just cause of pride to the large church they serve. The renewed discussion of the question of marriage with a deceased wife's sister shows the decided trend of the body towards a freer polity and discipline. The report of their committee, though in one sense non-committal, is decided in endeavouring to suspend ecclesiastical discipline in the matter, and there seems little doubt of the Presbyterian church in Canada eventually allowing its prohibition to be in abeyance, as the sister church of the United States has already done. Meantime Presbyterians are asked to consider the question.

THE reported membership of the Presbyterian church is 114,602. An increase of 380 over last year. It is reported, however, that

the net increase is shown only in the Synods of Toronto and Kingston. There have been 11,395 additions to, and 7,838 removals from the roll. The total income for all purposes has been \$1,453,534, of which \$41,194 is for Foreign Mission work, \$18,186 for French Evangelization and \$46,568 for the Colleges. The number of pastoral charges is 753 against 746 last year, and ministers retired, in service, the colleges, and foreign fields are given as 683. We have a warm hand to hold out to our brethren and pray that they too may have in continuance grace, mercy, and peace from the God they serve and the Christ they love.

THE Anglican Synod has also been in session in the City of Toronto, and at the suggestion of the Bishop a deputation went to the Presbyterian Assembly to convey fraternal greetings. The same deputation were instructed to convey similar greetings to the Methodist Conference. This simple act of grace we shall in no wise seek to belittle, but trust that the time has for ever past when old world distinctions shall curse this free land with social or political bitterness. Perhaps after all the dream of our worthy chairman concerning union among the various religious bodies may be—we pray it is, a shadow of the coming day, when none shall worry or destroy in God's heritage, and Christians being one, the world will know that Jesus is the Christ of God. Truly our heart rejoices in the manifest breaking down of partition walls. Separate from the world let Christians be in so far as its sinful practices are concerned, but let brother clasp hand with brother the wide world over as they gather round Gethsemane and Calvary.

WHILE we are on this subject of union a few words as to ourselves. What are we to do? Hasten to be quietly absorbed? Is the wolf to lie down with the lamb, the lamb inside? This is our word. The unsectarian denominationalism and Christian liberty for which we exist are no idle dreams, but eternal verities, so also is the contention that the church is a body of believers. Let us maintain firmly, lovingly, these truths, have faith therein, and make them sound forth the word of life, the Spirit of Christ; we shall patiently work on those lines leaving the future with God. We ought to be the freest to follow God's provi-

dence, meantime we hold that it is our part to work and love and loyally maintain our denominational faith, and then we shall be the best fitted to follow where the Master leads.

COMMENTING on the debate in the General Assembly of the Presbyterian church just closed *re* establishment of colleges, our contemporary *The Canada Presbyterian* says:— (the italics are ours) “The oftener that Presbyteries are consulted on all important questions the better for the Church. *Presbyteries are nearest the people* and are most likely to know the mind of the Church. Launching schemes upon the Church in the General Assembly or anywhere else, and then telling the people about them when the money is wanted will not work. Nothing is more apparent at the present moment than that *Presbyteries will stand no arbitrary acts from the General Assembly or any other body. This is exactly as it ought to be.* A body composed of one-fourth of the members of Presbyteries should not take action which binds the other three-fourths in most important matters without consulting the three-fourths who delegated them. *That may or may not be Church law, but it is common sense.*” Bravo brother, but then what becomes of the *authority* of your church courts? Besides, if Presbyteries are to be consulted because *nearest the people*, why not get at the people at once? “Presbyteries will stand *no arbitrary acts.* Exactly as it ought to be.” Well, progress is being made; another step now, just say the individual church which is nearer still to the people have their rights and intend to maintain them, then—why, we may shake hands and try how far we agree.

AN indication of the critically exact spirit of the age is afforded in the *Sunday School Times* of June 14th, by an article on the *Veni Sancte Spiritus*. This hymn has been generally ascribed to Robert II of France, son of Hugh Capet. The writer of the article has made diligent search, traced back the authorities for the said authorship to the thirteenth century (Robert died in the eleventh) finding no conflict of authority. Could any further light be desired? Now came the rub. A certain Durandus was the original authority for ascribing the hymn to the king, but the sentences where said Durandus says that “the

king of France, Robert by name,” composed the *Veni Sancte Spiritus* are full of manifest inaccuracies which at least throw doubt upon the whole. Now appear evidences of another authorship—a crippled boy the prodigy of his age, now forgotten—and so the unquestioned dictum of six centuries is found to have been based on sorry foundation, and the royal hymn—no less truly royal—is found to have come in all probability from a monk’s cell and not from a palace.

A P. O. order from England comes with five shillings for the C. I., with these words: “As I am in my eighty-fourth year it is very probable that this will be my last payment for the paper, of which I have been a subscriber since its commencement. With best wishes for its prosperity, SIBLEY FOSTER.” We thank our father for his patriarchal blessing, and send him an editorial prayer that his waiting days may but antedate the perfect peace and blessedness of heaven.

In the account given of the revival in Maxville in our news columns of last month the following occurs:—

“One incident, *showing the reality of the change experienced* must suffice. A young man, whose home is some distance from here, came to the meetings and was converted. Previous to this he had been living a reckless, ungodly life; now all is changed—old companions dropped, old habits given up. Wishing to tell his father of these things he went home, and in the warmth of his first love spoke to many of his new resolve and aims. Among others he told some young men; when they heard he was a Christian they laughed at him, and said they soon would see whether he was or not. One of them thrust a poker into the stove, and when it was red-hot took it out, and running to this young man pressed it heavily on the back of his bare hand saying, as he did so, ‘I’ll see what sort of a Christian you are.’ The poker sank in almost to the bone, *but the young man did not stir*, nor did an angry word escape his lips. As he said himself when relating this to the writer: ‘I asked the Saviour to help me, and He did.’ He will bear the mark of that burn as long as he lives.”

The italics are of our own marking. We have looked at them again and again, and wondered ever afresh what they mean. Do they mean that the young man by allowing his hand to be burned when he had the power of removing it, showed the reality of the change of heart? We would rather say that it was a silly piece of mock martyrdom, and the scar a permanent mark of folly. What

were the spectators doing? Were they moonstruck? Or are we supposed to accept the doctrine of passive submission to every folly as a test of the great change? Personally, we believe in a manly Christianity and an endurance for conscience' sake; but we have read those italicized words over and over again, till our head has whirled and our eye got bewildered, and at length we have concluded that had we been the sufferer—well, we would not have been, if muscular Christianity could have seized the poker, and endured long enough to have boxed the fellow's ears or have spanked him as a baby. At any rate we are not prepared to hold our hand still and have it disabled by a fool as a manifestation of our Christianity. Our non-resistance would be something like that of the Quaker of the olden time, who, being on a vessel that pirates were boarding, in a part free from the conflict, looking over the side saw that a bold fellow had swam around, cutlass in hand, and by means of a rope that had been left trailing in the water, was mounting the side by its aid. Seeing him he quietly took out his pocket knife, severed the rope, letting the would-be boarder fall into the sea, meanwhile saying quietly, with a sardonic smile, "Friend, if thou wantest that rope I will give it thee!"

REV. R. TUTIN THOMAS was the first pastor of the Northern Congregational church, and as such is known to many of the brethren. The following item therefore from an English exchange will have its interest. "On Tuesday evening, 29th April, at a social gathering of the members and friends of Trinity Congregational church, Mile End New Town, London, England, the Rev. R. Tutin Thomas, who for four years has been assistant minister to Rev. W. Tyler, was presented by the members of the church with a handsomely-illuminated address and purse of gold; by the Young Men's Mutual Improvement Society with several valuable books; by the Bible class with a silk umbrella; and by the London Street, Bethnal Green, Sunday school with a gold pencil case as tokens of their esteem and love. Mr. Thomas has accepted a unanimous call to the pastorate of the Congregational church at Chishill, Essex. Mr. Thomas' Canadian friends wish him peace and prosperity in his new field.

THE THIRTY-FIRST ANNUAL MEETING OF CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

The Union met in Emmanuel church, Montreal, on Wednesday, 4th June, at 7.30 p.m. Rev. William Wetherald, of St. Catharines preached the annual sermon, taking as his text part of Act i. 8, "Ye shall receive power." He said the text might be looked upon from different points of view according to temperament, needs, and circumstances. As distinguishing the recipient, "Ye shall receive power;" as emphasizing a promise, "Ye shall receive power;" or laying stress upon the gift itself, "Ye shall receive power." 'Tis the Man of Nazareth, not only the dispenser, but the embodiment of all Divine power!

What is this power? It is not that which gives the power to *do*, but the power to *be*. If our young men are to be saved from Agnosticism, and moral shipwreck, it is by having a consciousness of "being" rather than "doing;" Christ's Spirit within us, not merely "helping" us, but "guiding" us into all truth; the power of a personal and most complete surrender to Him. Then from this power to "be" follows the power to "do." And it is not only a power to *be*, and then a power to *do*, but also a power to *suffer*, and a power to *rest*. These points were illustrated by warm and touching references to many men "of whom the world was not worthy," whose power and influence grew out of their obedience to the indwelling Christ. The sermon was characterized by great earnestness and gospel simplicity.

The committees were then formed: on Business, Rev. John Wood, *Convener*; on Membership, Rev. R. K. Black, *Convener*; on Nominations, Rev. D. Macallum, *Convener*; on Finance, Mr. H. O'Hara, *Convener*; Revs. G. Robertson and W. H. Way, *Minute Secretaries*; and Messrs. McColl, Saer, and C. S. Pedley, *Reporters*.

At nine on Thursday morning, Rev. Dr. Wilkes conducted, for an hour, the Prayer and Fellowship meeting; and certainly all who attended this, and the succeeding morning meetings, were interested, refreshed and stimulated. At ten a.m., Rev. J. G. Sanderson, of Danville, the chairman for the year, took his place, and called the Union to order. The secretary, Rev. W. W. Smith, of New-

market, called the roll. About the average number of members were present, while the number of visitors who had come to the sittings of the Union was more than ordinary on such occasions. The brethren seemed generally to be in a hopeful and cheerful mood; and many kind greetings were exchanged, for with many, it is only once a year thus to look on each other's faces.

The Chairman's address was on "Our Past and Future." Mr. Sanderson spoke feelingly of changes, and of the deaths of Dr. Duff, and Mr. Heu de Bourck. Then of 1,500 Congregational churches planted in the United States in the past twenty-five years, compared with so few in Canada. The *causes* of weakness in the past were, (1) our lateness in entering the field, the first church having been founded in 1830, at Granby, Quebec; (2) Lack of emigration to this country of people of our faith and order; (3) Lack of continuation of support from the mother country; (4) Extreme and impracticable Independent views in certain quarters; (5) Unworthy men obtaining positions as pastors.

What is our Future? Our principles have been like leaven, permeating all the Denominations; church courts are becoming more "advisory;" Methodists speak of "calling" a man; the Laity in the several bodies have at last obtained recognition and power. A divine, recently, speaking of church courts, put the difference thus, "The Congregationalists give *advice*, which is *taken*; we make *laws*, which are *broken*!" And because of this growing Congregationalism in other churches, *we* shall not grow. Yes, the denominations are becoming more free—drawing nearer together. There is more union and esteem between several of the denominations than there are between different schools in the denominations themselves. There are indications that the time is drawing nearer when union between all Protestants will not be considered Utopian. It is already widely conceded that the New Testament form of church government is Independent. This can never be given up; but many details may be changed or modified. A union of all Christians ought to come; it will come! With a great price" our fathers "obtained this freedom," and it has come down to us.

the Secretary, the Rev. John Burton, B. D., of Toronto, as Chairman of the Union for 1885. The nomination was unanimously confirmed.

At this stage, not being able to remain for the evening meeting, Rev. A. E. Dunning, of Boston, Secretary of the Sunday School and Publishing Society, was introduced, and addressed the Union. He spoke of their particular work, the training of the young, and systematic Bible study through the Sunday school, of immigrants, of whom there are so many who do not care to listen to Gospel truth, and who cannot be directly reached. But you can reach them through their children and the Sunday school. And it is only since the churches and denominations have begun to understand this that much has been done. The Congregationalists were slow in organizing for this work; but they are vigorously at work now. They have six Sunday school missionaries in the field. They were learning how to direct their batteries in the battle of the Lord. We do not find in the States that "Union" Schools grow into Congregational Churches, or into any Churches at all! I don't know how you find it here (laughter and applause). Oh, then it is the same with you, is it? The speaker also referred to their Sunday school publications, offering to furnish them at cost of production.

Mr. Dunning was thanked for his address, and the Publishing Company asked to consider the offer for furnishing papers.

THE Report of the Committee of the Union was read, and referred. In the afternoon, the Annual Meeting of the Congregational Church Missionary Society was held. A considerable degree of progress was reported. It had been feared that the operations sustained would leave a deficit; but the year would end with the accounts somewhat evenly balanced. \$6,245 had been expended; \$4,930 of which had been raised by the churches. The total income, \$10,487, was nearly double that of last year. The president, secretary, and the superintendent were deputed to visit the Maritime Provinces, and arrange if possible, a basis for union in one Missionary Society. Prof. Cornish was elected president; Dr. Jackson, secretary; B. W. Robertson, treasurer; Mr. Hall, superintendent of missions.

THE Union committee nominated, through

THE Indian Missionary Society decided to

disband as a Separate Society; desiring that the French Bay Indian Church should be taken up as one of the mission churches by the Congregational Missionary Society.

THERE was something of sadness in the meeting of the Provident Fund; and yet the members tried to take as cheerful a view of it as possible. Mr. Black, the secretary, thought they had seen the worst, and that the stock of the Loan and Mortgage Co., in which the society had so largely invested, would rise from its depreciation of one half, into which it had fallen. Nine widows and seven fatherless children were now on the Fund; and the churches must come to the help of the society for the immediate present. All admit it was a mistake (and none sooner than the Directors themselves) to invest so large a proportion of their capital in any one institution. Yet so high an authority on finance as George Hague Esq., Manager of Merchants' Bank, testified that in his and everybody's opinion at the time, the company was perfectly sound, and the investment prudent and safe. We all know how easy it is to be wise after the event! Mr. Wood was asked to present the matter before the Union some time before its close. This duty Mr. Wood performed on Saturday; and it is to be hoped that results may be seen, in more of sympathy, cheer, and larger gifts, to relieve from present embarrassment. Sabbath, 14th September, was set as a day for simultaneous prayer, and presentation to the churches of the needs and claims of the fund.

THURSDAY EVENING

The annual public meeting of the Missionary Society was held. Dr. Jackson stated some of the features of the report read in the afternoon. Spoke also of consolidations and unions into great denominations and corporations; and of the assaults now imminent on the Government and public treasury, for denominational colleges and institutions, calling for watchfulness, of large accessions to the membership of some of the churches from revivals, vacant churches now supplied—such were some of the cheering aspects of the year just closing. Rev. Geo. Willett, referring to brethren who were no more, as formerly, found with us in our missionary meeting, quoted a saying of the late Dr. Duff, of Sherbrooke, on a similar occasion—"Some of us are getting old; our

work will soon be ended; and you boys must take it up! But remember this; that when missionary work is vigorously inculcated and carried on, the spiritual life of the church goes up! When missionary zeal declines, the life of the church goes out!"

Rev. J. W. Cox, delegate from N. S., and N. B. Union, and Rev. Thos. Hall, Superintendent of Missions, spoke. The meeting was of a very pleasing and profitable character; as was also, next morning,

THE PRAYER-MEETING.

Rev. D. Macallum presided; and after praise and prayer, gave a statement of the blessed work of grace in his neighbourhood; which will be found on another page. At the resumption of business, Resolutions of condolence with the families of the late Dr. Duff, and the late Mr. Heu de Bourck were passed; the members rising to their feet. Mr. Wetherald was thanked for his sermon; and having to return on account of a death among his flock, addressed the Union with a few loving and earnest words. The chairman was also thanked for his address.

FEMALE MEMBERSHIP.

The Report of the Union Committee came up, on recommendation to adopt, from the Business Committee. The paragraphs were separately and rapidly passed in review. The first referred to brethren deceased. The second, encouraged deputations to weak churches, as a means of grace. The third commended the Scott Act. The fourth recommended that churches in Manitoba and the North-West, and ministers, be received on the same terms as others except they should not be called upon to contribute to the Union, nor be entitled to travelling expenses from the Union. On the fifth paragraph, there was a debate. After reciting the reference last year, to the committee, the report stated "your committee beg to report that, having duly considered the matter referred to them, they do not consider it expedient that women should be admitted to membership in the Union." The wording was asserted by some of the brethren to be obscure, and the committee were asked if they meant to exclude women both as personal members and as delegates? Some members of the Union Committee stating that such was the meaning of the report, an amendment was proposed

as follows:—Moved by Rev. C. S. Pedley, seconded by Rev. C. Duff, "That the committee be asked to substitute the following: That in the matter of admission of women to membership in the Union, we do not judge it expedient at present to recommend the admission of women as personal members of the Union; but would not define the Constitution so as to exclude women from sitting as delegates of the churches." After a somewhat full, courteous and moderate, but by no means exhausting, debate, a vote was reached; each brother having spoken under pressure of time, and feeling that it was better to decide the matter promptly. The votes were counted and stood, thirty for the amendment, with nineteen nays. A motion was then proposed and carried, which took the matter out of the hands of the committee, and settled it for the present; that "The Report, *as now amended*, be adopted." In the meanwhile, however, one other amendment of considerable interest to the Union in future, had been agreed to—to extend, beginning with next year, the meetings of the Union over Tuesday. It is certainly felt, more and more, that very important matters and interests are unduly pressed for time. And yet, the next day, the Union, with a complacency more amiable than business-like, voted leave of absence to near half a score of brethren who wished to return home before Sabbath!

DELEGATE FROM THE AMERICAN COUNCIL.

The Rev. W. D. Williams, of Madrid, N. Y., delegate of the American Council of Congregational Council, was introduced; and conveyed to the Union the salutations of the American churches, of their schools and colleges, of their ministers, of their great societies, and of their press. On each of these, Mr. Williams dwelt with earnestness and eloquence. Mr. Williams made an excellent impression on the Union. We hope to see his face among us again. For the second time the Union adjourned to the basement for

LUNCHEON.

Rev. Dr. Stevenson took the head of the table, and a large and cheerful company sat down. In accordance with what has become an established custom among us, some of the newer and more distant brethren or visitors were called up. But first; Rev. John Burton, as Chairman-elect, was introduced. After

acknowledging the honour the Union had conferred upon him, and gracefully referring to the kindness and hospitality of Montreal, he spoke of what, in these days of discussion and mental friction, was our very greatest need—"Orthodoxy of heart;" infinitely more important than any other Orthodoxy—and moulding every other! Rev. John Morton, of Hamilton, was called up; and gave the Union, by anticipation, a warm welcome to Hamilton next year. He spoke of many of our cities as offering fields for extension. The church at Hamilton ought to have mission stations toward the extremities of the city; and other places the same. Rev. D. Beaton, of St. John, N. fd, spoke. About \$1,200 were spent on the mission stations, one half of which was raised in the St. John's church. Romanism was very strong in Newfoundland; and there was a great deal too much sectarianism among Protestants. It would be a great misfortune to the whole island, if Congregationalism were not there; or should cease to exist. They were the only people who, where there was no national school system, contended for liberty and equality; and put their hands in their pockets, and supported their own schools! And they established a school wherever they had a church.

THE COLLEGE.

The college meeting was on Friday afternoon, June 6, and the report was eminently satisfactory. Nine students had been in attendance. Three applications for admission were in the hands of the Board. The reports of the various professors, Wilkes, Cornish, Fenwick, and Stevenson, were very favourable. Principal Stevenson thought too much pulpit-work had been undertaken during the session by the students. The reports from McGill College of the students who had attended the arts course there, were pleasing, with respect to diligence, attainments, and deportment. An Act had been obtained from Quebec Legislature, conferring upon the college, which it was now proposed should be called the "Congregational College of Canada," power to confer degrees of B.D., and D.D. in Divinity, in course or in preparation, but no provision for honorary degrees. Dr. Stevenson promised during the vacation to visit Ottawa, Toronto, Kingston, Hamilton, Guelph, and London, in the interest of the college. The total receipts

for the year were \$4,663; the expenses were \$4,995. The Endowment Fund was now \$23,000. Dr. Wilkes said he would not be satisfied, and the college would not be on a satisfactory footing till it reached the proposed \$40,000. Aid had all along been received from the Colonial Missionary Society of England. But this aid may not continue, and the churches must do more. There were persons among us who might be induced to place in their wills a bequest in aid of the Endowment Fund. Speaking of raising money, Prof. Cornish said he himself began to collect a little for the college from friends in the city years ago, and since then, in various quarters, and in those years, had collected altogether \$10,700; and he was convinced that whether by "collecting-envelopes," or any other plan than *personal application*, he would not have collected the half or the quarter of it.

Prominent allusion was made to the new college building on McTavish street, Montreal, containing also a residence for the principal. It was to be publicly opened in the evening. A complimentary resolution in reference to Prof. Fenwick, on his retiring from the faculty of the college, was passed. The second Sabbath in October was named as a day of prayer and contribution for the college.

THE COLLEGE OPENING.

The assembly hall of the new college was closely packed in the evening. The library, opening into it, as yet empty, answered for a hat-room, and a basis of operations when the hour arrived for ice cream, etc. Mr. Hague presided. A solemn and impressive dedicatory prayer was offered by Dr. Jackson, of Kingston. J. S. McLachlan, Esq., on behalf of himself and other two donors, Geo. Hague and Robert Anderson, Esqrs., presented to the representatives of the board the title-deeds to the property, which was suitably acknowledged.

Dr. Stevenson said: It seems fitting I should say a few words as to our purposes in connection with this building, and the kind of training we have in view. We propose to train *men*. We know there have been people to say: "If God called a man to the ministry, He would equip him for his duties." It is not what is the ability of Omnipotence? But what are the methods of Omnipotence? God works by means. We propose, first, to train men who know the needs of the day. We, in such

a place as Montreal, have extraordinary advantages. Both the "Apostle of Culture" and the "Apostle of Sweetness and Light" have lectured here; yet we don't know that we have learned much from such sources! It is a time of training, an age of enterprise. We have strung the ends of the vast continent on the telegraph wire, and tunneled the waves and girded the earth, as never before, making it one vast "whispering gallery." We think of Abraham and the patriarchs, feeding their flocks, and sitting in the door of their tents, with some of *their* little cities in the distance; and I sometimes wonder what they would think, could they mingle in the science and the marvels of the present day. Science has come forward to teach us of God's universe, it chips the rock, and tells us of its history; it weighs the sun, and calculates the stars. Yea, it even takes the heart and spirit of man to task, and asks, what is thought? What is emotion? What is will? All true science is modest, yet how certain is it, and at no distant day, that she shall bring all her gains and all her trophies, and lay them at the Redeemer's feet! *Such training we shall endeavour, within these walls.*

And then we shall train men in Theology. Every science has its truths, eternal, changeless. And we have the great inductive method we associate with the great name of Bacon—drawing one truth from another truth, adding truth to truth, and deducting truth *from* truth. So in Theology. There is new truth in Theology. We know more, and better, that grand Old Testament theology and history than we did; more of its people, more of its times, habits, language, methods of thought. True Conservatism is not merely that which holds fast to truths already ascertained, but reaches forward to the "more light and the more truth," that we believe with old Puritan John Robinson, is ever ready to break forth from God's Word.

We want to train men who understand their inheritance of freedom! For we have an inheritance of freedom. We gladly sit at the feet of divines of the church of England of the past. Who would not sit at the feet of the great founders of the Methodist church? Who shall say a word against the glorious historic church of the Scottish Covenant? The church of Scotland—whose symbol is the burning bush; and her motto, "Burning but,

not consumed!" But more particularly we follow where the Puritans led; where the pilgrim fathers led. Cromwell was ours. Sir Harry Vane was ours; of whom it was said, when he was led forth to execution: "Liberty and virtue sat beside him in the car when he was drawn." Blind old Milton was ours; who triumphantly asked: "Who ever knew Truth worsted in a free and open encounter?" So shall we teach, according to our strength, from year to year.

And we shall train men to be filled with the enthusiasm of Christ, which is the enthusiasm of humanity! To learn of Christ, as he went about healing the sick; and teaching men how to live; and then Christ as he went through Gethsemane, and to Calvary to bear and suffer for us. In Christ is neither black nor white Barbarian, Scythian, bond nor free: but all are one in Christ Jesus! May God ever fill the professors and all the students, with the enthusiasm of manhood, which is the Spirit of Christ.

I cannot conclude without saying that, though newly appointed as principal of this college, these principles *have been* taught by my venerable friend Dr. Wilkes, and the other professors in the college hitherto. Not the alumni only, but the whole denomination, owe them a debt of gratitude.

Dr. Wilkes read a paper of reminiscences, running back nearly sixty years, and from that date forward to the establishment of the college. Rev. W. H. Allworth had a paper of reminiscences also, from a student's point of view, and a very entertaining paper it was. Then with speeches of Rev. Messrs. Hill, of St. Andrew's church, Lafleur, and Upham, some appropriate remarks from the chairman, the presentation of some copies of a photograph of the first "college building" that was occupied in Toronto, by Mr. Edward Beckett, all the pokerish corners of which Mr. Allworth with inimitable humour identified and described—the ice-cream and cakes, and general inspection of the building—a pleasant and long-to-be-remembered evening came to a close. Everyone rejoiced with Dr. Wilkes that (as he said) the college, which had been leading a precarious bachelor-life, now in rickety frame buildings, and over bakers' ovens, and in cellars under churches, should now, at the age of forty-five, settle down to regular and reputable house-keeping in a respectable

domicile. The disbursements for the building so far, have been \$22,500. The receipts \$19,500, beside a certain amount paid out for furnishings. \$4,500 was needed to complete everything. \$6,500 remained as a mortgage on the Principal's residence. The rent (only while the debt remained) would pay the interest; and the principal was in process of being raised. Five student's rooms had been furnished by friends of the college, and invitation was given for more offers. Hamilton, Granby, Listowel (with Yorkville), and E. Beckett, Esq., would each furnish a room, the cost being \$65 or \$70 each.

CHURCH AND STATE.

On Saturday Dr. Jackson moved the following which, at a subsequent stage of proceeding, were on recommendation of the Business Committee carried:—

1st. Whereas it is the decided conviction of the members of the Congregational Union of Ontario and Quebec that all State aid for denominational purposes, either educational or otherwise, is pernicious, this having been likewise the cause of great strife in the history of these Provinces previous to the secularization of the Clergy Reserves in 1855, causing injury alike to religion and the interests of the State; therefore we deprecate any movement on the part of any church organization or educational institution whereby this agitation shall be renewed, and urge upon the Attorney-General of Ontario that no such application for the use of the public funds, should it be made, be entertained.

2nd. Resolved, That in the opinion of the Congregational Union all forms of lotteries, whether in behalf of emigration schemes, charitable institutions, church purposes, or otherwise, are injurious and immoral in their tendencies, and should in no way receive legal sanction from either our Provincial or Dominion Legislatures.

3rd. Resolved, That the Committee of the Congregational Union of England and Wales be asked to consider the practicability of a meeting of a *Pan-Congregational Council, and should it seem feasible, they request the Union to take such steps as may to them seem best to assemble such a council representing the Congregational churches throughout the world.

* We beg to disclaim all editorial responsibility for this most awkward phrase. *Pan* and *Presbytery* may go together, but *Pan-Congregational!* Ough!!

The appointments for the year were, secretaries, Rev. Hugh Pedley, Cobourg; statistical sec., Rev. W. H. Warriner; opening sermon, Rev. H. Pedley; alternate, Rev. W. A. Claris; Sabbath preacher; Rev. J. I. Hindley

The Provident Fund was recommended heartily to the Christian liberality of the churches. It had been too much neglected, and now needed immediate strengthening. The Labrador mission was explained by Dr. Wilkes and Rev. D. Beaton, of St. Johns. The Foreign Missionary Society, which is working itself into shape, held its meeting; \$1,450 had been contributed, some of it for defined objects. Of the money in the treasury, \$450 was voted to the American Board in aid of missionaries sent from Canada. The opinion was very general that the time was near at hand when the society would be able to send its own missionaries to its own selected field.

THE YEAR BOOK.

At the meeting of the publishing company it was decided that the Year Book should be in boards, with cloth backs, and be twenty cents for any number under twelve; seventeen cents under twenty-five copies; fifteen cents under fifty; and twelve and one half cents for all copies more than fifty. The offer of Rev. A. E. Dunning of the S. S. and Publishing Society, Boston, with respect to S. S. papers, would be considered. THE INDEPENDENT was continued in the same hands.

MR. ALLWORTH'S PAPER.

Rev. W. H. Allworth, of Frome, read an able and interesting paper on "The Local Administration of Churches"; dealing in a wise, witty, and practical way with most of the questions arising in church life.

STATISTICS.

Mr. Warriner presented his annual tables. Total membership, 6,394. Net increase in the year, 404; received on profession of faith, 727; S. S. scholars, 7,423; churches reporting, 75; pastors, 50: under pastoral care, 21,303; value of church property, churches, \$563,367; parsonages, \$43,675; cash raised for local purposes, \$103,724; for missionary society, \$3,557; for all purposes, \$114,307, or an average of \$18 per head of the membership. The year had been a year of blessing and increase.

VISITORS.

Rev. J. W. Cox and Rev. J. Shipperley,

delegates from N. S. and N. B. Congregational Union, spoke. Maine had been very polite to them, and *this* Union had not much sought their friendship. But after the warning up they got last year by the visit of the delegates from Ontario and Quebec there would be closer connection now between the two unions.

Rev. Dr. Dexter was asked to give the Union his views on the subject just then in hand, State aid to Denominational Institutions. He said: "It has been a fundamental principle with us to keep church and State apart, and particularly in *indirect ways*. It would not be correct to say that no State aid is given in the United States, but it is surreptitious, and it is in direct violation of our principles. Only in New York is it otherwise, and that city is "run" by the Roman Catholics. God forbid it should be so with us, as to have the church subsidized and interfered with by the State. How can our principles exist with it? Dr. Parker, I know, got the gift of a grand *pulpit* from the city of London, but it was the mistake of the doctor's life. We have always taken pride in *your* attitude on these questions. You are not always so *orthodox*, we think, on questions of "councils," and so forth. We wish you from our side of the line—which after all is an imaginary line—God's speed, and whatever loss or gain there may be on one side of the line or the other, we are all "democrats" in our ecclesiastical life.

ON MONDAY

a strong committee was formed, to take such action as from time to time might be necessary on behalf of the Union in opposition to State aid to denominational objects. A number of brethren were on the various days of the meetings, received into membership or dismissed from the same. A new procedure with respect to the election of chairman was adopted, the members dropping their ballots into a box as they come into the meeting the first evening. Usual resolutions of thanks were cordially passed. The Union meets in Hamilton next year, 10th June.

The good brother who furnishes us with reports of the Union, has omitted a list of admissions to membership, and dismission from the same; for the reason that he was afraid of incompleteness in his notes in these cases: the reports of the membership committee coming up at so many different times.

As soon as the official minutes can be referred to, he promises us a complete and correct list; and of changes in name, etc., of some churches as adopted. All this, in our next.—Ed.

THE "UNION" SABBATH.

While many of the ministers connected with the Union were holding forth the Word of life in various churches and halls in Montreal, and, we trust, leaving a great blessing behind them—that which specially came under the official care of the Union were the services in Emmanuel church, the place of meeting. By appointment of last year, Rev. W. H. Warriner, of Bowmanville, preached the morning sermon. His text was Ephesians iii. 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Paul did not apologize. He magnified his office. He had not the kind of eloquence that was popular with the world. They said his speech was "contemptible." Yet there have been few such men. He stands in the New Testament page, in such a position as Moses does in the Old. He is a mediator between Jew and Gentile. In his lifetime acknowledged to be the apostle of the Gentiles, he had continued so to be! And as he has moulded, so he is still moulding the Christian church.

(1) His mission was to preach the unsearchable riches of Christ. He felt that his *special work* was to be a preacher. And the theme of his preaching was Christ—Christ as a teacher, an example, a healer, a friend—but chiefly and always a *Saviour*. He was faithful to his mission; he knew no other gospel than this! And the convert of to-day, knows, and needs, and values no other gospel than Christ dying for *him*! Paul's preaching was exceedingly broad—for there were unsearchable riches in Christ! There were depths in his preaching like the sacred waters of Ezekiel—first to the ankles, then to the knees—the loins; and then waters to swim in; waters that could not be passed over! Oh to bring Christ nearer to men! To the mechanic, as the wondrous carpenter of Nazareth—to the labourer, as a toiler night and day—to the fisherman upon the sea, as one who was a friend to such, and mingled with them—to the doctor, as the great healer—to the busi-

ness man as one who was never idle, and never got time to rest.

(2) Notice the character of the preacher; his estimate of himself. The minister of Christ must have the spirit of Christ. There must be sympathy; the penitent Publican never went to the Pharisee that prayed in the temple, to confess his sins, and receive instruction and consolation! The preacher must ever "allure to brigher worlds, and *lead the way!*" Paul said: "I bear in my body the marks—the *brands*—of the Lord Jesus!" Yet here is his estimate of himself—"Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." We can only come to the meekness of Christ, as we come to it through penitence.

(3) "The *grace* that was given" to him. The prodigal thought he was not worthy to be a *son*, but he might *work* for his father; but the father met and kissed him, and forgave him, and restored him. Peter denied his Lord; and Jesus might have said to him: "I can never trust thee again!" But not so; He met him on the shore of the lake of Galilee, and His words were: "Simon, son of Jonas, lovest thou me? Feed my lambs!" And so also, when Jesus forgave Saul of Tarsus, He made the persecutor an apostle! And so, when Christ forgives you, He forgives royally! If a man is in a position he is doubtful of, he is *weak*; but, if he knows he is just where God wants him to be, he wont be troubled about what people think of him. So Paul; he *knew* that Christ had chosen him to preach the gospel, and he was confident and happy in it. As ministers of the gospel, we desire to be faithful to our work, and consecrated to it—as was Paul. We have no other gospel. We have no other end.

(4) His testifying for Jesus. A large part of Paul's preaching, was testifying, again, and again, of Christ. So must it be with us! May we all ever thus be faithful in testifying; till at last we all come into His glorious kingdom on high!

THE CHILDREN'S MEETING.

At three o'clock the Sunday school pupils and teachers assembled in the school-room, under the leadership of Mr. Learmont, Superintendent. After a few minutes, Calvary Sunday school, numerous and orderly, marched in, two and two, and filled every

available seat. The ordinary exercises were dropped for the day, and six of the ministers attending the Union had been secured, for "five-minute speeches." And the arrangement was carried out, strictly and successfully. Both schools seem to be vigorously and successfully carried on; and we hope they are both doing a good work for Christ. The brethren speaking in the order in which they were called on, were Revs. Messrs. Pedley, E. D. Silcox, Hall, Salmon, Beaton (of Newfoundland), and Smith. It was all the "Old, old, story"; old yet ever new—Jesus Christ the sinner's friend!

DR. DEXTER'S SERMON.

At eight o'clock, the distinguished author, editor, and divine, of Boston, occupied the pulpit of Emmanuel church; his theme being "Congregationalism as Related to Modern Missions." He chose for his text Matt. xiii. 33: "The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This is one of the three "missionary parables," and in it are three ideas—Power, Contact, Transformation. That Christ shall gain to Himself all nations, so lies in the New Testament, that no man can understand the Scriptures without admitting it. Perhaps (mercifully!), the eleven did not know how large the world was, which was to be conquered! But Christ knew, when He gave them the command and the power.

I venture to enunciate and prove a special adaptation of *Congregationalism* to missions; and that the first missions were the direct outcome of New Testament Congregationalism! beginning in that upper room in Jerusalem, where the eleven, and the women, and the mother of Jesus, were waiting for the power from on high. They elected nobody as their bishop or head, and whatever they did was in the Congregational style. After the martyrdom of Stephen, and the persecution that followed, they went everywhere preaching the Word. They sent Barnabas to Antioch, and he sought out Saul. The new name of "Christian" was first used. Jerusalem was not geographically situated to organize an attack on the paganism of the nations. But it was ordered by Him who never mistakes, that Antioch should be the starting point of missions to the heathen. Two of their five teachers the church yielded to the divine

command, and sent them away to preach the gospel. These missionaries gathered converts superintended the free election of officers in each church; they cheered and comforted them, and then returned and reported to the church what the Holy Ghost had done by them. Truth compels me to insist that here we have Congregationalism pure and simple; it was not prelacy; it was not individualism, nor anything else—it was *Congregationalism*. The record is eloquently silent on the question of the pecuniary "support" of the missionaries. Here was a local church—self-contained—at God's command sends forth two of its number to preach as missionaries. Where was the mother church at Jerusalem? Where was James, if he was the bishop in the modern sense? It is clearly apparent to the student of history that in those early ages, the purity of their *polity* and the purity of their *missions* were equal and inseparably related; and when the one declined and faded the other declined and faded with it.

II. Congregationalism is seen to be pre-eminently the polity of modern missions, which sprang from the rugged Congregationalism of Plymouth Rock.

The Reformation dealt with the individual rather than with the church; and everything was undertaken, *except* the propagation of Christianity in heathen lands. And the Protestant churches were long in waking to their duty. The earliest Puritan fathers say little or nothing in their writings of carrying the gospel to heathen lands. The idea arose at Scrooby, and Leyden, among the Pilgrims. They began to talk of carrying Christ's name to the distant America. It was long before they could get King James even to agree to *look the other way* while they sailed toward America; there is little cause to doubt that it was this missionary scheme of theirs, about converting the red men, which turned the scale in their favour. They were very strict in their dealings with the Indians. And when Miles Standish, justified as he thought he was, under the circumstances, led out his army of ten men and there was some bloodshed, old John Robinson wrote: "Oh, if you had only converted some, before you had killed any!" Yet some of the Indians died, in the very first years of Plymouth, looking to God to receive their souls. Among others, the useful and faithful Squando. When dying, he said he

desired to be prayed for, to the Englishman's God." In 1642 and '43, Thomas Mayhew and others began vigorously to plan missionary work. In 1646, there were two worshipping congregations of Indians on Buzzard's Bay.

It was sixty-eight years after Mayhew and Eliot, before the Danes organized their foreign mission work; and later still, before Count Zinzendorf and the brethren began their foreign work.

III. Congregationalism is the polity of missions, in that it re-developed that manner of putting God's truth, by which alone man can be made what God would have him. *It put the Bible* in man's hands, as *their* book, and eventually brought back the original polity of missions founded upon the original beliefs. The examples of these New England men and women to convert their Indian neighbours, was the first effort in modern times of carrying out the aggressive nature of Christianity.

Dr Dexter then detailed John Eliot's manner and procedure in first preaching to the Indians. On his first visit to an Indian village, he at the end of his sermon invited them to ask him questions. But instead of asking him about spiritual things, one asked him "What made the wind blow?" Another "What makes the thunder?" And another "What makes the rising and the falling of the tides?" But one man *did* cheer his heart by asking, "How can I know Christ?" "The deepest estrangement from God," said Eliot, "is no proof of the impossibility of restoration." And Eliot and Mayhew boldly charged the Indians with their *sins*, and their abominations. These men—all of them—clearly held and taught that a *Christian* church must consist of Christian—converted—men and women, and sad indeed will be the day, if our churches should open their doors to cultivated and amiable morality, if they fail to see in those persons the evidences of the new Birth! Eliot erred on the other side. He was too slow and cautious in admitting converts. It was years and years before some of his converts were admitted. In one important instance it was *ten years* before they were recognized in church fellowship. In a printed pamphlet of John Eliot's—no *second* copy of which is known to exist, and the one copy sold recently for very much more than its weight in gold, he tells of the hopeful and peaceful death of some of the red men. One chief said: "I believe in God, and am willing

to die. And when I do die, Oh do *Thou* help me, and receive me," and so saying he die. And several other testimonies Eliot thus gives, and in the book entitled "Mayhew's Converts," mention is made of "Little Joseph"—"fifty months old"—who wondered if the Father, Son, and Holy Ghost did not make three Gods! And when the Trinity was explained to him, exclaimed, "How *wonderful is God!*" Now, beloved, was not that a good tree that brought forth such good fruits?

IV. Congregationalism furnishes the most feasible organization to carry on the work, after the Gospel is planted. It is just the kind of church the missionaries need. The Episcopalian missionaries in Ceylon said, "We are convinced that the most *plain and simple* church form is that which is best suited to this work." Honest work sometimes gets on under the greatest difficulties—if it is honest work.

V. What seem to be the *disadvantages* of this New Testament church polity prove at last its real strength! It evokes a sense of individual responsibility to Christ, which no other polity does. And it presents unequalled safeguards against heresy. It is objected, "It lacks organic unity; it lacks *esprit de corps*." Brethren, the engine will revolve weakly or strongly as the spiritual force is in the church. There are no church-courts and boards to be induced to move before work can be done. One local church, awakened, can begin a work for Christ, while men might grow gray before a vast machinery could be won over. Has it ever occurred to you how gloriously Congregationalism will perfectly fit the millennial times coming—the renovated world?

Dr. Dexter concluded his sermon by relating a dream someone had, of meeting in heaven a man who had founded a college—who was saved, "so as by fire," because he loved Christ *just a little*; and of the same man's poor Scotch gardener, who was exalted far higher in glory, because, though he had no money to give away, he loved Christ *a great deal*.

AFTER the sermon, the Lord's Supper was observed by the church, the brethren of the Union uniting in the observance. Rev. Dr. Stevenson, pastor of the church, was assisted by Revs. H. D. Powis, B. W. Day, and W. H. Allworth. Many of the ministers who had been preaching in various pulpits in the city, were able to be in Emmanuel church in time to join in the remembrance of the Lord's death.

ENGLISH UNION NOTES.

The Congregational Union of England and Wales began its semi-annual meeting on the evening of Thursday, May 12th. Rev. Joseph Parker, D.D., of the City Temple in the chair. The Union convened in Memorial Hall, London.

The fifty-second annual report of the Union, read by Rev. Andrew Mearns (our friend Dr. Hannay suffering from hoarseness, but otherwise well), dealt in the first place with the scheme for examining young people in Scripture, Christian evidences, and Congregational principles. The country had been divided for this purpose into districts. Certain text-books had been approved, and others were being prepared by Dr. Dale. Lay agency was next touched upon, but the statistics furnished, it was stated, were too few to enable definite conclusions to be drawn as to the extent to which it was being employed by the churches. The lectures arranged to be delivered in university towns had not realized the hopes of those who originated the scheme. Three lectures, however, had been delivered in Oxford by the Revs. Dr. Fairbairn, R. Glover, and Dr. Conder. The autumnal meeting at Sheffield had not been surpassed in unity of feeling, in enthusiasm, or in intellectual and spiritual power. The next autumnal meeting will be held in London. The Jubilee Lectures had been published in a cheaper form, and the Jubilee Fund amounted at the end of March to £305,674. The jubilee of Congregationalism in Australia was also about to be celebrated, and a fund of £100,000 attempted for the erection of new churches and the paying off of debts on those already existing. The presence of Pasteur Monier, from France, and of deputations from the Congregational Unions of Victoria and Australia was alluded to. The committee had approached the Queen with an address of sympathy on the occasion of the death of the Duke of Albany. After glancing at the harmony which pervades the Union, affecting references were made to brethren who had died during the year. The accounts, which were read by Mr. Jas. Scrutton, showed a balance-sheet of £10,781.

Tuesday morning the assembly was in the City Temple, when the chairman gave his address, which was listened to attentively for over two hours to its close. The subject was "Orthodoxy of the heart," and the speech as

anticipated was full of genius flashes, powerful and suggestive sentences, and egoism. A common-place subject handled in anything but a common-place manner. Indeed simplicity of the common-place comes under Dr. Parker's powerful invective. Hear these true words:—"When I hear of a preacher who is "so very simple," and especially one who is "so very very simple," I mentally wonder what exact signification is to be attached to the word. Is he a simple preacher who gives the mind no trouble, who never challenges the attention with great questions, and in whose fluent words there is neither background nor perspective? People tell us that the preaching of Jesus Christ was simple, but I have not been able to discover any "simplicity" in their sense of the word. When was He simple? Hear Him: "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." "Except a man be born again he cannot see the kingdom of God." Nicodemus did not consider this "simple" preaching. "My Father worketh hitherto, and I work." "Except ye eat the flesh of the Son of man, and drink His blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." The Jews did not consider this "simple" preaching. Where is the shallow "simplicity"? We are referred to the parables. "How simple the parables of the Shepherd, the Sower, the Fisher, the Prodigal, the Samaritan!" Not at all. The parables dimly represent something beyond themselves. Some preachers, it may be, like some hearers, never get beyond the words of the parables, but in reality the parables were intended to reveal a Kingdom! Without that Kingdom the parables never would have been spoken; so to praise the simplicity of the parables, and to overlook the mystery of the Kingdom, is to miss the whole purpose of their Author. We must take care lest we bring down the Kingdom to the parable, rather than lift up the parable to the Kingdom.

Dr. Parker utters no namby pambyism regarding the importance of Congregationalism. He says on the ideal of a Congregational church:—"Immediately following the gift of spiritual insight, which invariably accompanies the pious and diligent culture of the heart, is the noble graciousness of disposition which

is so essential to the happy and successful working of Congregational church principles. Congregationalism makes every church member the trustee of great rights and privileges. It treats every one of its members as a Christian and a gentleman. This is a magnanimous audacity, founded upon a deep philosophy, and inspired by the very spirit of Christ. It is easier to do mischief in a Congregational church than in any other: easier to display Diotrephesian vanity; easier to harass and grieve the minister; easier to exercise the power of wealth and social patronage; but instead of adding up these circumstances as an argument against Congregationalism, I claim them as illustrations of its ideal excellence. What, then, is our protection against the abuse of a polity so trustful and so fearless? There is but one protection, and that is rightness of heart, simplicity, pureness, magnanimity, oneness with the spirit of Christ—one protection indeed, but one as Infinity is one—one as Almightiness is one. To that singular there is no plural. A Congregational church is not a debating society; nor is it a school of conspiracy; nor is it a place of business in which success is a question of number and money; nor is it a club of whisperers, backbiters, and critics;—it is a fellowship of converted men, it is a household of faith, it is part of the “whole family in heaven and on earth”—this it is in common with other Christian communions, but it stands alone in the fearlessness with which it appeals to every individual member not to violate the trust of liberty by the selfishness of personal idolatry. Congregationalism is powerless if not spiritually powerful. It has no system of police. It can be brought before no tribunal external and authoritative. It can only live in love, and do mighty works by rightness of heart. This conception of Congregationalism has led me to use a form of expression which has not always been understood, but which to my own mind represents a distinct and valuable thought—Congregationalism is a spirit rather than a body, a body of course it is, but there is a natural body and there is a spiritual body. As to self-defence and self-commendation, Congregationalism provides neither gold nor silver nor scrip for its journey, nor can it take up its abode except with the son of peace. But where there is at least an approach towards rightness of heart, how happy are the relations

which unite and consolidate a Congregational Church. The minister is a man beloved; the members are on watch for each other's excellencies; where sin abounds, grace doth much abound; and when opinion is most divided, prayer is most unanimous.

DR. PARKER has published his address with this inscription:—“I inscribe this address to the Rev. J. GUINNESS ROGERS, B.A., to whose earliest ministry I was indebted for strong mental stimulus, and to whose subsequent labours English Congregationalism owes not a little of its public position and influence.”

THE chairman for the coming year is the Rev. Thos. Rees D.D., of Swansea, Wales; who in accepting the honour said he was the first Welsh Welshman elected to the chair of the Union, although the honour had been conferred upon three Anglo-Welshman, and he trusted that no deficiency on his part would close the door against other Welsh Welshmen.

DR. REES has been confessedly the champion of Welsh Congregationalism, was ordained in 1836 over a church with twelve members at a salary of ten shillings per month! Over 2,000 have entered church fellowship during his forty-eight years' ministry, and nearly ninety per cent. of existing Welsh chapels have sprung into being during those years. Some idea of Dr. Rees may be given by an extract from a speech he made before the Union many years ago, at the close of which Dr. Thomas Binney moved the resolution which virtually “secured an English ministry for Wales”:—“You sharp-sighted and enterprising Saxons have found that our barren mountains contain exhaustless treasures of slate, coal, iron, lead, copper, silver, and gold, and in your preparations to get at them, you are throwing our hitherto quiet Wales into a state of commotion, transition, and even social and religious revolution. We do not begrudge you the hidden treasures of our soil. Take away, and welcome, every slate, every lump of coal, every pound of iron, lead, and copper, every ounce of silver, every grain of gold, which our rocks contain, and while they are being worked out we will endeavour to get our fair share of the rich spoil; but we conjure you not to take away our free religious institutions by the introduction of your language

and customs into our community, but rather to help us to rescue them from destruction in the transition through which the country begins to pass. If the day is to come, may it be very distant, when the Welsh language shall be no more spoken in the valleys and on the hills of Wales; may that dark day never be seen when Evangelical Nonconformity shall cease to be the religion of the majority of its people!"

MR. GEORGE R. SIMS, of "Outcast London" fame, speaking of the proposal to open a relief fund for General Gordon, says that English charity is always more ready abroad than at home. If someone's cellar in Timbuctoo is overflowed relief is ready, if only some noise is made about it; deserving charities for the homeless at home are scarcely able to make ends meet.

THE Colonial Missionary Society met on Thursday, 15th May, at Union Chapel, Islington. Some grand things were said about the Greater Britain, yet for all the claims of the colonies, Australia, Canada, New Zealand, our friends raise about \$25,000. It is safe to say that twenty-five per cent. of this is used in office expenses, the net result shows Congregational John Bull's enthusiasm for his scattered children in his great colonial domain. Yet are not the colonies as near and needy as the Soudan, Hungary, or some recently flooded district? And when did John Bull ever have the compliment returned by his foreign friends when his chimney took fire? Yet his colonies are to provide the homes for his future children! We do desire that our friends at home would realize more their colonial obligation.

" PRAISE IN THE CHURCH."

A PAPER READ BEFORE THE MINISTERIAL ASSOCIATION, BELLEVILLE, BY REV. WM. STACY, CONGREGATIONAL MINISTER.

Devoted as we are in our life-work to the service of God, and especially to the work carried on *in* and *for* the church of our Lord Jesus, we are necessarily much interested in all that tends to promote the success of that work, more particularly in the public service of divine worship; and to bring the exercises

thereof as near perfection as possible should be our aim.

Praise, being one of the most important of those exercises, it is a good thing that we should set ourselves to consider the best means to secure the highest form of "Praise in the Church." The chief object of music is to animate the affections and to delight the senses, and I know of nothing more calculated to bring forth *praise* from the heart than when inspired words are sung to what we venture to speak of as inspired music.

The use of music in praising God is spoken of very early in the history of man. Amongst the earliest records of human inventions we find the mention of musical instruments. Nearly 4,000 years before Christ we have the name of "Jubal" given us as "the father of all such as handle the harp and organ." In Scripture the use of musical instruments seems to be limited in a great measure to religious worship. Vocal music, too, occupies a place of importance in Bible history, both in religious worship and public rejoicings. When the Israelites had crossed the Red Sea dryshod, and had witnessed the overthrow of their enemies in the waters thereof, we read that, as an expression of triumph, "Miriam took a timbrel and all the women went out after her with timbrels and with dances, and Miriam answered them: "Sing ye to the Lord for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea."

When David brought up the Ark of God from the house of Obed-Edom to the city of David, we are told that "all the house of David brought up the ark of the Lord with shouting and with the sound of the cornet, and with cymbals making a noise with psaltery and harp." For worship also David chose a body of singers "expressed by name to give thanks to the Lord." Jehoshaphat appointed a band of singers to praise God in front of his army. Solomon provided "men singers and women singers and musical instruments of all sorts" to assist in the service of the worship of God: and we find recorded in the book of Ezra that there were set apart an equal number of male and female voices who sang alternately—"Two hundred singing men and singing women."

Coming down to New Testament history we have good reason to conclude that the custom of the Jews in chanting psalms was no

doubt adopted and consecrated to the highest uses by our Lord and His disciples! What emotions are stirred within us as we think of our blessed Lord in company with His chosen ones surrounding the *supper* table and lifting their voices in notes of praise, as we read that "they sung an hymn."

There is no doubt that sacred songs formed a part of the devotions of the early Christians, but it was not until the fourth century that music formed a regular part of the services of the Christian church. The laity were prone to join in the singing in such an inartificial manner that it led to an express ordination of the Council of Laodicea enjoining that "none but the canons should sing in the church;" and henceforward musical science became confined in a great measure to ecclesiastics. St. Basil, St. Ambrose, St. Jerome and St. Chrysostom are all to be numbered among the early promoters of sacred music; the antiphonal method of singing the Psalms, that is, the singing of the verses alternately by the choir, was brought to Milan by St. Ambrose, and became general under the name of the Ambrosian chant. A new and improved form of chant was introduced into the church by Pope Gregory I., and became known as the Gregorian chant; it is still used in chanting the words of Scripture. Passing quickly to the time of the Reformation we find that the leading reformers held different opinions as to the manner in which music could be used to further the purposes they had in view. Luther (himself an excellent musician) introduced a variety of psalms and hymns into the church, some of the best of the tunes were composed (as is thought) by himself. Zwingle also had a great fondness for sacred music. Calvin, however, pursued a different course to these, and in his desire to reject all the usages of the church of Rome musical instruments (we are told) were not suffered within the walls of Geneva for very many years after the reformation; and music (except his own plain metrical Psalmody) was proscribed wherever his doctrines were received.

In speaking of the rendering of Psalms into English verses for the purpose of being sung, we notice amongst the first the version of the revered Myles Coverdale, Bishop of Exeter, whose "Goostly Psalmes and spirituall songes drawn out of the Holy Scriptures" were published in the year 1538, and the

well-known version of Sternhold and Hopkins in 1562; the tunes of this edition were chiefly taken from the books of the Lutherans and Calvinists; the title page of this work bears the following announcement:—"Set forth and allowèd to be sung in all churches of the people together and in private houses for their Godly solace and comfort." The celebrated work of Thomas Ravenscroft soon after appeared, containing a melody for each one of the 150 Psalms, and several of these grand old tunes are still in use for Congregational worship, such as "Windsor," "St. Davids," "Canterbury," "York," "Rochester," and others. Cardinal Wolsey and his Royal Master Henry VIII. rendered good service in preserving choral music in its sacred form; and Queen Elizabeth (herself a practical musician), with the help of Archbishop Parker, who was pre-eminently skilled in music, were successful in making considerable improvement in this part of Divine worship: the Puritans, however, interrupted this progress, giving as a reason their decision "that music should be so simple when used in God's house that all persons may join in the praise," a decision I most heartily endorse, if the means used are the fittest to attain so desirable an end. A request made by them at this time and submitted to Parliament in the following words is worthy of mention, it ran thus:—"That all Cathedral churches may be put down, where the service of God is most grievously abused by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to the other, with the squeaking of chanting choristers." If this is at all an accurate description of the performance referred to we should say a hearty Amen to the prayer of the Puritans. In 1696 the old version of the Psalms was superseded by what is still called the new version by Tate and Brady, which, up to a very late date was still used in most of the churches of Great Britain, Ireland, and the colonies; side by side with these the sacred poems of Dr. Watts, Dr. Rippon, Charles Wesley, and many other saintly men have been in general use in the churches of the several denominations during the past century, not forgetting that quaint, but to my mind, almost unsurpassed version of the Psalms so long in use in the church of Scotland; and at the present day we find the church in every branch of it using

almost altogether hymnals or collections of psalms and hymns compiled from the works of these and many other authors. During the first half of the century the music sung to these hymns was of a florid and cheerful description, and well calculated to stir the heart to feelings of joy in the service of praise; but within the last twenty years it has been thought wise by some who are leaders in this portion of the worship of the church, to consign to oblivion these heart-stirring melodies, and to substitute for them tunes which are wholly what I may call monosyllabic, or confined to singing one syllable to one note only; and as we remember the beautiful music in use in our congregations forty years ago, we sigh over the great decline in the musical ability of this generation which would seem to make so sweeping a change necessary.

To come to that, however, which is the more practical part of my intention in presenting this paper, viz.: How best to promote and improve the singing of "Praise in the Church," I would remark concerning the music itself, that the chant is the best form of setting music to words, and when well sung to the very words of Holy Scripture is the highest form of rendering vocal praise.

As regards tunes for use with our hymns, we shall best draw our people to join heartily in singing by using melodies of a cheerful tune, not discarding those referred to just now, but occasionally stirring our souls by singing "Desert," "Lydia," "Coronation," etc., tempering these with such grand compositions as "Bedford," "Martyrdom," "Dundee," "Luthers," "Old Hundred," and the like.

Congregational singing of course is necessary; upon what other principal can we have "Praise in the Church;" let me for ever deprecate anything that hinders *all* joining to Praise God; and also here to lament much the growing tendency there seems to be in congregations to listen to the choir, and thus pretend to praise God by proxy.

The most simple, and yet the most effective way to lead the congregation in singing, is to have a single voice appointed to raise the tune and lead it through, for who of us does not remember with delight the swelling harmony of some grand old tune sung to words, drawing out the heart's affection of a congregation of the olden time, led by "the precentor;" but if instruments are found neces-

sary, then those of the stringed family are far more useful in leading and keeping the people, to sing than any organ ever can be! Of course organs are necessary where the sole aim is to show forth the ability of the player, or to amuse the listeners; but, in thinking of what is needed to lead the singing of praise, we have here again to be sorrowful and to mourn over money spent on organs, two-thirds of each several instruments being altogether unnecessary in helping in any way "Praise in the Church."

I would strongly recommend the standing up to sing as a physical help in rendering praise; and even more strongly would I counsel the reading of each verse *as sung*, as an invaluable mental help to the "singing with the understanding;" but for the perfection of "Praise in the Church" there must be the conditions of a pardoned sinner giving thanks to God for "so great salvation;" and as to how great a part the songs of the sanctuary have borne amongst the instrumentalities used by God in this great work, we can all bear testimony as we remember the revival hymns of the evangelistic services of Moody & Sankey and the Salvation Army.

"Prayer," says the Poet:

"Is the Christian's vital breath,
The Christian's native air."

This is no doubt true, but the child of God thrives in a pure atmosphere of praise;

"His watchword at the gates of death."

True again, but how many like Bunyan's Pilgrims, "go singing through the river."

"He enters Heaven by prayer."

And so he does, but after he gets in he takes up the perpetual song of praise, joining with the "multitude which no man could number," singing "Salvation to our God which sitteth upon the Throne and unto the Lamb."

PREHISTORIC MAN IN EGYPT AND SYRIA.

A meeting was held by the Victoria Philosophical Institute of London in the second week in May, at which its members gave a worthy welcome to Vice-Chancellor Dawson, C.M.G., of McGill University, Montreal, at whose instance the British Association visits Canada this year. The society of Arts lent its premises for the occasion, and its great theatre was crowded long before the hour of meeting. The chair was taken by Sir H. Barkley, G.C.M.G., K.C.B., F.R.S., who—after the new members had been an-

nounced by Captain F. Petrie, the secretary—welcomed Dr. Dawson and asked him to deliver his Address; It was on "Prehistoric Man in Egypt and Syria," and was illustrated by large diagrams, also flint implements and bones collected by Dr. Dawson himself on the spot during his winter tour in the East; Professor Boyd-Dawkins, F.R.S., kindly assisted in the classification of the bones. Dr. Dawson remarked that, Great interest attaches to any remains which, in countries historically so old, may indicate the residence of man before the dawn of history. In Egypt nodules of flint are very abundant in the Eocene limestones, and, where these have been wasted away, remain on the surface. In many places there is good evidence that the flint thus to be found everywhere has been, and still is, used for the manufacture of flakes, knives and other implements. These, as is well known, were used for many purposes by the ancient Egyptians, and in modern times gun-flints and strike-lights still continue to be made. The debris of worked flints found on the surface is thus of little value as an indication of any flint-folk preceding the old Egyptians. It would be otherwise if flint implements could be found in the older gravels of the country. Some of these are of Pleistocene age, and belong to a period of partial submergence of the Nile Valley. Flint implements had been alleged to be found in these gravels, but there seemed to be no good evidence to prove that they are other than the chips broken by mechanical violence in the removal of the gravel by torrential action. In the Lebanon, numerous caverns exist. These were divided into two classes, with reference to their origin; some being water-caves or tunnels of subterranean rivers, others sea-caves, excavated by the waves when the country was at a lower level than at present. Both kinds have been occupied by man, and some of them undoubtedly at a time anterior to the Phœnician occupation of the country, and even at a time when the animal inhabitants and geographical features of the region were different from those of the present day. They were thus of various ages, ranging from the post-Glacial or Antediluvian period to the time of the Phœnician occupation. Dr. Dawson then remarked that many geologists in these days had an aversion to using the word "Antediluvian," on account of the nature of the work which, in years now gone by, unlearned people had attributed to the Flood described in Scripture, but as the aversion to the use of that word was, he thought, not called for in these days, he hoped it would pass away. Speaking as a geologist, from a purely geological point of view, and from a thorough examination of the country around, there was no doubt but what there was conclusive evidence that between the time of the first occupation of these caves by men—and they were men of a splendid physique—

and the appearance of the early Phœnician inhabitants of the land, there had been a vast submergence of land, and a great catastrophe, aye, a stupendous one, in which even the Mediterranean had been altered from a small sea to its present size. In illustration of this, the caverns at the Pass of Nhr-el-Kelb and at Ant Elias were described in some detail, and also, in connection with these, the occurrence of flint implements on the surface of modern sandstones at the Cape or Ras near Beyrout; these last were probably of much less antiquity than those of the more ancient caverns. A discussion ensued, which was taken part in by a number of distinguished Fellows of the Royal Society, including Sir H. Barkly, F. R. S., Professors Wiltshire, F. R. S., Warrington Smyth, F. R. S., Rupert Jones, F. R. S.; Colonel Herschel, F. R. S., the talented son of the late Sir John Herschel; Dr. Rae, F. R. S., the Arctic explorer; Dr. Dawson, F. R. S.; Mr. D. Howard, the vice-president of the Chemical Institute, and other geologists. The meeting afterwards adjourned to the Museum, where refreshments were served.

Correspondence.

MR. EDITOR,—We have already tried to make it plain that the church in its present burdened condition is not fulfilling its divine calling or obeying the injunction to "go into all the world and preach the gospel to every creature." Now it is absolutely impossible to open the flood-gates of the reservoir and at the same time supply the daily wants of the population with fresh water. Neither can you drain the life and energy of the church and at the same time expect that church to supply the outside world with the "water of life" from an empty treasury. The Apostle Paul might have remained at Antioch and glorified some architect, and then spent the balance of his life in canvassing the congregations for money to meet the interest of a mortgage given some rich Jew, but this course would not have been in accord with the spirit of his master, or aided the Macedonians in their anxious quest after truth and spiritual freedom. And we think it would be better for the church and better for the world too, if our churches followed the example of this great missionary.

The success of Paul's work at Antioch amongst the pure heathen population, has for its crowning attestation this, that it compelled the "curiosity-hunting," pleasure-loving, sarcastic, Antiocheans to find out a new name for this new thing; to write out a "new label for the new bottles in which the new wine was being kept." Now, does the church attract the world to day in the same way, does it by its allegiance to Christ attract men to itself and win even the sarcastic name of Christian—if it does not, it is not the church

that Christ meant it to be, and it is not worth keeping alive; and the sooner it has decent burial the better for itself and the world too!

We are surrounded by a population whose hearts are estranged from God. Ignorance nestles under the very eaves of the sanctuary; the river of vice washes the foundations of our temple, and the foul waters occasionally overflow its very threshold; the murderer and the blasphemers hold carnival within the sound of our psalmody, and the black flag of sin flaps in every breeze. Now, it may be, that if the church held its standard high up above the worlds, its very walls would be too sacred for those who speak out to blaspheme, whose voice is but the "language of hell in a new accent," and the ground would be too holy for the traffic of vulgar familiarity.

It seems to me that the way to change all this is not by building expensive churches we cannot pay for, neither by placing in our hands long lists of orthodox beliefs, ecclesiastical formulæ, and bodies of divinity. If these are our only credentials, our pledges of spiritual life, away with them!

We have no objections to creeds as creeds, neither to chaste and splendid houses of worship, so long as creeds do not take the place of the cross, and the houses are built according to the means of the congregations. But all missionary reports we have heard and read only go to show that we have good ground for alarm. A few weeks ago we listened to a discourse upon missions, in the North-West, and while the "minister-missionary" spoke favourably of the pioneer work done by the Presbyterian and Episcopal churches, he still claimed that these two powerful agencies had not accomplished what they ought in that country. In speaking of the Baptist and Congregational churches, he admitted that the former had contributed, from Ontario and Quebec during the past two years or perhaps past year, enough to sustain one missionary for two whole weeks, while the latter had not even reached this magnificent sum. He pointed out that hundreds of religious families had emigrated from England, Scotland, Ontario and Quebec, during the past few years, and were lapsing into indifference and, in many cases, into wickedness, without the hope of hearing the Word of life. Those who were still clinging to the faith and who lived near the centres of Christian work, had to assemble in "earth houses," ten by twelve, while the missionary found it necessary, if he happened to have attained the stature of a full grown man, to preach to them in a stooping posture, for fear of pushing his head through the straw roof and getting his ears frozen. It was shown too that many of these "dug-houses" had no ventilation and were less healthy than the meanest stable in Montreal, and as a result some three young missionaries, graduates from the Queen's College, had died from fever

during the past two years. No wonder these once God-fearing people grow careless and cold when they see so little interest taken in their spiritual well-being. No wonder there are so few labourers in this vineyard when they have such hardships and so little compensation for years of hard mental toil and devotion to the cause of truth. It seems to us that if the church would rise to the exalted position appointed it by Christ, the first step which will lead to this divine attitude, is the establishment of a well organized and free college, where young men can receive a free and ample education to fit them for their high vocation. We think it will not be questioned that the progress in science, art, commerce, and all else which goes to make up the civilization of to-day, is owing to the splendid system of secular education. Take away this mighty force and very soon you receive the only guarantee we have for further advancement in all which tends to refine and elevate the people. If this be true of our secular life, what of our spiritual life? If we are to advance in morals, if the commerce of the world is to be based upon moral principles, if Christ is to be the foundation of all wise social reformers, is it not necessary that the principles of Christ, the principles of all moral well-being and well-doing, should be intelligently proclaimed with power throughout the land? Hence the necessity for all our Congregational churches to cease mortgaging their energies, and combine in sustaining a college in which young men, who are prepared to give up the richer occupations of life, may be fitted for this most glorious work.

The past history of our college is a dark blot upon the fair fame of Congregational Church history. We presume that all men, including ministers, are mortal, and we have not yet reached that high standard of devotion that enables a man to preach twice on Sunday, teach in the Sabbath School, visit the sick, answer captious questions propounded by thoughtless interrogators, attend bazaars, socials, regulate church wardens, lecture occasionally for the church debt, and live upon theology during the week. The days of miracles are over and the benign clouds no longer watch over and supply out of their hospitable folds, the chosen of the Lord, with manna in the sense in which we read of in earlier times.

The minister's life is not a primrose path by any means, but since he chooses to give up every other sphere of activity in order that he may promote the highest and truest interests of humanity, it surely follows that the church in which he labours and to which he devotes the best powers and days given him, should amply recompense him so that he may not have to look forward to "superannuation and a pension" which enables him to exist but does not give him the power to live. If I were a minister I should earnestly pray that the words "superannuation" and "pen-

sion" be expurged from the church lexicon and buried without even the hope of a "joyful resurrection."

We have already occupied too much of your valuable space, and so for the present must bring this discussion to a close. More economy in church building, means more thorough work in the outer districts of our cities, more harmony among our church members, a more efficient college, more gospel for the world, more happiness in the pew, and more gladness and sunshine in the pulpit.

Therefore we say let us have buildings free from architectural thralldom, and soon we may hope that the college, the pulpit, and the pew will work in happy unison, and much which now hinders and impedes the church in its onward march of missionary progress will be swept away, and the dark clouds which hang like a pall over the heathen world will be made to blush with the purple of a better day. S. HUXLEY.

Montreal.

News of the Churches.

HAMILTON.—We are pleased to learn that during the month of May our friends celebrated in a truly social manner the second anniversary of Mr. Martin's settlement. The evening passed so pleasantly that speeches were omitted, save the pastor's well-timed remarks on the happy relations obtaining in the congregation, also expressing great hopes of success and prosperity in the future. May those relations continue and those hopes be more than realized.

KINGSTON.—The new hall of the First church in this city was duly opened on the afternoon of June 12th. Their new building cost about \$7,000 and opens with a comparatively small debt of under \$1,000. The new building is in style and masonry similar to the church, has an imposing entrance, corridor, parlour and lecture room, behind which is the kitchen, which is beginning to be as necessary an adjunct to a church as the refectory to the monastery. One of the parlour windows is in memory of the late E. Savage, wife of Mr. Thomas Savage, sr., who died on Nov. 3rd, 1883; and of Alice, daughter of Thomas Savage, who died on March 30th, 1879. The window, which was erected by the members of Mr. Savage's family, is a beautiful one and contains a figure representative of Hope. We understand that other memorial windows will be placed in position shortly. There is also a vestry on the floor. A staircase leads to the floor above, which is nearly all taken up by the main hall, a room capable of seating 300 persons. At the front is a carpeted platform, at either side of which is an entrance from the main stairway, protected by a frosted-glass partition. To the right is the infant class-room, separated from the main hall by canvas screens, which can be lifted while the school is being addressed. Both the hall and this class-room

are comfortably seated. Adjoining the class-room is a well-arranged library, fitted with the necessary conveniences. As the infant class-room is closed in above, a place is formed that may eventually be used as a gallery, or as a choir loft on special occasions.

The dedication prayer was made by Mr. Wetherall, of St. Catharines, and appropriate addresses were given—On Sunday school work, by Rev. H. Pedley; on social and devotional meetings, by Rev. W. Wetherall, and on women's work, by Principal Stevenson, of Montreal. Touching allusion was made to the loss sustained by the removal by death of the late George Robertson, who was the originator of the work thus happily brought to this happy conclusion.

An evening concert and tea concluded the engagements of the day which may, we trust, be a pledge of still brighter days for our Kingston friends.

The following sketch of the First Congregational church, Kingston, given by the pastor, D. Jackson, at the opening of the hall has historic value, hence its insertion:—

In his *Congregational History*, Dr. Waddington says that in 1810 the London Missionary Society received the Macedonian cry in a petition, signed by one hundred and twenty settlers in the Province of Upper Canada, asking for the ordinances of the gospel. The petition stated that some of the signers came to this region in the year 1784, when it was a complete wilderness, and when aside from the Indians no inhabitants could be found, save a small garrison at the foot of Lake Ontario, now called Kingston. They described their location as 145 miles from Montreal, embracing several townships, and declared that to that day they continued destitute of the greatest of all blessings—the gospel ordinances.

In the year 1831, the Rev. John Smith, M.A., then of Glasgow, having returned from the east, where he had laboured several years with the London Missionary Society, principally in the Anglo-Chinese College, came to Canada to undertake educational and Missionary work. He at once came to Kingston and became the first Congregational pastor of what was then known as the Union church, having at the same time two students preparing for the ministry under his instruction. Mr. Smith was succeeded by the Rev. Mr. Ranson, an English Congregational minister, who, in the fall of 1835, was succeeded by the Rev. Thos. Baker, formerly an officer in the British navy. Mr. Baker left the charge in the spring of 1839 and became the pastor of the Brantford Congregational church. He is now living in Hamilton, is in his eighty-ninth year, and continues to enjoy a marked degree of mental and physical vigour. In a letter, written with his own hand, he conveys kindly greetings "to all those who will have the happiness of being present at the opening of the new Congregational Hall."

The rebellion of 1837 wrought sad havoc with the church. Among its leading members were the Bidwells, father and son, Dr. Armstrong and Mr. Parker. Many of the members were involved in the struggle for responsible government which culminated in the rebellion, and some were leaders in the revolt, while the pastor like a true British officer was sternly loyal. The Government offered rewards for the capture of those implicated, and they fled from the country. Thus the church became decimated, distracted, and was the object of suspicion as the Rebel Church. Consequently after Mr. Baker's retirement, in 1839, it became disorganized, many of its members uniting for worship with the Baptist church, under the pastoral care of the Rev. Mr. Dyer, and which was then open communion. Practically the church ceased to exist but the spirit and principles of Congregationalism survived and were nourished in the hearts of its adherents. Frequent and urgent appeals were made to the Colonial Missionary Society, that a Congregational minister should be sent by them from the Mother Country to minister here, but no suitable person seemed to be available although the Society evinced great interest in the project.

In the year 1847, the Rev. John Roaf, then the agent of the Colonial Missionary Society for that portion of the Province of Upper Canada west of Kingston, requested Mr. Kenneth M. Fenwick, who had just finished his course of study in the Toronto Academy, to visit the field. He did so, and a small chapel on Johnson street, opposite the present place of worship, was temporarily secured, and public service begun on Sunday, the 25th of July. It was not until the 7th of March, 1849, that the church was re-organized. Then, at a meeting held in the house of Mr. George Hardy, eleven united in church fellowship, which number increased to twenty-three at the end of the year. The church gave a unanimous call to Mr. Fenwick to become their pastor, and he was ordained over them on May the 30th. and held office for twenty-six years, or until May the 5th, 1876.

A correspondence having been opened with the trustees of Union church, with a view of obtaining the property on Wellington street, an arrangement was finally made by which, on the payment of £300 currency, it was secured to the church; and on the 3rd of November, 1850, it was re-opened as a place of Congregational worship. After previous consideration, the church, on February 2nd, 1864, appointed a building committee to erect a new place of worship. Additional land having been purchased on Johnson street, the old building, now known as St. Patrick's Hall, was moved away, and the corner-stone of the present church edifice was laid in May, 1864; and on the 12th of March, 1865, the building was dedicated.

From the re-organization of the congregation in 1847

to the end of 1856 aid was extended in support of the means of grace by the Colonial Missionary Society, but for the past twenty-seven years the church has not only been self-sustaining, but has also contributed \$4,888.56 to the funds of the Canada Congregational Missionary Society. In the year 1874, the quarter-century of the church was celebrated on the 9th, 10th and 11th days of March, with appropriate services. On May 10th, 1874, 23 members withdrew from the church to form the Second Congregational church in this city, of which the late Rev. Wm. M. Peacock was the first pastor. The Rev. K. M. Fenwick having resigned the pastoral office on May the 5th, 1876, the church on the 4th of June, 1877, extended a unanimous call to the present pastor, which was accepted, and Dr. Jackson was installed to the office on the 5th of the following September.

The present church organization has now been in existence about thirty-five years and to show its progress numerically and financially its history is grouped into five periods of seven years each. The first seven years embrace 1849-55 inclusive, and indicate, as do the successive periods, the accessions to the membership and the total income for the periods:

| Years. | Additions to Church. | Total Amount of Income. |
|--------------------|----------------------|-------------------------|
| 1849-55..... | 90 | \$ 5,613 8½ |
| 1856-62..... | 69 | 8,205 31 |
| 1863-69..... | 48 | 20,788 34 |
| 1870-76..... | 70 | 20,494 09 |
| 1877-83..... | 91 | 30,614 25 |
| Total for 35 years | | 368 85,715 78 |

For many years the Ladies' Association has been the strong right arm of the church. Time will not allow us to give an account of its Christian endeavours and achievements in connection with its history from the first, or in aid of the erection of the new church building property. It must suffice to say that in 1870 they acquired that portion of land upon which this new hall is situated, and at the close of the year 1882 had cash on hand amounting to \$2,482.89 At the annual meeting of the church and congregation held February 14th, 1883, the Association reported that they had decided to proceed with the erection of a Congregational hall to be used for church and Sunday school purposes and requesting that a building committee should be appointed for this purpose, which was done. Subscriptions were made by members of the church and congregation amounting to \$2,790 and which included three generous gifts of \$500 each, and the Ladies' Association has continued to work with untiring zeal in the accomplishment of the undertaking. The new Congregational hall stands as a monument of their Christian love and labour.

MONTREAL.—ZION CHURCH.—A brief notice of the re-opening of Zion church, Montreal, appeared in our last number copied from the Montreal Witness. As

that was defective, it may be well to state that, on the occasion. Dr. Wilkes stated that it was not the inauguration of a new church. Had that been the intention of the service it would have been preceded by the deliberation and advice of a council of neighbouring churches. Zion church was fifty-three years old, and had gained through God's grace and mercy a noble evangelical, Christian record during more than four-fifths of that period. Alas! for the last few years, having been led astray in several particulars, which need not be particularized, from the old paths, its strength had diminished in proportion, until now it was weak, but by no means dead. Having asked the aid of former friends, a cheerful response was made, it being understood that the church would proceed along the former lines of teaching, of church life, and of denominational and catholic action. Isolation would cease. Having been requested by the church and the friends aiding them Dr. Wilkes assumed the honorary pastorate, but with the understanding that the principal work and responsibility should be borne by others, and that a suitable acting pastor should be sought for. Mr. Burland, a member of Emmanuel church—one of the friends above referred to, being the proprietor of the building had given the use of it free of charge for rent during one year. It was believed that there was abundant room for this church to do an excellent work without in the least withdrawing support from or in any wise injuring any other church and thus in the name of the ever blessed God and trusting in Him, the church again set up its banner. So much for the inaugural service. It may now be reported that the Sunday school was re-organized on the following Sabbath, and that the weekly prayer-meeting was established. Owing to an unlooked for disappointment of supply of the pulpit which had been promised, Dr. Wilkes took the services in the forenoon of the three following Sundays, while local brethren preached in the evening. The attendance has been throughout quite encouraging, and at the communion service June 1st, there was a delightful gathering. Delegates appeared at the meeting of the Congregational Union, and the membership was well represented at the public meetings and especially at the opening of the college building. The Sunday school united with those of Calvary and Emmanuel churches, in the afternoon united service. Though there are correspondence and negotiation, it is yet too soon to say anything in relation to the needed acting pastor.

REV. W. W. SMITH'S connection with the church in Newmarket terminates 1st July. Mr. Smith, who continues to reside at Newmarket, is open, for the present, to engagements for evangelistic or pulpit work.

Official Notices.

CONGREGATIONAL COLLEGE OF B. N. A.

The forty-sixth session of this College will begin in September next. Candidates for admission are requested to send in their applications without delay, addressed to the undersigned, 177 Drummond street, Montréal, from whom forms of application and of recommendation and other necessary papers may be obtained. The entrance examinations for the fall course will begin on September 23rd, at nine a. m., in McGill College; and the examinations in the theological department at a date hereafter to be advertised.

GEORGE CORNISH, LL.D.

Secretary Congregational College, B. N. A.
Montréal, June 15th, 1884.

THE YEAR BOOK.

MR. EDITOR,—Order blanks for the Year Book of 1884-5 have been sent to all the ministers and churches and prompt returns will greatly oblige the editor and manager. If any fail to receive them others will be sent on notification.

The forthcoming volume will be superior to its predecessors in that it will be printed on good book paper and bound in stiff boards with cloth backs. The editor will gladly receive suggestions from any of the ministers or churches with regard to further improvements.

Heretofore a vast amount of trouble as well as expense has been caused by churches delaying in sending the money due on their orders. The directors have therefore resolved that no orders shall be entered or filled which are not accompanied with the amount each order calls for. This rule will be strictly carried out.

Attention is called to the request of the Congregational Union that the publishing company should print the able and instructive essay of the Rev. W. H. Allworth on Congregational Administration. This will be done gladly if the churches will subscribe for sufficient copies to defray the cost of printing.

SAMUEL N. JACKSON,
Kingston June 16th, 1884. Editor and Manager.

MR. EDITOR,—I beg to acknowledge receipt with thanks of the following amounts, which came too late to be included in the financial statement for the year 1883 and 1884, for Widows' and Orphans' Branch: Granby Church, \$32.65; Hamilton Church, \$17; Donation, Mrs. McGregor, \$1, also collection at the Union Communion service in Emmanuel church \$16.75. Beneficiaries will please note that the half-yearly subscriptions fall due on 1st July.

CHAS. B. BLACK,
Secretary Provincial Fund Society.

Literary Notices.

"MARGIE'S MISSION" by Marie Oliver: Number two of the *Young Folks Library*. (D. Lothrop and Co., Boston), is before us; also Marion Harland's "Cookery for Beginners" in limp cover. Both are in the excellent style of the publishing house whose name they bear.

THE OLD VICE AND THE NEW CHIVALRY, by J. Templeton Armstrong (Toronto: W. Briggs), is a very neat volume of 178 pages, furnishing a large amount of useful information and suggestions on the Temperance question. The style is vigorous, racy, earnest, declamatory rather than logical, after the advocate rather than the judge. There are many and apt historical allusions, appropriate wood-cuts, and poetic quotations. On the whole, a welcome addition to the general temperance literature which has not yet become useless or out of season.

R. HOE & Co., New York, have sent us a lithographic plate containing the portraits of eleven representative London (Eng.) journalists; each portrait projected on a copy of the first page of the journal, John Walker, of *The Times*, justly holding the central spot. We beg to acknowledge with thanks the gift. It will soon become a historic picture.

THE TRAVELLER INSURANCE COMPANY, of Hartford, Conn., have, with their usual enterprise, sent to the press generally a coloured lithograph of the great liberty statue erecting in New York harbour, as the gift of the French nation. This, with the other above noticed is from the press of Root & Tucker, N. Y.

CHINESE GORDON. By Archibald Forbes. (Funk & Wagnall's Standard Library.) The life of this remarkable man is here quietly told, how steadily and unselfishly he ever sought to do his duty. The remarkable career during the Tai Ping rebellion, his magic wand of victory, his grief over breaches of trust, and his unwavering faith in God are all related with simple faithfulness and brevity. Not the least interesting of this instructive series is this.

OBITUARY.

MR. HENRY VENNOR.

Another father of Canadian Congregationalism has recently fallen asleep in the Lord, being seventy-five years of age. Mr. Vennor arrived from England and entered into partnership with his uncle, Wm. Budden about 1883. The firm was Budden and Vennor, continuing in Montreal in the wholesale hardware business for more than thirty years. After its dissolution Mr. Vennor took charge of the Savings Bank department of the Bank of Montreal, where he continued until increasing years and infirmity led to his retirement.

Mr. Vennor was among the early members of the Congregational church in Montreal then under the pastoral charge of the late Rev. Richard Miles. From the beginning he was prominent and active in all good works in the congregation and Sunday school. He was one of the few (the number of members of the church less than fifty) who received Mr. Wilkes as the pastor on his arrival from Edinburgh, Scotland, in 1836. Throughout a thirty-five years relation of pastor and member—a considerable portion of the time as deacon—Mr. Vennor was the warm personal friend of his minister, and a most efficient helper in the work of the church. He was wont to think and plan for its welfare, and sought at all times to promote its aggressive movements. Ever greatly respected in the business community as a man of uprightness and integrity, "he adorned the doctrine of God our Saviour." On one occasion many years ago he was induced by a difference of opinion on what he regarded as an important practical matter, to detach himself from the church and join one of another denomination which as a matter of theory he thought had some greater advantages. Less than a year's experience convinced him that he had mistaken the matter, and he returned to his former love with increased attachment and with greater zeal for its welfare.

Mr. Vennor always took much interest in our brethren who visited Montreal at the meetings of Union. He subscribed liberally, for his means, to our several denominational objects. Throughout its life he was a member of the committee of the French Canadian Missionary Society. The Bible Society also had his continual co-operation for many years during not a few of which he acted as treasurer. His interest in Sunday schools was great, while of that belonging to his own church he was for a long period its efficient superintendent. Early in 1875 Mr. Vennor joined a number of his fellow deacons and members in withdrawing from Zion church in order to constitute Emmanuel church of which he remained a deacon to the end. His more active life had however already terminated so that he was not much with his brethren in their counsels and work. A considerable portion of each year was spent in Ontario among friends and relatives. Physical infirmities increased, nor was he without sore affection. The Father of mercies was with him amid them all, and gave him quietness of spirit trusting in the Lord. Loss of hearing and of sight deepened the sense of loneliness which was natural in his circumstances, so that for some time he prayed that he might "depart and be with Christ which is far better." A month prior to his own decease his second son was removed by death after a prolonged illness. And being in the house of his daughter and son-in-law at Peterborough, where all that was practicable had been done for his comfort, he passed away peacefully on the 25th May. The remains were brought to Montreal, and funeral services were conducted by Dr. Stevenson and Dr. Wilkes in Emmanuel church after which they were laid beside those of his wife in Mount Royal cemetery.

International Lessons.

LESSON 2.

July 13, }
1884. }

THE ARK IN THE HOUSE.

{ 2 Sam 6 :
1-12. }

GOLDEN TEXT.—“He blesseth the habitations of the just.”—Prov. 3 : 33.

TIME.—B.C. Four years later than last lesson.

PLACE.—Jerusalem and Baale.

PARALLEL.—1 Chron. 13.

INTRODUCTION.—During the interval from the last lesson the arms of David had been successful and he was firmly established on the throne of Israel. It was characteristic of him that he should seek to identify in a more special and emphatic way than had yet been done, the worship of Jehovah with the capital of the Kingdom. The artisans of King Hiram had built David an house, but he would feel that there was a greater King over Israel than himself, he was but the representative of Divine sovereignty, and it was eminently fitting that the visible symbol of that power should be fixed in the capital, and the realization of that idea is the subject of our lesson. Apart from the religious aspect of this event, it was in the highest degree wise, politically. Jerusalem, because of this, became the centre of worship, the objective spot of the pious Israelites prayers and pilgrimages. The great importance attached to this aspect of the question is manifested by the action of Jeroboam the son of Nebat, when after the revolt of the ten tribes from the rule of Rehoboam, he set up the worship of the golden calves in Dan and Bethel. (1 Kings 12 : 26-29.) We are sure, however, that the one supreme thought in Davids mind was honour and reverence for the God of Israel; in fact some have thought from Psalm 132 : 2-5, that it was a dream of David's youth, and a vow of his early manhood, that the ark of God should be brought to that place where it would please Him to record his name. Call attention to the fact that the ark had remained at Baale (or Kirjath-Jearim), since the incidents narrated in 1 Sam. 4 : 11; 7 : 1, 2, though occasionally brought out for special purposes. (1 Sam. 14 : 18.) It had therefore been in this state of seclusion during the leadership of Samuel, the reign of Saul and the eleven years of the reign of David.

Notes and Comments.—Ver. 1. “Again :” after the successes recorded in the preceding chapter. “Chosen men :” the chief men, most influential from the tribes this was for the purpose of taking counsel with them on the subject of bringing up the Ark, thus interesting the whole kingdom in the movement. (See 1 Chron. 13 : 1-4.)

Ver. 2. “With all the people :” we suppose the thirty thousand of ver. 1, and a large number beside who would gladly join in this great religious ceremony. Nothing is said of the soldiers though doubtless an armed force accompanied the king and those with him to protect them from an attack of the Philistines, to which they would be exposed. For the journey to Baale, see 1 Chron. 13, this was the same as Kirjath-Jearim, the old Canaanitish name having continued with the Israelitish one. (See 1 Sam. 6 : 21; 7 : 1; Josh. 15 : 9; 1 Chron. 13 : 6.) “The ark :” made in the wilderness under the direction of Jehovah, it was the most sacred thing in the tabernacle and its place was in the Holy of Holies. “Dwelletteh—Cherubim :” this because they were always associated with the presence of God (Psa. 18 : 10; Ezek. 11 : 22); and the Shekinah was here.

Ver. 3. “New cart :” or covered waggon, as did the Philistines. (1 Sam. 6 : 1 on); this was not the divinely appointed way, it should have been carried by the chosen family of Levites. (Num. 4 : 15.) “House of Abinadab :” where it had remained since it was sent back by the Phil-

istines. “Gibeah :” or “in the hills.” “Uzzah :” strength. “Ahiö :” brotherly; “sons” or descendants, possibly three or four generations back, we are not told that Abinadab was alive even when the Ark was taken to Kirjath-jearim, and there is no such mention now.

Ver. 4. “Brought it out :” doubtless to the shout of the words which Moses uttered when the Ark was moved forward in the wilderness. (Num. 10 : 35.) “Went before :” to guide the oxen.

Ver. 5. “David—played :” this was a glad day for the king and his people, and they express their gladness as has been done by all people in all ages by musical instruments. “Instruments made of fir-wood :” rather as in the parallel passage in 1 Chron. 13 : 8; “With all their might and with songs.” “Harps, psalters :” a stringed instrument of a triangular form. “Timbrels :” resembling our modern tambourine. “Cornets :” a loud sounding kind of instrument generally made of the horn of some animal. “Cymbals :” resembling our modern instruments of the same name only smaller.

Ver. 6. “Nachon's threshing floor :” Nachon is not a proper name, it is rather a prepared, a fixed place, a place always used for the same purpose, in 1 Chron. 12 : 9 it is called the “threshing floor of Chidox :” it may have been that this latter was the name of the owner, some, however, interpret both names as having reference to the tragedy of the next verse, here, “Nachon's threshing floor” is translated “the threshing floor of smiting,” and in 1 Chron., “the threshing floor of the dart.” “Uzzah—his hand :” which even the priests might not do. “Shook it :” a rude, heavy cart without springs on a rough road. The act of Uzzah was not sinful in its intention but in its disobedience (possibly through forgetfulness, as there seems to have been strange forgetfulness on the part of all, king, priests and people alike), of a divine ordinance.

Ver. 7. “Anger—kindled—died :” why? Was it not a very slight offence to receive so severe a punishment? It may appear so, but apart from the assurance that the Judge of all the earth must do right, we think that we can see reasons for the severity. The ark was the symbol of the Divine presence, and as such was to be held in the deepest reverence, none might look at it much less touch it without danger of death. Uzzah was a Levite, and as such knew the commands of God respecting the ark. It is more than likely that long familiarity had bred—not contempt—but freedom and carelessness with reference to the divine symbol; and it was evident that king and people alike needed the lesson which the judgment conveyed. Did we know better the spirit of the times we should likely understand better the Divine act.

Ver. 8. “David—displeased :” the word elsewhere translated “Grieved :” he was afraid lest the divine anger should extend to himself and the people, the whole arrangement of the journey which had stopped so disastrously was his planning. “Perez-Uzzah :” the breach, or the rent of Uzzah.

Vers. 9, 10. Not only did this sad incident interfere with the procession, but it stopped the journey. David feared to go on lest a greater catastrophe might happen, so he determined to leave the ark where it was, and not bring it up, as he had intended, to Mount Zion, until he had more explicit Divine direction on the matter, which had he sought at first would have guarded him against the sin that brought the judgment. “So the ark was carried into the house, nigh at hand, of Obed-Edom :” lit. serving Edom. He was a Levite, descended from Kohath to whose family the duty of caring for the ark was originally assigned. (Num. 3 : 27-31.) “Gittite :” so-called from the place of his birth, the Levitical city of Gath-remmon in the tribe of Dan.

Ver. 11. Obed-Edom showed the courage of true faith in receiving the ark when the king feared to continue his

journey with it, and he reaped the reward, for "the Lord blessed Obed-Edom:" how, we do not know but evidently in a manner that proved to all that it was because of the abiding with him of the Ark of God.

Ver. 12. Three months care of the Ark by Obed-Edom taught David more than one lesson; he found out not only that there was no danger when the Divine commands were obeyed, but that abundant blessing followed. When this was told to him, he went down and brought the ark "unto the city of David:" this time—as we learn from the fuller account in 1 Chron. 15, followed closely the Divine directions as to its transport. "With gladness:" the servile fear that had filled his soul was gone, and he could rejoice in the assurance that now there would be a blessing indeed to the whole House of Israel.

HINTS TO TEACHERS.

Topical Analysis—(1) The journey with the Ark. (Vers. 1-5.) (2) Sin and judgment. (Vers. 6-10.) (3) Faith and blessing. (11-12.)

On the first topic let us teach that it was a right thing to do, though unhappily done in a wrong way. The ark was not only the symbol of the Divine presence, it was the especial token and sign of God's headship of the nation; the people were His, He was their king. David reigned, it is true, but it was under, and as the representative of God, so it was right and fitting that the ark of the Divine presence should be in the capital of the kingdom. It would be to the people a constant lesson on their relations to Jehovah, a constant assertion of their subjection to the laws of the King of Heaven, and it was a worthy act for David to plan and accomplish; preserved by God through long years of wandering and exile, and finally brought, in a wonderful way to the throne, what more fitting public manifestation of the gratitude of his heart than to bring back the ark and thus centre the thought of the nation about the recognition of God. It was also a grand thought of the king's to make it a national and not simply a personal movement, and by enlisting all the tribes in the ceremony to let it be the work of the people. Let us teach here that it is a right thing publicly to profess our reverence for God and the things of God, and our determination to serve Him openly and at all times.

On the second topic recall the previous judgments which had followed irreverence to the ark, the Philistines so sorely smitten that they were glad to send it away and the men of Beth-shemesh, slain in large numbers. This ought to have taught all how terrible a thing it was to treat it carelessly or with disrespect. So we may learn reverence for the things of God. We have no visible symbol of the Divine presence in our midst, nor do we need it. In the childhood of the race men needed object lessons to teach them Divine things; but we who live in the latter daylight should rejoice to be able to put away childish things and to live as in His sight. Yet there are things which from their connection demand respect. The Bible is but a printed-book, yet it contains the revelation of God to men and is filled with the highest and grandest truths or which it is possible to conceive. If our scholars realized this would they treat the book as sometimes we see it treated? So also God's house, the place of prayer; so also the gatherings of His people. Well would it be for our young people to grow up with a spirit of earnest reverence for all these things. No better lesson can be taught them here than the lesson of reverence in the heart, of holy fear towards holy things.

On the third topic point out that the humble faith of this unknown villager brought a blessing to himself, and the whole nation. When the scared king and his great host took the ark into the house of Obed-Edom he did not cry out, "Ye have brought the ark to slay us," but humbly and reverently gave it a place in his house, mak-

ing, as we doubt not, of a special chamber a holy place, and so it was manifested at once that the blessing of God was upon him, the spreading story brings back faith to David, and he leads the nation back to God. Let us teach how God honours obedience, how His blessing will always rest upon the devout and faithful, and that even the humblest in station who has true faith, may be a blessing to thousands.

Supplementary.—One thought as illustrating the better dispensation must not be omitted. In those days there was but one ark with its mercy-seat, and one place for its dwelling. Now the mercy-seat is everywhere, and the Divine presence will fill every house where it is humbly and reverently sought.

INCIDENTAL TRUTHS AND TEACHINGS.

One act of disobedience leads to another.

Worship demands reverence, we have sought the immediate presence of God.

Joy and gladness belong to the worship of God.

God will be served in His appointed way, not in the way of the world.

Nothing is too small for obedience.

If the symbol was so sacred, what of the reality?

Uzzah, a warning to unsanctified workers.

The worship of God, a blessing wherever it is set up in humble faith.

Main Lesson.—To the irreverent and careless God, is a consuming fire, but the humble he receives and blesses—Lev. 10:1-3; 1 Sam. 7:3; Psa. 5:7; 29:2; Ecc. 5:1-2; John 4:24; Acts 12:23-29.

Lesson 3.

July 20, 1884. } **GOD'S COVENANT WITH DAVID.** { 2 Sam. 7: 1-16.

GOLDEN TEXT.—"Thy throne shall be established forever."—2 Sam. 7:16.

TIME.—Probably soon after the events of the last lesson. B. C.

PLACE.—Jerusalem.

PARALLEL.—1 Chron. 17:1-15; see also some of the Messianic Psalms, 2nd, 45th, 22nd, 16th, 118th, 110th.

Introduction.—Each of our previous lessons in this series brings out a great advance in the development of God's purposes for David and Israel. In the first he is made king over all Israel, the nation is united to serve Him loyally as their sovereign captain; in the last lesson the religious life of the nation is localized and centralized, the ark is brought up to the city of David, the capital of the nation, and becomes a standing confession of the faith of the people. Now, consequent upon the wish of David to build a house for the Lord, which he is forbidden to do, God promises to build up an eternal house for David that his throne should be established for ever, and that his son should build a house for the name of the Lord.

Notes and Comments.—Ver. 1. "In his house:" the residence that he had built for himself. (Chap. 5:11.) "Rest:" the calm after and before a storm, he had, not long afterwards to go to battle again, but now he had peace and rest.

Ver. 2.—His thoughts naturally and rightly go out in the thought of God's goodness to him, and it at once struck him as something improper that while he was dwelling in a magnificent palace the ark of God had only the shelter of a tent; so he "said unto Nathan:" the first mention of one who played an important part in the history of David and of his son Solomon. It was Nathan who rebuked David for his sin with the touching parable of the lamb (chap. 12:1); who became Solomon's tutor as we understand (chap. 12:

25); it was his representation of the treason of Adonijah that led David to have Solomon proclaimed King in his own lifetime, and he was, as we find from statements in 1 Chron. 29:29; 2 Chron. 9:29, the historian in part of the reigns of both David and Solomon. "Cedar:" a choice and costly wood, sent by Hiram. (Chron. 5:11.) "Within curtains:" the tent covering, woven of goats hair. (Ex. 26:7-14.)

Ver. 3. "Do all—in thine heart:" charmed with the purposes of the King, and thinking it eminently right, Nathan said "Go on," but he had yet to learn that a right thing may be done at a wrong time, and by an unfit instrumentality. This shows us, as other passages, that the prophets were not always under inspiration, speaking by command of God. (See 1 Sam. 16:6; 2 Kings 4:27.)

Vers. 4-7. "That night:" that the plan might be checked at once, before David made any arrangements or incurred any expense. "My servant:" specially, all God's people are His servants, but to some are given special service. "Shalt thou build me:" a Hebrew form of strong negative; in the parallel account in 1 Chron. 17:4, the message is negative in form, "thou shalt not." "Not dwell—have walked in a tent:" referring to the journeyings of the people through the wilderness with the Ark of God's presence borne before them. "Tent:" the outward covering of skins. "Tabernacle:" the framework of boards and bars. "Tribes:" or sceptres, rulers; meaning that whatever tribe had in the past supplied the person for the ruler of the people, to none of them had God spoken to build him "a house of cedar." We must understand that there is no rebuke to David here, God recognizes the goodness of his wish and intention, but it was not in accordance with the Divine will.

Vers. 8-9. The message now recounts the goodness of God to David. It is tender, and anything but a stern rejection of the purpose of the King, although the words are very positive. "Sheepcotes:" or pastures. "Following the sheep:" lit. from being a shepherd to be a King, this was God's doing, the circumstances might appear natural, but the Divine will had overruled it all. Do we not need this lesson! "Was with thee—cut off thine enemies—made thee a great name:" the first thought was the foundation of all. David had God with him and so followed his victories and his greatness. Unquestionably the name of David was made great. To-day the Jews look back to him as the grandest of their kings, and although the reign of Solomon was more magnificent and apparently more prosperous, yet the controlling influence of Israel, the respect it commanded was greater during the reign of David than that of any other King; he found Israel a disorganized company of tribes, he left it a great homogeneous nation.

Vers. 10-11. The message now speaks of permanency and rest for the nation. "Will appoint:" rather, have appointed, the idea is of a blessing already bestowed. "Move no more:" like all the promises this involved a duty; this long and persistently violated, the promise was at length withdrawn, and the permanency of the nation ceased forever. "Children of wickedness:" or wicked people. "And as since:" the break of the verse injures the thought, it is that they shall not be afflicted as they were in Egypt, or as they were during the times of their judges.

Vers. 11, 12, 13. "Make Thee an house:" David had desired to build a house for God, this was not permitted, but for his pious purpose God would make him "an house:" that is God would preserve and establish the family of David and secure to it the throne of Israel, another promise hanging upon a duty, not only should a family be established, but when he had passed away his son should do what he had purposed. "Build a house for my name:" for the fulfilment of this read the history of Solomon, especially 1 Kings chaps. 7 and 8; and 2 Chron. chaps. 3 to 7.

Ver. 14. "His father:" (see Psalms 89:20) a relationship involving mutual love, and it cannot exist with any man who does not cherish in his heart love to God, and obedience; the son must obey the father or he cannot be a true son, if one, God will do to him as to David's son. "I will chastise him:" God is no respecter of persons as Solomon found when he did commit iniquity. (1 Kings 11:9-40.) "Rod of men:" the adversities and trials to which sinful men are subject; or, it may mean that men shall be as a rod and stripes to him, which they were; see above.

Ver. 15, 16. Although the sinner was to be punished for his sins, yet there was not to follow the extinction of the family as happened to that of Saul. David's sins for their apostasy first lost the throne and then were weakened more and more, until when the great Son of David came it had sunk to the lowest ebb, yet the promise of God was fulfilled and in Jesus began a new and everlasting reign, a reign as wide as it is to be enduring, for to Him all nations shall bow, and all His enemies shall be put under His feet. "Established:" or I will, as in 1 Sam. 2:15. "Forever:" fulfilled in Jesus who lives forever. David dwelt much upon this promise (see vers. 25-29, Psalms 18:50; 89:29) and David's kingdom does indeed continue forever; let us who are the spiritual children of faithful Abraham bless God for the promise and for its fulfilment.

HINTS TO TEACHERS.

Topical Analysis.—(1) David's plan 1-3; (2) rejected by God 4-7; (3) God's promise 8-16.

On the first topic we may teach that *the plan of David was a good one*; it was a right feeling that prompted the idea, and although, as we see, God did not allow its carrying out, yet he is not rebuked for the desire. David felt how anomalous it was, that while he was dwelling in a house of cedar, a grand magnificent palace, that the ark of God should rest within the old tent covering that had done service through the wilderness journeyings; then he remembered all the goodness of God to himself, and the warm feeling of gratitude in his heart was another motive to his purpose. That God accepted the spirit of the service although he did not permit its fulfilment, we may be sure from the later verses in our lesson, and from the fact that David was instructed to make all necessary preparations; he was to gather together all the materials and provide for the cost of the house that he was never to see. God honoured him in permitting him thus to be the preparer of the way. Let us learn and teach from this, that nothing we can give to the service of God and to the spread of the Gospel is unacceptable to God, and although it may not do the work we intended, or serve the purpose we designed, it will, in God's providence, do a work and serve a purpose that shall be to His glory. Happy if we may be the pioneers only, doing the rough work and seeing not the beauty and glory that is to follow. Happy we, if we feel that all we have, of means, influence and talents should be consecrated to the service of God.

On the second topic let us explain why the purpose of David was rejected by God. *The time had not then arrived* when it would be fitting and desirable. Jehovah during the 500 years (or nearly so) of the nation's existence had dwelt in tent and tabernacle, and had not sought from any of the rulers from Joshua to David, a permanent sanctuary; nor did he need one, for the Most High "dwelleth not in temples made with hands," a truth which Solomon faintly grasped, but which had to be taught in its fulness by the Master Himself and by His inspired apostle. (John 4:25; Acts 17:24.) There were circumstances in the condition of the people, which as we may well believe, had to do with the Divine rejection of the plan; the nation was hardly as yet consolidated; the house of David had to endure for at least a generation, and peace must be established before it was fitting that the Temple of God should be builded.

There is one reason given by David himself in 1 Chron. 22:8, why he was forbidden to build—*he had shed much blood and had made great wars*, a thing that was inevitable under the circumstances, but which disqualified him for such a service as that. So does God often disappoint good men in their good intentions; they are not in accord with His Divine wisdom; our plans are laid presuming on health and sickness comes; we plan for success, but lo failure; our plans look to long life, but death ends them all. Notwithstanding, of this we may be sure, that every true living purpose for the glory of God is accepted by Him and made to work out His glory and the blessing of our fellows. Let us labour on in the full assurance that in the highest sense

“There’s a Divinity doth shape our ends
Rough hew them as we may.”

On the *third* topic we may teach that God’s plans for us are better than our own, so David found, and as thousands of God’s children have found in every age since David. Look at the promises of God here, He would make David “an house,” the royal authority in Israel which should be established in his family. Yet further, the privilege denied David was to be given to his son, who might and did build the temple of God, and surely this promise would be sweet to the King, just what he himself would have wished when his own part was denied. David was a man of strong affections and lived in his children. But the promise was greater than even David ever fully understood, for it included the desire of all nations, the Divine Son, the great King, the Messiah, the Prince of Peace, and that King reigns now, seated on the right hand of the Majesty on high, and to His sceptre all shall bow; He shall be King over the whole earth.

Supplementary.—Point out that while David was not permitted to do the work reserved for his son, that he did a work far more glorious and enduring than building the temple, he gave us under the inspiration of God, the Book of Psalms. The temple has perished, “but the Psalms are still ours, we are marching still to their inspired and inspiring music; they are growing daily dearer to us like the water from the rock which grew the sweeter the longer it flowed.”

INCIDENTAL TRUTHS AND TEACHINGS.

While the desire to serve God is right, our plans for service may not be acceptable to Him.

Even prophets, when they speak apart from the direction of God, make mistakes.

Though God may thwart our plans He accepts our true service.

The purified heart is God’s chosen temple.

Believers are living stones in the living temple which God is constantly building.

God honours the children of the righteous.

Whatever work needs doing God can find the workers.

David’s greatest Son is our glorious King.

Let us be thankful to do anything for God, even if only to prepare the way for another.

Main Lesson.—God a covenant keeping God. (Deut. 7:9; Num. 23:19; Josh. 23:14; Psa. 89:34; Matt. 24:35; 2 Tim. 2:13; Heb. 10:23.)

LESSON 4.

July 27. } **KINDNESS TO JONATHAN’S SON.** { 2 Sam.
1884. } { 9:1-13

GOLDEN TEXT.—“Thine own friend and thy father’s friend forsake not.”

TIME.—B.C. 1040.

PLACE.—Jerusalem, and Lo-debar, east of the Jordan,

probably in the tribe of Gad. The site has not been identified, but near Mahanaim.

INTRODUCTION.—We have studied incidents in connection with the public history of David: we now take up a very pleasant little narrative in his private history, showing that, with all his failings, the king had a tender, grateful heart, and that he had not forgotten in his prosperity the staunch friend of his adversity.

Notes and Comments.—Ver. 1. “Is there—house of Saul:” all the bitter hatred he had received from Saul, the years of peril and exile through which he had passed because of that hatred, were forgotten, “for Jonathan’s sake,” he would “show any of that house kindness.” Would he if the found one had proved a son of another son of Saul than Jonathan? We are sure that he would, although the covenant oath with Jonathan was only for his seed. (1 Sam. 20:14-17, 42.)

Ver. 2. “Ziba:” a crafty, unprincipled man, as we find by his later actions; formerly a slave of Saul, he probably became free at his master’s death, and it is not great injustice to his character to think that in some way he had become rich through his handling of the property left by Saul; at any rate he was known for a prosperous man with fifteen sons and twenty servants, and, remembering that he had been a servant of Saul, and as such, would be able to give the desired information, if any one could, the messengers of David brought him into the king.

Ver. 3. “Kindness of God:” the same expression used by Jonathan to David as quoted above, with “David” instead of “God,” the idea perhaps of a perpetual, unfailing kindness. “Lame on his feet:” (see chap. 4:4). Ziba seems to have mentioned this at once so as to remove from David’s mind any idea of a rival; likely enough he thought that the king, as was usual in Oriental countries, wanted to find merely to destroy, any that were left of the family of Saul.

Ver. 4. “House of Machir:” it is evident that although Ziba knew of the residence of Mephibosheth, he did not live with him; “the son of Ammiel:” (servant of God) “from Lo-debar” (no pasture), from chap. 17:27 we find that Machir showed himself a true friend of David when the king fled from Absalom, by ministering to him and his people at Mahanaim—Lo-debar, therefore, would be in that vicinity (chap. 17:27-30); perhaps on that occasion David was repairing what he had sown in his kindness to Mephibosheth.

Ver. 5, 6. “Fetched him:” doubtless the messenger would be instructed to assure him that the king’s intentions were all kindness to him, yet he evidently feared the consequences of his journey, it was such an unusual thing among the nations for a successful monarch to allow any of his rival’s family to live if he could possibly discover them, that Mephibosheth abjectly “fell on his face and did reverence,” and was scarcely re-assured by the kind tones of David’s voice calling him by his name, telling him not to be afraid, that for Jonathan, his father’s sake, kindness was to be shown him, that he was to have back the estates of his grandfather Saul, and as a crowning proof of David’s affection that he was to eat bread at the king’s table “continually,” to be his guest; this was a mark of honour in Oriental countries. (See 1 Kings, 2:7; 2 Kings, 25:29.) Mephibosheth being only five years old at his father’s death, had not, in all probability, heard anything of the covenant between him and David, so that he would be quite unprepared for the high honour bestowed upon him.

Ver. 8. Mephibosheth is overpowered at this manifestation of the king’s favour, and as if he still doubted how far what he had heard was to be carried out, humbles himself further, and with oriental hyperbole speaks of himself as “such a dead dog as I am.” We cannot but feel pity for the son of Jonathan and the grandson of Saul; they, swifter than eagles and stronger than lions, he, showing such a crushed, abject spirit.

Vers. 9, 10. David now puts the carrying out of his intentions into the hands of Ziba; he was to manage the estates for Mephibosheth; none would know them so well as he; possibly, indeed, as is suggested, he had been in occupation of them since the death of Saul. All the arrangements of David show his desire that Mephibosheth should be treated as a prince of royal blood. Ziba, with his sons and servants would form no inconsiderable retinue for the lame prince.

Ver. 11. "According to all—shall thy servant do:" perhaps Ziba intended honourably to carry out the king's charge, and for anything we find to the contrary did so for seventeen years, but there came a temptation too strong for him at the rebellion of Absalom, and by false insinuations of treason he alienated David's heart from Mephibosheth and got from the king the estates of his master; finally, however, they were divided, each having half. See chap. 16: 1-4; and 19: 24 30.

Ver. 12. "A young son—Micah:" must have been quite a child at this time, as Mephibosheth himself was not, probably, much over twenty; he never appears as an actor in the history, and the only mention of his name is in the genealogies of his tribe in 1 CHRON. 8: 34; 9: 41; he wisely abstained from being mixed with the political changes of the country; as his name is not mentioned at the time of Absalom's rebellion, he had probably left the capital, perhaps foreseeing and not wanting to be caught in the coming storm.

Ver. 13. "In Jerusalem:" as was the king's wish, rather than upon his estate, he remained steadfastly loyal to David, though first deceived and then misrepresented by Ziba, and we last see him welcoming the returning king on the banks of the Jordan and showing the same gentleness and humility under false suspicions that he did when first brought before David.

HINTS TO TEACHERS.

Perhaps instead of a "Topical Analysis," it will be more profitable to look at the characters and action of the three men who are prominent in our lesson, (1) David, (2) Mephibosheth, (3) Ziba.

David comes before us here in one of the brightest and most admirable traits of his character. There is nothing, so far as we can see, to detract from our praise, or to dim the lustre of his generous action. It was *spontaneous*, it does not appear that any one suggested this course to David, but out of the tenderness of his own heart, and the remembrance of what he owed to Jonathan, he would do good to any that belonged to the family of his old friend. Let us teach to cultivate tender and loving feelings to all, especially to those who have a claim upon our gratitude. It was *unnecessary*, that is, so far as David was concerned, not a solitary man of Israel would have thought evil of him if he had never moved toward helping a son of his ancient enemy, Saul. Even supposing that it was known Mephibosheth was alive, which is hardly likely except to a very few, it would be the last thing to suppose that David would care to seek him out, unless, indeed, as was the custom, to destroy the only hope of a rival dynasty. It was a *faithful act*. David had made a covenant with Jonathan, it was sealed with the name of Jehovah, and David could not rest until he had, if there was a chance, carried out the obligation of his promise to his dead friend. A noble example of faithfulness to a promise, let us imitate it. It was *on behalf of one of the family of an enemy*, his bitter, persistent enemy; a man who had sought his life again and again, and would assuredly have succeeded but for the protecting hand of God; he rose above the teaching with which he had been surrounded: "Thou shalt love thy neighbour and hate thine enemy," and anticipated the precept which bids us "Love your enemies." Well would it have been for David if he had followed this to the end. Well will it be for us if we make it the rule of our lives. Further, *he took trouble to carry it out*, he did not content

himself with saying: "If any of the family of Saul should be alive and I hear of it, I will do something for them." No, he caused enquiry to be made, a search for any who could give him information, and he was rewarded by finding one for whom he sought. Finally, *it was a large hearted act*. It was no niggardly dole that David meted out to Mephibosheth; he gave as a king with a kingly heart, restored all the estates of Saul, took the lame man into his own house to eat bread at his table continually. You will of course point out how this action of David faintly mirrors the goodness of God to us in Jesus Christ; get from scholars the points of similarity, how they come out, and then dwell upon the debt we owe to our everlasting King.

Mephibosheth.—Of him we can say but little; evidently coming before the king in fear and trembling, not knowing for why he had been brought he was *humble*. The son of a prince, the grand-son of a king, he had lived dependent on the kindness of friends; all his hopes of the throne, if he ever had any, which is hardly likely, had perished, and he would assure David in the strongest terms, how unimportant he was, yea how far beneath his notice. His actions and his words are in keeping, "he fell on his face and did reverence" and he spake of himself as that vilest and most contemptible thing "a dead dog." He was *grateful*. This comes out more vividly later on, at the return of David after the death of Absalom; deceived, misrepresented, accused of treason, he goes to meet David at the Jordan with touching simple faith and frankness and his actions lead the king to reverse, to some extent, the sentence he had passed upon him through misrepresentation. There are few characters in holy writ so touching, in his helplessness, his humility and his gentle faith, as Mephibosheth.

Ziba.—A man of mixed characters, as we have him here, faithful, shrewd, prosperous, and apparently glad to be the means of helping a son of his old master. Yet, as we find him in the incident alluded to above, deceitful, selfish, and willing that the king's anger might be excited against Mephibosheth although he knew not but that it might carry with it the sentence of death to the lame prince. It is a miserable thing to seek to rise on the ruin of others, as Ziba did. Let us caution our scholars against giving way to that which leads to such conduct—Selfishness and covetousness; if these get possession of the man, there is nothing at which he will stop to carry out his ends.

INCIDENTAL TRUTHS AND TEACHINGS.

Children are often favoured by God and man because of pious parents.

We should remember the debt of love we owe to the dead and seek to repay to the living.

Imitate the spirit of David, think of an enemy as one to whom you would do good only.

Our love should be active, going out to seek the lost.

Let our love and compassion be wide as the compassion of God.

Never make an enemy where you can make a friend.

But make friends of enemies.

Mephibosheth blessed "for Jonathan's sake"; we "for Christ's sake."

Main Lesson.—The love of God to sinners, John 3: 16; Rom. 5: 8; Titus 3: 4-7; 1 John 4: 9.

LESSON 5.

August 3, }
1884. }

DAVID'S REPENTANCE.

{ Psalm 51
1-19.

GOLDEN TEXT.—"My sin is ever before me."—Vs. 3.

TIME.—B.C., 1034. David had been king more than twenty years.

PLACE.—Jerusalem.

INTRODUCTION. — Perhaps an extract from Spurgeon's "Golden Treasury" may be the fittest introduction we can give, he says: "The great sin of David is not to be excused, but it is well to remark that his case has an exceptional collection of specialities in it. He was a man of very strong passions, a soldier and an Oriental Monarch, having despotic power; no other king of his time would have felt any compunction for having acted as he did, and hence there were not around him those restraints of custom and association which, when broken through, rendered the offence the more nonstrous. He never hints at any form of extenuation, nor do we mention these facts in order to apologize for his sin which was detestable to the last degree * * * When we dwell upon his sin let us remember his penitence and upon the long series of chastisements which rendered the after part of his life such a mournful history."

NOTES AND COMMENTS.—Ver. 1. The Psalm opens with a prayer for mercy, he appeals for this at once before he mentions his sin. "According—loving kindness:" love and kindness sweetly blended in one, an overflow of deep, tender, parental sympathy. "Multitude—tender mercies:" he remembers the mercies of God in the past, and pleads that they may be restored in full measure now. "Blot out:" totally obliterate as writing from a tablet, cancel for ever.

Ver. 2. "Wash:" lit. multiply to wash me, pardon is not enough, he is vile and must be purified, and he asks God to do it for none other can. "Cleanse:" as if he said, by any means take away my defilement; if water-washing will not do it, then try fire, or whatever thou wilt, only rid me of my sin.

Ver. 3. "I acknowledge:" including a willingness to know his sin and a readiness to confess it. "Ever before me:" to an awakened conscience the sense of sin is vivid and constant; it is a living agony.

Ver. 4. "Against thee:" great as the sin was against man yet this is swallowed up, lost, in the sense of its enormity before God; face to face with him the sinner can only think of the offence against the Holy and Great God. "Justified:" when he uttered the condemnation of David's guilt; if the sentence and its execution were put forth the judge would be just.

Ver. 5. "Shapen in iniquity:" he confesses that he is sinful by nature, that the evil was in him and that it only needed the occasion for the manifestation of the sad fact.

Ver. 6. "Truth in the inward or hidden parts:" integrity in his most secret life, both of conscience and of mind. (Ps. 16: 7. "Reins:") there the same thought as "hidden part" here; God asks for sincerity and true holiness in the life seen by no eye but His. A great French pear is called *la bon Chretien*, the good Christian, because they say it is never rotten at the core. "Make me to know:" what David would know, the will of God to give, and his to receive were in harmony.

Ver. 7. "Hyssop:" used on Levitical purifications as after touching a corpse, and more especially for leprosy, the striking type of sin. (Num. 19: 6; Lev. 14: 4-7.) "Whiter than snow:" a strong eastern figure signifying perfect purity. (See Isa. 1: 18.)

Ver. 8. "Hear joy and gladness:" that is, by speaking, my sins forgiven. "Bones that Thou hast broken:" a strong figure, signifying complete prostration, bodily and mental. The thought is not simply of broken bones, but of crushed, bringing the severest suffering. "May rejoice:" the suffering Thou hast inflicted for my sin may be healed, and the consciousness of thy favour bring gladness and rejoicing.

Ver. 9. "Hide thy face" see Psalm 32; 1, sin covered, or as Is. 38: 17. "Cast behind Thy back:" not only to be forgiven, but forgotten. It was ever before himself—vs. 3—but he would that God would hide it. The true

order, the first leads to the second. "All:" not only this sin, but others which the light of an awakened conscience had brought to him.

Ver. 10. But David wants something more than cleansing and purification, he wants a re-creation, a new heart. "Create—clean heart:" just what the awakened sinner of to-day feels his need of and prays for, the whole spiritual nature to be made anew. "A right spirit:" a steadfast spirit resting upon God and so not disquieted by care and fears.

Ver. 11. "Cast me not away:" but let me remain in the favour and blessing of Thy presence which here, as hereafter, means "fulness of joy." "Holy Spirit:" given at his anointing by S. uel (1 Sam. 16: 13), and which if taken away meant rejection, as with Saul, by God and the people. (1 Sam. 16: 14; 15: 23; 13: 14.)

Ver. 12. "Restore:" what I have lost, "the joy," and that I may keep it "uphold," sustain, preserve me in the right way. I am quite unable to keep myself. "Free spirit:" liberal, generous, opposed to servile, slavish, let it keep me from the slavery of sin.

Ver. 13. Now we have the blessed outcome of God's forgiveness and love. "Then—teach:" the first part of the working of the spirit of forgiveness in the soul to tell others of the great forgiveness. His sin had been great in the occasion that it had given to the enemies of God to blaspheme, no small part of his punishment was in the knowledge of this, so he earnestly longs to be the instrument of healing the breach by telling of the pardoning grace of God.

Ver. 14. "Bloodguiltiness," or "bloods:" the plural is exclusively used to denote bloodshed or murder (so Gen. 4: 10); there was no freedom until this guilt was cancelled. "Sing aloud:" after forgiveness comes praise. *Spurgeon* quaintly says: "A great sinner pardoned makes a great singer." "Thy righteousness:" thy mercy, thy justice. (So 1 John 1: 9.) "Faithful and just:" or righteous.

Ver. 15. "Open—lips:" he had been as it were dumb because of his guilt (see Psa. 37: 2-9); an unforgiven sinner cannot speak the praises, but the forgiveness of sin is the opening of the lips to "show forth" His praise.

Ver. 16, 17. "Desirest not;" why? had not God commanded sacrifice? Yes, and David did offer it again and again; but in the guilt like his that could not be expiated by the blood of bulls and goats, "The sacrifices of God" were deep contrition and repentance, "a broken spirit and a contrite heart:" let us not think that any formal confession will avail without sincere inward sorrow for sin, and a casting of ourselves unreservedly upon the mercy of God.

Ver. 18, 19. "Do good:" he now prays for the city he held and for his people, fearing that he might involve them in the punishment for his sin, as was the case upon another occasion. (2 Tim. 24.) "Build thou" the walls of the city that was at that time in course of erection, and he prays that God would, as it were, take the work into His own hands so that it might be divinely done. Every sin of a professing Christian makes breaches in the walls of Zion, and exposes her to the attacks of her enemies; God alone can repair these.

Ver. 19. While, as as in verse 16, God desires not sacrifice, the sacrifice of unrepentant formalism, yet when sin has been confessed and pardoned, when the manifestations of love have been from the heart, then, with the righteous sacrifice, He will "be pleased;" the sacrifice of atonement and of consecration will be alike acceptable.

HINTS TO TEACHERS.

It may be thought by some that this is a lesson that there was no need to bring before our scholars; that the whole of the circumstances surrounding the sin and repentance of David are so far removed from the experiences of to-day that the lesson might have been omitted. Not so: we have to

show our scholars that in all ages, and in every position of life, sin is offensive to God, and that the steps of return to God and His pardon and favour are the same, no matter what our sins may be (and let us be careful how we talk about small or light sins, all sin is sin, and liable to punishment). We must seek forgiveness even as David did, by deep contrition, humble penitence, and earnest prayer. We have : (1) *An appeal for mercy*, verse 1. David knew his sin now ; for months he had hid it in his heart, but the single word of the prophet of God pierced him to the soul, and he feels that there is nothing will meet his sin but the great mercy of God, and in bitter agony he cries out for mercy. Throughout the Psalm the words constantly recur "Thou, me ;" it was a personal matter between God and himself. (See verse 4.) (2) *He prays for purification*, verses 2, 6, 7, 10. Pardon was not enough. He felt that unless he was purified he would fall back into sin ; and so, with deep earnestness, he asks that he may be washed, cleansed, purged with hyssop. The petition is twofold : cleanse the record, cleanse myself. Then shall fear of condemnation pass ; then will there be full consolation. And he may be kept pure. (3) *He prays for a new heart* (verse 10). He fears himself, fears the sins that are lurking within him, and he asks for a new heart, a new, right spirit, a new birth, in fact ; just the Gospel of to-day. Further, there is (4) *The consecration of his renewed life to the service of God*. This completes and rounds the change. Every forgiven soul longs to tell others of the mercy of God ; to "teach transgressors" the way of God, so that many may be converted unto Him. One of the surest signs of a renewed heart is the earnest desire to tell sinners

"What a dear Saviour I have found."

In fact, we may say that it is impossible for a soul, into which the pardoning grace of God has entered, not to feel a deep and earnest, an overpowering desire for the salvation of others. It may be manifested in different ways, according to temperament, disposition, and training, but, manifested in some way, it must be. There are some other important truths in the Psalm, but these are the principal points to press. David has voiced the cry of the prodigal in all ages ; and the returning sinner must pass through somewhat the same experience as David. Press on your scholars the blessed privilege they have that they can go in the name of Jesus, and let them carry with them the precious promise : "Him that cometh to Me I will in no wise cast out."—(John 7: 37.)

INCIDENTAL TRUTHS AND TEACHINGS.

Conviction of sin is the first step in the return to God (Luke 15: 18.)

David and Dives, one on this side of the great gulf, and can plead with his brethren ; the other—too late.

The thoughts and feelings of penitence and pardon the same in all ages.

The way of transgressors is hard.

God alone can bring the clean out of the unclean.

There is a repentance not unto life—only remorse ; no cry for the mercy of God and change of heart. Saul. Judas.

Main Lesson.—God merciful and ready to forgive. (Ex. 34: 7 ; 1 Chron. 16: 34 ; 2 Chron. 20: 21 ; Psa. 86: 15 ; 100: 5 ; Isa. 30: 18 ; Jer. 3: 12 ; Jonah 4: 2 ; Eph. 1: 7, 8 ; 2: 7.)

THE newest calculation made to show the enormous distance of the sun from the earth, is that a third-class return ticket by rail to the luminary would cost one million sterling.

MRS. WALL'S "beggars' meetings" in Rome continue to be a great success. Each meeting is attended by some hundred and fifty poor creatures who learn Scriptures and hymns.

Children's Corner.

"WHO FIRST LOVED US."

Saviour ! teach me, day by day,
Love's sweet lesson to obey :
Sweeter lesson cannot be,
Loving Him—

WHO FIRST LOVED ME.

With a childlike heart of love,
At Thy bidding may I move,
Prompt to serve and follow Thee,
Loving Him—

WHO FIRST LOVED ME.

Teach me all Thy steps to trace,
Strong to follow in Thy grace ;
Learning how to love from Thee,
Loving Him—

WHO FIRST LOVED ME.

Love in loving finds employ,
In obedience all her joy :
Ever new that joy will be,
Loving Him—

WHO FIRST LOVED ME.

Thus may I rejoice to show
That I feel the love I owe ;
Singing, till Thy face I see,
Of His love—

WHO FIRST LOVED ME.

THE DIFFERENCE.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply ; but the bright, noble face was a shade less bright, less noble, than usual, and the eyes dropped beneath the teacher's gaze.

The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment—he looked frankly up into his teacher's face.

"Yes, ma'am," he bravely answered ; "we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had to go back."

Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?