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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, OCTOBER, 1883.

[No. 10.

EDITORIAL JOTTINGS.

ROBERT MOFFAT has passed through the shadow and entered into life. The days of the years of his pilgrimage number past the fourscore. He was born December 21st, 1795, in East Lothian, Scotland. His earliest school-book was the old Shorter Catechism, and its inspiration the law. On account of some severe treatment at home, he ran away on a coasting vessel, and made several voyages; reconciled, he returned home and to school, which he left at the age of fourteen, to be apprenticed to a gardener. At length he removed to Manchester, and attended the ministry of the late William Roby, of Grosvenor Street Congregational Chapel. The editor may be pardoned a personal reminiscence. During the jubilee meetings in Manchester, October, 1881, it was his privilege to preach from the pulpit of the Roby Street Chapel,* and during the singing of a hymn the pastor, Mr. Thomas Willis, pointed to a seat in the front part of the old gallery and whispered, "There sat Robert Moffat when the call came to his conscience under words from this pulpit to devote his services to God." This is Mr. Moffat's testimony:—

"The Providence which brought me under the care of the late Rev. William Roby, of Manchester, was the most momentous in my life, and gave the turn to all my subsequent course." Mr. Moffat's father was a Presbyterian, but his mother had attended the Congregational ministry at Falkirk, Robert usually

* The old Roby chapel is a model of what old chapels used to be, out of sight, dingy brick, high-backed pews with doors, and box pulpit up-stairs—square paned glass and plain walls; but, had no other work been done in that building than the calling of Robert Moffat to Africa, it might possess a pardonable pride in its history, and the missionary spirit still lingers around the church, though in the changing current of Manchester life the population has largely removed from the neighbourhood, and other chapels drain its stream of youth, though many of the old folks still retain connection with their old spiritual home.

accompanying her. A yearning for work in the foreign mission field having taken possession of him, he was accepted by the directors of the London Missionary Society, and ordained to mission work, in company with eight others, five being destined for Africa, and four (including John Williams, the martyr of Erromanga) for the South Seas. On arriving at Cape Town, he ascertained—what he appears previously not to have troubled to inquire—the amount which was apportioned to him in the shape of salary and allowance. The scale, which he rightly describes as "very scanty," appears to have been fixed by the late Dr. Vanderkemp and some of his compatriots. It was:—"For a single missionary, £18 7s.; for a wife, £5 5s.; for building a house, £6 8s.; and, when we started, one year's salary in advance." In London there had been dealt out to him a mattress and campstool, tool-chest, £10 to buy books, and £5 to buy shoes and other odds and ends. Those who have thought that mission work was undertaken with a view to providing, on easy terms, a comfortable maintenance, may well review their judgment on the subject in the face of these facts. Assigned to the mission in Namaqualand, where the chief Africaner had become an object of terror by his deeds of violence, Mr. Moffat was detained about eight months at Capetown, before permission was given him to proceed to his destination, the reported change in Africaner's disposition, after his profession of conversion to Christianity, being generally discredited. The young missionary was warned that Africaner would set him up as a mark for his boys to shoot at; would strip off his skin and make a drum of it to dance to, and make a drinking-cup of his skull. One motherly lady bade him farewell with this foreboding: "Had you been an old man, it would have been nothing, for you would soon have died, whether or no; but you are young, and going to become a prayto that monster."

His African career belongs to the history of missions. His fearless faith the following incident will avouch:—

Shortly after his arrival in Africa, the young missionary was about to conduct a religious service in the family of a Dutch farmer, when he noticed the absence of the black servants, and remarked to the master of the house, "May none of your servants come in?" "What! Hottentots! Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!" The quick-witted missionary at once read as his text, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table!" Quietly he repeated the

words a second and third time, till the Boer was compelled to say, "No more of that! I'll bring you all the Hottentots in the place!" After the service the Boer, still surprised by the way in which he had been answered, remarked to the missionary, "Who hardened your hammer to deal my head such a blow? I will never object to the preaching of the gospel to Hottentots again."

The firmness of his resolve appears in the following lines written in 1842 in a lady friend's album:—

My album is the savage breast,
Where darkness broods and tempests rest
Without one ray of light:
To write the name of Jesus there,
Then point to world's both bright and fair
And see the savage bend in prayer,
Is my supreme delight.

We copy from the English *Nonconformist* our closing words:—

"In 1870, the state of his health, and that of Mrs. Moffat, rendering a change desirable, they returned to England; but in a few months, to his great grief, he had to consign to the grave the remains of the devoted wife who had been his cheerful helpmeet during half a century of mission labour. In 1872, the University of Edinburgh did itself the honour of conferring upon Mr. Moffat the degree of Doctor of Divinity. In 1873 the Christian public of England manifested their appreciation of his most valuable labours by presenting to Dr. Moffat an address, accompanied by a sum of £5,800, judiciously invested as a provision for the closing years of his life. Bishop Crowther, several members of Parliament, and other representative speakers, took part in this gratifying demonstration towards one of whom the Rev. Dr. Allon aptly remarked, 'God has gifted our friend with the imagination of a poet, and the countenance of a saint.' One can scarcely look upon him without feeling better, seeing there a simplicity that is inimitable, and a piety that is very transcendent.' During his stay in this country he has, by his addresses, awakened increased interest in missionary effort. Through the munificent aid afforded by the British and Foreign Bible Society, he has been enabled to send out to Africa thousands of copies of the New Testament and the Psalms in the Sechuana language. An institution for training native pastors among the Bechuanas has been founded at Shoshung, and bears the title of 'The Moffat Institute.' On St. Andrew's day, 1875, at the solicitation of the late Dean Stanley, Dr. Moffat lectured in the nave of Westminster Abbey on African Missions. In 1877 he was publicly presented with the freedom and livery of the Turner's Company, and on May 7, 1881, was the honoured guest at a banquet given at the Mansion house by Lord Mayor McArthur, at which the late Archbishop Tait and a large number of bishops were present. On attaining his eightieth year, he received a deputation from the Congregational ministers of London, congratulating him on having been spared to reach that advanced age; he then declared that had he a thousand lives he would willingly live them all again in mission work among the heathen. Of late years he has re-

sided at Leigh, where, on Wednesday, in last week, he ruptured a blood-vessel, causing much fear to his friends, including his three daughters, Miss Moffat, Mrs. Price, and Mrs. Vavasour. His death took place at half-past seven o'clock on the evening of Thursday last. The state of mind with which he met the change awaiting him is illustrated by a note communicated to us by the Rev. Wm. Guest, who writes: 'Three weeks ago it seemed to me due to go over to Leigh to pay a mark of respect to the veteran missionary. His natural gracefulness seemed rather heightened than diminished under very obvious physical weakness. On quoting to him the thought of the aged Whittier, on the Quaker poet's birthday—

Before me, even as behind,
God is, and all is well!

he replied that his thoughts recently had been much occupied with the three words, "That blessed hope." With those old tones of musical cadence and pathos, he repeated and emphasized the epithet "blessed" as applied to the vision of the Saviour; and he seemed anxious to assure me that it was not only to "the glorious appearing" of the Lord Jesus that his prevailing thoughts adverted, but to his own approaching introduction to Him. It was a beautiful attitude for the spent servant—the long life-work finished—to think chiefly of seeing the dear Master who had graciously appointed and sustained in the service.' The funeral is fixed to take place this afternoon, at Norwood Cemetery, where Mrs. Moffat was buried a few years ago. The procession will leave the residence of Mr. Evan Spicer, Upper Lawn, 109 Tulse-hill, at two o'clock, and a funeral service will be conducted in the Wesleyan chapel at half-past two, when, we believe, the Revs. Joshua C. Harrison and Dr. McEwan will officiate. The service in the cemetery will be taken by the Rev. J. Guinness Rogers, B.A., and it is believed that the Rev. Carr Glyn, Vicar of Kensington, will also take part in the service."

ONE of our younger and energetic pastors stepped into our sanctum a few days since. The churches came under review in their general aspect. Circumstances like the following were conned over: A church with handsome buildings; a debt that could at any moment be wiped out; an intelligent, able people; a minister under whose eye the church had grown through many years, and under whom the present building had been erected. Grey hairs come upon him, difficulties arise, the pastoral tie is severed, and an earnest man, who, in the work of his denomination had borne the heat and burden of the day, is virtually adrift among churches that always look out for "young men," with his habits formed, penniless, to live—where? "A poor look out" said our young and thoughtful brother; and such a prospect does darken the horizon westward for any eye that rests thereon. Remember we have penned no fancy

sketch, but one that in its substantial outline is true to life too many-fold. Of course the pastor in purpose should not look to such things, but unfortunately he is a man, and really needs very much what other men need to keep the wolf from the door. "Money," said an indignant deacon to his pastor, who had gently hinted that his promised stipend was fearfully in arrears, "Money! Why, sir, I thought you preached for souls." "I do," replied the pastor, whose wife's piano was a spoon scraping the bottom of the flour barrel, "but I can't live on souls." And may he be pardoned for rather indignantly adding, "and if I could it would take more than one such as yours to make a meal." Now friends, a few plain truths. Ministers do not make money. They do not; the exceptions prove the rule. They are not at a premium when old; indeed they are not. They have a fashion like other people, if they live, of growing old. What is to be done with them? Starve them off? That's not exactly Christian, and killing even "an old fool" would really in Canada endanger one's neck. Perhaps, after all, helping them to make some provision for their old age may not be such a hard thing to do, and seriously we think that about the best. Then the sad reflection of our esteemed young brother as to what the old men of sixty and upwards were to do might be bright instead of dark, and we are persuaded that the gloomy prospect we have noted is at least one of the elements in keeping many from entering the office of the Christian ministry as society exists to-day. We have a Retired Ministers' Fund, beggarly small. Will our churches read, mark, learn, and *generously bestow*?

SPEAKING of the apparent failure of an acknowledged earnest and good man, our brother, whose visit has led to our already recorded thoughts said: "I was speaking to Mr. —, and he accounted for it by the fact that the pastor's teaching could not be appreciated by the people; he was above them." On which fact—for, even if not applicable to the relation which was the then subject of our conversation, it has its application manifold—we offer the following thoughts: If a minister teaches above his people, is it his duty to come down? We are not discussing the subject of speaking plainly, and in language level to the understanding of the hearers; that is an im-

perative duty. If our National Policy put a totally prohibitory tax on words of four syllables (we have just used one; we might have said prohibitive), and a pretty heavy one on words of three syllables, it would not be cause for a change in the ministry. By all means let us speak in plain, homely Saxon. But are preachers to degrade thought, encourage the skinning over of things, level themselves to ignorant narrowness, and talk milk and water goodyism, because some call it unction and spirituality? Milk for babes indeed; but is the pulpit to encourage persistent babyhood? Plainly, Christ taught over the heads of the people, however simple to us his teachings may seem. Note their persistent misunderstandings of Him, and His own distinct statement, Matt. xiii. 11-12; and Paul's epistles—Ephesians notably, and Romans confessedly—are not skimmed milk. We may just as well hear the other side of this question of bringing one's self down to the masses. There is such a thing as catering to a taste which is not healthy, and perpetuating it; and it is not a healthy taste which shuns a thoughtful, earnest pulpit for one where meaningless platitudes are put off with bold open mouth and energetic action. Men who are conscious of the utter meaninglessness of much that passes for gospel preaching may yet remember that the persecution of the cross has not yet ceased, and that their plain privilege is to speak to a few in an upper room, whilst the pulpit demagogue has the crowd to gape at him. The upper room at Jerusalem, eighteen centuries past, moved the world. The Ephesian crowd has melted "into the infinite azure of the past." Christianity, in a world whose friendship is described as being enmity to God, must not suppose its mission to be floating with the stream, and they who are its true disciples and teachers must be content to be classed with those

"Who, rowing hard against the stream,
See distant gates of Eden gleam
And do not dream it is a dream."

We need ever, and thank God in many cases we have, a pulpit truly *Independent*, free enough to speak as God giveth utterance, despite the temptation to lower the standard to the vulgarity and shallowness of a popular applause. Courage, brother, persevere; and though men may hiss failure, God says, "Well done."

CORRESPONDENTS in the *London Tablet* and the *New York Independent* have been trying their hands at a species of prophetic philology which has its charms for many minds. By following some simple rules—not to be learned, however, in any grammar school or college—it can be plainly made out that Virgil, the Latin poet, had some prophetic knowledge of the present position of affairs in Ireland. Every one knows that Virgil owned a farm, was interested in the land question, and wrote a poem on the subject, but not every one knows that he has expressed himself in favour of the “no rint” party. He says:

“*O fortunatus ninium—suasi bona—no rint agricolas,*”

which is doubtless to be translated, “O exceedingly happy “no rint” farmers, I have given you good advice.” The texts generally make the error of dividing “*suasi*” into two words, and uniting “*no rint*” into one, thus, “*sua si bona norint,*” and translate, “O most happy the husbandman, if he knew his fortunate state,” a translation which, however warranted by the usages of the schools, quite conceals the Apocalyptic sense. In the second *Aeneid*, what has been usually taken as a vivid description of the confusion in Troy after the wooden horse had let out its armed band in the citadel, has been found to contain allusions to some Irish patriot named O’Callaghan, for we read

“*Jam proximus ardet
Ucalegon,*”

“Now next with ardour burns, O’Callaghan,” for U is readily with a little brogue made to sound like O’, and e has frequently the a sound. The additional l and h are readily accounted for by the change which time makes in spelling. Another passage has only, by this recent discovery which the *Independent* improves, been made to yield up its meaning. It has been generally understood that *Aeneas* carried his aged father on his back through the burning ruins of Troy, and Dryden translated in his ignorance the following lines thus:—

“Haste, my dear father, ’tis no time to wait,
And load my shoulder with a willing freight.”

But Virgil seems to have had the informer Carey clearly in mind in the couplet in which, without mercy to the father of seven children, he bids him depart, a burden as he is around

the neck of the Irish people, and distinctly tells what a pleasure it will be to shoot him through the shoulders:

*Ergo age, “Care” pater, cervicis imponere nostræ;
Ipse subibo humeris, nec me labor iste gravabit.*

Where is Mother Shipton?

THE Executive Committee of the Congregational Church M. S., Nova Scotia, has just been held, and the general outlook carefully surveyed. Our superintendent, in his monthly letters, keeps admirably before us our mission fields, and next month we hope to lay before our readers the secretary’s summary of the summer work of our students in their various fields. This much falls to our lot to say regarding the late meeting. As the editor is a member of the Executive, the editorial *we* may be preserved: We, then, met and, with a parsimony that was both admirable and painful, made grants, absolute and conditional. In round numbers our last year’s income was \$5,000. Our grants this year are \$7,000, with fields crying for aid in vain. We must, therefore, increase our income fifty per cent. to keep parsimonious and honest. We must increase—no limit to the fold,—if we are to hold our own and do our work; if we do not, then we shall inevitably have no place in the Canadian evangelical field, and had better get out of the way. “We have enough to do for ourselves,” I hear whispered. Is it a pastor’s voice? Brother, we do not like to call you a fool, but you really lack understanding in this particular. Train your people to look after themselves *first*, and they will soon look upon you as an investment to be treated according to the income you bring in. It is not hard to make churches selfish, and you will reap the first ripe fruit thereof. I never knew a happy pastorate where the church had “enough to do for itself.” Never; no, nor you! You are a church member? Well, did you ever know a church to become defunct? I have. By giving into the Lord’s treasury? Perhaps so; but with the good coloured brother, I would like to make a pilgrimage to that church, if you know where it is, for I do not, and would with that brother climb its moss-grown steeple to carve the epitaph, “Blessed are the dead that die in the Lord.” I would not like to undertake the engraving of epitaphs for all those churches that have died “looking out for themselves.” Our

Home Missions have a claim upon pastor and people; our life depends upon that claim being joyfully acknowledged and freely met.

THE college opening this fall has been duly chronicled by our indefatigable secretary, Dr. Cornish. We have a jotting to make thereon. From outside the city of Montreal, but one of our ministers was present (Mr. Wood, of Ottawa). This is not as it should be, if the college is to be in the sympathy of our churches. Enthusiasm begets enthusiasm; indifference, indifference. The opening and closing of colleges are made much of by our sister denominations, and the gatherings then bring students, professors, and the denomination into direct intercourse and sympathy. We have a college in Montreal, and save in the city of its location it opens and closes with scarce a mark of its being anything more than a local institution, and we expect it to prosper! There is a fault somewhere, and that fault must speedily be removed, if our new departure is to be energetic and successful, and if the money question is to the fore let us read "there is that withholdeth more than is meet, and it tendeth to poverty." Don't let us be mean, even unto death.

TORONTO has been holding its Annual Exhibition with perhaps more than usual success, the various exhibits reflecting credit upon our Canadian enterprise. The throes of nationality are being felt, may grace keep pace with our prosperity. The city, too, with electric light illuminations and sight-seers, is assuming more and more a metropolitan aspect. One thing, however, we deprecate in the games—harmless in themselves, but carried to excess, harmful. We wash our hands clean of the spirit that delighted in the old circus where men were butchered to make a Roman holiday; but we applaud the risk of a man's neck in baloon ascensions and prolonged hurdle-races, just for the fun of seeing hair-breadth escapes. How much have we progressed beyond the Roman idler? Then, smoking in public places, on the streets and in conveyances, is becoming an intolerable nuisance. There are men that can and do smoke with due regard to the courtesies of life; but we have a growing number who cannot step on a street car or ferry boat without puffing their smoke in their fellow-passengers'

faces, or filling the surrounding air with the fumes of cheap tobacco and vile cigars. There are few things in which the gentleman more plainly appears than in the use of the pipe, and there are none in which the ungentlemanly manifest more their utter want of good breeding and courteous behaviour than in smoking.

A MARKED copy of a Canadian contemporary has been sent to us with this editorial pointed out:—

"In a sermon based on the story in Second Samuel where the wise widow of Tekoa is induced by Joab to prevail on king David to receive his banished son, Absalom. Rev. _____, of _____ Congregational church, after holding up the beautiful lessons taught therein, and the greatness of God's love, made use of the following expression: 'The recovering agencies of God never cease, not even on the other side of the grave, after a man dies. I do not say that God's recovering agencies will be effectual in all cases. But God's love is always burning, and will continue to burn. If an individual were to come up from hell itself, and knock at the gate of heaven, God would receive him. God is love, and I say this because I believe the Bible.'"

Whether the sermon was ever preached or no, or whether it has been correctly reported, we do not know; nor do we sympathize with ecclesiastical anathemas hurled against a man honestly seeking light upon the awful theme of sin and its misery hereafter, and manfully declaring his convictions thereon; but we do suggest that, in the Christian pulpit, so long as the Bible stands as the Christian text-book, Bible expositions and not opinions should be at least earnestly aimed for; and we would ask of whoever penned the sentences noted above, where it is taught in the Bible that the *recovering* agencies of God's love never cease? We read with awe of "a sin unto death," even past praying for; do recovering agencies meet that? We believe that

For ever round the mercy seat,
The guiding lights of love may burn;
But what, if habit bound, thy feet
Shall lack the will to turn!

"THE METHODIST CHURCH" is now an accomplished fact, and the unseemly rivalry, so frequently witnessed between churches so near akin, brought to an end. Numerically, now, Methodism heads the list of Protestant churches, and are a recognized power in the land. We fear had it not been for the lay

element, of which some clerics seem still very jealous, the union would have been, perhaps, indefinitely delayed; but Christian principle prevailed, and we tender "the Methodist Church" in Canada our warm congratulations and Christian esteem.

THE Canadian Bar have been disappointed in an expected visit from Lord Chief Justice Coleridge, of England. He confines his travels here to the United States. There seems to be an impression in well informed circles that the reason England's Baron passes by England's colony is that the Grand Trunk officials had declined to grant him and his entertainers free passes over the road. If so, we honour the officials therefor, provided they make that policy general. Why should one perfectly well able to pay for his pleasure have a free pass over a road largely bonussed by Canadian taxes? Certainly in England the learned judge would have to pay his way, and he comes here not as a guest but as a traveller for pleasure. We have no sympathy with flunkeyism at other people's expense, and can afford to let Lord Chief Justice go if such be his grievance.

MADAGASCAR is again passing through perilous times. The greedy eye of the French Republic has been upon it; one of its cities has been bombarded and taken (Tamatave), and a missionary of the London Missionary Society has been made prisoner of war. There are symptoms, however, that France is discovering that her game is not worth the candle, and having vindicated her honour she forbears marching on Antananarivo. Mr. Shaw, the missionary, has also been liberated. Christians in Britain have had their fears that the movement upon that island has been in the interest of politicians, who, finding the necessity at home of thwarting the Jesuits, are quieting them by a foreign sop. But the heaviest blow at this juncture to the Hovas is the death of the Queen, Ranavalona II., news of which sad event has just come to hand. From our English exchanges we cull the following historical notes:—

"Ranavalona, the Second, Queen of Madagascar, who died July 13, ascended the throne in 1868, succeeding the tolerant heathen, Rasoharina (widow of Radama II.), under whom for five years Christian missionaries has been permitted, without interruption,

to pursue their work of Christianization and civilization. It had not been always thus. During the reign of Ranavalona I., which extended from 1829 to 1861, the professors of Christianity were subjected to the cruellest prosecution, and European missionaries were banished from the island. Rasalama, the first Christian martyr, was speared at Ambohipotsy, fourteen converts to Christianity were thrown from the rock at Ampamarinana, four were burnt alive at Faravohitra, many were stoned to death, and about fifty subjected to the poison ordeal (tangéna). On the death of Rascherina, the sovereignty devolved upon her cousin, Ramôma, whose choice of the title borne by the persecuting Queen gave rise to apprehensions that another season of affliction was before the Christian Church. But a message from the new monarch to the Protestant missionaries, assuring them that the privileges and freedom enjoyed under her predecessor would be continued to them, was a source of great encouragement. The most sanguine, however, never dreamt of the succession of events which was rapidly witnessed. On the morning after the funeral of the late Queen, the priests of the idols, to whom in former times high honour was paid, came to offer to the new monarch their 'basina,' or customary acknowledgment. Ranavalona informed priests, astrologers, and divines that for the future they would receive recognition only as ordinary subjects, and the idol of Rascherina was removed from the palace, the Queen publicly remarking, 'What have I to do any more with idols? I trust in the true God for happiness and peace during my reign, and have confidence in all my people.' On the first Sunday after the cessation of the mourning for the deceased sovereign, the Queen, dividing her household into two companies, sent one portion in the morning and the other in the afternoon to attend the service of Christian worship, conducted by the representatives of the London Missionary Society, at Ambohipotsy. An edict was issued prohibiting Government work on Sunday, and this was soon followed by another forbidding weekly markets to be held on that day."

"The progress, intellectual, moral, and political, effected during the last fifteen years, is incalculable. No European State can point to a series of reforms as vast in their scope or as beneficial in their influence. The descent of France on the coasts of such a people, with its consequent endangering of their peaceful ongoings in all that makes nations prosperous and great, is one of those deplorable events which have unfortunately too often marked the contact of older peoples and decaying systems with those younger nationalities which are the hope of the modern world."

May He who rules among the nations be to Madagascar now her realized shield and Redeemer.

"When the night is darkest He gives the morn,
When the famine is sorest, the wine and corn."

A FRIEND enquires how we, closing our columns on the 20th August for our September number, could so decidedly pronounce

the Shapira M.S. a forgery. To us a more reasonable question would be, how could any one not novelty mad or sensationally crazed have come to any other conclusion on the evidence given? For why? Mr. Shapira who claims the M.S. is a *dealer* in antiquities. We know how *e.g.* "Niagara Falls" relics can be multiplied. Caution number one. He received the sheepskin from an Arab sheik, whom it seems confessedly was not esteemed absolutely worthy of trust. Caution two. After all the pieces had been received the sheik died, and all traces were lost. That death was most unfortunate. Then we have not implicit faith in the preservation of sheepskin unless under exceptional circumstances for three thousand years, and still further, we have such faith in the integrity of the "ten words" as we possess them that we should require stronger evidence than the above consideration to shake our faith therein. Lastly: There was a mercantile ring in the price named before even enquiry had been made, which looked very like a job. We did not bring any Oriental learning to bear, it did not seem worth while, supposing we had any; and now as we write (Sept. 3) there lies before us an English paper which details the very manner in which the forgery has been executed. We don't want to hear any more of this Moabite wonder.

CONGREGATIONAL CHURCHES have sometimes been looked upon as little knots of dissatisfied and self-opinionated ones, who, fretting against some restraint, or wanting to air their own importance, and finding the church of their fathers on that account uninviting, have formed themselves into Adullamite caves or Independent churches. That such individuals are found among our churches it were as vain to deny as that among organized and creed defined churches there are theological tyrants and spiritless formalists, but it would be fatal to our true life if it should be found that our *raison d'être* is the gathering together of "Every one in distress, or debt, and the discontented." At the same time it is true that modern Nonconformity, of which Independency or Congregationalism in Britain has been and is the chief exponent, has been sought as a refuge and clung to, that individuality, Christian individuality,

might be permitted free exercise. And if, under the pressure of Erastian sacerdotalism, or the hunger which spiritual dearth creates, men have been driven to take closer counsel with "the Book divine" as to church polity and liberty, and to find in the order of apostolic times a desired field of freedom and of power; the polity there found and the liberty there gained are no more to be departed from because thus sought and gained, than the Rock of Ages is to be forsaken because the tempest tossed, the castaway, find refuge there; or the father's house rejected because the finger of famine first retraced upon the prodigal heart the lines of home. Indeed, we urge that a true knowledge of the circumstances under which Independent churches were formed in post-reformation days will do much to confirm our faith and supply with nerve those who under the same polity to-day would work and live.

Our Congregational faith has been inherited, riches that come by inheritance are apt to be squandered rather than those won by our own toil and struggle. Lest we squander our inheritance, or hold it in light esteem, it is well occasionally to know how this inheritance was won, and for what purpose the work was undertaken. A leaf taken from the modern ecclesiastical history of Wales is a part of the story, in the brief relation of which we distinctly disavow any reflection upon church polities other than our own as now existing, unless truth told in the spirit of the widest catholicity may be deemed such. And should it be said that the circumstances surrounding us is such that we have no such call as our fathers in the faith for urging distinctive claims, we simply reply, history has more than once repeated itself, and eternal vigilance is the price of liberty, even as our Saviour enjoins watchfulness and readiness. True, the lynx eye is apt to be the cynic eye, against that, too, we must guard, and keep true to those principles of faith and charity held by those from whom our denominational heritage has been handed down;—Christ's life the only true source of ecclesiastical power, and Christ's work the legitimate employment of that power. We claim to be neither Ishmaelites nor Adullamites, but Christian freemen.

The Episcopal Church is established by law in Wales as in England, there are Epis-

copal Sees, parishes, and tithes. The population of Wales may be estimated at about 1,100,000. Of this population 800,000 belong to the Nonconformists or Dissenters—reason why:

In 1623 the Bishop of Bangor visited his diocese, his report is still extant, here is a sample:—(We omit the to us unpronounceable names.)

Parish A.—There has been only two sermons in these places for the last twelve months, which were delivered by the rector.

B.—There has been no sermon here for five or six years.

C.—There is never any preaching here.

D. and E.—The curate here is John Edwards. Complaints were made that he neglects to read the service, the homilies; to register births, marriages and burials; that he had not delivered a sermon since last Whitsuntide twelve month, that he spent his time in taverns, was a public drunkard and a brawler, and constantly quarrelling with his parishioners and others. And so on *ad nauseam*.

A.D. 1846-8.—A Government commission reported again on the state of the Welsh establishment.

Parish F. and G.—Churches in ruins, panes of the chancel windows all out; inside wet with rain just fallen.

H.—No service in this church five out of six Sundays for want of a congregation.

K.—Parish church in ruins many years ago; the oldest inhabitant does not remember it standing.

L.—Building with neither doors nor windows. The sacrament has not been administered for ten years. Service seldom performed at all. Cows and horses walk into the church and out at pleasure.

M.—The vicar has been in the Insolvent Court, and was suspended for three years for immorality, but allowed to return. He has only a congregation of about fifty, whilst the Dissenters have four chapels, with congregations of about 1,300.

Is schism from such a church a deadly sin? Let it be remembered no reflection is intended upon the earnest Christian men who, in the established Church of England, do noble work in its name for God and man, but when some stilted "Churchman" descants on the sin of schism, and would sneer at Noncon-

formity—well, he does not know what he is talking about—that is all. There has been a reason why men for the simple sake of God's truth should rend themselves from a church established, which left a principality to grope in spiritual darkness and the shadow of death.

One of the "Martyrs of Congregationalism" was John Penny, born in Wales about the time Elizabeth's reign began. Born a Papist, he was educated first at Cambridge, then at Oxford, took holy orders and began to preach. Impressed with the religious need of his countrymen he remonstrated with the powers that were thereon; and was hanged for his pains; and a rector who refused under the martyred Laud to read the *Book of Sports*, was deprived of his living for looking timidly in the same direction. Yet in those dark days Nonconformity circulated some thirty thousand copies of the whole Bible and forty thousand of the New Testament. Nearly the entire religious literature of Wales is Nonconformist, and its churches afford accommodation for 70 per cent. of its people against the 30 per cent. of the establishment.

The Methodist bodies form a moiety of the Nonconforming element, Congregationalists claim 1,071 churches out of some 2,826.

The history of ecclesiastical England would in large measure repeat the story of Wales; and from it—among many reflections—this one we press. Independency did not rise as a faction, nor did Methodism, it had a cause, and that a righteous one. Congregationalism owes its existence to spiritual life, and we claim for it, therefore, a right to live and a place among the honoured instrumentalities of Christian work. We have not sneaked into line, or separated without a cause, and God helping us it is our intention to justify our existence in this land, by taking our place in the onward march of the Army of God. Methodism is consolidating its forces, God bless the Union, and prosper tenfold that energetic band; Presbyterianism united is nobly floating still the blue banner of Christ's covenant and crown, let no envy on our part detract from our Christian sympathy and appreciation; be it ours to witness to a bond of fellowship deeper, truer than polity or creed, even living faith in a living Saviour with an ecclesiastical liberty that can and does say: The fellowship of every Christian

church should be broad enough to admit all whose faith and godliness are, on the whole, made manifest, though differences on minor matters may obtain; and that the outward sign of fraternity should be broad as Christianity itself." Not at the water line, the Episcopate, class, or creed, draw we a line, but all who call Jesus, Lord, are by us esteemed worthy not only of fellowship in general but of closest bonds of worship, work, sympathy and love. Catholic, orthodox and free!

THE MINISTRY OF WOMEN.

A REJOINDER.

The position apparently argued for by *ITA* that women are not by their sex to be kept from the ranks of the Christian Ministry is so thoroughly at variance with the traditional practice and practical consensus of the orthodox churches that they who are content with matters as they are may justly ask from the discontented the reasons under which a change is demanded. With considerable interest, therefore, and a measure of care, I read the article thereon in the last number of the magazine, and must confess to a feeling that the case is not as yet by any means made out. It is, I suppose, an open secret that the writer is a lady, and if so a manifest proof is given in the article itself, if indeed such proof were now wanting, that literary excellence and mental vigour are by no means the exclusive possession of the "stronger" sex, and plainly, *Ita* has no fear of any open and fair criticism, which from my standpoint I now with true chivalric regard for the fair sex offer.

The question whether women can enter the office of the Ministry (understanding by that term the Saxon equivalent of the New Testament *Episcopos*) is one to be settled, so long as the New Testament is the Christian book of faith and polity, not by the "spirit of the age," which *Ita* claims as on her side, but by the New Testament itself. True, the gospel is not "text-bound," but principle guided; yet has *Ita* made it at all plain that the principles of things, as in the gospel propounded, condemn the general ecclesiastical consensus to which I have already referred? "They have entered the profession of law, of

medicine, the service of the State;" true, but is that qualification for entrance into the Christian Ministry? The qualifications for any of these secular positions are not qualifications even for the fellowship; that Osgoode Hall should admit women to its privileges does not prove that Zion Church should do the same. "But they are members of the church in the full exercise of the Christian franchise." True, but the qualification for membership is not of itself a guarantee of fitness, in the New Testament sense of the term, for the bishopric membership is one thing, office another. We confess to finding no force in these and kindred statements which form the border of the article, and which have to us a *non sequitur* ring in this connexion. Let the syllogism be put in form and the fallacy will at once appear: Women have status in secular professions, therefore they have status in ecclesiastical. A has a standing in a university class, therefore he has a rank as civil engineer.

Woman has an accredited New Testament status in the church, and I am disposed to interpret in that connection Roman xvi. 1, "Phœbe, a deaconess of the church," that, cheerfully conceded, does not carry with it, however, the presbyterate or New Testament Episcopacy. The general sense of the churches to-day, and for the most part ever has been to accord to women not only a place but an official one, if otherwise qualified, in the *ecclesia*, witness the decided movement in the Anglican Church regarding the deaconess. Our question is not regarding office but regarding the pastorate in so far as it is the equivalent of the bishopric or presbyterate of the New Testament. That women "share," at least in an equal degree with men, "the gift of the Holy Spirit" is a truism, but even then the argument is not pertinent, "there are diversities of gifts" worked by this self-same spirit; have we any evidence that the gift of the pastorate is the one wrought in women? And, as we are prone to interpret inward promptings according to our own desires, has that book which is confessedly *our* book of discipline, indicated the gift of the Spirit to woman in the direction in question? We may "draw larger circles round the compass of our knowledge to-day than even the foremost dared to do in earlier times." We may so strain the centrifugal

power as to fly from our centre altogether, erratics into space.

In few words, the *onus probandi* in this case lies with the innovator. *Ita* shows an evident grasp of the subject; and I am willing to learn; but as yet no claim has been made out on New Testament grounds (and I humbly submit we must take our stand there) why women should claim a right to the Episcopal office. Will *Ita* speak more definitely?

THEOLOGICAL EDUCATION.

BY C. S. PEDLEY.

This is a good time for opening a discussion of the question, "What constitutes a good theological course?" Our Theological School has been re-organized; its work is soon to be done under very considerably changed conditions. Its doings for some time to come will awake more than ordinary interest in the denomination, and we want our interest to be intelligent. It is rather with the hope of calling forth contributions from others than of saying anything important myself that I take the liberty of introducing the subject.

What is an educated minister? He is a man who has received that kind of training which will enable him to get the most out of himself in the special work of the ministry. Robertson's "Charles V." and Stopford Brooke's "English Literature" are evidences that their respective authors are educated *men*, but they are not evidence that they are educated *ministers*. They may be very ignorant and untrained *ministers*. We need to see other work than mere literary work to pronounce as to whether a minister is fitted for his own proper business. There is a special kind of education proper to the ministry and the man who has that should be called an educated minister.

Now a good deal of the training for the ministry is supposed to be done before a man enters a theological school. The theological school takes it for granted and undertakes to start where the other agencies, private study, school, and college have left off. This being so it is plain that the first thing for the theological school—the seminary—to do is to find out whether the young man applying for admission has or has not had this preliminary training. And the great danger is that the examination, of which all recognize the importance, should turn out to be a mere form. That is to say, that it should be an examination coming short of actually finding out what the professors want to find out. One thing is clear, the seminary cannot start on the foundation of a certain

training already received, if that training is not there. Either you must reject the candidate for want of preparation, or keep him long enough to ensure his having it before you begin proper theological work, or you must let him slip into the course and through it, out into the work unprepared, and with constantly lessening prospect of his ever being prepared. Unless a man can read and write in his own language without blunders, knows the outlines of European history, has such a knowledge of Latin, Greek, German and Hebrew as that he can refer to original documents in those languages, and been made acquainted with the laws of thought and methods of scientific enquiry, and the vocabulary of philosophy, the theological course, as it is at present laid down in the institutions of all denominations, will be to a large extent to him a journey blindfold through an unknown land.

But suppose the student to have come thoroughly furnished in these respects, the next operation is to give him a thorough shaking. He has come with a certain amount of theological opinion, some of which may be belief and the most mere belief superimposed by somebody else. And it is for the professors, one and all, to thoroughly shake him till every shred of belief that can shake off has fallen, and till only the things that cannot be shaken remain. This is a process which needs to go on through his whole course, as indeed it will be going on through all his life after. Here, perhaps, we come on the place where theological schools are at their weakest. The rule is rather to get more strings to tie on such artificial flowers of opinion as in the professor's view look most like the real flowers, but any shaking of the tree to dislodge all these, and leave, if need be, bare to the branches, such a process as this is not attempted, but rather dreaded. Therefore, it is in our day that so many ministers do not know what they believe, let alone understand why they believe. They were not shaken utterly free of everything that was not part of their very selves at the start.

During the course, it is true, some pains is taken to make students aware that some of the things they have commonly believed have been questioned. This branch of the discipline belongs specially to the department of apologetics. The professor brings in a close covered cage containing some wild, outrageous Renan, or Strauss, or Baur; uncovers so much of him as may serve to show what a feeble and insignificant roarer he is; shuts the lid down, and takes him away again. And the students are supposed to feel that they have vanquished him. Some of them do not feel so sure of it. The department of apologetics will never be worthily served until you can get the actual Renan or Strauss, or whoever may best represent him, to come himself and tell you what he

thinks. Let the special lectureships be for the purpose of hearing the men who undertake to live by faith—you do not think they can live by, and then tell the students why they cannot live by them. Vaccinate the students that they may not catch the small-pox. Give them a taste of the real thing now while you have them where you can keep the disease under control. Of course your doctor must understand his business. I don't want a man to fling me out in deep water to teach me to swim, unless he can swim after me if I get too far out and bring me ashore. But let the teacher be a man who has "passed that way heretofore" himself and the theological school is just the place to go through the experience of actual scepticism.

But, one may say, the time is too short. A man might get into the sea of doubt and flounder about so that he would not come through on the other side in a reasonable time. Be it so; none the less reason for seeing him well into the sea before leaving him. There are too many men who just get a taste and burn their tongues slightly, and then throw the thing away; or, like Pliable, fall into the slough and scramble out again on the same side. A student finds himself shaky on certain points he once held for certain, and he bravely resolves to think the questions out, no matter where he fetches up. But unless the doubt has really taken deep hold, the consequences of doubt are hard to face. Distrust on the part of the brethren, and of people in general, the loss of that feeling of fellowship with the church universal, which, undefined as it may have been, was yet the very atmosphere of your religious life, and the certainty that to take your own course means to shut against you most of the ordinary doors of usefulness in the church—these are enough to make any man lay his questions aside and resolve to take the old beliefs for granted, *if he can lay them aside*. It would, therefore, be the business of the seminary to force doubt upon the student until he resolved that for him there was no course open to him but either to make himself sure, or give up the ministry. "There is a knowledge which creates doubts that nothing but a larger knowledge can satisfy; and he who stops in the difficulty will be perplexed and uncomfortable for life." So says—no matter who; it is a true word, and if the man be a minister, he will not only be perplexed and uncomfortable, but in large measure, powerless for life. Therefore, when a man has acquired the knowledge that makes him uncomfortable he should not be let off till he has found the larger knowledge which satisfies; or until he is thoroughly launched out in the search so that there is no turning back. It is not the business of the seminary to make doubt fashionable and attended with no social disadvantage; the seminary itself need not be fashion-

able, but it is the business of the seminary to see that the men who study there came by their beliefs honestly by their own labour, and are able to face all the consequences involved in the process. When the youth dips his feet in the water of doubt he finds them cold, and would draw back and put on his clothes again. Then should the professor seize him fast, and standing on some bold rock close against the deep, hurl him forward with all his might; but stand and watch him, and encourage him, and if need be go to his aid, and stay by him until he can make of the waters of doubt a highway for his feet by which he may pass from truth to truth as from island to island until he stand on the solid continent at last.

If the seminary will do these things, first make sure of real adequate preparation to begin with; second, shake the student thoroughly to strip off every belief that can be touched by shaking; and third, keep on shaking him during all the process of acquisition that only the living truths may stay; it will only need to take him faithfully through the course ordinarily prescribed to give him abundant intellectual qualification for the gospel ministry.

A FRIENDLY LETTER,

ADDRESSED TO BARMAIDS IN HOTELS, RESTAURANTS,
ETC.

The following letter just received, though far more applicable to English customs than Canadian, has its general application to girls here, and youth generally, in positions of equal difficulty and trial. We gladly insert it, partly for its own intrinsic worth, partly from sympathy with the lady who has made these letters her Christian speciality. Miss Skinner's first attempt was made in public houses, hanging up texts, and by going among the people assembled, endeavouring to interest them in higher things than worldly enjoyments and pleasures. After personal visiting a series of letters was addressed to the publicans, and the work thus set on foot was soon followed by other letters intended for other branches of trade, until some twenty different classes of the community were successfully appealed to. But the benefits did not end here. The work prospered to such an extent that at the present time the letters thus quietly put forth are now translated into several foreign languages, and find readers in widely distant parts of the globe. Many people knowing this, may be glad to assist in the distribution; and the famous letters in English or other tongues can be procured from Miss Skinner, St. James' Square, Bath, if any one is interested in the permanence of the work so successfully carried on by the lady whose enterprise and devotion set it on foot:

MY DEAR YOUNG FRIEND,—A learned and excellent judge has lately passed away. In an interesting

biographical sketch given of him in a newspaper, it was stated that he was "called to the Bar at Lincoln's Inn, in May, 1847," when quite a young man, and that from that time he earnestly set himself to fulfil the duties of his profession.

But *you*, too, have been "called to the Bar," though in a very different sense. The following advertisement appeared in a newspaper:

"Wanted, three barmaids. They must be tall, dark, and willing to change their dress three times daily."

I do not know whether it was in answer to such an advertisement as this that you were first "called to the Bar," a situation which, either in a public house or restaurant, is surrounded with many perils and temptations, but any way it is "a calling," and one in which, however difficult, yet it is possible to serve God. "Let every man abide in the same calling wherein he was called." (1 Cor. vii. 20.)

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
A rest to gain on high."

Do not say, "This is impossible in a public house. Pressed to dress, to drink, to flirt, and to every form of gaiety I can only float with the stream." I could take you to one licensed house in London where the business is admirably managed and all is well conducted. This house closes early in the evening, and on Sundays. In some of the large hotels religious services are held, by permission of the managers, for the benefit of the large staff of servants, sometimes there being as many as one hundred and fifty. All of those visited by the London city missionaries are supplied monthly with the "Sunday at Home," the "Cottager and Artizan," "The British Workman," and the newest and best written tracts; and many of the young waitresses, though far distant from their own homes and a loving mother's care, can say in simplicity and godly sincerity, "Thy word have I hid in my heart, that I might not sin against Thee." (Psalm cxix. 11.)

Two sisters had to serve in the bar at the "M—Arms." They were respectable, well-conducted young women, and their general tone of behaviour was a means of suppressing much that was doubtful on the part of their customers. But they had often to hear offensive language. This was a severe trial to them. What were they to do? They had been born and bred in their present home. It pleased God to send one of His servants to this public house, and one of the sisters learnt the way of salvation, and was filled with wonder, joy, and peace when she read of our Saviour that He "His own self bare our sins in His own body on the tree, that we, being dead unto sins, should live unto righteousness." (1 Peter ii. 24.)

She commenced to serve her Lord in the very position in which He had so graciously met with her and saved her soul. As the customers came to the house with their jugs for beer, they heard from her lips a word in season. A Christian barrister sent her a large supply of interesting tracts. After this she became a regular attendant at the house of God, the minister of which gave her a few poor families to visit near her home. Her prayer now was that her dear sister and parents might be saved. She continued to "pray without ceasing," until it pleased our heavenly Father to grant her request, and to more than answer her highest and fullest expectations. Parents, sister, and servants, one by one, were brought to Jesus, and found in Him "eternal life."

Dear young friend, I have given you these instances of godly life at the Bar, both in town and country, but oh! I could weep bitter tears of shame and sorrow when I think of the many fallen ones who have yielded to temptations in situations such as yours! How is it that some can stand where others fall? It is not because they are less tempted, or have any virtue or goodness of their own. Far from it. But feeling their own weakness, and the great danger they are in, and remembering too, that awful judgment bar of God, to which all must soon be called, they have gone to the Lord Jesus Christ for pardon and peace, and thus made their Judge their Friend. In His strength alone they can withstand the temptations to drink, and all other sinful pleasures.

"How will some of us stand?" writes a young man formerly employed in a public house. "But He is merciful, 'His mercy endureth for ever.' Assuredly I have no work of righteousness which I have done, and therefore I look to Jesus as the children of Israel did to the brazen serpent, and certainly I know that when from the depths I cried unto Him—from a public-house, getting to love its ways—when I cried and turned from the evil to Him, the Almighty arm was stretched out to me, and things that had ever bound me, since and before I was a man, had power over me no more."

Put your cause then into the hand of this "Righteous Advocate." Let your constant prayer be, "Hold Thou me up, and I shall be safe." *Dare to think, How will my present mode of life look in the solemn light of eternity?* Parents will do well to consider this before sending young daughters into temptation for the sake of what they can earn; also those landlords who use well-dressed, pretty girls as baits to allure thoughtless and foolish young men to their ruin. No words can too strongly express the sinfulness of such. "They have sown the wind, and they shall reap the whirlwind." (Hosea viii. 7.) But think for yourself, and if you feel that you cannot resist your present temptations, and are drifting far

away from God, floating down the broad stream of sin and folly, stop, I earnestly beseech you, before it is *too late*. Better far to give up your present situation, than to run the risk of losing both body and soul, for which Christ died. "For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37.) Let me give you a precious golden bar of texts to end with. Take them as your rule and guide, and may they prove a threefold barrier to you against temptation.

B.—"Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.)

A.—"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Ephesians vi. 16.)

K.—"Resist the devil, and he will flee from you." (James iv. 7.)

Believe me,
Your faithful friend,
V. M. S.

COMMUNION WINE.

(Published by request of the Montreal Women's Christian Temperance Union.)

Take twenty pounds Concord grapes and add two quarts of water. After crushing the grapes put them into a porcelain kettle; when at a boiling heat the juices separate from the pulp and skins. Then strain through a tin sieve or cullender, using a little more water; add six pounds granulated sugar. After the sugar is all dissolved, strain through a thick cloth. Then heat hot and pour immediately into stone bottles, and seal tightly while hot. The above will make three gallons, and if properly put up will keep any length of time; but all air must be kept from it till wanted for use. It is better to use bottles that will hold the quantity needed for each Communion.

Or this:—

Take twenty-five pounds of grapes and a pound of sugar, mixed with a quart of water; bring to the boil, and when cool squeeze through a jelly bag. Mix the juice with four pounds of sugar, boil fifteen minutes, and skim and bottle while hot in bottles taken out of boiling water. Seal with beeswax and rosin. This makes a very excellent article.

Another recipe is:—

Take one gallon of grapes, mash them well, add half a gallon of water, and let stand in an earthen jar for three days. Then run off the liquid which is at the bottom, being careful to disturb as little as possible the skins and seeds that have risen to the surface. Add a pound of sugar to each quart of grape juice, bring to the boil, and while at that temperature can in self-sealing jars or sealed bottles.

These directions are published in the hope that temperance ladies throughout the country will take the matter up, and see that the churches are provided with a pure wine for the Communion table. In regions where grapes are not to be had, arrangements might be made with a Woman's Christian Temperance Union in some other place to provide the necessary quantity at a reasonable price.

OVER THE ORCHARD FENCE.

BY HARRY J. SHELLMAN.

It 'peared to me I wa'ant no use out in the field to-day;
I, somehow, couldn't swing the scythe nor toss the new-mown hay.

An' so I thought I'd jest sit here among the apple trees,
To rest awhile beneath their shade and watch the buzzin' bees.

Well, no! Can't say I'm tired, but I somehow wanted rest,
To be away from everything seemed sorter to be best;
For every time I go around where there is human kind,
I kinder hunger after what I know I cannot find.

It's sing'lar how in natur' the sweet apple blossoms fall,
The breeze, it 'pears to know and pick the purtiest of 'em all;

It's only rugged ones, perhaps, can stand agin' the blast—
The frail and delicate are made too beautiful too last.

Why, right here in the orchard, among the oldest there,
I had a nice young apple tree just startin' out to bear,
An' when the ekinocidal storm come terin' cross the farm
It tore that up, while to the rest it didn't do no harm.

An' so you've been away a spell? Well, how is things in town?

Dare say it's gettin' close an' hot. To take it up an' down
I like the country best. I'm glad to see you're lookin' spry.

No! 'Things don't go just right with me; I scarcely can say why.

Oh, yes! The crop is lookin' fair, I've no right to complain,

My corn runs well, an' I have got a purty stand of grain;
My hay is almost made, an'—Well, yes! Betsy? She's so so—

She never is as hearty as she ought to be, you know.

The boys? They're in the medder lot down by the oid mill race;

As fine a piece of grass ground as I've got upon the place;
It's queer how, when the grass grows up, an' gits to lookin' best,

That then's the time to cut it down. It's so with all the rest.

Of things in natur', I suppose. The harvest comes for all
Some day; but I can't unders and jest why the best ones fall;

The Lord knows best. He fixes things to suit His own wise laws;

An' yet it's curious oftentimes to figger out the cause.

Mirandy? Yes, she's doin' well; she's helpin' mother now
About the house. A likely gal to bake, or milk a cow,

An'—No! I'm not half the man I were ten years ago;
But then the years will tell upon the best of us, you know.

Another? Yes, our Lizzie were the best of them all;
Our baby, only seventeen, so sweet, an' fair an' tall;
Jest like a lily; always good, yet cheerful, bright, an' gay—
We laid her in the churchyard, over yonder, yesterday.

That's why I felt I wa'ant no use in the field to-day,
I, somehow, couldn't swing the scythe, nor toss the new-mown hay;

An' so I thought I'd jest sit here among the trees an' rest;
These things come harder when we're old; but then the Lord knows best.

A SHORT TALE THAT TELLS ITS OWN
MORAL.

Hildegarde Lyvelt had just come down to breakfast.

Miss Lyvelt was almost always late at the morning meal.

She was one of those young ladies who seldom trouble themselves about the convenience or inconvenience of others, as regards their own self-indulgence.

Miss Lyvelt, moreover, "went out" a good deal, and balls, soirees, and evening receptions do not correspond with early hours.

Mrs. Lyvelt, a gentle, weak-eyed little woman, who sat in an apologetic manner behind the coffee-urn, was, to tell the truth, afraid of her tall, handsome daughter, who came into the room like a fresh breeze, and seemed actually to light it up with her brilliant dark eyes and shining braids of auburn hair.

The eldest Miss Lyvelt, who was literary, was already settled down at her desk in the sunny bay window—the second Miss Lyvelt, who was domestic, was engaged in looking over a basket of table linen—but Hildegarde, the acknowledged beauty of the family, pretended to no *specialite*.

"I shall marry rich," said Miss Hildegarde.

And really her pretty face and stylish manner seemed almost to authorize her in her boast.

"Well, dear, and how did you enjoy the ball last night?" said Mrs. Lyvelt, as she poured out a cup of hot coffee, and pushed the plate of toast towards her daughter.

"Oh, well enough," said Hildegarde, indifferently. "But, oh, mamma!" brightening suddenly up, "who do you suppose I met there?"

"I don't know, I'm sure," said Mrs. Lyvelt. "Who was it?"

"Norton Wylde."

"No!" ejaculated Mrs. Lyvelt, while Eleonora looked up from her translations, and Sophia dropped her ball of jarning cotton.

"Yes," said Hildegarde, stirring the cream into her coffee, "he has returned, and Mrs. Steyver tells me he has made a great fortune."

"Does he admire you as much as ever, darling?" asked Mrs. Lyvelt, smiling.

"I don't think there's much doubt of that, mamma," returned Hildegarde, with a conscious toss of her pretty young head. "He waltzed twice with me. You can't think how much he has improved since he went away. And he's to call here this evening. I always told you I should marry rich, mamma, and I rather think the hour and the man are come."

"I'm sure I hope so, dear," said Mrs. Lyvelt, rather dejectedly, "for papa is really getting quite

outrageous about the bills for kid gloves and bouquets, and Mme. Beaumanoir's little account——"

"But, oh, mamma," recklessly interrupted Hildegarde, "he asked me about that plant he gave me before he went away—that white gardenia, you know."

"Well?"

"And I told him I had watered it every night and morning during his absence. What else could I say? He meant it for a sort of *gage d'amour*, you know, and it wouldn't do to own that I had forgotten all about it, and let it die."

"Oh, Hildegarde, did you let it die?" asked Eleonora, reproachfully.

"Of course I did," said the beauty. "What did I care for it? Norton Wylde was a poor man then—he's a rich man now."

"And what will he say?" demanded Sophia.

"That's the question," said Hildegarde. "He mustn't know. I must obtain a white gardenia somewhere or other before to-night to reproduce the one I have wept and mused over during his absence."

And she laughed sarcastically.

"Oh, Hildegarde, what a hypocrite you are!" cried out Sophia.

"I'm no worse than other girls," retorted Hildegarde.

"I saw a lovely gardenia at the florist's last week," remarked Eleonora, "but they asked a pound for it."

"I haven't got a pound to spare, and that's the end of it," said Hildegarde, knitting her brows.

"Lucy Parke has one in bloom," said Sophia. "I was looking at it only yesterday, and wondering how it was that poor folks can keep such exquisite plants."

"Who's Lucy Parke?"

"She does sewing for me," said Sophia. Mrs. Hoyt, of our Dorcas Society, recommended her. Supports an old uncle, or something of that sort, I believe. I never should have thought of the thing again if you hadn't chanced to mention a white gardenia."

"Good," said Hildegarde, "it shall be mine."

"I don't think she'd sell it."

"I'll have it, anyway," asserted the imperious young beauty. "What's her address?"

"No. 17 Raven lane, third floor front," said Sophia, referring to a little memorandum book in the drawer of her work-stand. "It's rather a poverty-stricken sort of place, but——"

"I don't care," said Hildegarde. "I'll go there at once."

Lucy Parke was very busy that day finishing an order for Miss Sophia Lyvelt.

She was a pale, pretty girl, with regular Grecian features, glossy black tresses, and an air of lady-like refinement which one would scarcely expect to find in a mere sewing-girl.

Lucy had not always occupied that humble sphere. She, too, had had her dreams of a higher, more luxurious atmosphere, from which, alas! she had awakened to the dull realities of a life of toil.

But Lucy's heart was lighter than usual, for a generous friend was even then sitting in the adjoining room with her old uncle, and through the partially open door she could hear his voice.

"Do you think, Abner Parke, I would let my father's old clerk, the man who had broken down and grown gray in his service, suffer from want? Before I went away I was almost as poor as yourself; but now that I have succeeded in amassing a little money, I am going to make you comfortable. Yes, I know Lucy is a good girl—aye, and a pretty girl—but that's no reason she should toil herself into a consumption. I've bought that Whartley place, and you shall be the lodge-keeper at a good salary. There's a pretty little house for you and your old wife, and the country air will do Lucy good. And——"

But just then the girl's attention was called off the sheery monologue by a sharp, imperious rap at the outer door.

She opened it, supposing the new-comer to be some chance customer, of which commodity, poor child, she stood sadly in need.

And Miss Hildegard Lyvelt swung in, hung with jewellery, scented with a faint odour of violets, and dressed in the very extreme of the fashion.

"I see you don't know me," she said, as Lucy rose in some surprise. "I am Miss Lyvelt, sister to the young lady who occasionally employs you."

Lucy bowed.

"And," added Hildegard, looking past her at the superb creamy blossom which rose like a royal crown out of its glossy green leaves, "I want to buy that gardenia."

"It is not for sale," said Lucy, colouring deeply. "It was my mother's. She raised it from a slip before she died, and——"

"I dare say," coldly interrupted Hildegard; "but poor people oughtn't to talk nonsense about sentiment. I see," with a glance, "that you need money. I'll give you half a crown for that plant."

"It is not for sale," repeated Lucy, constrainedly.

"Then you don't mean to oblige me," haughtily spoke out Hildegard. "Very well; if you persist in your obstinacy, it will be the worse for you. I will tell my sister Sophia to withdraw her custom from you at once. Don't be an idiot; listen to the common sense of the thing. Here's half a crown; just wrap the plant up and let me take it away."

"But, Miss Lyvelt——"

"I have no time to argue the matter," interrupted Hildegard. "Yes or no? I want the flower—and my sister is one of your best customers."

And Hildegard Lyvelt triumphantly bore the snowy blossoms away.

Her footsteps had scarcely died out on the threshold before her Uncle Abner's friend bent pityingly over Lucy's drooping brow.

"What, crying, Lucy! And only because that handsome visage has stolen away your one little flower. Believe me, child, she is not worth one of those glittering tear-diamonds. I will fill your windows with flowers before night-fall."

"You are very kind," faltered poor Lucy, trying to smile; "but—but they will not be my poor mother's gardenia."

Miss Lyvelt was in her most enchanting toilette when Mr. Wylde called that evening.

And on a gilded tripod in the window stood poor Lucy Parke's cream-white blossom.

"You see," said Hildegard, smiling sweetly, "how I have treasured it for your sake."

Norton Wylde looked her straight in the face.

"Do you mean," said he, in that cold, blunt way of his that somehow jarred upon her pretty conventionalities, "that this is the same flower I gave you before I went away?"

"Of course it is," said unconscious Hildegard.

"Miss Lyvelt," said Norton Wylde, drawing himself to his full height, "you are a woman—and from a woman's lips falsehood comes with a double-distilled terror. You brought this flower from Lucy Parke's house to-day; you wiled it from her by threats and entreaties alike. And now you would palm it off upon me for the same I gave you three years ago!"

Hildegard stood with crimsoned cheek, and fingers nervously working together—detected!

The platitudes which she would fain have uttered died away on her lips—she only felt that she had played out her game and lost it.

Norton Wylde took his leave—and when Mrs. Lyvelt and the girls hurried in to inquire the reason of his unexpectedly brief sojourn, they found Hildegard in a storm of passionate tears.

That was the end of her hopes on the subject of Norton Wylde.

And six months afterwards, when they heard of his marriage to Lucy Parke, Hildegard Lyvelt elevated her handsome eyebrows, and contemptuously remarked:

"After all, Norton Wylde always had low tastes. To think of his marrying a dressmaker."

A publican, a witness in a case recently heard at Preston, England, said the profit on spirits was about 100 per cent.; and another, in the trade all his life, stated that for an expenditure of £100 there ought to be a return of £200, for after rent, rates and taxes were paid there should be a net profit left of forty or fifty per cent.

OBITUARIES.

REV. W. H. HEU DE BOURCK.

Our friend and fellow-labourer sleepeth! After six months' effective work at Brockville, he retired for a time to the residence of his son-in-law at Cape Rouge, near Quebec, intending to seek some new sphere of labour—perhaps in the United States—though seventy-eight years of age; but the Master willed otherwise, calling him up higher. He had ministered, since arriving from Brockville, to his family and the few English-speaking people in the neighbourhood regularly on the Lord's day, and on the 12th instant had preached two excellent sermons. These were his last. On Thursday he was struck with apoplexy, and on Friday, 17th instant, he passed away without a struggle. He had preached "Christ's Holy Gospel" for sixty years—he began young and loved his work—and he died in harness, full of days and widely esteemed.

Mr. Heu de Bourck, born 18th of April, 1805, was of Huguenot descent, his ancestors having been originally driven out of Hungary into France, and later, at the revocation of the Edict of Nantes, from France to England, where they found rest and freedom. During four generations his ancestors in a direct line, were ministers of the gospel, and they all lived to an advanced age, except his own father, who died during the early boyhood of his son, of a fever caught from one of his people while visiting him as pastor. This event threw the youth into the hands of an excellent and godly grandfather, who trained him up in the fear of the Lord. At a suitable age he was placed under the care for a year of an old friend of his grandfather, Rev. Daniel Gunn, of Christ Church, Hampshire, a minister possessed of many remarkable gifts, especially of evangelization and organization, who was wont to send such young men out to preach in neighbouring hamlets and villages. The young man was popular, which is not surprising when his fine presence, speaking power, and decided piety are considered. Some of them would have had him settle among them without more ado; but wisely, this was declined, and he proceeded to Homerton Theological College, London, then and for years before and after presided over by Rev. J. Pye Smith, D.D. Rev. Timothy Atkinson, afterwards of Quebec, was one of his fellow-students. During his college course he opened a station in or near Epping Forest, where he very frequently spent the Lord's day in preaching, returning to college on Monday morning in time for lectures. This involved a walk of some eight or ten miles. On the completion of his college curriculum he was called to Tiverton Devon, ordained there 2nd September, 1830. Sixteen years of hard work there resulted by God's blessings in the conversion of many and in the

edification of the church; also in the erection of a substantial and elegant pile of buildings, consisting of church, schools, &c.

Our friend was a born foe to all official sacerdotalism, and he could not endure the presumption and assumptions of the established Church of England. Feeling himself quite on a par with its ministers, he had no idea of allowing himself to be socially ostracized, because no hands of prelate had been laid upon his head. Yet it was plain that the tyranny of custom in England at that time sustained the social inferiority of the Nonconformist. Accordingly, he made up his mind to remove himself and family to a region where no such distinctions existed, and where every man stood upon the level which he could reach by his own character and work. To America, therefore, he must come. The precise dates and movements are not known to the present writer, but in the year 1849 he was found by him in Halifax, N. S., in connection with the Colonial Missionary Society, endeavouring to establish a Congregational church in that city. He succeeded in doing so. A partially constructed building was purchased, and our friend rested not until it was finished. When at New Haven seeking assistance, he received as a gift a ponderous mahogany pulpit, which had long stood in the Central Church in that city, occupied by the late Rev. Dr. Leonard Bacon, which he bought over and placed in the new church at Halifax.

After a time he proceeded to Yarmouth, N. S., where was instrumental in the erection of by far the finest church building in that town. It stands on a suitable site, and its spire is seen out at sea as the harbour is approached. This could not be all done by local effort; hence the plucky pastor went forth into New England, asking and obtaining the help of the churches there. For the most part he preached wherever he went, making always a favourable impression, and leading to a generous consideration of his appeal for help. It may be doubted if he was ever equalled as a gentlemanly and successful applicant for help in the erection of church buildings; and it must be remembered that he did not withhold his own purse, but himself contributed liberally, according to his means. The Yarmouth church has been and is a great power for good.

Quebec was the next sphere of Mr. Heu de Bourck's labours. Here he did good, as in other places, spiritually; and after great labour, and perhaps too prolonged absence from the church which needed his pastoral work and oversight on the spot, he paid for the improvements he inaugurated, and raised about half the amount of the church debt.* The churches in England and in the United States were visited by

* The remainder was paid during the ministry of Mr. Powis.

Mr. Hen de Bourok, and from them he obtained nearly all the money.

Concerning his work in Iowa, where he spent several years, the present writer has no adequate knowledge. His next work amongst us in the Dominion was at Stratford, and afterwards at Bowmanville, in each of which places he has left monuments of his taste and indomitable energy in church building. These are recent matters and are generally known, while this sketch has become unduly long. He had a cultivated mind, greatly loved the work of preaching, sought earnestly the salvation of men, delighted to bring in any measure honour to his divine Master, and cherished bright hopes of the ultimate triumph of the Lord's kingdom. He was a warm friend and a most genial companion. He was thoroughly in sympathy with the old school of theological thinking, and, as a consequence, out of sympathy with not a little which at present obtains. He had his distinctive line of work, in which he has done much good and faithful service.

H. W.

Montreal, August 29th, 1883.

REV. W. M. PEACOCK.

After a lingering and painful illness this dear brother fell asleep in Jesus on Sabbath afternoon, June 3rd, 1883. From "notes of his life," written by him, we learn that he was born in Lanark, Ont., on the 6th of July, 1841. When eleven months old his mother died—his twin brother having died eight months before. His father still survives him. He was highly favoured in a godly ancestry. He gratefully records the fact that on his father's side for four generations they were men of acknowledged piety and usefulness. His mother was a woman of superior character—"noted for her piety and usefulness as a leader of female prayer-meetings, and a teacher of a young people's Bible class." While a babe in his mother's arms he was devoted to the ministry as he had been devoted to the Lord before his birth. Of his mother's death he writes:—"She was taken suddenly ill and died most unexpectedly, yet calm in the hope of a glorious resurrection, leaving a memory precious to many who had been spiritually benefited by her religious instructions and Christian sympathy."

By a second marriage his father had three other children—a son and two daughters. It is pleasing to know that all of these have given themselves to the Lord, and united themselves with the Congregational church in Lanark. His brother is now a minister of the Gospel, labouring among the churches of our order in Maine, where he is respected and loved. Our departed friend was brought to the Saviour while engaged in the mercantile business in M^etis, through the influence of his maternal uncle, Rev. W. McAllister, "a man of rare piety and excellency of character."

After some months of deep anxiety and distress, he decided to serve the Lord. His peace of soul was gradual and increasing as he continued to trust, to live and to labour for Christ.

He was very earnest in doing good to others, as soon as he himself had learned the way, and could bear nothing secular or sinful, and read nothing but his Bible. This earnestness continued with him largely through life. No one was long in his company without hearing some thing about the gospel. Religious conversation was always natural to him.

He entered the Congregational College in the fall of 1864, and studied for the ministry. During his vacations he supplied the churches of Indian Lands, Martintown and Roxborough, and after completing his course he accepted the charge of the churches of Vankleek Hill and Indian Lands.

During his course of study, by undertaking more work than he should, he undermined his health, and the labours which he performed during vacations did not give him an opportunity of regaining his health. This, with medical treatment received, and his own ardent nature made him an invalid during the whole of his ministry. After having laboured in his first charge with much acceptance and success, owing to the state of his health he presented his resignation to the church, which, with deepest regret, was accepted, as there was no hope of his being able to continue in so arduous a field, even should he be restored so as to be able to work at all. In the spring of 1874 he was invited to take the charge of a new cause in Kingston, which, after considering, he consented to do. Here his labours were much blessed, and he gained the estimation of the ministry and Christian people generally. Owing to severe and continued illness he resigned his office in 1880, and since that time has lived among his former charge in what was called Indian Lands, now Maxville.

Mr. Peacock was married to Miss Jane McDougall, who has indeed been a helpmeet to him. She, with their four children—three sons and a daughter—mourn their deep bereavement, and in this they have the sympathy of a very large circle of the friends who knew and loved him. In regard to the character of Mr. Peacock, we must give him a high place as a man, a Christian and a minister, and many lessons of inspiration and counsel for his brethren might be drawn from his life, but "he rests from his labours, and his works follow him."

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Soldiers of Christ, well done,
Praise be thy new employ,
And, while eternal ages run,
Rest in thy Saviour's joy.

St. Elmo, Sept. 13, 1883.

D.M.

RICHARD BAKER.

Mr. Richard Baker died August 16th, 1883. Not much is known of Mr. Baker's early history. He came to this country from England at the age of about thirty-six years. He has made mention with much feeling of his indebtedness to the piety and affection of his mother, who, stimulated by his infirmities, which prevented his attendance at a public school, devoted herself to his instruction. Notwithstanding the disadvantages alluded to, he had acquired, besides a good common school education, some acquaintance with the higher mathematics, Latin and Greek, and the classics.

From his own account it appears that he was called by divine grace in early manhood, and that at that time he knew much of the joy of salvation. On coming to Canada, and to Guelph, he at once connected himself with the Congregational Church, for, though the son of a clergyman of the Church of England, he, and also a brother who was a minister, had been led from conscientious motives to join the, so-called, Dissenters.

Mr. Baker has, both in social and church relations, evidently sought to "adorn the doctrine of God, his Saviour," by a conversation becoming the gospel. Like others, he sometimes made mistakes, but "his failings leaned to virtue's side," and when shown an error he was, unlike too many, always ready to acknowledge it, while his kindness, benevolence and loyalty to sound principles, both civil and religious, were conspicuous. As a Christian he ever accepted and insisted on the humbling doctrines of man's utter depravity and forfeiture of God's favour, and of salvation only through the atoning work and boundless grace of our Lord Jesus Christ. His views of his own sinfulness were so vivid as almost to obscure his realization of the grace which "*much more abounds.*" But he loved to declare to his friends how that his hopes were in *that alone*.

Our friend was called to serve the church as deacon about thirty-five years ago, and he continued faithfully and zealously to fulfil its duties until age and infirmities disabled him. He then desired to resign the office, but his pastor and brother officers prevailed upon him to allow his name to be retained while they ceased to expect from him active service. At one time during his term of office, having leisure, he for several years systematically visited many of the families of the congregation, seeking to do them good in any and every way. In this connection his generous benevolence, even beyond the bounds of prudence, in helping individuals and contributing to church and evangelistic objects, ought to be recorded.

Two years precisely before the day of his own death, amidst increasing infirmities, he was called to sustain a severe shock by the death of his partner in

life. Since then he has been manifestly declining, though with the pluck and firmness which always characterized him, continuing to move about somewhat among his friends. But about eleven weeks since a stroke of paralysis, disabling his left side, confined him to his chamber and to his bed. During these weeks of weariness, weakness and pain, he manifested great patience and thankfulness, was much in prayer, and frequently to his pastor and those about him reiterated his dependence on the all-sufficient righteousness of an almighty Saviour. Very marked and consoling expressions of his faith and trust were uttered by him on the last Sabbath afternoon, and these proved to be his final testimony, for during the following night another attack of disease sealed his lips and rendered him unconscious during his remaining hours. He thus escaped the pains of death, having been "heard in that he feared," for he had expressed forebodings that his spirit would faint and fail in the last hour. The Almighty was his defence, and underneath him were the everlasting arms.

"This God is our God for ever and ever. He will be our guide ever unto death."

On the Sabbath evening following his death, his pastor improved the occasion by preaching from Ps. cxvi. 15: "Precious in the sight of the Lord is the death of His saints." The choir sung the anthem, "Sweet is the Scene When Christians Die." The service throughout was solemn and impressive.

Correspondence.

MR. HALL'S LETTER.

MR. EDITOR,—I have visited all our churches in the Provinces of Ontario, Quebec, Nova Scotia, and New Brunswick, with one or two exceptions. I have sought to make myself thoroughly acquainted with their history, circumstances, and requirements. I may be permitted to say a few things about them as a whole, which might be invidious or offensive if said about any one in particular. They have been owned of the Lord in years past in gathering many thousands of souls into His family, and in feeding the flock of Christ. They have been witnesses for simplicity of worship, purity of communion, and the right to self-government. They have lived on good terms with other members of the household of faith exercising the charity that suffereth long and is kind; and, if they have been less zealous for the increase of their own denomination than for the peace of the brotherhood, and the salvation of souls, the error has been on the safe side. We make no reference to the mistakes of the past, for the purpose of recrimination, but that we may be warned. Some of the churches have paid

a high price for their wisdom, but they will value it all the more.

SHORT PASTORATES

have been a fruitful source of weakness; there are exceptions, but, as a rule, they are bad for the pastor, as well as the flock. We have not a word to say against an itinerating ministry, where that is the adopted system, and is properly directed, but with our church polity it is little less than an itinerating course. Settlements should be made after careful and prayerful consideration, and no trifling matter should tempt either party to think of a change. If the call is from God, and we should be sure that it is, he does not repent within six months. A brother was mentioned for one of our vacant churches recently, but it was said, "he seldom stays more than twelve months in one place, let him go on—he will not suit us." Short pastorates are frequently as much the fault of the people as the minister. Let us discourage them by all means.

There have been

SETTLEMENTS MADE IN YEARS P ST

that should never have been made. These mistakes are not likely to occur in future. Those who have been deceived have a vivid and painful recollection of their experience, and without yielding one iota of their independence, our churches are seeking the assistance of councils both in dismissing and settling pastors. The consequence is that unfaithful men do not apply.

While others have

UNDULY MAGNIFIED THEIR DISTINCT PRINCIPLES,

we have made too little of ours; because one party goes to an extreme on one side, this is no reason we should go to an extreme on the other. There is a golden mean. Our members and adherents should be able to give a reason of the hope that is within them. They should know the grand history of Congregational Independency, and the large place it occupies among the world's regenerating forces to-day. Our young people should be instructed in these things. We have no desire to make them sectarian, or bigoted, but it is necessary that they should be intelligent, and information on these subjects is necessary to this. Let us have a catechism of Christian doctrine, church polity, and denominational history, as soon as possible. The want of it is acknowledged, and many are asking for it.

We require to develop the

MISSIONARY SPIRIT.

It has been a struggle for existence with many of our churches, and is still. In a new country, with churches and parsonages to build, or debts to pay on the same with comparatively small populations, and the migratory habits of many, we may anticipate strug-

gles and disappointments for many years to come; but, if we wish to make the most and the best of our circumstances, and train all for the highest service, we will cultivate among all, in every place, the missionary spirit. We cannot afford to wait till we have surrounded ourselves with all the comforts of this life, and the conveniences of public worship, before we do anything for others. If we do, a generation will be dead, for which we have done nothing, and we will be numbered with the selfish and unprofitable. The best training for home service is missionary work; the more we give and do for others, the more will we be willing and able to do for our own immediate field. We need with all, and more than all, a

REVIVAL OF RELIGION.

There is talent enough, wealth enough, in the professing Church of Christ to-day to plant the standard of the cross among people of every clime and tongue, if they were only consecrated to the service of God. There would be no lack of students for the Christian ministry, and no deficiency of means to support the institutions of our holy religion, if we had a revived church. A revived church would be our most powerful weapon in combatting the vice and worldliness of the age, and an unanswerable argument with which to meet its scepticism. We cannot live, much less progress, without a revival—an old-time revival. Such a work of the Spirit of God as He vouchsafed to the Haldanes, the Edwards, the Tennants, the Beechers, the Finnays, of other days. Our need is as great. God is as willing to work. The Holy Ghost has not withdrawn His awakening power. The sword of the Spirit is as sharp as ever it was. We need to put away our idols, and be clean; lay hold on the Spirit by mighty prayer; declare the whole council of God; lift up the voice like a trumpet and show the house of Israel their sin. For this very thing God will be enquired of by His people to do it for them. If there is no revival we may be sure it is not God's fault. Everywhere I go I hear the people of God deploring the present deadness and barrenness, and sighing and praying for an awakening of the Spirit. If this is followed up by earnest effort, and faithful dealing with souls, we will soon rejoice in showers of blessings. I have no higher ambition than to be used in any humble way to promote His glory in the revival of His work, and the salvation of souls.

OUR MISSIONARY MEETINGS

should contribute largely to this result. I expect to begin in the eastern townships at once. On the 2nd October I expect to have the joy of meeting with the brethren constituting the St. Francis Association in Waterville, P. Q. We will have a conference on missions and the Lord's work generally, and I hope to go forth stimulated and inspired for a glorious work among the churches. I would wish to make the an-

nual collection for our Missionary Society in each place, and the churches will confer a favour upon our society if they will, as far as possible, fall in with this plan. The Missionary Society has assumed very much larger responsibility than in former years, and will need increased contributions. No doubt when our friends understand the true state of affairs they will come to our help. It is desirable that arrangements be made for our Missionary meeting at least one month ahead. This is now left with the pastors and myself. In future letters I hope to keep your readers fully informed regarding the annual missionary services, and the denominational outlook generally. While I was in the lower Provinces some kind friend sent a donation of \$10 for the Missionary Society to my address in Kingston. This *cash* is safe, but the *letter* was forwarded to me in Nova Scotia, and with several others miscarried in the post-office. Will the donor please write again? I am very particular in replying at once to correspondents on every matter, but quite a number of letters have never reached me, as I have learned afterwards, and several of my own have not been delivered. There is much need for some one to stir up the post-office authorities. If correspondents do not get replies to letters in a reasonable time, please write again. Kingston will always find me.

T. HALL.

So long as church councils are satisfied with the exercise of advisory functions, no reasonable fault can be found with them. The trouble is that they usually begin with advice, and end with authority. They have only to be in vogue long enough to assume the prerogatives of presbyteries. To show whereunto these things grow, let me quote from the *Chicago Advance*, of August 9th. This journal is the recognized exponent of Congregationalism in the western States, and is regarded as much less conservative than the Boston *Congregationalist*. A correspondent enquires in regard to the following case:

"Rev. A. B. was duly installed as pastor over — church by a council. After serving the church several years he resigned. The church accepted his resignation, and he went away to find another field. *Query*: Has the pastor of a church power to resign his charge, except subject to the result of a council?" The *Advance* replies: "The man is still pastor, though not in service."

* A second query is asked, viz.: "What is the

* There is another question before this in the *Advance* numbered 2: "What is the standing of the minister thus leaving his charge, and without recommendation of a council who have examined his work?" and the answer to the three is undivided, reading thus: "The man is still pastor, though not in service. The church cannot settle another pastor till it unites with its present pastor in calling a council for his dismissal, though the same council may be called to dismiss the present, and to install

power of the church in regard to the settlement of another minister, while the other charge is undissolved by the power that created it?" [The italics are mine.]

The *Advance* replies: "The church cannot settle another pastor till it unites with its present pastor in calling a council for his dismissal, though the same council may be called to dismiss the present and to install a new pastor."

These extracts speak for themselves. Under the full-blown council system a pastor cannot resign except with the sanction of a council. If he and the church so far forget themselves as to ignore the council plan in the matter of a resignation and its acceptance, the relation is not dissolved. The power that created the relation was not that of the church, but of another and wholly distinct body, which must be called together to sever the connection it formed.

a new pastor. The standing of the minister depends upon his relation to the Association with which he is connected; and though he has been irregular in his action, his ministerial standing is not affected thereby." We confess to having been somewhat mystified by the replies of the *Advance*; but, as we are not concerned with its justification, we shall not attempt to explain what it means; though, on the subject in its bearings upon ourselves, we shall delay our readers. The council system, as twice recommended by the Union of Ontario and Quebec, and whose spirit was endorsed by the brethren whose names were given to a document that called forth some discussion (See *CANADIAN INDEPENDENT*, July 1882, p. 199), has in no sense claimed the prerogative of giving a pastor his standing in his own church relation. Its only claim is that, if fellowship has privileges, it also has obligations. The tendency argument has done battle against many a reasonable demand. We have heard it used against all hymnology, save the inspired Psalms. "Rock of Ages" may be thoroughly evangelical, but it is a human composition. Admit it, you must admit others. Where will you stop? The end may be "Auld Lang Syne," or "Coming through the Rye." Besides, the argument from tendency cuts two ways. Leave churches in the enjoyment of their own prerogatives; see what they do! To quote the words of a respected chairman at one of the Unions: "At this moment our denomination staggers; it reels to its very centre under the blows inflicted upon it by clerical license and recklessness. We must refuse to allow our country to be a penal colony to which clerical convicts may be transported, and where they may wander around on a ticket-of-leave." The "full-blown council system" can thus use the "camel" illustration and say, "See where liberty lands you." What we are careful to maintain is what was well expressed by the Union of 1880:—"In the exercise of self-government each church should ever keep in mind its relationship to sister churches, and the fact that no church can live only to itself; and in all its administration of affairs should seek the general good of the whole family of churches." And the council system, as recommended by the Canadian Union, is to us the best method known at present for giving practical expression to the same, and as such we urge it upon the attention of the churches that desire to draw closer together in denominational fellowship; for a fellowship that makes no provision for practically giving expression to the sympathies of its members upon such vital questions as pastoral relations simply resolves itself, argue as you will, into a sand rope. There can be no permanent fellowship on the basis of each for himself, and a certain sable personage take the hindmost.—ED.

In the earlier days of church councils, the church installed, the church accepted a pastoral resignation, the church did what was done, and the council merely advised in regard to the doing of it. The camel only thrust its head into the tent. In process of time it was the other way about. The council installed, the council dismissed, the council did all that was done, the church being passive throughout. When a council arrogates to itself these powers, it differs from a presbytery only in not being a standing body. It exercises the same functions, and claims the same jurisdiction over church action.

Is it surprising that, in view of such facts, those who believe that all ecclesiastical power is vested in the local church, should be jealous of the Council system, and fear lest it encroach on the liberty and independence of the local church? It is not contempt for order and fellowship, but solicitude for the rights of the local church, which creates just and well-grounded distrust of councils. If we want our Congregationalism to be of the New Testament type, we must shun the council system as it now exists in the United States.

WM. F. CLARKE.

Guelph, Ont.

MR. EDITOR,—Herewith I enclose "*that dollar*," regretting that I am two months behind time, neglect in consequence of not being present at the Union meetings. I hope none of the other subscribers will forget to pay "*that dollar*," as I have done, ever for two months. I was glad to learn the Company were enabled to present a clear balance sheet this year, but they ought to be able to do more than that, if the churches were as loyal to the cause as they should be. The INDEPENDENT is deserving of larger support, and should be in every family. Since writing you from Fort Qu'Appelle in the end of May, I have been seven hundred miles west of Winnipeg, beyond Medicine Hat, on the South Saskatchewan; and have preached at Regina, Winnipeg, Rat Portage and Fort William. During the past fortnight I have held special services in my large tent here in Port Arthur. On Sundays the tent has been crowded to overflowing. I have it seated to hold two hundred people. Scores have listened outside who could not find room inside. The ministers are in hearty sympathy, and the Christian people manifest a good spirit, and are anxious to be useful. On week evenings, the services are well attended. Some who were very much given to drink have been led to give up drinking, and are earnestly desirous of living a better and nobler life. This is by far the most drunken place, for its size, I have seen in the country; but many of those who are seen under the influence of strong drink are the poor, hard-working men who are employed on the Canada Pacific Railway, and on

the wharves. The population of Port Arthur is said to be about 8,000, and there is a great stir since navigation has opened, and since the C. P. R. to Winnipeg, has been completed. Every person seems to be busily engaged. Seventy thousand tons of coal will be unloaded here this season for the C. P. R. alone, besides many ship-loads of steel rails and other material for the construction of the great road, which is now, in its western division, 1,800 miles long.

The steamers from Sarnia and Collingwood bring hundreds of passengers and large quantities of freight every week. Last Lord's day, they were unloading coal and rails just the same as on any other day. This Sabbath is not regarded; is there no law to stop this kind of labour? There is much less church accommodation here for the population than in many places in the east, there being only three societies—Methodist, Presbyterian, and Episcopalian. The last two worship in the town hall. The English church people are building, and the Presbyterians are going to build. There are some Congregationalists who worship chiefly with the Methodists.

Fort William is without any regular ministry, except Roman Catholic. I preached there last evening, in the open air, to a congregation numbering from one hundred to two hundred, and never had a more attentive congregation anywhere. I believe more and more in organized effort, and only regret that such efforts cannot be followed up. My services here will likely result in a regular Sunday afternoon service for the careless; and my visit to Fort William in the organization of a Sunday school. I am giving a supply of hymn books for that purpose.

R. MACKAY.

Thunder Bay, Lake Superior, August 8th, 1883.

Official Notices.

"THE Western Association" will hold its semi-annual meeting in the Congregational Church, Garafraxa, Ont., commencing on Tuesday, November 6th., at half-past three p.m. The sermon will be preached by the Rev. Dr. Gunner, of Listowel, on Tuesday evening. The following papers will be read and discussed, viz.: "Winning Souls," by Rev. John Morton; "What place should Temperance have distinctively in the Church and Sunday school?" by Rev. George Fuller. The Sunday school "Question Drawer" exercise will be conducted by the Rev. W. Weatherald, in connection with which a paper on "The Art of Questioning" will be read by Rev. D. McGregor. The following subjects will be discussed, viz.:—"The American Board Meeting;" "Our Home Missions;" "The Service of Song in the House of the Lord." On Wednesday evening a "platform meeting" will be held, when brief addresses will be delivered by several

speakers. The churches within the bounds of the Association will please appoint delegates and forward their names to the Rev. J. R. Black, Garafraxa. Churches are reminded that, in accordance with the "rules" of the Association, they are respectfully requested to defray the travelling expenses of their ministers and delegates.

D. M. MCGREGOR, *Secretary.*

Guelph, Sept. 19, 1883.

THE Annual Meeting of the Eastern District Association of Congregational Ministers will (D.V.) be held in Belleville, on Tuesday and Wednesday, October 23rd and 24th, and will open by devotional exercises at 9 a.m., on Tuesday. The following is a programme of the exercises:—1. A paper by Rev. H. Pedley, choice of subject left to himself. 2. A paper by Rev. D. MacCallum, on "The Principles Involved in James v. 15." 3. A paper by Rev. E. C. McColl, on "The Final State of the Impenitent Dead." 4. A paper by Rev. R. Mackay, on "The Best Method of Dealing with Anxious Inquirers."

B. W. DAY, *Secretary.*

YEAR BOOK OMISSION.

MR. EDITOR,—Not through any neglect of the editor, but by some mistake of one of the secretaries of the Canada Congregational Missionary Society, two omissions have been made relating to the above society.

The church in Granby, Que., contributed \$100, which, with \$1 for the former year, is included in the Treasurer's statement, but not in the summary or list of subscribers. Then a collection was made in Ebenezzer and Lake Shore, amounting to \$8, which was too late for the accounts, but should have been reported as such in the summary of the Western District and given in the list of subscriptions. I regret, further, that through a printer's blunder the name of the Rev. Professor Fenwick has been left out of the list of Congregational ministers in Canada on page 19, and that the proof-readers did not detect the omission.

Yours truly, SAMUEL N. JACKSON.

Kingston, Sept. 14, 1883.

CONGREGATIONAL COLLEGE OF B. N. A.

The forty-fifth session of the College was opened on Wednesday, the 12th September, with the usual public service in Emanuel Church, Montreal. The attendance was good, including all the professors of the college and many members of the Board of Directors. The Rev. John Wood, of Ottawa, conducted the introductory part of the service, after which the Rev. Dr. Stevenson delivered the Inaugural Address, taking for his subject—*The kind of study and discipline which a man preparing for the ministry*

should undergo in order to meet the requirements of the present age. He remarked that a common mistake of the present day consisted in confounding the unchangingness of the gospel with a supposed unchangingness in the means by which it was to be brought to the minds and consciences of men. The gospel never altered, but the minds of men did, being affected by a thousand things scarcely definable or describable, but to be summed up as the spirit and temper of the age. Ours was an earnest age, and preachers to succeed must not only profoundly study the gospel, but must study the temper and the spirit of the time which affected men more than they really knew. The present was a time of activity and mental restlessness; this was its great characteristic. Men were enquiring and questioning, not taking things as they found them, but enquiring and analyzing as to what they consisted. They were like the child who planted a bush in his garden and pulled it up every few hours to see how it was growing. But to enjoy religion we must rest in it quiet, trusting, loving faith. The ministry, therefore, must have an education that could comprehend the vivacity and variety of the mind. Life was not so one-sided as it once was; we might not know much of anything, but we did know a little of almost everything. Indeed, we dabbled in universal knowledge, we lived and moved and talked in the elements of omniscience. This was apt to make men superficial, but we had to accept it as a fact and must meet it on its own ground. We must have men who had faith enough in their principles to apply them to all the varieties of human thought and life, and who had sufficient faith in God to believe that he would help them to do so. It was no use lifting up our hands and turning up the whites of our eyes, when men talked of amusement, of science, of business or politics. Our religion must have either a beautiful or a guiding word to say to these things, otherwise it was of no use. Men were really grateful for any moral or spiritual help that could be given them, it being only the dreamy abstract piety which stood aloof, that men passed by with indifference. Men longed for guidance and help to get away from sin and nearer to God, for even the worst of men, in their moments of relenting, heard the voice of God at their hearts. We needed then that our ministers should be quick-minded and many-sided, understanding the age with its models of thought and feeling. They must not be asleep but full of life and wide-awake. Our college was intended to break the slumber of the comparative ignorance of our young men and wake them up to the whole world of intellectual life, literary, scientific, social and religious. A man who aspired to lead the thoughts and lives of other men could only begin in college, he must be gathering education until he dropped into his

grave. But if they would allow it here they would be awakened to the vast and inspiring universe of thought and achievement which lay everywhere around them; some of it crystalized in books, and some of it seething and throbbing in the brains and hearts of living men. We would here, moreover, try to fill them with a holy enthusiasm to conquer this universe for our God and His Christ. We require for the ministers of to-day a high standard of moral life and endeavour. Righteousness exalteth a nation, and it exalted a man; no man, however, so much as a Christian minister. The tendencies of the time were towards a narrow selfishness, there being among us exceedingly little of a noble, self-forgetting form of friendship. We wanted a class of men who lived on the mountain top of purity and truth, and who would look down with a divine scorn on all the petty, artificial and miserable jealousies which had distinguished the rivalry of church against church. The very presence of a minister ought to be an inspiration of purity and unselfish love; indeed, if a minister ceased to be a source of moral inspiration and guidance he ought to be put away as a nuisance. The quick perception that saw what to say and do, the fine tact that knew the mode of doing it, the grace of manner that gave double force to all the man strove to inculcate were to be acquired, and a college was the place to acquire them. He, for one, bore glad testimony that he learned as much for his character from his college mates and companions as he had done for his intellect from his tutors and his classes. In this college the endeavour would be to make its atmosphere bracing and healthy; it was a necessary part of a minister's equipment that he should be a man of wide sympathies and large hearted philanthropy, and if a man would be happy in the ministry he must be able to look over the walls and through the windows of his sect. If a man read only the books of his own sect, if he were skilled only in his local newspapers and his denominational organ, he might be a very good bigot, but a poor leader of Christian men. Indeed, no man could be either widely conservative or genuinely and intelligently liberal in religious matters except the man who was adequately learned, who knew what Christian thought was, how it had grown from its early beginnings. We wanted men of God first and then men of trained intelligence and knowledge at once of literature and of practical life. With these and with God's blessing we need not fear, for God reigneth and Christ is risen and He shall rule till He hath put all things under His feet. Might all the young material in this college know Him as their own Saviour and preach Him as the One sufficient and Universal Redeemer till He came to say to them, each and all, "Well done,

good and faithful servant, enter thou into the joy of thy Lord."

At the close of the service a collection was taken up in aid of the library.

In your next number I shall endeavour to give a further account of the opening of the session and of the progress of the new building, together with some reference to the recent visit of the principal and myself to England, in so far as it related to the college.

I beg to remind the churches, and friends of the college generally, of the observance of the second Sunday in October as a day of special prayer and contribution on behalf of the college. The monthly demands on the Treasurer will henceforth be heavy, and the Board will be greatly obliged by the prompt remittance of contributions for current expenses.

GEORGE CORNISH.

Montreal, Sept. 15th, 1883.

News of the Churches.

BRANTFORD.—The church is deepening in interest and increasing in members. A change has been made in the seating of the vestry where the prayer meeting is held, in order that the members may be nearer to each other. The Sabbath school has increased in attendance; the infant class has secured a set of choice little chairs for its use, and monitors to assist its efficient teacher, Miss N. Gould, who promises to make this part of the school a success. The Young Ladies' F. M. S. held a very enjoyable social meeting on the 7th inst., at the house of Mrs. Cole. The meeting was made interesting by the fervent addresses of Messrs. Thompson and May, who were on a visit to the pastor. The formation of a "Chataqua Literary Circle" in connection with the young people is now being agitated.

LABRADOR.—The mission work at Bonne Esperance, Straits of Belle Isle, has, for the past year, been successfully carried on by Mr. G. Roger, who was trained in the East London Missionary Institute. Mr. Beaton, pastor of the church in St. Johns, N. F., visited the coast in August, to enquire into the working of this difficult and important mission, and to encourage the faithful workers in that lonely and spiritually destitute field of labour. A large congregation assembled at the Sunday service, principally composed of Nova Scotia and Newfoundland fishermen, who frequent this part of the coast on the summer fishing. Many of these men are absent from home the whole summer, and this is the only place on all the coast where they can enjoy the privileges of the gospel, and their attendance at the services and the fervent prayers of many attest their appreciation of the mission. There is a neat little church and comfortable parsonage on the island of Bonne Esperance, for the sum-

mer work, and in the fall of the year the missionary and people go up the Esquimaux River, where, at the head of a fine land-locked bay, is situated the church, school and winter settlement. Here during the long winter, the light and warmth of the gospel are kept alive among the people, and the equally important work of education is carried on by Miss Corry, the teacher. The good work done in the past winter by Mr. Roger and his wife among the people, and the success of Miss Corry in the day school, are inducing more families to come around them this winter, specially to obtain the benefits of education for their children. The sphere has all the difficulties, and yet wants many of the advantages of what we call Foreign Mission Work. It is maintained by the Ladies' Labrador Mission Society, and if spiritual destitution and the utter dearth of education for the young are adequate claims on the prayers and generosity of Christian people, the friends on the Labrador have very strong claims indeed on our continued interest and support. On the forenoon of Sunday, August 12, an ordination service was held, when the Rev. D. Beaton, as representing the churches in Newfoundland and the Ladies' Society in Canada, set apart Mr. Roger, the missionary, to the pastorate of the church in Bonne Esperance. Mr. Beaton preached from 1 Cor. i. 17; "On the Divine commission of the minister of the Gospel," and Mr. Roger read a statement of his religious beliefs, and gave an account of the way in which he was lead to dedicate himself to the work of missions, afterwards the members present partook of the communion. Those services were felt by all to be a means of spiritual blessing, and the presence of a brother minister, conveying, as Mr. Beaton did, the greetings and warm wishes of the church in St. Johns, and the Ladies' Society in Canada, was a source of great encouragement to both pastor and people. Such a visit did much to remind them, though far separated from other Christian workers, that they were not alone but members of a great brotherhood, who are seeking the glory of the Divine Master and the salvation of the erring sons of men.

LISTOWEL.—We rejoice to hear of progress in this field. Activity prevails and harmony. Young and old are kept at work, and a spirit of earnest hopefulness appears to animate all. A Young Peoples' Association has been successfully carried on during the summer months, and a "Flower Mission" has been organized. The mission secures every Sabbath morning, two or more bouquets, placing them upon the table in front of the pulpit. After the evening service the committee distribute the flowers among the sick of the village, as much as possible among those who attend no place of worship. Thus flowers are secured for the church, while after service they gladden the hearts of the sick. The pastor has been called to the bed-side of several

recipients of these flowers, and some happy results are noted. In this way also some have been brought to the house of God. A few weeks ago a floral service was held, the church being decorated with evergreens and bouquets, the windows filled with plants, in front of the pulpit was suspended a floral cross, and under the arch behind the pulpit was placed a floral star and anchor, with the motto "Consider the Lilies." From these words the pastor preached; special music by the choir brought to a close one of the most interesting meetings held in Listowel. The church was full. Collection for Flower Mission, \$10.

LONDON.—Rev. H. D. Hunter has returned from a three months' visit to the Fatherland, and found a hearty welcome awaiting him here from his church and people. A "welcome home" was held on Wednesday evening, September 13. A festival in which flowers, music, speeches and refreshment combined to make a most enjoyable evening.

MAXVILLE.—At the session of the Sabbath school on the 9th Sept., a very interesting surprise took place. Miss H. G. Macallum, one of the teachers, being about to proceed to Oberlin College next day, to attend the classes there, Mr. D. P. McDougall, on behalf of the school and friends in the congregation, presented her with an address, recognizing her assistance in the Sabbath school, and also as organist in the church, and asking her acceptance of the accompanying gift of \$51, wishing her all success in her endeavours to fit herself for more usefulness. Her class seemed to feel very deeply the departure of their teacher, and presented her with a Bible as their parting gift.

MARGAREE, N.S.—We understand that Rev. J. Shipperly, of Chebogue, on behalf of the Missionary Society, has accepted the charge of a large missionary district in Cape Breton, and in connection with it the pastorate of the church of Margaree. We hope to hear more frequently from our friends in these Provinces, and trust Mr. Shipperly will be sustained in the mission and pastoral work before him by the sympathy of the entire denomination. Mr. Hall's letter will, we are sure, awaken among us here deeper interest in our brethren near the sea board.

MONTREAL—CALVARY CHURCH.—A Council took place on Sept. 13, in the church, to examine the Rev. Edwd. M. Hill, the pastor elect, with a view to his ordination and installation. There were ten Congregational ministers present, besides others. The Rev. Dr. Wilkes was elected moderator, and the Rev. John Wood, of Ottawa, secretary. After a careful examination, arrangements were made for the ordination and installation services in the evening. At eight o'clock the Council re-assembled, and a large audience was present. After the opening exercises the moderator afforded to Mr. Hill an opportunity to make a

public statement of his religious experience, of his theology, and circumstance which had led him to Calvary Church, after which the ordination prayer was offered by the Rev. Dr. Stevenson, with "the laying on of the hands" of the ministers present. The Rev. Mr. Wood then gave "the right hand of fellowship," welcoming Mr. Hill to the pastorate of the church and to the fellowship of the Congregational body of Canada. The Rev. Dr. Wilkes delivered the charge to the recently appointed minister, choosing the text from St. Paul's letters to Timothy and Titus:—"Take heed to thyself and to thy doctrine," enjoining personal piety and a due regard for health, manners and the amenities of life, unceasing prayer and persevering study. Self-seeking was the bane of any man, and particularly of a minister. But the encouragement to faithful service was very great, as the result would be that of the text, "and so shalt thou both save thyself and them that hear thee." The Rev. Prof. Fenwick then addressed the people of the church, reminding them of their duties, urging them to unite with their pastor in earnest work for the spiritual welfare of the church. Dr. Wilkes then pronounced the benediction. The next day, Friday evening the 14th, a social meeting was held in the basement of Calvary Church, to welcome the new pastor. The room was crowded. After spending an hour in lively conversation, the pastor going from one group to another to get acquainted with everyone present, short speeches were made by Mr. J. R. Dougall, who was occupying the chair, the Revs. John McKillican and John Fraser, Mr. John Dougall, of New York, and finally by Rev. Mr. Hill. After the singing of a hymn, refreshments were distributed in abundance, conversations were resumed and kept up till after ten o'clock, and the meeting broke up, every one going home feeling the better for this pleasant Christian intercourse. One good Christian lady said this was the pleasantest evening she had spent in her life. Mr. Hill is from Beloit, Michigan, where he went through his collegiate course. He studied theology at Andover, Mass., and then spent a year at Yale. He is an earnest, active and genial young man, about the size of our Mr. Hugh Pedley. The people of Calvary Church are already very much attached to their new pastor, and he is to them.

NEW DURHAM.—A complete surprise, and a very welcome and pleasant one, awaited the Rev. C. S. Pedley on his return from his health and pleasure trip to Muskoka. Two of the young people of the congregation thought it would be a nice thing if Mr. Pedley's buggy could be thoroughly repaired and newly painted while he was away; so they set to work with a will and collected subscriptions. The subscribers were chiefly young people, and this, I think, speaks well for the pastor, who, not on this occasion alone, but in several instances, has received

proofs of their regard for him personally, and for his services among them.

NOEL, N. S., LOWER SELMAH.—The little band here is united and hopeful. A deep interest is manifested in the meetings, which are largely attended by the young. The number of families in connection with us is on the increase. The tree is growing at the root, as well as in the trunk and branches. Rather than incur debt upon our neat little sanctuary, we have patiently sat upon rough planks instead of pews for two years, only waiting until we could pay down for seats. We expect to be comfortably seated before winter. The tea-meeting was a success to the amount of \$100.

MOOSE BROOK.—This is the most scattered part of the field, four or five miles distant from the centre of operation. We have just become owners of the Union church here, having bought out the Presbyterians' interest in it. It is a neat looking structure about 28x40, with a pretty spire surmounted by a finial. It is unfinished within. We are expecting to have it plastered before the cold weather. A tea meeting was held in it on the 18th of July, at which \$169 were realized, to help clear off the debt upon it. We took possession of it in the name of the Lord on Sabbath, July 29th, 1883, on the occasion of the visit to us of our beloved brother Hall, who preached a sermon that will never be forgotten in this field, from the words, "What think ye of Christ?" We hope to have a rousing good church dedication service when brother Hall visits us in the capacity of our home missionary superintendent next year.

NOEL.—Here the cause is becoming more and more established, and though, as in all this field, we have not yet been organized ten years, we believe we are not behind any of the older churches in zeal for the cause or in missionary interest. Together with the other stations under my care, we raised last year \$90 for the Home Mission work, and over \$40 for Foreign Missions. We have one of the most comfortable churches in these Provinces, and all the visiting brethren speak highly of its acoustic properties, some of them declaring it is the easiest to speak in they have ever tested, "except my own at home." We are rejoicing over souls coming to the Saviour, several of whom we expect to unite with the church at our next communion. There is a deep interest in the prayer meetings.

SOUTH MAITLAND is twenty miles distant. I preach there monthly. The meetings are still held in the basement of the unfinished church, which remains but a little better than when Mr. Hawes, the former pastor and architect, left it. There is a large congregation here, which, if it had the financial ability to support a pastor, would supply him with all the labour requisite. We are looking for a change. Surely the

cloud that has hung darkly over this field so long will soon break away.

MAITLAND is no longer a church, though we have some supporters there that would die sooner than yield the vantage our principles have given them. What a pity it is that we cannot hold public services in this thriving village. Our church, magnificently designed and proportioned, stands there, blackening and wasting in the weather, just incomplete enough to make it of no service to us, and with such an elaborate outline that we are utterly incapable of making it suitable for worship. I hope another year will not pass without a change transpiring here for the better. We would require about \$500 to start with.

FALMOUTH is situated forty-two miles to the westward of my field, and nearer to Cornwallis, from which it is about twenty-five miles distant. It is in Hants county. Here we have rescued the old Congregational meeting house and lot, after a year's work. The Episcopalians had obtained possession of it. Its history dates back to 1755, at the settlement of the township by Congregationalists from New England. There are but two members remaining of the church. There have been no Congregationalist services held here for upwards of twenty years. Brother Hall and I had the pleasure of re-opening and *re-consecrating* the old sanctuary on Friday evening, July 27, 1883. Brother Hall preached an appropriate sermon from Acts viii. 5 and 8. In the congregation were grandsons and great-grandsons of those worthy men, "who left unstained, what here they found, freedom to worship God." I hope in the future to send you cheering accounts from the old field. I have preached there since the above named date, and find many eager to hear the gospel. This was the early home of the famous Rev. Henry Alleine, who was set apart to the work of God here by a Congregational church, unaided by a ministerial council, in 1776. Here, also, Rev. Jacob Whitman, our oldest minister, was ordained in 1846. As a denomination in these lower Provinces, we must hold fast that which we have received. And with the march of a vigorous age keep step, looking always unto our Captain.—COM.

PARIS.—Rev. H. Hughes returned from his vacation on Thursday, Aug. 30th, and his Bible class surprised him by taking possession of his house. When the party (about thirty in all) had settled themselves, one of the members read an address, and two others presented him with a beautiful couch, in the name of all. Mr. Hughes, taken by surprise, replied in a few appropriate remarks, after which the lady members furnished a supper of which all cheerfully partook. A "free and easy, go as you please" time followed ere the friends separated to their respective homes.

REV. F. WRIGLEY.—We clip the following from the *Brodhead (Wis.) Independent*: "Rev. Francis Wrigley has accepted a call from the Congregational church and has come here with his family to remain, having been compelled to leave Fremont, Mich., by the unhealthfulness of the climate. Mr. Wrigley is a man of genial disposition and fine scholarship and is a great accession to Brodhead. We extend a hearty welcome to the gentleman and his family and trust they will soon feel themselves at home in our midst." Hope to see you again in Canada Bro. Wrigley; no malaria here.—ED.

Literary Notices.

ROBERT RAIKES LIBRARIES. (American Sunday School Union, Chestnut Street, Philadelphia.)—The fourth vol. of this series is before us, consisting of the following 16mo books, viz.:—"Reuben Kent in the City," 166 pp.; "The Way Made Plain," part 1, 264 pp.; the same, part 2, 240 pp.; "Alone in London," 193 pp.; "Sunny Madge," 115 pp.; "Ben Holt's Good Name," and "Hungering and Thirsting," 197 pp.; "Matty Gregg," 139 pp.; and "Jessie's Work," 240 pp.; \$1 the set. Though of varying merit, an excellent average is kept up, and the series may, with confidence, be introduced into our Sunday schools.

THE STANDARD LIBRARY of Funk and Wagnalls keeps up its standard excellence. The last issue received is "Scientific Sophisms" by Dr. S. Wainwright. The work is a popular and truthfully severe criticism of the agnostic and evolution position, without bigotry or bitterness. There is no tirade against science, but the rather an acceptance of its teachings, but there is in these pages a fearless *exposé* of the fallacies of scientific men taking theory for established fact, which in "Evolution" is constantly and persistently being done.

THE HOMILETIC MONTHLY, by the same house, still continues to commend itself to the busy pastor, and the student will find advantages in scanning its pages. The September number was not one whit behind its predecessors, and that is saying much.

THE CHILD'S GUIDE TO HEAVEN, by Rev. E. P. Hammond, is a neat little volume of 63 pp., and is just Mr. Hammond in print, and "The Blood of Jesus," by Rev. W. Reed, A.M., is a reprint of an old country work which has great value in evangelistic work and labour, among the anxious and perplexed. Neatly bound, 82 pp. For the constant supply of fresh and wholesome popular literature, the house of Funk and Wagnalls claims support, and a perusal of their large and ever increasing catalogue is commended to all who desire a well selected library. The Canadian agency is in Toronto, William Briggs, 78 and 80 King street east.

DIO LEWIS' MONTHLY for September (New York, Frank Seaman, 68 and 69 Bible House) is before us with its plain practical health giving counsels. The article on "Curious Fashions," really voluntary deformities, has a living interest to-day. The facts are common, too common, and the holding up to view these facts, divested of the fascination of fashion, ought to lead to a more careful regard of the laws of health.

THE CENTURY and ST. NICHOLAS came with ever varying stores of literary wealth. The October number of the Century is before us, with its admirable portrait of Longfellow, its story of out-door industries in California, and a timely paper on Martin Luther headed by a portrait of the great Reformer engraved 1546. This number completes the 26th vol. (iv of the new series) of the deservedly popular magazine.

THE YEAR BOOK is now ready, and has been sent to subscribers. Dr. Jackson has maintained his character as an incomparable editor.

We have before us the September number of the PULPIT TREASURY, published by E. B. Treat, New York, containing a portrait and brief biography and sermon of the Rev. Dr. Ormiston, expository lectures by Drs. Blackburn, Cincinnati, O., and Jos. Parker, London, Eng. Leading Thoughts of Sermons, and Addresses to a Graduating Class by President Porter. Questions of the Day, Helps in Pastoral Work, Prayer-meeting Service, Sunday School Course, Mission Field, Lights from the Orient on Bible Texts, and numerous other useful and interesting subjects for pastors, Sunday school teachers, parents, and all who are seeking instruction for their own edification, or help in their work for others. The various articles have the merit of brevity and freshness. The talent on this new evangelical monthly for pastors, Christian workers and families is of a high order, and the price is moderate. Yearly, in advance, \$2.50; clergymen, \$2.; single copies, 25 cents.

DR. MOFFAT AND THE BOER.

In October, 1816, Robert Moffat was ordained in Surry Chapel, London, a missionary under the auspices of the London Missionary Society, and was appointed to South Africa. (John Williams, "the martyr of Erronanga," was ordained at the same time.) On the last day of the month he sailed for the Cape of Good Hope, being then just about twenty-one. At first he was engaged in the colonial territory, where he learned Dutch and preached to the Boers. A story of this period illustrates the spirit and ready wit of the man, qualities which stood him in good stead then, and more so in later life. At the house of a rough Boer where he had begged a night's lodging, the good frau asked him to preach. Moffat, knowing that over a hundred Hottentots were employed in the service of the Boer, was disappointed to find only his

host and hostess and five children as his congregation. "May not your servants come in?" he asked the Boer, modestly. "Eh!" roared the Boer. "Hottentots! Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or if you like, I'll fetch my dogs, and you may preach to them!" Moffat calmly proceed to give out his text: "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." It made no apparent impression so he repeated it. "Hold on!" cried the Boer, rising hastily from his seat. "I'll have no more of that. I'll bring you all the Hottentots in the place." And so he did; the barn was full; the people heard the Word gladly, and at the conclusion of the sermon the Boer, now mollified, asked the young preacher, "Who had hardened his hammer to deal such a blow on the head as that!" and declared that he would never again object to the preaching of the Gospel to Hottentots.

THE BEATIFIC VISION.

How should we rejoice in the prospect—the certainty rather—of spending a blissful eternity with those whom we love on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, with every tear wiped from the eyes, standing before the throne of God and the Lamb, in white robes and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb forever and ever! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labour of the way, and to approach, not to the house but the throne of God, in company, in order to join the symphony of heavenly voices and lose ourselves amidst the splendours and fruition of the beatific vision.—*Robert Hall.*

"KEEP UP, CHRISTIANS."

As I was riding along in the south of France one day, I saw a pair of fine birds overhead. The driver called out in the French tongue, "Eagles!" Yes; and there was a man below with a gun, who was wishful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles. Up there is the eagle's playground, where he plays with the callow lightnings. Up above the smoke and the clouds he dwells. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher regions, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—*Rev. C. H. Spurgeon.*

International Lessons.

BY REV. W. W. SMITH.

Oct. 14. }
1883. }
1

SAMUEL THE JUDGE.

{ 1 Sam. 7:
3-17. }

GOLDEN TEXT.—“Hitherto hath the Lord helped us.”—1 Sam. 7 : 12.

CENTRAL TRUTH.—Righteous judges are a national blessing.

CONNECTION.—About twenty years more had passed (7 : 2). The people were still oppressed by the Philistines. The captured ark, being the cause of plagues among the Philistines, had, after seven months, been sent back, and was lodged at Kirjath-jearim. The people began to cry to God. Samuel seized the favourable time to impress them with a sense of their duty.

NOTES.—Baalim : the plural of Baal, the supreme divinity of the Phenicians and of the Canaanitish nations, corresponding to the Jupiter of the Greeks and Romans. Being a general name for the gods of Syria and Palestine, there were as many Baals as there were nations. Ashtaroth : a general name for the principal female deities, worshipped in the same countries as Baal, often identified with the moon, as also Juno, Diana, and Venus. The Baalim and Ashtaroth together represent all the gods and goddesses of the nations that surrounded the children of Israel. Mizpeh : a watch-tower, an elevated point about five miles to the north of Jerusalem. Bethcar : site not definitely known, but lies west of Jerusalem and Mizpeh. Eben-ezer : a stone set up between Mizpeh on the east and Shen on the west. Ekron and Gath : two Philistine cities, the former thirty miles north-west, the latter twenty-three west from Jerusalem. Bethel : north of Jerusalem twelve miles. Gilgal : between Jericho and the Jordan, about twenty miles north-east of Jerusalem. Ramah : five miles from Jerusalem, nearly north. Amorites : a remnant of the Canaanites that originally inhabited this region.

I. A GREAT REVIVAL.—Ver. 3.—Samuel spake : they had paid little attention before, but now they attended to his words. If ye do return : in their hearts they were turning to God, and now they were to show it openly. Serve Him only : they were to put away Baal and Ashtaroth, and sacrifice and pray to God only. All reformation is deceitful that do not affect the outward life. He will deliver you : if we turn to God, God will deliver us !

Ver. 4.—Put away Baalim and Ashtaroth : the plural form is used : referring to the different characters under which they were worshipped. Our people do not make images : but they follow pride, and vain fashions, and pleasure, and greed of wealth (Eph. 5 : 5) ; without an image ; but none the less a breaking of God's commandments.

Ver. 5.—Gather all Israel to Mizpeh : Mizpeh here was different from Mizpeh in Gilead, the home of Jephthah. (Judg. 11.) It was a few miles westward of Jerusalem. I will pray for you : Samuel's prayers were often heard. He lived very near to God. As an intercessor, he is likened in Jer. 15 : 1 to Moses.

Ver. 6.—Gathered together : the main purpose was to renew their covenant with God : but I have no doubt they came with such rude weapons as they possessed in their distressed state. (See 13 : 19.) Drew water, and poured it out : pouring out water before the Lord was an act of worship, and the sign of a covenant ; that just as the water could not be gathered up again, so the covenant and promise should never be recalled. It is supposed to have been one of the ceremonies of the Feast of Tabernacles, and

to be referred to both in Is. 12 : 3, and John 7 : 37. Fasted : much practised in old times, in connection with confession and prayer. Too much neglected in modern times. We have sinned : they made confession. Confession is the first step toward obtaining deliverance. Samuel judged : the assembly continued for some time—long enough for the Philistines to get together to attack them : and Samuel would have many judicial causes to decide (as Moses had ; Ex. 18 : 13).

II.—HELP FROM THE LORD.—Philistines heard . . . went up against Israel : they would look upon it as revolt. “But it was bad policy for the Philistines to make war upon Israel, at a time when Israel was making peace with God.”—*Matthew Henry*. Afraid of the Philistines : their fear led them to cry for help. This fear was better than the confident shouting in ch. 4 : 5.

Ver. 8.—Cry unto the Lord : it was not the ark now, but God Himself they trusted in. That He will save us : God could only save them ; and it was happy for them to know it. So with us ; for we have many spiritual enemies.

Ver. 9.—A burnt-offering : Samuel, acting for the whole nation, offered a sucking lamb for a sacrifice. Wholly : it was all consumed on the altar. Sacrifice : a symbol of the offering of Jesus Christ, was always connected in the Old Testament with prayer and acceptance. The Lord heard him : his prayer was accepted, and the deliverance was granted.

Ver. 10.—As Samuel was offering : even while he was praying and sacrificing, the enemy came upon them. The Lord thundered : Samuel's mother, in her inspired ode, had foreseen such deliverances (2 : 10). Smitten before Israel ; yet not by Israel's sword : they fled from the presence of the Lord. Israel only pursued.

Ver. 11.—Pursued the Philistines, and smote them : the enemy being discomfited (Ver. 10), it was easy to follow up their flight and destroy them. Under Bethcar : some high pasture hill. Porter supposes it to be *Beitfar*, the remains of a village three miles north-west of Bethshemish.

Ver. 12.—Samuel took a stone : in a nation with little learning and few books, such memorials would keep these great deliverances in memory. Between Mizpeh and Shen : that is, “between Mizpeh and the Tooth.” Some high pointed rock so called. (Comp. “The Needles,” Land's End, England.) Eben-ezer : the “Stone of Help.” The name of the stone, and the circumstances connected with its erection, would always cling to it.

III. PEACE AND PROSPERITY.—Ver. 13.—The Philistines were subdued : this defeat seemed to break their power for a long time. All the days of Samuel : as we find the Philistines troublesome and oppressive before Samuel died, we must understand “the days of Samuel” as meaning the time of his active judgeship, before his sons had authority.

Ver. 14.—Cities . . . restored : the frontier places were recovered. Not probably Ekron and Gath themselves, but all the cities between them. The coasts thereof : i.e., the boundaries or limits. Every city had outlying fields. Peace : for some years there was peace with the nations and tribes around. Strange that the people were so slow to learn that peace and prosperity could only be enjoyed when they served God !

Ver. 15.—Samuel judged Israel all the days of his life : in his old age he made his sons judges ; and Saul was king a number of years before Samuel died. Yet Samuel had much authority as long as he lived.

Ver. 16.—From year to year in circuit : he went to Bethel and Gilgal and Mizpeh, hearing causes and directing public affairs. All these were in the south, and not very

far apart. It would hardly seem that his authority extended far to the north. Perhaps they had sadly drifted away into idolatry there.

Ver. 17.—His return was to Ramah : he lived there ; held "court" there ; and had there an altar for public worship. We hear nothing of the Tabernacle. Samuel was the centre and leader of the religion of the nation.

PRACTICAL LESSONS.

1. Sin, like the Philistines, will always oppose us ; but, if we keep close by the sacrificial Lamb, it shall not overcome us. (Ver. 10.)
2. In every great revival, God's enemies become active. (Ver. 7.)
3. Danger brings the soul near to God. (Ver. 8.) And danger unites God's people.
4. It is sweet and profitable to look back to the Ebenezers we have set up !
5. The more we thankfully observe God's deliverances and mercies, the more such mercies will be granted us.
6. Successive steps :—Hearts returning—Baal left—holy convocation—fasting—prayer—help—victory—remembrance—peace—worship.

ISRAEL	{ CONFESES. FEARFUL. SAVED.	EBENEZER.	HITHERTO HATH THE LORD HELPEd US.
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Oct. 21, } **ASKING FOR A KING.** { 1 Sam. 8: 1883. } 1-10.

GOLDEN TEXT.—"It is better to trust in the Lord than to put confidence in princes."—Ps. 118 : 9.

CONNECTION.—About twenty more years had passed. It had been a time of peace and prosperity. Once the Israelites had proposed to Gideon (Judg. 8 : 22) the idea of his being king, but he would not listen to it. Now again the thought took possession of the public mind, and a ready excuse was found in the [actually bad] conduct of Samuel's sons.

NOTES.—Beer-sheba : situated in the southern extremity of Palestine, in the tribe of Simeon, about twenty-five miles south-west of Hebron. Ramah : the residence of Samuel, five miles to the north of Jerusalem.

I. GOD REJECTED.—Ver. 1.—Samuel was old : we suppose about seventy. Made his sons judges : he needed help in his old age ; but instead of searching out the best men for assistant judges, his partiality led him to appoint his sons.

Ver. 2.—They were judges in Beer-sheba : he appointed his sons Joel and Abiah to have jurisdiction at the extreme south of the land.

Ver. 3.—His sons walked not in his ways : he was a righteous judge ; but his sons loved money, and received bribes from suitors, and gave corrupt judgment. And such conduct would soon become notorious. In Spain—I have it on excellent authority—it is a universal thing for a suitor in an important cause to give the judge a "gratification;" in plain words, a bribe. And generally the man who gives the largest bribe gains his case.

Ver. 4 : 5.—Elders of Israel gathered : the elders seemed to be the hereditary chiefs or heads of families. These representative men came together, and came to Samuel. Thou art old, and thy sons walk not in thy ways : this was very true, and they should have asked him to have other judges appointed in place of his sons. Now make us a king : here their corrupt desires came out. They wanted to be like the nations around. The very plea

the sinner has for his impentence : he "wants to be like other people."

Ver. 6.—The thing displeased Samuel : the good and aged judge was grieved, because he saw it was a weariness of being governed by God, and a desire to have the government pass over to a king. And Samuel prayed : the best thing he could do. He wanted to know what God thought about it. So with the Christian : he "goes and tells Jesus."

II. A KING GRANTED.—Ver. 7.—Hearken unto the voice of the people : the Lord intended they should have their own way in this matter ; just as He often lets the sinner run his own way, to his own chastisement. They have not rejected thee : Samuel need not feel grief on his own account. He had never been Supreme Ruler. It was not he they were rejecting. So when a minister's words are despised : it is not the servant but the Master who is insulted. They have rejected me : instead of being thankful that they were unlike heathen nations, they desired to copy them. They wanted more of this world's splendour, and to obtain it they were willing to part with God's favour.

Ver. 8.—According to all the works, etc. : they, in this matter, have just done what they have continually—for ages—done ever since they were in Egypt : shown their rebellious heart. So do they also unto Thee : even as Moses had to bear with them (for when rebelling against God, they also rebelled against him), so also Samuel.

Ver. 9.—Hearken unto their voice : let them have a king. Show them the manner of the king : Samuel was to discharge his duty by showing them solemnly how wrong was their desire, and how much oppression and service would be put upon them by their kings : words which came true every day for many ages. (8 : 10-18.)

Ver. 10.—Samuel told all the words : the Lord seemed to talk familiarly with Samuel ; probably by an audible voice, while nothing appeared to the eye. And Samuel faithfully repeated to the people all that God had said. It ought to have changed their determination, but did not.

PRACTICAL LESSONS.

1. A common sin of children is to despise parents : a common sin of parents is to over-indulge their children.
2. According to Fuller—A father's piety cannot be entailed : that is bad news for a man ! But neither is the burden of his own sins hereditary : that is good news for the man's son !
3. If men want to do wrong, it is easy to find an excuse. (Ver. 3.)
4. The reason urged may be quite true as a matter of fact, and yet lame as a reason : e.g., Samuel's sons were corrupt ; yet that was no reason for rejecting God !
5. It is a great comfort to the Christian whose good offices and counsels are rejected, that God feels the rejection, too, and sympathizes with him. (Ver. 8.)

GOD	KING OF KINGS REJECTED. INDIGNANT AT REBELLION. NOTES ISRAEL'S INGRATITUDE. GRANTS A KING.
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Oct. 28, } **SAUL CHOSEN KING.** { 1 Sam. 10: 1883. } 17-27.

GOLDEN TEXT.—"And all the people shouted and said, God save the king."—1 Sam. 10 : 24.

INTRODUCTION.—In the providence of God, Saul was brought to Samuel's house ; and, before he parted from

Samuel's company, was by him privately anointed to be king. Our lesson shows how, in a more public manner, he was chosen and acknowledged.

NOTES.—*Mizpeh*: a watch tower, a high point of land in a plateau of considerable elevation above the sea level. Five miles north from Jerusalem. Family of *Matri*: though not mentioned among the families of Benjamin in 1 Chron. 8, the omission there does not contradict the statement here. Some suppose it to be a corruption of one of the names given in the list of families belonging to the tribe, while others regard it as a substitute for the same. *Gibeah*: about six miles from Jerusalem, in the southern part of Benjamin. Children of *Belial*: lawless, worthless persons.

I. SAUL CHOSEN KING.—Ver. 17.—Called the people together: though Saul was secretly anointed, it was proper he should be publicly recognized as king; and Samuel called all the grown men of the tribes together to Mizpeh.

Ver. 18.—I brought up Israel out of Egypt: Samuel is well called a prophet. Here he had a direct revelation from God: and the Lord reminds them, as in a great many other places in the Bible, of the great works He had done for their nation. It is well for us in our prayers to follow the same model, and first remember and praise God's mercies to us and others.

Ver. 19.—Ye have this day rejected your God: God reminds them, through His prophet, of the great sin they were committing. They desired a king; because they were unwilling to be ruled by God. Nay, but set a king over us: this had been their answer to God's warnings and expostulations. They were, as they had always been, a "rebellious house." Since all warnings were unheeded, they were now commanded to draw near to the altar, to have the "lot" taken by tribes and thousands. The latter were sub-divisions of a tribe; probably in every case embracing only those of common family descent. Ver. 21 shows that "thousand" and "family" may be used interchangeably.

Ver. 20.—The tribe of Benjamin was taken: mark the Divine wisdom in this choice. Ephraim and Judah were powerful and rival tribes: but Benjamin was always small, and some time before nearly exterminated. And one from that little tribe would not be likely to excite the jealousy of the more powerful tribes. Of all the passages that speak of the "lot" only one indicates anything of the mode.—Prov. 16: 33, "The lot is cast into the lap, but the whole disposing thereof is of the Lord." The ballot or lot was drawn from the lap, or from an urn, after a solemn appeal to God to direct. If the Lord directed us to use "the lot," as He did the Israelites, it would be our duty to use it.

Ver. 21.—The family of *Matri* was taken: a division of the tribe, equivalent to one of the "hundreds" or "thousands" of Benjamin. Saul, the son of *Kish*, was taken: when the lot came to be drawn, man by man, among the descendants of *Matri*, first *Kish* would be taken, and then Saul. He could not be found: it was a good sign for Saul that he modestly shrank from publicity. He did not *refuse* to reign, but he did not *seek* the honour.

II. SAUL'S RECEPTION BY THE PEOPLE.—Ver. 22.—Enquired of the Lord: perhaps by Samuel; but the phrase generally means through the high priest, by *Urim* and *Thummim*. Hid himself among the stuff: among the baggage; or, as in one or two places, the "carriage." The Lord kindly answered their inquiries.

Ver. 23.—Ran and fetched him: they insisted on his presenting himself before the people. Higher than any of the people: Saul, being a head taller than any of the people, must have stood nearly seven feet high. In those rude ages, bodily proportion and vigour were more valued than now. These would gain him favour with his followers.

Ver. 24.—Whom the Lord hath chosen: it was not an election by the people: it was the Lord's doings. Yet God was angry with them. (See Hos. 13: 11.) None like him: for commanding stature and noble bodily presence. God save the king: or, "Let the king live!" An admiring shout, when they saw him. They gloried in Saul, when they should have gloried in the Lord.

Ver. 25.—Told the people the manner of the kingdom: not as in chap. 8, where he told them what they should suffer under their kings; but rather laying down a "constitution" for Saul and for them to be guided by. And this he wrote in a book, and deposited it beside the ark, or in the tabernacle, for future reference. And then Samuel sent the people home.

Ver. 26.—A band of men whose hearts God had touched: "Who feared God, and regarded allegiance to their king as a conscientious duty."—*Jamieson*. He was thus honourably escorted home by God-fearing men. *Gibeah* was Saul's capital during his lifetime. Not long after, he had to leave his quiet retirement and take the field. (11: 4.)

Ver. 27.—Children of *Belial*: *Belial* is not a person, supposed or real, but a *quality* (though it is once used as a name for Satan, 2 Cor. 6: 15). It means "worthlessness." So, "children of worthlessness" just means "exceedingly worthless people." Brought him no presents: homage without a present was an unknown thing in the East. They despised him, but he nobly overlooked it.

PRACTICAL LESSONS.

1. It does us good to remember God's mercies. (Ver. 18.)
2. God may grant us our rebellious desires, as a punishment for us. (Ver. 19.)
3. Physical nobleness or beauty has its influence: like other influences, it should be used for good.
4. Kings have no right to do wrong. They, too, are under law. (Ver. 25.)
5. When God touches men's hearts (ver. 26), and they do what is right, it is very lovely to see.
6. Saul's "holding his peace" (ver. 27), was one of the noblest things he ever did. We may learn even from very faulty men.

GOD REJECTED.
SAUL RECEIVED.

Nov. 4, 1883. } SAMUEL'S FAREWELL ADDRESS. { 1 Sam. 12: 13-25.

GOLDEN TEXT.—"Only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you."—1 Sam. 12: 24.

CONNECTION.—*Nahash*, king of the Ammonites, made war on Israel, and Saul took the field, and gained a great victory over him. On Samuel's proposition, the people assembled at *Gilgal* to "renew the kingdom" there. It might be called Saul's "coronation." Samuel reminded them of God's goodness and their own idolatries, and how he had delivered them when they cried through judges whom he had raised up. He then proceeds, in the words of the lesson.

I. THE OBEDIENCE REQUIRED.—Vers. 13, 14.—Behold the king: they had desired—even demanded—a king: and had gloried in the choice of Saul. God also had "set" a king over them. Though God was displeased at their demands, yet if they and their king feared and obeyed God, and continued to follow Him, it should be well with them (for so the sense demands).

Ver. 15.—But if ye will not obey : the *Mount Ebal* part of the proposition is now given. If they obeyed not, then should God punish them, as He had punished their fathers. Israel's prosperity ever hung on one condition—that of obedience.

II. A SIGN OF DISPLEASURE.—Ver. 16.—Now, therefore, stand and see : Samuel had a Divine intimation of the sign the Lord would grant ; and he prepares their minds for seeing it, and being warned and benefited by it.

Ver. 17.—Wheat harvest to-day ? wheat harvest was early in June. "Early rain" begins in October or November ; "latter rain" ceases in April. From April to October, dry. He shall send thunder and rain : such an unusual sign, following the prophet's words and prayer, was calculated to make a deep impression on the people. Your wickedness : the *purpose* of the sign was God's testimony to their great wickedness in demanding a king.

Ver. 18.—Samuel called unto the Lord : and God granted the sign, and sent thunder and rain. And the people feared. Probably they thought God was about to destroy them, as when He thundered upon the Philistines (7 : 10). They were conscious of having done wickedly.

Ver. 19.—Pray for thy servants : they begged Samuel to pray for them. "The effectual, fervent prayer of a righteous man availeth much." Added unto all our sins this evil : they now acknowledged their sins generally, and that this was one more aggravated sin to add to the list. The confession was good : and in the case of *some* of them let us hope it led to a true and godly life. There is more *faith* in the world than we are aware of !

III. EXHORTATION TO OBEDIENCE.—Ver. 20.—Fear not : Samuel assured them that, if they determined from this time to serve the Lord, they need not fear. Their safe path and simple duty was to serve the Lord with all their heart ! How plain is our path of duty !

Ver. 21.—For then should ye go after vain things : turn not aside from following the Lord ; for in so turning aside ye should be found following vain and empty idols, which cannot help nor save you—mere vanities.

Ver. 22.—The Lord will not forsake His people : God *always* helps His people ! The great question is not about God's faithfulness and power, but about *our relation* to Him. Are we His *people* ? For His great name's sake ; this reason is often given, both by those who are speaking for God and those who are addressing Him. And it is a grand plea for us—that Christ's name will be glorified when we are blessed for His sake !

Ver. 23.—Moreover, as for me : on his part, Samuel puts from him the idea that he should cease praying for them. He had prayed for them all his life, and would do so still. But I will teach you : he would still (for his kind offices in this direction would be needed as much as ever I) teach them all that the Lord taught *him* ; and show them "the good and the right way." Instead of the living teacher, we have now the written Word ; and it is our wisdom, as it would have been theirs, to listen and obey !

Ver. 24.—Serve Him in truth : they were to fear God, and continue in His service, in sincerity, and with their whole heart ; and ever to remember what great things He had done for them. One of the sweet employments of heaven will be remembering God's goodness past.

Ver. 25.—But if ye still do wickedly : if, after all God's warnings, and all their confessions, they still forsake God, He would consume both them and their king in His anger. *God is not to be trifled with !*

PRACTICAL LESSONS.

I. Under whatever form of Government, God's service is our duty and happiness. (Ver. 14.)

2. Thunder and rain, such a blessing to them after the vintage, was a terror to them in harvest. The voice of a reconciled God and an offended God seem very different to us !

3. God has His own honour to maintain : and when He promises, we may be sure of a fulfilment. (Ver. 22.)

4. Prayer is honouring to the Receiver, a comfort to the *offerer*, and a blessing to the *object*. A sin to cease praying. (Ver. 23.)

5. Both rulers and people are under duty to God. (Ver. 25.)

PRIZE BIBLE QUESTIONS FOR OCTOBER.

[For particulars, see the January number.]

28. A servant who went with her mistress to a distant land, and a judge of Israel, bore the same name. Give it.

29. Give a truth respecting the Fatherhood of God set forth alike in a verse of one of the minor prophets, and in an address of Paul.

30. Quote two New Testament verses from one book, each mentioning the inspiration of an Old Testament writer.

Children's Corner.

MISS CLOUD AND SUNNYBUN.

My window overlooks a yard where two little girls play almost every day. I call one of them Miss Cloud, and the other Sunnybun. The first makes a great friend of a pout that twists her small red lips round so —. The other's constant companion is a smile that gives to her sweet lips a curve like this —. Can you guess how they look ?

The other day they trudged off into the woods and pastures for wild flowers, bringing back bunches of blue violets, star-eyed daisies, buttercups, and dandelion blows—all green and golden-looking—and delicate, plumy ferns, which had already begun to wilt. They were a very tired but happy little couple, with muddy shoes, scratched hands and soiled aprons. Sunnybun gave some of her treasures to mamma, her sister, and some to me. Miss Cloud said she had worked too hard to give hers away, and wanted them all herself.

By and by, after eating her supper, she forgot them, and the next morning there they were on the window sill, quite limp and dead. Sunnybun's had been put into water, and were now tossing their heads as gaily as if in their own native beds.

"Let's play pony," said Miss Cloud.

"You may drive," said Sunnybun.

All right, and away they go in fine style.

One of the lines breaks. Miss Cloud stamps her foot.

"We never play *anything* without *something* happens."

"I can fix it in a minute," says Sunnybun, cheerfully.

"The yard isn't large enough to play in."

"O, yes, it will do very well," I hear Sunnybun answer, who knew they were not allowed outside of the gate.

"You a'in't a good pony, and I won't play anyway!" and Miss Cloud goes into the house with *such* a scowl.

Sunnybun runs around by herself and looks like a sunbeam chasing a sunbeam.

I wanted to surprise my little girls one afternoon. When they came home from school, under the apple-tree in the yard they saw a round table spread with a white cloth. There were tiny cream biscuits, a small glass jar of honey, rice cakes split open and jelly spread between, cocoanut cakes, apple turnovers, and for a crowning ornament a tall glass dish of nuts and candy right in the centre. Such screams of delight, such shouts of joy, and such a scampering after wax dolls and china tea-sets!

After it was all done, I heard Miss Cloud ask:

"Don't you hope she'll give us another?"

"Oh, I don't think about another," said Sunnybun. "I think about this; isn't it splendid?" and her radiant little face smiled all over with happiness.

These little girls are both my pets, but I do wish that little unpleasant pout would go away and stay from Miss Cloud's face—for which do you think I like best? Which do you?

"CEASE, my son, to hear the instruction that causeth to err from the words of knowledge."—*Prov. xix. 27.*

THE FIRST FRUIT.

A girl was once made the owner of some grapes upon a large vine in her father's yard. Very anxious was she that the fruit should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning as he pulled some beautiful ones for her to eat.

"Yes," said she, "but they are the first ripe fruit."

"Well, what of that?"

"Dear father told me that he used to give God the first fruit out of all the money he made, and then he always felt happier in spending the rest; and I wish to give the first of my grapes to God, too."

"Ah, but," said her brother, "how can you give your grapes to God? And even if you were able to do such a thing He would not care for them."

"O, I have found out the way," she said.

"Jesus said: 'Inasmuch as ye have done it to the least of these my brethren, ye have done it unto Me;' and I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them."

And away ran this little girl with a large basket of the "first fruit" of the vine, and other good things all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," she said to Mrs. Martin.

"Dearest child, may God bless you a thousand-fold for your loving gift! Here, Mary, see what a basket of good things has been brought to you!"

The sick one was almost overcome with emotion as she clasped the hand of her young benefactress, and expressed her sincere thanks.

A FOUR-YEAR-OLD, visiting a neighbour, was asked if she would have bread and butter. "No, thank you," she said; "mamma said I must not take bread and butter when from home;" suddenly brightening up, she added, "But she said nothing about cookies."