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# THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. II.]

TORONTO, FEBRUARY, 1883.

[No. 2.

*We would call the attention of our subscribers to the label on cover of this number. If it does not show a later date than January, 1883, THEIR SUBSCRIPTIONS ARE NOW DUE, and a prompt remittance will much oblige us. We regret to say that upwards of two hundred subscriptions are STILL UNPAID. Let us have those dollars at once. We have determined not to get into debt with the printer, so if the amounts due are not paid, we shall, when the funds are exhausted, stop the publication.*

## EDITORIAL JOTTINGS.

IN the controversies regarding church polity, much is made to hang upon the word *ecclesia*, the undoubted term among the Greeks for a congregation or assembly of free citizens, summoned together by a herald, to discuss the public affairs of a free state. The LXX. applied readily the word to such assemblies as that mentioned, 1 Kings viii. 65, or to the general congregation of Israel, Ps. xxii. 22. The word thus naturally passed over into Christian nomenclature to denote the assembling together of believers in one place. Two meanings in the New Testament, come to be attached to the word. (1). Single assemblies, such as those "in the house," of which it is assumed with reason, Gal. i. 2 speaks, seeing that the plural is used as against the singular. (2) The entire assembly of believers, one in Christ, as notably, Eph. i. 22. Regarding these two meanings there can be no controversy, nor can it be denied, that as in the case of Galatia, different congregations scattered over a district are described as churches, rather than church; and Independent writers have generally contended for these two acknowledged meanings exclusively. Nevertheless, Mosheim, who most unreservedly acknowledges the Congregational polity of the early church also says, "I either understand nothing, or this is certain, that that most illustrious multitude, which the apostles gathered together at Jerusalem, were divided into many smaller families, each single family having its own pres-

byters, its own ministers, its own locality for the sacred assembly. In like manner it is contended by those who plead for a third meaning to *ecclesia* that we cannot doubt from what we are told of Paul's labours at Ephesus that there were several congregations in that city, and yet we simply read of the church at Jerusalem, or at Ephesus. Of course this is not absolute proof, yet the reasoning is fair and has at least probability in its favour. It is then at least probable that the word church, even in New Testament nomenclature is sometimes applied to something intermediate between a single congregation and the universal church, viz., to two or more single congregations so united in external communion, as to be properly designated one church. So strongly probable has this appeared to many Independent writers, that they have suggested that within certain boundaries such as many cities and towns afford, the different assemblies should form one church, with a body of collegiate pastors and deacons. To put the matter in a practical form, here is a city, A, its limits are, say, two miles square, a distance which does not on special occasions involve an impossible gathering together in one place, but which may require for convenience, work and fellowship, at least three separate buildings, call them Zion, Grace, Ebenezer. The ordinary condition of things is that these each should preserve their own complete autonomy, and to a large extent erect their edifices and plant their missions according to their own mere especial convenience, and prove to a large

extent, at least in their outer limits, competing rather than auxiliary churches, in which state of things, one church may legitimately grow at the expense of another. Of course we hear in such circumstances some gushing utterances regarding "wholesome rivalry," "healthy stimulus," but I suspect that they who read between the lines have little hesitation in concluding that a large amount of rivalry is unwholesome, and a considerable amount of the stimulus experienced the very reverse of healthy. Is it not worthy of consideration in such a case, whether the primitive model would not be nearer approached, and efficiency be very much augmented, by Zion Grace and Ebenezer saying—within this district we will form one church with three local assemblies and three collegiate pastors, whose administrations we shall in turn enjoy. In this way united work for Christ in the destitute localities could be more efficiently carried on, the location of churches would be fixed with reference more to general efficiency than to individual-preferences and associations and the oneness of the church, too often lost sight of in our individualism, more thoroughly recognized. Besides this, the individuality of pastors would have more legitimate scope. Some men are born teachers, others gifted with the power of inspiring to action, some are specially gifted in pastoral work, rarely is there a happy combination of all. Under such a *regime* as that now indicated, pastoral, pulpit, administrative gifts, would each be enjoyed, and the ideal of the unity in diversity of 1 Cor. xii. more thoroughly attained. Individualism like consolidation may be carried to an extreme, and in the maintenance of the rights of the individual church the unity of the body may be lost sight of. What we have here indicated is no incipient church court, the autonomy of the church is maintained, there is simply an elimination of certain elements of unwholesome rivalry, and an approach to what many see in that gathering of "the multitude of the disciples," together which affords, (Acts vi. 2), what may be called an example of the first church meeting for the transaction of corporate business.

To some such arrangement as this we seem to be driven by the use of the plural "bishops" in the epistle to the church at Philippi, (church not churches, is used regarding the Philipian saints iv. 15). It is conceded that the New

Testament elders and bishops are identical. There was then a plurality of bishops in the individual church. At present we ignore this even while claiming the divine model. The plan intimated would supply this deficiency, and is commended as at least worthy of consideration. It may have its difficulties practically, seeing we have drifted into other lines, but we are persuaded that there are conditions even now in which a departure in the direction indicated would do much towards redeeming our denominational power, and giving efficiency to our efforts.

GAMBETTA, the French statesman is dead. It is difficult to estimate the influence thereby to be exerted upon French politics. A man of strong will and personal magnetism, he compelled a following; and his spirit was that of old republican France. To avenge France on Germany and perhaps upon "perfidious Albion," would have been a crowning glory to his life, and for many Frenchmen this is still a popular cry. If the soul is taken from that tendency, his death will be a national gain. It would appear that a wound from a pistol in the hands of his mistress, not necessarily fatal had not high living and excesses of all sorts vitiated the constitution, was the cause of his death. His last words were not assuring. "I am undone, it is useless to conceal, but I have suffered so much, that it will be a deliverance." Following Gambetta, General Chansy has been taken away, and thus another embodiment of the military glory of France is gone. Indeed in the removal of Gambetta and Chansy, the present soul and hope of the war party have been lost, it remains to be seen whether the vacancies thus made are to be filled by some aspiring spirits, or whether, wearied sincerely of war, France will be allowed to expend her marvellously recuperative powers in perfecting the arts of peace. Perhaps Madagascar may be allowed now to rest. We confess we do not look complacently on this crown of the London Missionary Society passing under the sway of sceptical and Papal France.

REV. J. L. FORSTER, late of Calvary, Montreal, commenced his ministry under favourable auspices in Markham Square Congregational church, Chelsea, England, on Sunday, December 3rd last, and on the Tuesday follow-

ing a welcome social was accorded to the new pastor. The church over which Mr. Forster now is pastor, was formed in Commercial Eall, Radnor street, 1856, the chapel opened 1860. Rev. J. Clifford Hooper pastor. Rev. Richard Brindley succeeded in 1863, the present indefatigable and genial secretary of the London Congregational Union. Rev. Andrew Mearns, was the next pastor, 1866 and 1880, Rev. W. Cuthbertson B.A., for a brief time succeeded. Mr. Cuthbertson we believe was chairman of the Congregational Union of England and Wales in 1879. It will thus be seen that Mr. Forster has been called to fill no mean post in the ranks of our English churches, we, regretting his departure from us, can extend to him and the Markham Square church our warmest sympathies, and trust that the relation thus entered upon will be fraught with blessing to the pastor, his family, the church and neighbourhood. Markham Square is nearer than formerly to Canadian churches and hearts.

THE following gathered from our daily papers is not without its interest. The Governor-General of Canada has been informed by despatch from the secretary of State, that the Queen will not be advised to exercise her power of disallowance in respect of the Act legalizing marriage with a deceased wife's sister recently passed in the Dominion; i.e., that the assent of the Governor-General as the Queen's representative will be given to the Dominion Act, removing all disabilities in connection with the marriage in question, and that what is prohibited in England absolutely, becomes strictly legal in the Dominion of Canada, and therefor what is virtue here, is adultery there, even incest; locality draws the line between vice and virtue! Some one has put the anomalous state of things thus. Assuming the total area of Her Majesty's dominions to be, as estimated, 8,982,177 square miles, marriage with a deceased wife's sister is absolutely legal over an extent of 6,678,292 square miles of British territory, conditionally legal over 2,183,124 square miles, and still positively illegal over only 120,761 square miles. Can any one doubt the ultimate result in Britain.

THOUGH out of the arena of party politics, the change in the editorial management of the *Toronto Globe* cannot be passed over in sil-

ence by the contemporary press. The power of the *Globe* in Canadian matters heretofore has been unquestioned as to its extent. Neither friend nor foe could afford to ignore its utterances. Its influence hitherto has been inseparable from the name of Brown. Indeed the Hon. George Brown during his lifetime was the *Globe* and the party which that paper not so much represented as inspired, made, ruined and built up again. There can however be little doubt but that much of the true journalistic excellencies of the paper must be traced to Mr. Gordon Brown, who, on his brother's death, assumed the general management and editorship and who had been associated with his brother in the conducting of the paper. But the strong hand of the dictator lay in the grave, no other hand would be allowed to hold the reins, and "the party" have seen fit to bring a pressure to bear under which Mr. Gordon Brown honourably retires. The historic continuity is therefore broken, and the name of Brown virtually dissociated from the paper, to which hitherto it alone gave life and power. What will its future be under its changed relations? Time will tell. Certain it is that its "one man power" is gone, no other one man can gain that seat. As the exponent now of a party its course may in the altered position of the country be its only possible one of influence and prosperity, and the secured services of Mr. Cameron give assurance that such hope may be confidently indulged; meantime the *Mail*, having by enterprise and capital secured a first rank among Canadian journals is now doing its best by reckless statements regarding political opponents, and a system of personal abuse outrivalling the *Globe* in its bitterest days, to lose the vantage ground it has gained, and become a burden too great for its party, which may be constrained curb its utterances, or pass over to other premises.

DRESS is generally considered the especial care of women. It may astonish some gentlemen who keep a stricter account of their house than of their personal expenses, to let their eye rest upon the following statistical item gathered from the returns of trade. In the United States last year men's articles of wear footed up, 498 millions of dollars; womens 317. The average expenditure of a man's clothes for the year being \$45, a woman's

\$27. The truth is, a woman can take an old dress, turn and cut, turn afresh and bring out a new article; where is the man that can turn his pants when he has worn a hole therein? And much as we may laugh at a woman's "duck of a bonnet," a pretty feather is certainly as pardonable a luxury, as the bundle of cigars which all end in smoke. In view of the statements frequently seen regarding "household expenses," as a bar to marriage, we would just whisper the opinion, that there are two sides to the question, and that the extravagant habits of young men may fully equal the supposed extravagance of young women. Society cannot exist without men and women. "Male and female, created he them" and social reforms are only to be gained permanently by the mutual respect and sympathy of the constituent parts, not by trying to lay exclusive blame on either. The vanity is not all on the woman's side, nor the stronger will ever on the man's.

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*BROWNLOW NORTH AN APOSTLE OF  
MODERN TIMES.\**

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From the biographies of good men, we may be encouraged in the path of duty, and to a higher level than the every day Christianity of the world. Our lives are to a large extent shaped by those with whom we associate, and if in our reading and thinking we make companions of the good and true, our lives will be moulded accordingly.

"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time ;

"Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again."

Brownlow North was the only son of the Rev. Charles North, rector of Alverstoke, (Hants.) and was born at Chelsea, on 6th January, 1810. He was the grand-nephew of Lord North, so well known as prime minister during the reign of George III. His grandfather, the Hon. and Rev. Dr. Brownlow North, was successively bishop of Lichfield, Worcester and Winchester. The birth of young Brownlow was hailed with great delight and he

was greeted as the future Earl of Guilford. This expectation, however, was rather a disadvantage to him than otherwise, for of course an Earl would not be expected to follow a trade or any of the commercial professions; consequently he was brought up and educated as a gentleman of means, but the hopes of his friends were doomed to disappointment, for when Brownlow was about twenty years of age an heir to the Earldom was born, cutting off all his chances of succession. As a boy he was a great favourite; at the age of nine he was sent to Eton and soon became an acknowledged leader amongst his schoolfellows, where his influence was not of the best. He remained at Eton six years, when, his father dying, he left school and went on a visit to his cousin Lord Guilford, at Corfu, and on his return was sent abroad, under the care of a tutor. Meeting the tutor in a gaming saloon soon after their arrival in the French capital, he obliged him, under threats of exposure, to leave all the books they had brought with them, in Paris, and a few days after, while on their way to Rome, they were playing a game of cards together, when Brownlow won from his tutor all the money which was to pay the expenses of their journey and thus became his own master. The tutor was tolerated only as an unwelcome necessity. Mrs. North after the death of her husband, removed to Cheltenham, and hither young Brownlow went on his return from the continent. He was very fond of dancing, and being of an agreeable disposition, he made a great impression on the young ladies of the town, so that having proposed to nineteen of his fair acquaintance, he was accepted by them all. No wonder his good mother was very much troubled and perplexed when the fact was made known to her, but she undertook to reply to all the would-be mothers-in-law of the then supposed future earl that her son being but seventeen, could not be held by these engagements. Two years later, however, the attractions of the Emerald Isle appear to have been too much for him, for while on a visit there he was married (on 12th December 1828), to Grace the daughter of Dr. Coffey a protestant minister of Galway. Being frequently found at the gaming table, and some of his ventures proving unsuccessful, he was suddenly reduced to an almost penniless condition, and left England for Boulton where he spent some time

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\*An essay by Mr. C. J. Page, before the Young Men's Mutual Improvement Society of the Northern Congregational Church, Toronto.

pleasantly enough, but wishing for fresh excitement and to replenish his funds he started off to Portugal and joined the army of Don Pedro. Here he remained for only a few months, when the war having come to a close he returned to England. Shortly after this (in the summer of 1836), he went to Scotland for the shooting season, taking with him his wife and children, and from this time till the day of his death, Scotland was his home and became the scene of his evangelistic labours.

Although at this time and for years after Mr. North was a pleasure-loving man of the world, we are not to suppose he did not experience the strivings of the spirit, nor that his heart was altogether untouched by his own sense of sin. At times he became deeply sensible of his own sinfulness and of his lost condition in God's sight. A mother's tears and prayers doubtless had a restraining influence over the spirits of the wayward boy, and although the good seed sown in early childhood was to all outward appearance dead, yet the eye of faith could look forward with confidence that in God's good time a glorious harvest would be reaped. Again and again the seed seemed to be springing up only to be blighted by the pleasures of the world. It is related by the Duchess of Gordon that he was staying with her at Huntly Lodge, following his favourite sport of shooting, and living a careless life, when one day at dinner he said: "Duchess, what should a man do who has often prayed to God and never been answered?" In reply, she quoted the 3rd verse of the 4th chapter of James, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." He was greatly touched by the answer. Soon after this he was deeply impressed by the illness of his second son, Brownlow. So deep were his convictions, that he determined to give up his sinful life and fit himself by study to enter the church. With this view he went to Oxford, and, entering earnestly into his studies, passed his examinations with great credit. As the time for his ordination drew near, he felt that his heart was not yet right in the sight of God, and that he could not take upon himself the ordination vows of the church in his present state, for, as he afterward said, although he was truly awakened to the enormity of his sins, he had not in faith accepted Christ as his Saviour. He therefore gave up his intention

of entering the ministry, and soon fell back again to his former life of worldliness. In this condition he continued until November, 1854, when, in his 45th year, the Spirit of God renewed the impressions of a year or two previous, and he again began to feel his lost position. Mr. North, in an address to the students of Edinburgh University, in March, 1862, gave the following account of his conversion. He said, "It pleased God in the month of November, 1854, one night when I was sitting playing at cards, to make me concerned about my soul. The instrument used was a sensation of sudden illness, which led me to think that I was going to die. I said to my son, 'I am a dead man; take me upstairs.' As soon as this was done, I threw myself down on the bed. My first thought then was, now what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do me, for which I have sold my soul? At that moment I felt constrained to pray, but it was merely the prayer of the coward, a cry for mercy. I was not sorry for what I had done, but I was afraid of the punishment of my sin. And yet, still there was something trying to prevent me putting myself on my knees to call for mercy, and that was the presence of the maid-servant in the room lighting my fire. Although I did not believe at that time that I had ten minutes to live, and knew that there was no possible hope for me but in the mercy of God, and that if I did not seek that mercy I could not expect to have it, yet, such was the nature of my heart and of my spirit within me, that it was a balance with me, a thing to turn this way or that, I could not tell how, whether I should wait till that woman left the room; or whether I should fall on my knees and cry for mercy in her presence. By the grace of God I did put myself on my knees before that girl, and I believe it was the turning point with me. I believe that if I had at that time resisted the Holy Ghost—of course, I cannot say, for who shall limit the Holy Ghost?—but my belief is it would have been once too often. By God's grace I was not prevented. I did pray, and though I am not what I should be, yet I am this day what I am, which at least is not what I was. I mention this, because I believe that every man has in his life his turning point. I believe that the sin

against the Holy Ghost is grieving the Spirit once too often."

We may well imagine the feelings of surprise created in the minds of his friends by the announcement of his sudden reformation. Many were inclined to sneer at what they considered a passing impression, and to prophesy that he would soon return to his old ways. Others thought that the lunatic asylum was the only fit place for him. Even Christian people stood aloof from him, fearing that the change was not genuine, and that he would bring discredit on the name of Jesus. By God's grace he was enabled to continue steadfast, but not without undergoing fierce temptations. Again and again the hellish darts of Satan were hurled at his perplexed and anxious soul, and again and again did the Holy Spirit give him strength to battle against the powers of darkness. Doctrinal doubts and difficulties arose in his mind. At one time he is in deep trouble about the divine and human natures of Jesus Christ; at another he is tempted to doubt the existence of God altogether, and only after the severest struggle enabled to grasp again the truth of God's existence. Few of God's children are called upon to pass through the trying ordeal with which Brownlow North was afflicted, and few indeed are called to the work for which he was now being fitted. In passing through this fiery trial the dross was being consumed, and he came out of the furnace purified and reflecting the image of his Divine Master. At length his difficulties passed away. In speaking of this time, he says: "I had risen from my bed in my soul agony, for I was many months in trouble about my soul, though I need not have been as many hours, if I only had faith to believe in Jesus Christ, and to make my own heart a liar; but my own heart told me that I was the chief of sinners, that Paul, who called himself the chief, was not to be compared—no, neither was he—to me, and that there could be no hope for me; and for months I believed my own heart. One night, being unable to sleep, I had risen and gone into my closet to read the Bible. The portion I was reading was the 3rd chapter of Romans, and, as I read the 20th and following verses, a new light seemed to break in on my soul. 'By the deeds of the law there shall no flesh be justified in God's sight.' That I knew. But then I went on to read, 'But now, *now* the right-

eousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ *unto all and upon all them that believe; for there is no difference.*' With that passage came light into my soul. Striking my book with my hand, and, springing from my chair, I cried, 'If that scripture is true, I am a saved man! That is what I want; that is what God offers me; that is what I will have.' God helping me, it was that I took: *The righteousness of God without the law. It is my only hope.*" As soon as Brownlow North had found peace, he sought to lead others into the same paths. Having tasted of the "water of life" and experienced its refreshing and strength-giving powers, he earnestly longed to guide others to the fountain, and bid them drink and live, but, like many another, he hesitated how to begin. After turning the matter over in his mind, he decided to make a beginning by distributing tracts, although he felt sure all the people he met would laugh at him. But he tells us he determined to try, and, putting some tracts into his pockets, started out. The first person he met was an old woman, who accepted his tract without laughing at him, at which he was greatly surprised, and felt much encouraged. Soon he met another old woman, who accepted his tract with thanks, and then a policeman, on receiving one, said politely, "Thank you, Mr. North." Thus encouraged, he continued to give away tracts, although he often found it a great trial so to do. He soon began to hold cottage meetings, and earnestly exhorted his hearers to come to Jesus. The people in the neighbourhood of these meetings flocked to hear him, and frequently even a large loft, which had been engaged for the purpose, was filled to overflowing. Many of his hearers were touched in their hearts and led to trust in Christ as their Saviour. Though his preaching had thus far been so successful, he nevertheless had many doubts and misgivings as to whether he was not taking upon himself duties which belong only to the ministry, but the way continually opened before him, and he went on in the path which God made plain. Not long after this Mr. North was asked, in the absence of the pastor to address the congregation at the Free Church at Dallas. At first he refused, but, after much urgent pressure, finally agreed that if the el-

ders would conduct the devotional exercises he would address a few words to the people. The address was deep and pointed, and many were impressed. His preaching was bearing so much fruit, many Christian people thought that, on account of his past notoriously wicked life, he should have remained in seclusion for some years after his conversion; but who can doubt, in view of the numbers who were awakened by his earnest words, that he was sent of God. As an instance of the opposition with which he was met at times, I may here relate an incident which occurred to him one evening when about to preach to an assembled congregation in one of the towns of the north of Scotland. Just as he was entering the vestry, a letter was placed in his hand by a stranger, who said, "Here is a letter for you of great importance; you are requested to read it before you preach to-night." Imagining it to be a request for prayer, he immediately opened it, and found it to contain an account of some of the misdeeds of his former life. It concluded with these words, "How dare you, being conscious of the truth of the above, pray and speak to the people this evening, when you are such a vile sinner!" Putting the letter into his pocket, he entered the pulpit, and proceeded to open the service with devotional exercises. When about to begin his sermon he took the letter in his hand, and telling his hearers of its contents, acknowledged its truth, how that he was once a degraded sinner, but that now his past sins had been cleansed away through the all atoning blood of the Lamb of God, and showed that God, having done so much for him, was able and willing to do as much for them. He earnestly entreated all who were not yet reconciled to God to come in faith to Jesus, that he might take away their sins and heal them. Numbers were deeply moved, and thus, that which was intended to close his mouth was made the means of good to a great many.

His life was now spent going from one place to another, preaching the word in the Presbyterian and Independent churches of Scotland, and exhorting the careless to repent, directing the weary and heavy laden to Him who will give them rest, and bidding the anxious to "come now," for "now is the accepted time." The Spirit gave force and power to the words he uttered, and many were led to put their trust in Jesus. He usually took up the leading

doctrines of Scripture in his discourses, explaining the teaching of God's word so clearly and forcibly as to touch the hearts of his hearers, making them *feel* the truth of his words. For the most part, his preaching was directed toward the conversion of the ungodly and the self-righteous, and the awakening of sleeping Christians, and in doing so "he spoke," as a lady once remarked, "as if people never said their prayers or read their Bibles." When he preached, a spell seemed to hold his listeners till the close of his sermon, and his intense earnestness sent the truth home to the heart. The following paragraph, clipped from a north country newspaper, gives what we may believe to be a candid expression of what Mr. North's preaching was. The writer says:

"I was prejudiced in the extreme against Mr. North, but I listened with astonishment and pleasure. So many in this locality must remember him leading so different a life, mingling among so opposite a class of associates, that it is strange for them to listen to him now, and believe that all is genuine and real. But we must remember that God's ways are not as our ways, and the instruments He uses for the accomplishment of His designs are often the very opposite of those that men would have selected. He spoke as one just escaped from the sacked and burning city, with the roar of the flame and the yell of the dying still fresh in his ear, full of gratitude for his wonderful escape, yet still looking back, amazed and fearful. We think it was Garrick who, on being asked how he and his friends kept the listeners in rapt attention, when the preacher, with a subject so great, so vast, acted too often more as a soporific than anything else, replied, "We speak as if our fictions were truth, they as if their truth were fiction." Here is the secret, and certainly in Mr. North's whole manner and address you see a man thoroughly in earnest. He has nothing of the calm eloquence of a Caird, or the chaste, flowing elegance of a Tulloch, but still, under God's grace he is a most useful man. He is now a light set upon a hill, and we earnestly trust he may long be spared to burn with a bright effulgence, illuminating the narrow path to many a wearied pilgrim."

Another writer, in speaking of his first visit to Edinburgh in March, 1857, says, "He is a man apparently about forty years of age, as destitute of pulpit airs as when he was a leader



of fashion and a keen hand for the turf: but in spite of his short shooting coat, and the neglected tie, and the gold eye-glass dangling on the breast of his tightly-buttoned coat, there is a tremendous energy and force in his preaching. There is something contagious in a man who is terribly in earnest. North begins his service with a low, faltering voice; but before he has got half through the opening prayer his breast begins to heave with a convulsive sobbing, his whole frame is agitated, and the tears stream over his cheeks. There is then no faltering. . . . When he implores the audience, with tears, to forget all about the messenger in the message; when he graphically sketches the position of the gay worldling, evidently picturing from experience, but scarcely ever alluding to his past career; when he breaks out abruptly, in the middle of the sentence, with a radiant smile, and states the happy conviction that some souls are being saved; and when, with unaffected simplicity, he asks the prayers of the congregation on his own behalf, that he may be supported in the extraordinary position in which he finds himself, no unprejudiced spectator can doubt that he is a man in earnest, and that we may yet expect to hear great things of the work which he has begun. The spectacle of such a man in the Presbyterian pulpit is unique. . . . Edinburgh is flocking in thousands to his gatherings in the Tabernacle and elsewhere, to see the strange sight of a godless man of sport and fashion transformed into a fiery, weeping messenger of the Cross."

Within little more than a year from the time when Mr. North began holding cottage meetings he became the most popular preacher in Scotland. Nor was this popularity sought after. He preached not for his own glory but to save souls, not to give expression to any peculiarities of faith or doctrine, but to declare the Gospel of Christ to a perishing world, and the numbers who continually flocked to hear him bore testimony to the attractive power of the truth.

During twenty years spent in evangelistic labour he did as much as many active men would accomplish in a life-time. The wearing effect of his preaching began to tell heavily upon him during the last year or two of his life. Although the spirit was as willing and strong as ever, the weakness of the flesh began to manifest itself. The time drew near when

the labourer was to be called to enter into his rest. While he shrank from death he was prepared for God's will, for, as he would sometimes say, "We are in the world, and must go out of it."

Having been asked by the Y.M.C.A. to conduct services in the town of Alexandria, Dumbartonshire, he went down there to speak what were to be his last words to perishing sinners. On the Sabbath he preached to about 1,200 persons, in his usual pointed way from the text (Rev. xxi., 5-8): "Behold I make all things new." On the following Wednesday, and again on Friday, he preached to large congregations in the Free Church. At this Friday evening service was his last public appearance. He took for his subject the 86th Psalm, and commented upon it in a plain and forcible manner. Returning to the house of Mr. Campbell, with whom he was stopping, he retired to his room, appearing much fatigued. On the next day he was taken suddenly ill. A doctor was speedily summoned, who found him suffering from disease of both heart and liver, but hoped he would get better, though he could not give very much encouragement. Mr. North rallied occasionally during the first few days of illness, but afterwards gradually sank until the end came. A day or two before his death he said to a friend, "I used to have a great terror of death, but that is quite gone from me. I have no fear of it now: I am resting on Christ." To a young soldier who was standing near he said, "You are young, in good health, and with the prospect of rising in the army; I am dying; but if the Bible is true, and I know it is, I would not change places with you for the whole world." On the 9th November, 1875, after ten days' illness, his spirit passed away to the unseen world. The following inscription on the grey granite monument which marks the last resting place of this honoured servant of Christ, gives the history of his life in few words:

"Brownlow North,

Only son of Rev. Charles Augustus North,

Prebendary of Winchester,

Born January 6th, 1810: Died November 9th, 1875.

At the age of forty-four years he was turned from an ungodly life to serve the Lord; thereafter he preached the Gospel with singular power, and was greatly honoured in winning souls to Jesus."

In conclusion. There are many valuable lessons to be learned from the life of this honoured servant of Jesus. He was no luke-warm

believer. He was an earnest, consistent Christian. As a man of the world he indulged in pleasures of every kind, dancing, billiards, gambling, the theatre, and every pleasure or amusement of city life, besides which he was an inveterate smoker, and though not what we should call a drunkard, he was one of the most advanced of moderate drinkers. But having given his heart to Jesus, he followed the apostolic injunction to "abstain from all appearance of evil." He could see no consistency in the conduct of the professed believer who to-day offers the longest and loudest prayer at the prayer-meeting and to-morrow is mixing with the gay and worldly throng at the theatre or some other questionable place of amusement. With him "Christ was all and in all." Oh! that we were like him. We may not all be able to stand up and proclaim the "good news" in the public assembly, but we can all, by our walk and conversation, preach Christ to a perishing world. We can give the silent tract, which, like a bow drawn at a venture, may send the arrow of conviction to the heart of some careless wanderer, or we can speak a word for Jesus when the opportunity offers. I sometimes think there is no wonder the church of Christ makes so little progress when we who have taken upon ourselves the name of Jesus show by our conduct our indifference to His written and implied commands, and allow our love for Him to grow cold in the service of the world.

"Let us, then, be up and doing  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait."

#### THE RELATION OF THE SANCTUARY TO THE BEST LIFE OF NEW COMMUNITIES.

PREACHED AT THE OPENING OF THE FIRST CONGREGATIONAL  
CHURCH, WINNIPEG, BY REV. DR. DANA, OF ST. PAUL, MIN.

"And he hath built us a synagogue."—Luke vii, 5.

Here we find mentioned to the praise of a man that he was, in common parlance, a veritable church builder. It was on entering the bright and busy city of Capernaum, where Jesus had fixed his temporary home, that he was entreated to come and heal the Centurion's servant. The request was presented by a number of Jewish elders—who, making intercession for this suitor for Christ's aid, declare that he not only loved their nation, but had at his own expense built them a synagogue. It was a somewhat singular instance—that to the munificence of a centurion proselyte—the Jews, usually regarded with detestation by the Gentiles, were indebted for a synagogue sufficiently beautiful and conspicuous to be called the synagogue.

Such, however, was the fact, and though we know not how much this plea influenced Jesus in heeding the Centurion's request, we cannot doubt it told in his favour. It was in itself a commendable deed, and from the relations the synagogue held to the religious well-being of Jewish communities, it deserves to be ranked as a public benefaction. Every Jewish town had one or more synagogues, for they became the indispensable centres of the religious life of the communities amid which they were situated. While the temple service was admirably adapted to preserve the union of the nation, and to prevent innovations in the public solemnities of religion, the synagogues were equally calculated to increase personal piety, and to perpetuate in the minds of the people the knowledge of revealed truth. Thither devout Jews resorted, not only to listen to the writings of Moses and the prophets every Sabbath day, but to offer up their supplications; the times of prayer, which were at nine in the morning, at noon and at three in the evening, corresponding to the times of presenting the morning and evening incense. In the synagogues Christ began His teachings, and therein was the spell of his wisdom and sweetness first felt. In them, too, were wrought some of His mightiest works of healing, and in them spoken some of the most glorious of his recorded words. It is hardly possible to over-estimate the influence of the simple edifying worship of the synagogue, nor should we forget that its organization and ritual were largely reproduced in the Christian church. The religious faith and benevolence then which prompted the Centurion to build this synagogue in Capernaum are deserving of commendation in all time. Deriving his knowledge of the Supreme Being from the Jews, either by conversing with them or attending their worship, he necessarily felt attached to that nation. Religious benefits thus became the foundation for the strongest attachments among men. It was, moreover, a pattern act, worthy of imitation in these days; for he who stands in the goodly succession of church-builders attests still, we believe, these twin facts,—that he loves the people, and that he has a divine faith. It cannot, I think, be alleged that there is at present any general undervaluing of the Christian sanctuary, or any growing unwillingness on the part of individuals to imitate the benevolence of this friendly proselyte at Capernaum.

This is the age of great churches and congregations, and never before were such large numbers of the people under the lead of Christianity so earnestly intent on rearing the great fabric of a Christian character and a Christian civilization. Still there is a noticeable hostility or at least indifference to the church in some circles. The proportion of influential citizens who are doing nothing to aid in the extension of Christianity, and who withhold from the church their friendship, is large enough to excite regret, if not alarm. This in new communities and in the more recently settled States where this indifference to religious institutions is most apparent, and yet in just such are the faith and generous giving of this Roman Centurion most needed. A deeper popular sense of the value of the Christian sanctuary, as the fixed and solemn place of God's worship, and "as related to the organization and development of the best life of young communities," is what now

is wanted. Accordingly on this theme we invite you to spend some moments in candid discussion.

I. First then, let it be remembered, that the Christian Sanctuary localizes Christianity in the community. It is no doubt true that man may worship God anywhere, and yet as a matter of fact, we know that he craves fixed places for worship. The earliest annals of the race tell us of sacred groves, of altars, and of temples. And to-day the religious element in the human race is manifest in places and structures set apart as holy. The house of God is thus the tangible expression of Christian faith, and by means of it religion acquires a local habitation and a name. The temple was reckoned by the Jew as part of Jerusalem itself, and as it rose so prominently before the eye of one who viewed the sacred city, with its glittering roofs, graceful and towering porches, and the profuse magnificence of its ornamentation, it was recognized at once as the Holy Place, the nation's shrine, "whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord." God has always made himself known or felt or seen at specific places,—now in the vision of Bethel, and anon in the burning bush; here in the thundering of Sinai, and there in the pillar of cloud and fire, then at the altar of Carmel, and again in the holy of holies. In this way the Almighty became real and present, and personal to man's thought. The sanctuary enshrines in architecture the highest idea of God, and impresses the reality of His presence among men by visible monument and speaking memorial. Through it religion is maintained in a community, as civil government is by means of legislative and judicial halls, and education is by the school house. The Christian sanctuary is the most profoundly expressive symbol in the world; it is a perpetual sermon to the people, testifying mutely through stone lips that God is, and pealing forth man's accountability from iron tongues. Its heaven-pointing spire is a witness none can bribe, a monitor none can escape. Christianity has practically no home in the community until the sanctuary with which its fortunes are usually linked is builded: then it is embodied in form, and is felt as well as seen. The thought of God's being, and of religious verities, are forced through the eye into the intellect, and thence into the conscience. Thus the house of God, whether rising in the thronged city, or obscure hamlet, or some frontier settlement, always attests that there Christianity has rooted itself, and through its local habitation exerts an influence not otherwise possible. One of the methods resorted to, to break up the free church movement in Scotland was to refuse those who supported it sites for the erection of sanctuaries, for it was evident that no form of Christianity could long maintain itself without its temples or places for worship. "We had some hope," said an unfriendly critic, "that you who would go to pieces and be driven out to sea after the disruption. When we saw you build churches, we had less hope, when we saw you build schools, we had less still, but when you have built your manses you will have dropped [your anchor, there will be no driving you out." Christianity, wherever localized through the sanctuary, becomes a permanency, and is independent of the humours of those who, by-re-

fusing it a home, might hope to prevent its obtaining a foothold.

#### IMPORTANCE OF LOCALIZING CHRISTIANITY.

The church therefore that is housed in some private dwelling, as were those first organized by the apostles, or which meets in some public hall has no abiding power, and exists only by sufferance, for it has not a recognized home, respected and felt, until its sanctuary is built. Then it is a permanency, and all its forces find appropriate nurture and fresh play. However much may be done to pervade irreligious communities with Christian influences from outside, such are not radically altered until Christian institutions are localized amid them. It was this belief, audacious at the time, which gave to Chalmers' evangelistic plans such marvelous success, for I believe there is no population in our large towns so degraded that will not maintain Christian institutions. This led him in the evening of his life to commence that splendid enterprise of localizing Christianity amid the poor and vile of the west part of Edinburgh by the erection there of a Christian sanctuary. In less than five years the character of the entire community was changed and by that church, soon self-supporting, was the law of Christianity diffused through all the homes of that district.

The pastor, whom Dr. Chalmers selected to succeed him, said once to an American visitor, pointing with pride to this sanctuary planted in the midst of Edinburgh's worst heathenism, "There is nae rat in yon kirk. I told the people I wad na minister to a congregation of paupers. Yon kirk is self-supporting."

II. But again, the Christian sanctuary is the source of the highest life of a young community. We do not always suspect by how many thousand threads our whole life is interwoven with the sanctuary, and dependent upon it. In it worship becomes an embodiment of truth and act, of music and of prayer; it is a memorial to all beholding it, of something higher than this temporal life. Through the ministry it provides room for, the mind is fed with the sublimest thoughts, the most magnificent images, the finest poetry. It fosters association for religious purposes, which rescues the individual from the isolation that brings narrowness, or the solitude that brings silence and unbelief. It is while in the sanctuary that man is withdrawn from his secular pursuits, and beguiled into thinking of other interests than those which absorb him through the six days of incessant toil. After all that can be alleged against the churches by those still unfriendly to them, what a debt the world owes them! For in them were presented the great truths which cheered and sustained the human soul in its trial hours; in them were heard the great preachers, whose names shed lustre on the times in which they lived. They were adorned by the contributions of the great masters in painting, and resounded with the mighty chants and sacred hymns, which added their charms to the services maintained within them. In them knelt the penitent Magdalene, and the praising saint. The martyrs and missionaries and mighty men, who have shaken the world and then made it come to weep—all drew their inspiration from the ministrations of Christian sanctuaries. The thunders of Sinai, and the sweeter words from the preacher on

the mount, were heard in them, and they served to restrain the heart from its out-breaking vices, and constrain it by the power of a new-born love.

From Christian sanctuaries have come, in every age, man's noblest culture. If they were no more, we should at once feel that a moral force had vanished out of life; if they were demolished we should have to replace them with prisons; for each Christian sanctuary forms a hearth, whence a moral influence is diffused throughout the neighbourhood. Take it then in new communities, where social forces are undeveloped and an eager materialized life seems to preclude all thoughts of a higher existence, and the sanctuary with its spiritual themes and services is the indispensable means for re-awakening a religious faith and creating Christian sentiment. It inspires the people with the truths it is established to disseminate; it pleads for all wholesome restraints, for Sabbath-keeping and temperance, and directs men's endeavours to new and higher ends. It is a safe-guard to the latent good in nascent communities. In a word, the influence that radiates from the Christian sanctuary, is not only vital, but in its nature universal. It affects all classes, all human relationships, and through the brotherhood it creates, strengthens and combines the good elements in society, braces up the weak and irresolute, and quickens the best thoughts and feelings in all. The last thing the newest settlement can afford to do without, is the house of God; for however humble it may be, its very presence is a source of inspiration, and the worship it provides facilities for is the condition of healthful social life. It is because man is a religious being by nature that we can rely upon the sanctuary supplying his deepest wants. Even in the mining settlement, where a rude society has grown up intent on money-getting, there is required for its conservation the presence of the Christian sanctuary. All men instinctively recognize in their thoughtful hours, that it is not all of life to live. There are times in nearly everyone's existence when the spirit craves, not argument, but food—words of life and hope; and from the sanctuary, we know, comes the proclamation of a divine grace, suited to the needs of any and all; in it are spoken truths which comfort—bringing a blessing to the living and a blessing to the dying. Its ministrations are the best for public morality—the best, too, for human happiness. It is the holy place whose doors always stand open and whose teacher is love. It was the historic sanctuaries of the Seventeenth century that transformed through their services Christ into friend, and made him to be loved by the people. The unspeakable grandeur and beauty of the old cathedrals of England, says the Bishop of Derry, which sometimes seem almost patient and pathetic, are but a shadow of the fuller beauty in the life to come. And in alluding to York Minster, he tells us "how for ages, in rugged but expressive Latin, for the last three centuries, in noble and most musical English, the tide of psalmody has flowed there daily, with almost the regularity of the ocean. Above the smoke and storm, above the din of noisy streets, above things which are fair and beautiful, and things which are base and mean, above the selfish multitude, whose motto is 'to cheat and be cheated,' and the scenes of honest English industry,

above the joys and sorrows of this life, the cathed<sup>ral</sup> rises into purer air and points to the heavens above." Think what the church at Kidderminster was not only to that town but to all England, for it was in this pulpit that the devoted Baxter moved the English world, and fed the people with the great truths which were the stay of human hearts in an age "stormy with the storms of three revolutions."

For in the sanctuary is presented to man the higher mercy and justice of God, and about its eloquence are no limitations. From it comes the impulse that all hearts own the need of it, and because of the wide range of the inquiry that goes on within it none can afford to stand aloof. Back of its forms of worship, and its transcendent theme is Christ and his cross. In it high and low are baptized into the same threefold name, and the rich and poor receive the same communion in memory of the same Lord. No other building has such relations to the thoughts and morals of a community as the sanctuary. It is the inquiry room for those whom the enigmas of religious faith are pressing, is the place to which in times of national disorder, the people resort to evince their penitence, and invoke a divine deliverance. Into it are brought the secret fears, which disquiet human spirits, the doubts which hymn and sermon and prayer, shall beguile away. Confusing infirmities come into it, to be cured by words and promises, and whose potency lasts through the generations. Penitence and aspiration find therein nurture, and mind and heart meet with the same sacred spell Jacob found at his consecrated Bethel, which he called "the gate of heaven."

III.—Furthermore, the Christian sanctuary is the great instrumentality, by which the best activities of new communities are combined and directed. It is not only a school of culture, but it marshals for broad and beneficent purposes the forces of the community. Nothing so enriches and exalts the thoughts of men as worship. Human society is advanced in organization by means of it. And when men associate together for the purpose of worship, moral dues of brotherhood are created, sentiments of justice and charity are increased, and their hearts are fired with longings to advance human weal. And thus comes it to pass that in the sanctuary are born those schemes of good which ultimate in institutions at once the blessing as well as ornaments of new places. The sanctuary, in bringing the people to value aright what is unseen and spiritual, leads them to do whatever can contribute to the moral improvement of the town or village. The school house stood in importance next to the church in the estimate of our fathers, and it was the public spirit nurtured in the sanctuary that led them to make provisions for it. Then came the idea of the college, for with people habituated to assemble stately for worship in a house set apart for that purpose, there is supplied constant incentives to philanthropic action. It is in the sanctuary that the human mind is confronted with the gravest problems, and around the human soul is poured an atmosphere of inquiry, of hope and faith. And it is these very questions concerning God and a supernatural faith, many mourn over now as full of difficulty and uncertainty, which are the best friends of man. For not the plain, but the hard, dark things have

contributed most to make man. The sanctuary is like an arsenal of weapons—for offensive and defensive war. In it are found the men and women fitted to lead in every good reform; the talent necessary for the most useful serving; the aspirations which fit for high achievement; the faith that can essay great ventures; the love and compassion that must precede all genuine charities; the sympathy that makes the needs of some the concern of all. And, therefore, out of the sanctuary have come the missionaries and evangelists who have given widest publication to the truths heard within it. By means of it has been embodied those enthusiasms which have aroused men to follow the Master in going about doing good. In fact, from no other place issues so much that is beneficent to society as from the Christian sanctuary. No other institution has the direction of so much consecrated energy, nor shapes the activities of so many willing hands and ardent souls. As a propagandist of truth and an agent of charity the church stands without a rival among the institutions of mankind, while the body of believers composing the church get, after all, their place among the operative forces of society through the sanctuary. In the house of God are gathered to be taught and directed those whose consecrated efforts affect so generally the well-being of districts and neighbourhoods. In new communities it is the attraction of cohesion that the sanctuary supplies; it becomes the rallying place of the best lived, and by means of it are confederated the men and women who must lead in every good work.

Take the sanctuaries of London or New York, and what sources of power they have become because of the numbers that therein are plied with every inspiration for the most devoted service. The most generous giving is witnessed in them: the most vital reforms are there commended to the support of earnest hearts; the workers are there who wait only instruction and a spiritual Christ for oft-times careers of far-reaching usefulness; the influences are there which were designed to persuade to a Christian life those who have been living without God and without hope in the world. In fact, the forces which under providence can regenerate the life of any city or village, are every Lord's day to be found in its Christian sanctuaries.

IV.—Remember further that the Christian sanctuary is of the foremost importance to a new community. It is the institution of all others, whose upbuilding can suffer the least delay. As a matter of fact it is apt in this country to be preceded by the advent of the saloon and brothel, and a young community has to meet the exposures incident to the unchecked forces of evil and barbarism for a while, until the school house and Christian church and Sabbath school can be organised, and the better elements among the population combined, and through these institutions be made effective. The philosophy of all our home, missionary and church building societies is based on the conceded fact, that young towns small in population and without the homogeneity which comes with growth and the reciprocities of business, cannot be left to themselves, they must be promptly and generously aided to procure at the earliest moment the loving preacher and the sanctuary. It is now admitted to be the dictate of Chris-

tian enterprise and economy to follow the advance wave of immigration, and pre-empt the ground for Christian institutions. Every church edifice is a centre of evangelizing influences. Wherever built it floats the ensign of Calvary; to those who frequent it it proffers the franchises of citizenship in the kingdom of Christ. It mortgages the town or hamlet wherein located to Christ. It subsidizes the intelligence and enterprise of the people in the name of the Lord Jesus. It menaces all forms of public and private evil. Its language to the community amid which planted is, "The Gospel has come to stay here and to command your reverence, and enlist your active support in all its beneficent schemes." You who are here assembled on this occasion and in this finished sanctuary, know the joy which comes from its possession. The longings of years are this hour fulfilled; the sacrifices and self-denials cheerfully made to acquire this attractive church-home are fully repaid, as you sit here, glad occupants of a building which embodies all these to you costly experiences. With what sincere joy you can repeat the Psalmist's words, "How amiable are Thy tabernacles, O Lord of Hosts." I bring you, brethren, the salutations of the Minnesota churches, and congratulate you most cordially on your achievements here as builders together of this house of the Lord, and as workers in His vineyard. I have come a long way, and in the face of the severest cold, to voice formally and personally the fellowship of my Christian brethren in the States. But I have come on a blessed and important errand, else I would not have accepted your invitation to be here. We Congregationalists of the British Dominions and the United States have a common inheritance and a great religious destiny, and we need to be drawn closer together, and exalt and enjoy those dues of Christian brotherhood which are the holy bonds uniting us together. The fight against sin, and every form of unbelief, is the same both sides of the line. The triumphs of the churches of our order here or in the States are a common glory. We believe that it has fallen to us to contribute not a little towards solving the problem of evangelizing this continent, and the world. The empire growing up here will need the best help and direction the free churches of our faith can proffer, and we mean to have these stand on the lines of progress. The greatest future will be with the Church which in its worship and fellowship provides most fully for man's religious nature, and if we be faithful to pure spiritual aims and methods, we shall be equal to our obligation and opportunity.

And now may I add a word of exhortation, which, amid the joy and triumph of this hour, I would fain have you treasure up, and in coming days let it be exemplified in your church and Christian life. Make this sanctuary a magazine of kindness and loving help amid this community. Let the services here be ever inspiring and instructive, attesting, in their winsome character, that orthodoxy of head will never be put above the heart's broader and more genial creed. Let it be from the start the shrine of no sectarists, but the meeting place in which shall be welcomed all believers in the Fatherhood of God and the saving grace of His Infinite Son; all lovers of and seekers after truth; all friends of every good reform; all, in a

word, who desire to make human society better. Let the subtle spell of the place and congregation beguile the sorrow-laden and sinning who may chance to worship here from the memory of their troubles, and persistency in their evil. It is for you to vocalize in a grand brotherly life the teachings of this pulpit. The welcome you would extend to stranger and friend you must voice, till truly this shall become a house for solace and song; God's house, wherein shall be erected the ladders of faith, bringing needy souls into connection with heaven; and where, too, those worshipping shall ever find the gates of paradise open, and be met by the descending angels of help and consolation. See to it that the erring and the alienated, the neglected and poor, the doubting and unbelieving in your city are sought out and entreated to enter here in the name of the Great Father whose children you and they are,—that to you and yours, to them with all that now keeps them away from Christian worship and fellowship, this "may be none other than the house of God and this the gate of heaven."

### A CALM MAN'S EXPERIENCE IN HIS COFFIN.

BY HERBERT NEWBURY, IN THE BOSTON CONGREGATIONALIST.

The trains collided. I am a calm man. I confess I was startled; but resigned myself manfully, and was calm. I got a thump on my spine and the back of my head. I lay beside the railroad track amid the dying and the dead. I felt pretty well, quite sensible and rational, was not in pain, but I could not move. Even my tongue refused to stir. My body seemed dead, my mind and spirit were in full life. "Remarkable state," calmly reflected I, "wonder what will come of it!"

What came? A doctor came. He chucked me under the chin, turned me the other side up and back again, put his ear to my chest, got no response, muttered, "Dead! Fatal blow on the head and spine," and considerately gave his best attention to the living. I am not only a calm man, but a just. I did not blame him, but inwardly remarked, "My situation is disagreeable—very."

I lay with the unclaimed dead a long while; yet not perhaps very long, for I remember that I calmly reasoned even then: "Time naturally moves slowly in such unpleasant circumstances; my friends will inquire for me when the railroad disaster is known." They did, and I heard snatches of conversation respecting myself as follows: "John Harkee was on the train!" "What was he West for?" "Dead!" "Telegraph back to family." "Charming young wife. Fine baby boy. Hope he leaves them comfortable. Shocking intelligence for her." "She is young and will soon get over it."

My calmness was tried, but I soothed me by reminding myself that I, who loved my Amy most, should least regret that she would so "soon get over it."

Yet I tried hard to rise, to cry out, to do anything, to save her the "shock" of the telegram. Alas, my body was practically dead. I wondered if ever another were in a state so afflictive. I recalled recorded facts of persons brought to just such a state by the Syrian fever, who yet revived and lived. I did not quite despair, yet my future to my calmest view looked dark,

Time passed. Voices again said over me, "Telegram from the East. Harkee's remains to be expressed without delay." "No lack of means." "Beautiful corpse. Mercy he was not disfigured. Always was fine looking." "Appears as if asleep; almost as if he were alive and wanted to speak." "Painless death. Wonderfully calm!"

For a moment I was tempted to curse calmness, but an instant's reflection convinced me that the awfulness of my situation demanded absolute self-possession.

Properly enshrouded and encoffined, I was "expressed without delay," and found myself in my own drawing room, the centre of attraction to a crowd of weeping, admiring, complimentary friends. Such appreciation was quite flattering to my pride. Only for a moment, however, for I calmly reflected that my warmest admirers in death had least appreciated my virtues in life. Among them were hard debtors, hard creditors, despisers of my adversity, enviers of my prosperity; hardest of all, slanderers of my good name in life glorified it in death. The few who had been tender ever, and true, wept so silently that they assed my closed eyes almost unrecognized, save that, being very calm, I knew each by the smothered sob, the whispered name, the tender touch, the mysterious magnetism which reveals to the soul the presence of the loved and true. "This would be edifying were my situation less precarious," reflected I, "but it is more than precarious, positively disastrous: calmness, however, is the part of wisdom."

Where is Amy? Somehow I looked for her love to rescue me—for power there is in such a woman's love. Could I lie there and let her break her heart in twain for me? Surely I must respond to the power of her voice, her touch.

When all were gone she came. Alone with her dead! Voiceless, tearless, in her great anguish. Clinging to me prostrate beside me, broken-hearted, inconsolable, and I a living man, yet dead to her! It was too horrible. I fainted. Yes, I fainted, but did it calmly, knowing when and why I swooned: and when I revived remembered it all. With that memory my last hope of rescue fled, and striving to forget the trifling incidents of a living en-coffinment and burial, I solemnly reflected upon my prospects for eternity. The present seemed to me a momentous hour, pregnant with eternal consequences. Wholly conscious was I that my soul was not prepared for its immortality. My past life, virtuous, just, reasonably charitable and quite equable, was to

me, in that hour, loathsome. Why had I wasted on trifles the powers of an immortal nature! Why neglected the Word of eternal life! Why failed to test the power of Christ's salvation! Might I even now, acquaint myself with Him and—

Such salutary and appropriate reflections were rudely interrupted by a fashionable undertaker, and his body-guard of assistants. The coffin, in which I had begun to feel somewhat at home, was regarded as not good enough for the decay of mortal flesh, and I heard whispered gratulation that this new one cost five hundred dollars, and that as much more money would not pay for the flowers which were to adorn it. "Lovely corpse," briskly observed the undertaker, "money plenty; rare opportunity to make our best display. Funeral at the church, too. Crowds drawn by the railroad disaster and Harkee's popularity. Big funeral sermon expected; minister specially happy in his material there, too; such a faultless life! calm, serene as a summer's eve; I could almost preach upon it myself; so unlike my last case, when the minister was positively at his wit's end to get hold of anything to the credit of the departed. He did his best, though, and made him out almost a saint. But Harkee, here was 'lovely in his life, and in death he is not divided'—that's not exactly the wording of the text, perhaps; the preaching you know, is not my vocation, but my business is, as Harkee was lovely out of his coffin, to make him lovely within it; so here's to duty." And amid subdued laughter I was lifted out of my snug retreat, and re-arrayed for the tomb in more elaborate and costly apparel. All this, as before intimated, sadly sundered the thread of my solemn reflections, and by the time I was satisfactorily bestowed, and adjusted in the five hundred dollar casket, I was so fatigued and disgusted that, while endeavoring to recover my habitual equanimity, I fell asleep only to be awaked by fresh devices of the undertaker, preparatory to the private funeral, which I understood was to precede the public. It was the mention of my wife's name that awakened me.

"Mrs. Harkee is hard to manage about the funeral," said the undertaker. "She's not fond of display, would like to be much with her dead—preposterous idea that; deprives our profession of its only opportunity. Great ado there is to find one withered rosebud, which I lost out of the first coffin. It seems he put it on her breast the morning he left home, so she wants that and makes nothing of five hundred dollars' worth of hot-house flowers. They couldn't get her off her knees to have her mourning fitted till we appealed to her respect for the dead. She don't care even for his funeral sermon, but told the minister—looking herself more like a corpse than Harkee here—says she to her pastor, 'Dear sir, this is an hour for honest words, and alas, neither you nor yet I have interested

ourselves to know if his soul, in life, was at peace with God. Summoned in an instant, what dare we say of its future? I would give my soul to know that his is safe; for I love him better than I do myself.'"

"God save her intellect," solemnly put in the florist. "She must be going wild to answer the reverend gentleman in that way. So many tender, sweet things she might have told him to ornament the funeral sermon. The effect of that lily on the pillow is fine; the cheek, by contrast, has almost a life-like glow. Uncommon corpse!"

I tried to be calm in my coffin and prepare to die, but such a fuss was there, above, about, around, over and under, beside and beneath me, with mottoes, wreaths, crosses, harps, crowns, anchors, and no end of floral decorations, that I felt my poor soul's chances were so slender as to be scarcely worth considering."

"Sweet mottoes," breathed an amiable lady, Amy's friend, overlooking the work. "'Safe in the arms of Jesus,' 'Sweet rest in Heaven,' 'The gates ajar,' 'Angels welcome thee,' 'A crown upon his forehead, a harp within his hand.' Beautiful floral idea, that actual crown and harp of flowers, with the rest of the motto spelled in flowers between! That must go over to the church."

Awful to relate, the last "beautiful floral idea" so struck my inherent sense of the ridiculous that I laughed—in spirit—and then, either for horror that I had laughed, or from an empty stomach, I once more fainted, and revived only as they jostled me on entering the church. The first sounds I took in were the words spoken by the minister as I was borne up the aisle: "He that liveth and believeth in Me shall never die." My soul grasped them. In sweet rest? No, no. That was my mother's rest, my Amy's rest. I knew there is such a rest, and that I possessed it not. Yet the organ and the choir were chanting, "*Requiescat in Pace*." I stopped my ears, to use a metaphor, and said boldly to my soul: "Be calm, and deal truly with thyself, O immortal soul; though organs, choirs, hymns, mottoes, sermons and their authors lie, lie thou not to thyself, for soon thou wilt be with thy God, where truth alone shall stand." Thus charged, my soul made honest answer: "Thou art no believer, and 'He that believeth not the Son shall not see life, but the wrath of God abideth on him.'" The singing of sweet hymns of love and peace in Heaven kept creeping in to mock me, and over my head the pastor read of the pearly gates and golden streets, and I caught, "The Lamb is the light thereof," and "Whose names are in the book of life."

They meant it kindly for me, I knew; but they all might have known that if my spirit heard I should know better than to think it appropriate. Then my solemn dealing with my soul was sadly put about by the sermon. It seems very ungrateful to come down

on a man, especially on a good man, my own dear pastor, he my personal friend and college classmate, too, for anything so well meant, so solemn, tender, appropriate, and altogether up to the times as a model funeral sermon over a calm, peaceable, moral man in his coffin. But truth compels me to say it almost cost me my soul to lie there and listen to it. It put me into Heaven so neatly, in theory, that had not the circumstances made it indispensable for me to get there in reality, and without any but insurmountable delays, its sophistry might have cheated me. It was very distracting to hear what a good son, amiable brother, devoted husband, dear friend, worthy citizen, and benevolent helper, I had been, just as I was agonizing in spirit to learn, ere it was forever too late, the meaning of that belief in the Lord Jesus Christ which is unto eternal life.

Pathetically the sermon closed. The audience were melted to tears, and the organ sobbed in sympathy with the crowds who passed my coffin, soothing their anguish with its glories. Disengaging myself as much as possible from the pageant, I asked myself, candidly, "Am I, at heart, a believer in the Lord Jesus Christ?" and answered my soul, truly, in the negative, "Thou knowest not, oh, my soul, even faith's meaning." By this time the crowds had passed, and I felt hands busy with the flowers and fol de rols of my funeral toilet, and knew the cover of the casket was to be closed and locked. An awful spiritual anguish, unknown before, seized me, and I wrestled in body, soul and spirit, in the mortal anguish of a calm endeavour to save my body from the grave, that my soul might find the way of eternal life. But the casket closed! The key clicked in the lock, and I was borne away, fainting as I went. Yet I fainted calmly, saying to myself "I am fainting, and the grave will not hurt me. But what of that second death?"

The casket lid lifted. A breath of pure winter air seemed to penetrate my being, as the undertaker said, "His wife will have a last look before we lower him. Some one has found and handed her his last gift, that last rose-bud, and she will lay it on his heart. We must humor her." Then my wife's breath was on my lips, warm kisses which I felt, while at the same time I was thrilled with a sharp physical pain, unknown before. As she bowed over me, all overshadowed with her flowing veil, she put her little hand, with the rose-bud, upon my pulseless heart. I gasped. She shrieked, "He lives! There is a warm spot at his heart!" "Crazy! Stark mad with grief," they muttered, and drew her away. My wife to a mad house! Myself to the grave, and to eternal death! The thought electrified my waking life. I sat up, stood up, in my coffin! I clasped my wife to my heart with my left arm, laid my right hand on my pastor's—for he stood beside me—and said, calmly, solemnly,

"Dear pastor, classmate mine, what must I do to be saved?"

He answered as solemnly, "Believe on the Lord Jesus Christ, and thou shalt be saved." "There is none other name under Heaven, given among men, whereby we must be saved."

"So I was reflecting while you preached my funeral sermon; but I understood you to put me in Heaven by another method."

"Oh, that was your funeral sermon, John," he replied, a twinkle of genial humor shining through his tears; "it couldn't hurt you, dead; but alive, don't trust it! don't, I beg! Trust the Lord Jesus Christ. Take Him at His word, as your boy does you."

"Trust Him! I see it!" cried I, joyfully, "why, 'tis plain as day!"

I stepped out of my coffin into my carriage—putting Amy in first—and rode home, a happy believer in the Lord Jesus Christ.

#### THE TRUE CHURCH.

"It's the smallest church in the land,"  
Alone the little white chapel stood  
In the heart of a green and shady wood;  
Birds hovered and sang there all day long,  
And seemed as if, with their happy song,  
They were part of the simple service sweet,  
For the holy and quiet chapel meet.  
For the smallest church in the land.

"It's the largest church in the land"  
It was built of solid blocks of stone,  
Piled up in the ages that are gone,  
It stood where the tramp of restless feet  
Ceased never from out the noisy street,  
Like a pall hung over the crowded town,  
The great dim shadow fell darkling down  
Of the largest church in the land.

"It's the richest church in the land."  
Odours of incense make thick the air,  
Priests knelt in embroidered robes at prayer;  
It was splendid with countless gems of gold,  
Whose value and beauty could not be told;  
And dazzling to see in the perfect light  
That shone from a thousand tapers bright  
In the richest church in the land.

"It's the oldest church in the land."  
They say that the conquering Cæsar trod  
Long years before on that sacred sod.  
Its worshippers bent an adoring knee  
While Jesus was walking through Galilee;  
And history stood perplexed and dumb  
Before the landmark of Christendom,  
The oldest church in the land.

And the truest church in the land?  
None mentioned the spot or told me where  
To find the holiest place for prayer.  
But I thought how little are all things worth—  
The grandeur, the splendor, the wealth of earth—  
Compared to the worship of prayerful souls  
Whose loving observance God's eye beholds  
Wherever the church may stand.



## AN EPISCOPAL CONSECRATION.

[The *Church Times* gives this description of the proceedings in Westminster Abbey when Dr. Kennion was consecrated to the "see" of Adelaide.]

Westminster Abbey, as everybody knows, has a somewhat peculiar arrangement. The sanctuary consists of two bays of the eastern limb of the cross; and it is approached by a bold flight of steps. The transepts are open from end to end; the parcloles that should enclose the portion of the choir which is under the lantern being altogether wanting. The *Chorus Cantorum* consists of three bays of the nave, enclosed by the rood-screen and stalls, which are modern and very unsatisfactory. Yesterday week, the altar was adorned with a grand exhibition of plate, like the buffet at a royal palace or baronial hall. The candles were not lighted; but as it was a very dark morning, two standard lights were provided. The Bishop of London at once took his place at the north end, his nine co-consecrators being huddled together within the altar-rail, and their chaplains, the Bishop-elect, the preacher, and certain other officials being provided with seats in the western half of the sanctuary. Of course all the Bishops wore their "magpies;" rubrics, canons, and decisions of the Privy Council notwithstanding. Anything more unreasonable on such an occasion than the north-end position cannot be conceived, for the idea of somebody, hidden away out of sight, undertaking to lead the devotions of a great congregation, is the very acme of absurdity. The ex-Bishop of Adelaide and the Bishop of Winchester acted as Epistoler and Gospeller. Of course, on the principle that it is just as easy to do a thing wrong as right, these right reverend prelates stood both on the wrong side; Bishop Short, after making a certain progress with 1 St. Tim. iii., suddenly came to a dead stop. His lordship could not see to read any further, though he held up his book to the Gospel light in a vain attempt to make out the next word, as if he had never seen the passage before. However, one of the canons brought him a book with larger print, and then it was found that what the good Bishop had boggled at was "filthy lucre." After the sermon, the Elect was conducted to the Islip chapel that he might put on his rochet, and during his absence the choir obliged the company with, "How beautiful upon the mountains" (Stainer); an "additional ceremony" which ought to have thrown Bishop Jackson, as a member of the Privy Council, into a fever of indignation, considering the ritual decisions which he has helped to impose upon the Church. Dr. Kennion having returned, the consecrator came down to the centre of the sanctuary, where a huge chair covered with red velvet had been set, and the elect was presented to him by Bishops Short and Harold Browne. Bishop Jackson then proceeded in his most solemn tones to say:—

"Brethren, it is written in the Gospel of St. Luke that our Saviour Christ continued the whole night in prayer, before he did choose to send forth His twelve Apostles. It is written also in the Acts of the Apostles: Let the Queen's Mandate be read."

After the extraordinary statement, a be-gowned and be-wigged functionary came forward and read the document in

question, and the Bishop gave a version of the exhortation more in accordance with the text of the Ordinal. The group then broke up, Bishop Jackson returning to the North end, and the rest of the parties going every man to his seat. A minor canon sang the Litany, special suffrage and all, but at its close Bishop Short said the additional prayer. The parties then repaired again to the Bishop's chair, and the interrogatories were duly gone through; after which Dr. Kennion went off once more to the Islip Chapel to don his "magpie," and while he was away the choir obliged again, the piece this time being "How lovely are the messengers" (Mendelssohn.) Then the Elect knelt down, and Bishop Jackson having muttered the first line of *Veni Creator*, it was sung by the choir; the consecration was completed; the Bishops returned to their places and a couple of varlets entering the sanctuary, carried off the chair. At the end of the Prayer for the Church Militant, the organ played, the choir walked off, and the vergers, going amongst the crowd, requested those who were not going to communicate to follow their example. As our correspondent did not think it right to disobey, our information stops here; but it is quite enough for our purpose, which is merely to ask whether, with a little more attention to the letter and spirit of the rubrics, the function might not have been made far more suitable and edifying?

## FRANK HOLMAN'S FAMILY WORSHIP.

I have never told you about the family worship in Frank Holman's home. To me it is very beautiful.

I have a very sunny feeling towards Frank's household. He was one of the young men who grew up in our establishment, and when he consulted me on his early marriage on a small salary, I advised him not to delay it, but to take the sweet girl of his choice into such a home as he could provide her. I had no fears of the result, and the years as they have passed have made me more than satisfied that my bachelor advice was good. The years have given them the inevitable cares and sorrows, but they have been also years of perpetual comfort and joy.

A little family has grown up around them, and more than once as we have sat together, they have been good enough to tell me of their gladness that I encouraged them to make a venture which has been so full of blessing. Christians themselves of a bright cheery character, they have made from the beginning a Christian family, and the family worship has been the centre of its life. As they have told me, they began their married life in prayer, and from the first the family altar was set up. Its incense has not ceased to send up its fragrant column to God. It has been a privilege, very sweet to me, often to be with them at the evening sacrifice.

They have their family worship early in the evening, usually as soon as possible after Frank comes home at night from his business. They tell me that it sometimes is inconvenient, and occasionally is interrupted, but these occasions are comparatively rare that they do not seriously trouble them. Old friends understand the habits of the household, and expect to find them engaged at that hour, and as I have had occasion to know, so far from feel-

ing disappointed, have rather sought the opportunity of being present at a scene full of touching meaning.

Frank and his wife always sit side by side. I have been present at the family worship in other households, where this seemed to be made of no account, but as soon as Frank takes the Bible or hymn-book in his hand and seats himself for the service, Fanny takes her place by his side. I have never asked them why, but I understand it well. They have an instinct that at this hour, when the idea of family life comes peculiarly into visible form, the husband and wife should be close beside each other.

The children—there are three of them now—take their places on either side, and they nestle as close as possible to father and mother. In other families I have seen them scattered over the room and at a distance, but not here. My eyes have sometimes filled as I have looked upon the picture of that family group, a group indeed, when little Willie—named after me—was resting his curly head upon his father's knee, and little Mary—named after my brother John's wife—close by her mother's side and slyly holding her hand, was looking intently into her father's face. They are both uproarious little folks. Willie brimful of fun and frolic, making things rather lively at times, and Mary, her father's "Tomboy," as he delights to call her, is not far behind her brother in childlike noise and play. But when family worship comes they sit in a quietness which I confess has surprised me.

I asked Fanny how this came about, how it was that these little folks at just this one hour seemed so transformed.

"I do not know," she said, "except it be that they have never had any other idea than that when we take our places for this service they are to be reverently quiet."

"I notice," said I, "that you always have the baby in your own arms at family worship, even when the nurse is in the room"

"Oh yes, I always do when it is at all possible. We like to have the family close together as possible, and you know that this little fellow makes a considerable part of the family."

"He is a restless baby usually; does he never disturb your devotions?"

"Very seldom, I may say never when he is well. It is very curious to see how very early the fact that he must be quiet at this time seems to fix itself in a baby's mind. I cannot tell you why, but almost at once they seem to know that this hour is different from every other hour of the day, and they adapt themselves to it long before they can at all understand its meaning."

"Do you take the babies when they are very young in your own arms at the family worship?"

"Always, and almost as soon as I myself am able to sit by my husband's side. I suppose, indeed, that that is the secret of it all—the children have never known anything else than to be still and attentive at this time."

I did not need to ask any other questions. I saw it all. "Ah," I thought, "wise little wife and mother! how far-reaching and how true that intuition of thine! Would that more mothers had caught a little of its inspiration?"

—*Uncle William's Talks in Illustrated Christian Weekly.*

## Mission Notes.

ERRATA.—By a strange fatality, some fugitive lines appeared on the second column of p. 13, January number, instead of the following poem on the Vaudois Pilgrim by Whittier.

THE VAUDOIS MISSIONARY.

I.

"O, lady fair, these silks of mine  
Are beautiful and rare—  
The richest web of the Indian loom  
Which beauty's self might wear.  
And these pearls are pure and mild to behold,  
And with radiant light they vie;  
I have brought them with me a weary way:  
Will my gentle lady buy?"

II.

And the lady smiled on the worn old man,  
Through the dark and clustering curls  
Which veiled her brow as she bent to view  
His silk and glittering pearls;  
And she placed their price in the old man's hand,  
And lightly turned away:  
But she paused at the wanderer's earnest call—  
"My gentle lady, stay?"

III.

"O, lady fair, I have yet a gem  
Which a purer lustre flings  
Than the diamond flash of the jewelled crown  
On the lofty brow of kings;  
A wonderful pearl of exceeding price,  
Whose virtue shall not decay:  
Whose light shall be as a spell to thee,  
And a blessing on thy way!"

IV.

The lady glanced at the mirroring steel,  
Where her youthful form was seen,  
Where her eyes shone clear and her dark locks waved  
Their clasping pearls between;  
"Bring forth thy pearl of exceeding worth,  
Thou traveller gray and old;  
And name the price of thy precious gem,  
And my pages shall count thy gold."

V.

The cloud went off from the pilgrim's brow,  
As a small and meagre book  
Unchased with gold or diamond gem,  
From his folding robe he took:  
"Here, lady fair; is the pearl of price—  
May it prove as such to thee!  
Nay, keep thy gold—I ask it not—  
For the Word of God is free."

VI.

The hoary traveller went his way—  
But the gift he left behind  
Hath had its pure and perfect work  
On that high-born maiden's mind;  
And she hath turned from her pride of sin  
To the lowliness of truth,  
And given her human heart to God  
In its beautiful hour of youth.

## VII.

And she hath left the old gray walls

Where an evil faith hath power,  
The courtly knights of her father's train,  
And the maidens of her bowler ;  
And she hath gone to the Vaudois vale,  
By lordly feet untrod,  
Where the poor and needy of earth are rich  
In the perfect love of God !

Also p. 14, at the end of fifteenth line, read, "In the great missionary gathering of this century of missions, 'there is little Benjamin also' taking its place among the thousands of Israel."

DR. FLEMING STEVENSON, after a tour through the mission fields of the world, has described the Moravians as "the noblest form of a missionary church that has yet been seen." Roughly estimated, one missionary from every thousand goes forth from professing Christendom, as represented by the Protestant churches,\* whilst from the Moravian every hundred sends one. A brief account of this church or fellowship will be more than interesting to those who have sympathy with the missionary work of the world.

The United Brethren, as at present organized, are traced to Count Zinzendorf, who was born at Dresden, in May, 1700. His education devolved upon his grandmother, a lady of enlightenment, coupled with an enthusiastic piety. Zinzendorf's piety strengthened with his years, and, though from position and appointment public life was open to him, the work of a simple Christian had the great charm for him, and that he persistently followed. Constantly witnessing for the truth as it had communicated itself to himself, about 1718 a casual meeting with Christian David, a wandering carpenter, gave a direction to his future life. David was a member of the once powerful but now scattered and well nigh obliterated section of the Christian church known as Hussites, of whom a few were still to be found in Moravia. Christian David gave to Count Zinzendorf an account of persecution and hardship endured by the Moravian church under an adverse and papal government; and the Count's sympathies were enlisted, and he gave to David and his friend permission to settle upon his estate. The little colony thus formed was called Herrnhut, and by quiet industry prospered so as to excite general attention. In the course of five years it numbered five hundred souls. Other settlements of the Moravians were ultimately formed on the continent, and some in America, the first and chief being Bethlehem, Pa.

Their doctrines are in general accord with the confessions of the reformed churches, they endeavour to steer clear of sectarianism by making a declaration of evangelical principles as their essentials only; thus they declare: "The chief doctrine to which the church of the Brethren adheres, and which we must preserve as an invaluable treasure committed to us, is this,—that by the sacrifice for sin made by Jesus Christ, and by that alone, grace and deliverance from sin are to be obtained for all mankind." This truth is held to involve five points; man's natural depravity; the essential divinity as well as the humanity of Christ; the atonement and satisfaction made for us by Christ Jesus; the Holy Spirit's work in regeneration; and

"that faith must evidence itself by willing obedience to the commandments of God from love and gratitude." They do not allow the representative theologies of Calvinism and Arminianism to divide them, they stand upon the platform common to the Lutheran and Reformed Churches. They are Pædobaptists.

In polity they combine the three representative schools. They have bishops who preside at their synods and alone ordain to the ministry, the affairs of separate congregations are managed by a body of elders, whilst all that falls under the discipline of the church is brought before the entire membership.

Mr. W. H. Belden writes in the *Boston Congregationalist* of a visit paid to the central settlement of Herrnhut and the insight thus obtained to their inner life and general conversation, and referring to their marvellous missionary zeal, says "that the visit has revealed somewhat of the secret. They are evidently not among those who expect results without using all possible means. Briefly, it may be said that they teach themselves from birth to death to "declare that they seek a country." Every age and phase of life is ordered with reference to compassing the success we have seen. I venture to say that, generally speaking, there is no furniture in any Herrnhut home which its occupant going out to Labrador or Thibet, might not sufficiently duplicate; nor any *russine* too elaborate for the annual cargo of the missionary ship. The well-known "brothers' houses" and "sisters' houses," and the like, are a standing prototype for the housekeeping in common, which is a prime element in life at the larger mission stations. The women of all ages are trained away from Gentile fashions by the peculiar caps which distinguish them in the religious assemblies. Even into the marriage relation the ultimate purpose forces its way. The famous use of the lot is not by any means common, but neither is it unknown; and thus, the missionary abroad who may, on occasion, receive a wife sent out from the supreme council, does not, even in this altogether differ from some at home. Above all, one finds the Moravian scheme revealed in the cemetery. There are, literally and really, no distinctions; and if it is possible to teach a soul the absolute individuality of its relation to the world and to God, certainly a Moravian must learn it in that singular, solemn place. All the memorial stones are exactly alike, flat above the graves, with only names and dates. Underneath, they who in life were together secluded from the world, now lie as separate from each other; the men here, the women there; the one who died to-day, next in place to the one who last died before; no family memorials, no unions, nothing but the ignoble order in which the scythe cut them down. Even the children lie apart; a mother's grave has no more relation to her babe's than to her husband's, or her sister's.

"We shuddered when our Moravian conductor showed us these things. But she did not, and wondered at us, as she searched for her own father's tomb, and for her mother's, widely separated; and she showed us with real pleasure the observatory in the centre, and other evidences that the people love to frequent this cemetery as their public park! Is it yet one step beyond this, in that inflexible system of

life, that the mission-ship, on her annual tour among the missionaries, picks up all the children under four years of age, and brings them away from their parents to live and be educated at the common missionary-children's house in Saxony? There are sound reasons for taking children away from those debased nations, where adults can live only after this training. But it seems as if human nature would rebel somewhere! After seeing these things, the Moravian success is somewhat explained. There is a difference, not merely in zeal for missions, but in the personal life before it comes to contemplate a missionary service, in the whole working theory of Christian living. When a Moravian speaks of 'the church,' he speaks with a fitness that an Episcopalian might vainly covet; and when he talks of the doctrine of foreign missions, he talks of an enterprise which every act of every day of his life has made possible and has strengthened. The Unitas Fratrum is pre-eminently a missionary church in this, that it makes the business of obeying Christ's last command the corner stone upon which it builds, not a work for a few of its members, not even its ecclesiastical system merely, but the very individual, private life of all its people.

"It were idle to ask if we ought to seek to copy this plan. Such a method is chosen at the beginning of a national or an ecclesiastical life, or not at all. It had, indeed, peculiar historic roots; and it is not, perhaps, adapted to thrive permanently in this soil. But it is an example of Christian usefulness and success, which cannot be without good. As I came away from Herrnhut I was impressed with nothing more than with this: that what the Moravians wish to be as missionaries among the heathen, they first devote every member of their whole church to learn and to be at home."

The closing paragraph of this extract is worthy of very special notice, and forces the enquiry,—Are we religiously living from hand to mouth, getting by "revivals," "entertainments," "music," *et hoc genus omne* enough stimulus to carry us through? or laying the foundation for a church of the future, grounded in the faith, and earnestly pressing on to the fulfilment of the Master's triumph when the kingdoms of this world shall become the kingdoms of the Lord and of His Christ?

Their chosen sphere of labour is remarkable. The sphere is (to use the words of a Moravian bishop) among "the most insignificant and degraded of the heathen world": the Esquimaux of Greenland; the Bush negroes of Dutch Guiana; the godless Papuans of Australia; the almost inaccessible Thibetans; the dwellers on the terrible Mosquito coast; and six other fields, among them the West Indian native tribes (1732). This selection of only the most unpromising fields in all the world, whether regarded in respect of peril to life, of utter isolation, of difficulty of access, or improbability of far-reaching results; a selection not dissuaded from, but even guided by the opposite course of the other great missionary societies; such an undertaking, conspicuously demanding the possession and use of the highest type of Christianity, places the Unitas Fratrum in the very front rank of missionary churches.

The Moravian church, accepting, at every disadvantage of worldly possessions—wealth, culture and influence—that

part of the work which the rest, for whatever reason, have declined, has contrived to exhibit a steady and successful service, ten times greater, proportionately, than that of the other Christian world, and thus present a forcible example of the truth, "not by might, nor by power, but by the Spirit of the Lord."

It will be a laudable ambition for our few and comparatively feeble Congregational churches, with a theological platform as embracing and as evangelical as that of the United Brethren, in which with them we stand unique, to manifest our right to live as a people, by emulating their unworldly, earnest missionary spirit, and to the setting of our lives lovingly to do good as we have opportunity, manifesting the power of a living faith by lives of righteousness and works of love. So may it be. Amen.

## Literary Notices.

OLIVER DITSON & Co. have sent us a specimen of a week's work in the publishing of sheet music. Their "Bouquet of Flowers," by E. Mack, are easy pieces, of which teachers may well take note. "Chiming Bells," by C. Kinkel, is another pleasing set, the songs before us, also. "Alas, how easily things go wrong," (35 cts.) by Cowen, "Twenty years ago," (35 cts.) by Boott, "Now was I wrong," (35 cts.) by Engel, and "Forsake Thee," or "Dich Meiden," (80 cts.) by Franz, are by good composers, and worth the attention of the musical parlour.

PERSONAL REMINISCENCES OF LYMAN BEECHER. Funk & Wagnalls, New York, Standard Series, 10 cents. A most readable and suggestive gossip regarding an eccentric and earnest man. Without aiming at biographical completeness, these reminiscences present a graphic picture of the great preacher, his absent-mindedness and open-hearted generosity, his magnetic influence and power. A single incident culled from the pages give an insight into the character of the man. At an anti-temperance meeting, allusion was made to some apparent retreat on the part of Massachusetts from its former decided position on the subject of temperance legislation. "She has let go," one of the speakers said. Starting for the platform, almost upon the run, and leaping with the agility of an athlete thereon, he landed in the midst of a crowd of distillers, saloon keepers, and toppers, and shouted, without a word of apology, "Old Massachusetts let go! I tell you she has only let go to spit on her hands!" And then poured forth a temperance torrent, the meeting closing therewith without a reply.

THE ROBERT RAIKES LIBRARY. American Sunday School Union Philadelphia. We would again draw attention to this weekly series of Sunday school literature. The volumes in paper covers averaging 200pp., are two cents each, thus affording a constant and cheap supply of new reading matter, for the library. Such standard reading as "Sunny Side," "The Pilgrims Progress," and "The Dairyman's daughter," are interspersed with many that are new. Much anxiety in the selection of books, especially in our rural districts, would be saved with good results by simply ordering the "Roberts Raikes Libraries."

THE TREASURY OF DAVID, Vol. VI, is to hand. Funk and Wagnalls, New York. The comments and notes of the exix. Psalm, occupy the greater part of the volume, and truly afford "a royal banquet," of meditations and spiritual food. The remaining volume (VII.), is yet to be written, and we can only trust the life of the gifted author, may be spared to see not only its completion, but to hear some testimony of its accumulating power.

THE HOMILETIC MONTHLY, from the same house continues its excellence, as well as its visits. The January number of eighty pages, contains not only the usual number of sermons, but criticisms, comments and interchange of views, which render the work, indispensable for the pastor's table. Besides which the enterprising publishers are continually offering to its subscribers unequalled advantages in the securing of standard works and new at a fraction of the usual cost.

THE FEBRUARY CENTURY (the "Midwinter" number) will contain frontispiece portrait of Mr. George William Curtis, which is said to be one of the most successful engravings that Mr. Cole has yet made. The accompanying article will be from the pen of Mr. S. S. Conant, of *Harper's Weekly*.

MR. JOEL CHANDLER HARRIS ("Uncle Remus") has recently completed a sketch of life in the mountains of Georgia, which THE CENTURY will publish in two or three parts under the title "At Teague Poteets."

REV. WASHINGTON GLADDEN'S serial on "The Christian League of Connecticut," in THE CENTURY, is being copied by *The Christian*, an English paper of wide circulation, and is appearing weekly in its columns under the title "Co-operation, not Competition."

MR. STEDMAN'S essay on Emerson as a poet will appear in an early number of THE CENTURY.

## News of the Churches.

BOWMANVILLE.—This church has every reason to thank God and take courage. Fourteen have been added to the church during the last six months. The weekly offering system has been adopted, and the finances are much improved. The pews have been removed from the old church and chairs put in, and a new library bought for the school. The Ladies' Missionary Society, reorganized on a broader basis as a Ladies' Aid Society, has done good work and raised thirty dollars for missions. The pastor was the recipient of a pleasant token of the good will of the people on Christmas morning, the collection taken at the service amounting to \$18, being presented to him. Just now the Rev. R. Mackay is labouring with them in special services. A good interest is manifested and we trust much good will be done.

FROME.—Rev. R. Vivian, of Frome and Sheddon church has resigned, said resignation took effect, at close of the year. No particulars given.

GARAFRAXA AND DOUGLAS.—The Rev. J. D. Black was presented with an address and cutter and robe, on 2nd January, by the members of the church in Douglas. The

First Church, Garafraxa, are taking steps towards the erection of a manse for their pastor. Good indications these, especially in winter weather.

LANCASTER, ONT.—Mr. MacKinnon, who is labouring in the "Old Kirk of Scotland" since he has finished his course of study in the C. C. of B. N. A., in 1881, has been the recipient of many tokens of love from the congregation of the said church. Last year the congregation presented him with a valuable barlin (or cutter), furnished with two prairie-wolf robes, and other donations too numerous to be mentioned. On the first day of this year he was taken by surprise. A number of his congregation came to the manse, and presented him with a valuable fur overcoat, etc. Mr. MacKinnon is very much liked by the congregation; also by outsiders, and is, so far, very successful in his work. Many professed faith in Christ since he came here. We congratulate Mr. MacKinnon and the "Old Kirk" congregation, and shall gladly welcome both more decidedly within our denominational lines.

PARIS.—The Rev. H. Hughes, late of Stratford, has duly accepted the call given him by this church, the recognition services appear to have been in the form of a "tea," the date of which has not been furnished us. Welcome addresses were delivered by resident ministers and by Messrs. Hunter of London and McGregor of Guelph. Our prayers accompany the pastor and church in their new relation.

SARNIA.—A Christmas tree was provided for the Sunday school, December 26th, well filled with useful, ornamental articles, after which the superintendent was presented with a very handsome Bible. The members of the Ladies' Aid Society, thinking this a fitting opportunity, presented Deacon Grissbrook, with an address asking his acceptance of twenty dollars, and expressing a desire that our Lord and Master whom he serves will more abundantly reward and bless him. Second anniversary services of the new church were held on Sunday, December 31st, the pastor preaching morning and evening. The following Monday evening the anniversary tea-meeting was held which was pleasant and successful.

SARGEEN.—The annual Christmas tree and social was held in the Congregational church of Sargeen, on the 26th day of December, 1882. The tree was loaded with presents which Mrs. McDonnough and others of Toronto, provide annually for the Sabbath school. The pupils were proud of their tree. Both of the neighbouring chiefs were present, and spoke a few encouraging words to friends. Mr. Crieghton, the new agent for Sargeen band, was also present. The congregation has bought a new organ, which encourages the young people to sing the praises of the great Spirit. The Sabbath school has increased to forty in membership. This is one of the best works I have amongst my native brethren. The best of all is that they are willing to do something for Jesus; last year they gave small sums of money; I hope they will give more this year. Prayer meetings have not been well attended, but the Lord's day services are. I received four new members into the church lately. I am greatly encouraged by the great work, though I have had sore afflictions recently. I went to the express office to send a box to Toronto. Mr. Lee

gave me a parcel, I did not know what was in it. I opened the parcel, after I got home to my surprise, unfolded a beautiful quilt; it is the prettiest quilt I ever set my eyes on, every patch containing a passage of scripture; in the middle these words are written, "The blood of Jesus Christ cleanseth us from all sin." I am truly thankful to the friends who contributed to the mission; may God spare them long to carry on the work. I am especially thankful to Miss E. Baylis, who does noble work for the Master. There was a card also sent along with the quilt written thus. "Fifty dollars was collected on account of this quilt, for the benefit of the Indian Mission; the quilt to be presented to the Rev. Wm. Walker, the Indian Missionary at Saugeen, by Miss E. Baylis." I would say again, many thanks to the contributors for the mission.

WM. WALKER.

*Frenchman's Bay, January 10, 1883.*

STOUFFVILLE.—This church has called Rev. C. Duff, M.A., late of Speedside, who has been supplying there for some six weeks, but Mr. Duff has felt constrained to decline the call, having accepted an appointment from the Manitoba committee to proceed, after consultation with the church at Winnipeg, to some central field in the Northwest, such as Brandon or Portage la Prairie. The endeavour is to follow up the work in Manitoba so auspiciously begun in Winnipeg.

YARMOUTH, N. S.—The Tabernacle church and congregation, feeling that time had placed its mark on their old organ, have recently had built for them a new one, by Hook & Hastings, Boston, Mass. It is one of their size 10, with the addition of two combination pedals for the swell registers, and, like all their instruments, is first class. It has two manuals of fifty-eight notes each, and a pedal of twenty-seven notes. It contains fifteen stops and eight hundred and thirty-nine pipes,—cost \$3,000. The organ was first used for divine service on Sabbath, Dec. 24th, and was formally dedicated by the pastor, the Rev. A. McGregor, by a solemn and impressive service. A plate, bearing the following inscription, points it out as a memorial organ, by the vote of the church:—"To the memory of N. K. Clements, Esq., a man greatly beloved. Daniel x 11." On Christmas morning, Miss McGregor, the Tabernacle organist, was presented with a finely executed enlarged photograph of her father, elegantly framed, on behalf of the church and choir, in appreciation of her services.

## Official Notices.

Will beneficiary members of the fund please note that the half yearly subscriptions are due January 1st. I thankfully acknowledge receipt of the annexed amounts, from several churches and shall be glad to hear from many more. Twenty dollars paid at one time secures individual life membership. I have just succeeded in getting the promise of three such subscriptions, from members of Emmanuel church, Montreal, and hope to get one or two more here. Kingston First Church, \$32.50; Toronto Northern, \$50; Toronto Zion, \$25; Sherbrook and Lennoxville, \$10.25; Granby, \$7.10; Maxville, \$6.36; Total, \$131.21. Will some of our friends take the hint? CHAS. R. BLACK.

*Sec. Treas.*

## Correspondence.

MR. EDITOR,—In your November issue, Professor Fenwick speaking of the location of the College in Montreal says, "nor can it be too clearly understood that the change was made, not from a preference of Montreal over Toronto, nor from any wish to take it from the west to the east, but solely because the University affiliation necessitated a change of locality. Moreover the movement was not, as some have affirmed, necessarily a final one. In committees and in union, it was understood to be tentative."

Few, if any of the Congregationalists of the west, have any fear of "mal-administration of funds," or would refuse to acknowledge the good work which has been done by the College in Montreal, but there is much anxiety felt, by those who are conversant with the state of our churches and the neglect suffered by our mission fields, lest by the erection of a building in Montreal, the location of the College should be no longer "tentative" but final.

At this juncture the location of the College seems to me to be a question of the utmost possible importance, and this question of the hour is untouched either by Dr. Stevenson, Dr. Cornish or Mr. Hague.

Will the day ever come when we shall give an unbiased consideration to questions affecting the welfare of our churches, or the denomination, or must we be constrained mournfully to follow the line of local preference, and personal preferences? Is there no way, Mr. Editor, of discussing this question with a single eye to future and permanent results.

S. E. R.

*Toronto, January 1st, 1883.*

MR. EDITOR,—I would like to offer a few remarks in reference to one paragraph in Mr. Hague's letter in your last month's issue. Mr. Hague, speaking of the new College and its location in Montreal, says:—"The matter has been brought formally and pointedly under the notice and consideration of the Churches and District Associations of the whole Dominion, during the present year, and the subject has been thoroughly and openly discussed amongst them."

As the then Secretary of the Eastern District Association, I may state that I received a copy of a printed circular from the Rev. Dr. Cornish requesting me to bring it before our Association for discussion and action thereon. Some of the members being widely scattered, could not be convened without considerable expense, and I communicated with each of them, stating that such a letter had been received, and asking if it was their wish to meet for the purpose of having the matter considered. The majority of the members replied that they saw no reason for holding such a meeting, simply on the ground of the expense which would be incurred.

The resolutions published in the College report were prepared by the Rev. S. N. Jackson and signed by him, and Rev. T. Hall. Though the Secretary could not see the propriety of such a course, and did not sign the resolutions, he had them forwarded to the members of the Association for signature or otherwise, and they were finally sent to Dr. Cornish. I do not say that the result would have been

different if there had been a discussion, but the fact is that there was no such discussion, nor would the Association as such have taken any action had it not been that such resolutions were prepared and forwarded in the manner stated above. I am yours, &c.,

R. MACRAY.

Kingston, 13th January, 1883.

MR. EDITOR, —As my second letter anent the college has been misunderstood, and made the occasion of a personal attack, you will doubtless, in justice, allow me to reply.

My letter was mainly written to show that the Portland deputation had done injustice to the college. My line of argument was, that a large number of scholarly and able alumni had left the Canadian Congregational ministry, and, instead of resting my argument on bare assertion, without "parade," I merely gave some of their names. That they are all that I represented them to be, I still maintain. If they are otherwise defective, or unfit for the Canadian ministry, as has been hinted by your correspondent, for these defects, *if they exist*, the college cannot as surely hold itself responsible.

Having been Secretary of the Union for nine years, and Home Secretary of the Missionary Society for fourteen, I claim to be able to speak of the tendencies of our churches with quite as much intelligence as your correspondent. He has named several churches, I mentioned none; I have not written a word against the action of any church, nor have I used a harsh word in reference to those who have come from other denominations. It was the deputation, not I, who said that the churches had received "*hurt*" from their ministry.

When I wrote my letter, I was quite aware of the representations which were made at the two last annual meetings of the corporation anent the college building scheme, and those who were present are able to form a more correct opinion of what was then spoken than I am, but I am much mistaken if, in view of what was then promised, my remark on this subject will not be regarded by them as at once pertinent and judicious. My reference to the employment "of the endowment funds in any way" has been made to bear the worst possible construction, and one which never entered my mind. Every one knows that such funds might be as honestly invested on college buildings as on any other real estate.

I regret, and yet am thankful, that so much has been written against me of a personal character. The opportunity has thus been forced upon me of throwing light on some matters which may have been misunderstood by my brethren. Had I been a private person, the personalities would have been passed over in silence, but, as a servant of the churches, and a teacher in their College, this course would be disrespectful to them.

I am blamed for not having visited the churches on behalf of the college. This is the first time that this matter has been brought before me, and you will admit that the pages of the CANADIAN INDEPENDENT were scarcely the proper place. Since the close of my first session, the Board has never asked me to do this work. Had I been appointed, the appointment would have been honoured; but, had I been thus engaged, the extra work which has devolved on

me as a teacher—preparation for which has fully required all my vacations—could not have been accomplished.

How far I have been "pursuing a policy of isolating myself from my brethren," by which, "I have kept myself in ignorance of what has been transpiring among them," "for a long time back," will appear from the following facts.

For thirty-two years I have been a member of the Union, and during that period have been only absent from its annual meetings four times. My absence from the meeting last year and the preceding one arose from no wish to separate myself from my brethren, but, *first*, from the idea that there would be greater freedom in the discussion of College matters were I not present, and *secondly*, and I fear chiefly, from prudential considerations in reference to my health. Fatigue and excitement are apt to bring on an attack, through which I suffer intensely. My attendance at the Union in 1879 nearly cost me my life, and even now, I have scarcely recovered from one of these attacks, which has confined me to the house for three weeks.

It should be remembered that the meetings of the College Board are not held monthly. They are only convened when there is business to transact; hence, months often elapse between one meeting and another. I attended the meeting held in the end of December, 1881, when the member of the Board, who had been in England, gave his verbal report. Since then I have not been present. To the first meeting of the Board, appointed in June, 1882, which was held on the 28th September, I wrote as follows, "To prevent reasonable misapprehension, permit me to say, that until the final appointment of a Principal I will not be able to attend the meetings of the Board. My convictions are growingly adverse to its policy. My silence during its discussion might seem to imply consent, my protest would be alike useless and indelicate." The policy here referred to was that inaugurated by the member of the Board who had returned from England. I do not claim infallibility—I am fully conscious of the imperfection of all human opinions—but I do claim the right, belonging to every man, to think for myself, and of every friend of the College to think for it, and in my opinion, if the policy aforesaid be carried out, in the present condition of our Churches, the most injurious results will follow. Should a commission be appointed, such as has been suggested, a calm and business-like consideration of this matter should form one of its most important duties.

I have felt it to be my duty to retire from Emmanuel Church. I do not think that I am called upon to give my reasons for taking this step; suffice it to say that I *had* reasons, which then, and still, commend themselves to my judgment and conscience.

My past endeavours to add to the efficiency of the College, and the comfort of the students, (not wholly unsuccessful), might have saved me from the imputation of contentment with the present state of things. No one more intensely longs for a more efficient staff of teachers, or for suitable buildings; but experience has taught me that in running too fast we may stumble and fall, and thereby cripple ourselves for years to come.

I have hitherto refrained from giving expression to any difference of opinion existing between the Board and my-

self, and now only do so under the pressure which has been brought upon me. In this, and in my former vindication, I have entirely abstained from all personalities and retaliative expressions, but have earnestly sought to be influenced by His spirit, before whose tribunal we must all appear and render our account. I remain, dear Sir, Yours faithfully,  
KENNETH M. FENWICK.

MR. EDITOR,—With this letter I begin my work among our Churches in the Province of

## ONTARIO.

December the 6th was a cold, stormy day. Partly by boat, and partly on *very thin* ice, I crossed the Ottawa, spent a few hours with our devoted friend, Mr. Cameron of L'Original. Mr. McKilloan drove us to

## VANKLEEK HILL,

where we found a good congregation and had a good collection, formed a Ladies' Missionary Society, and had a conference with the friends relative to the future of the church. Next day the same friend carried us to

## HOXBURY,

a distance of seven miles. The evening was unusually severe. The cold was intense. The church has the reputation of being "very cold," hence the attendance was smaller than usual, and composed principally of young people. I think the friends of the Society will not suffer in consequence, as those present did well, and steps were taken to secure the contributions of those who were absent. While the church edifice in Vankleek Hill is in good repair, it is otherwise with that in Hoxbury. A considerable outlay will be required to make it either respectable or comfortable. An umbrella is a desideratum on a wet day, and an overcoat any time during the winter. Arrangements were made after the meeting to have the building put in repair, several subscribing to this object, among whom was their late pastor, the Rev. George Willett of Cowansville, who met me at L'Original, and gave me valuable assistance in the meetings, and other matters, bearing his own expenses at the same time. It is pleasant to find such interest on the part of an old pastor, and to observe the unabated respect and affection of those who were his former charge. This is just as it should be in every case. This field is supplied by the students of the College in Montreal, but, at very great inconvenience and expense. It is desirable that more permanent arrangements be made. In Hoxbury we have a large congregation, and it would be considered a calamity to have the church unsupplied. The friends at the Hill, though few in number, are strong in their attachments to our principles, and give a liberal support, according to their means. There is a third preaching station, which I did not see, but I learned that it is as important as either, and as promising.

Mr. Willett accompanied me to Ottawa, where we encountered the same severe weather, and were greeted by an enthusiastic, but very small congregation. So, more of this anon.

## LANARK

was next visited. Part of the Sunday was spent here, and part in Middleville and Hopetown. I found Rev. Mr. Day,

as usual, full of missionary enthusiasm. This church has a few years ago dispensed with missionary aid, and is likely to reimburse the Society. Before we held our missionary meeting we called upon a few friends, and had subscriptions for a larger amount than the whole of last year's. A Ladies' Association was formed same evening. *The contributions from Lanark will at least be double that of last year, and they were liberal.*

## MIDDLEVILLE

has recently secured the Rev. E. McColl, B.A. as pastor. He serves three congregations, and has a large field of labour. I preached in two of his churches on Sunday, and addressed the missionary meeting on Monday evening. The attendance was as good as could be expected, under the circumstances. This field has suffered much from "*Manitoba fever*," and those who have gone to the great lone land are writing such glowing accounts to those they left behind, that they make them dissatisfied with their lot here. We meet some who think that often there is more "poetry than truth" in much that is written about the Northwest. We hear of others who would be very well pleased to be back in the old home. It is good advice, sometimes, to "let well enough alone." A new church building is a necessity in Middleville. The old one, begging the pardon of the Middleville friends, is simply disgraceful. A building committee was formed, and a Ladies' Missionary Association, so we may expect to hear good news from both before long.

## MAXVILLE,

the Rev. D. Macallum's field, was my next point. We had a meeting in St. Elmo, in the old church, and another in the beautiful new building in Maxville. Most enthusiastic meetings they were. Mr. Macallum educates his people to give to missions. My work, therefore, was light and pleasant. It was delightful to see the people coming forward at the close and handing in their donations. In the two places, about \$100 were given. Martintown was not visited, as some previously arranged meeting would have necessitated the absence of many of the congregation. I had one day of much needed rest with the kind family of my brother Macallum. He is likely to be honoured by having one member of his family shortly engaged in missionary work in Constantinople, and another has gone to college to study for the ministry at home or abroad.

## LANCASTER.

One of our students, Mr. Fuller, who expects to graduate this year, has been permanent supply here for about four years. This is a Presbyterian Church, (Old Kirk), but our student has been very happy among them, and they seem to appreciate his earnest labours. I was anxious to make his acquaintance, and, if possible, secure his services for one of our vacant churches, when he finishes his studies. Hence, I was delighted to accept an invitation to preach, and make a collection for our Society. Mr. Fuller is a promising man, and in a few months we hope some one of our vacant churches will be fortunate to secure his services. I believe there is only one other student to graduate this year, Mr. W. H. Way. He, too, has a good report. We need a dozen, at least, to meet present necessities.



## BROCKVILLE.

Here I spent a few hours with our veteran missionary, Rev. W. H. Heude Bourk. I gathered from his conversation that his congregations were small, as might be expected, but he was not without hope that patient work would bring up our cause in this growing town. He has made very important improvements in the church building, and would undoubtedly gather around him in time a good congregation. It is therefore a matter of deep regret to find him anxious to retire from the work. We all think he is the right man for such an undertaking.

After an absence of three months, you may imagine I was anxious to be

## AT HOME.

On the 19th December it was cause for devout gratitude to return in good health, and to find 'all the dear ones there, enjoying the same blessing. I had one Sunday in Kingston. As my old charge is still without a pastor, I found work enough to engage most of my time during the holidays. The last Sunday of the year I spent in

## OTTAWA,

where I had a good opportunity of presenting the claims of our Missionary Society before large congregations, both morning and evening, as well as in the Sunday School. They gave us liberal collections, and formed a Ladies' Auxiliary. The church in the capital is making steady progress, and, under the faithful and judicious management of my esteemed predecessor, is likely to repay the Society all it received during years of dependence. I shall not soon forget the last Sunday of 1882, and the delightful services in which I engaged, in company with Rev. J. Wood, Bishop Wilson and others. May they bear fruit in the years to come.

As this letter is already as long as I wish, I will close. I am beginning my Western work, and in my next I hope to be able to report as favourably as I have in former letters. We look for good, lively, enthusiastic, old-time missionary meetings, and to carry that enthusiasm up to our annual meeting, in June. Yours truly,

T. HALL.

MR. EDITOR.—It will doubtless be interesting to many of your readers, to hear of the location and circumstances of some of our former Canadian Congregational ministers. The following facts are taken from the printed reports of the State Associations of Michigan and Maine.

In the State of Michigan, are the following brethren: Rev. John Allworth, Benton Harbour, having a church of fifty-eight members of which number twenty-seven are absent, a Sunday school of 130, and receiving a salary of \$700. Rev. A. O. Cossar is at Imloy city with a church of seventy-one members of whom eleven are absent, a Sunday school of 105, and a salary of \$760. Rev. James Davis is located at Atwood, his church numbers twenty-five of which number five are absent; there seems to be no Sunday school and the salary is \$475. Rev. E. Ireland is at Mt. Clemens and appears to be without pastoral charge. Rev. R. Lewis has been for a number of years at Grand Haven, where his church numbers sixty-seven with twelve absent, his Sunday school 125, salary \$625. Rev. Martin Lowrey's church is at Port Sanilac, and it is composed of

twenty-eight members of whom eight are away, Sunday school 100, salary \$200. Rev. J. Malcom Smith is at Old Mission, the church numbers fourteen with one absent, the Sunday school fifty, salary \$575. Rev. R. W. Wallace at Detroit has a church of ninety-eight members, three absent, Sunday school 450, salary \$1,500. Rev. Francis Wrigby is at Freemont Centre, has a church of eight members, four of whom are absent, a Sunday school of 450 and a salary of \$600.

In the State of Maine, the following are reported: Rev. J. B. Howe, Bangor, church membership forty-six, absent eighteen, Sunday school fifty. Rev. R. M. Peacock, Solon, church members thirty-three, absent six, Sunday school fifty-five. Rev. R. Wicket, Powall, church fifty-six, absent twenty, Sunday school eighty.

The above are all the Canadian ministers I recognize in the lists, and it appears that all are engaged in truly mission work which is to their credit. From the statistics given it does seem that they hold better positions across the border, than they did at home, nor is the actual increase of their churches greater during the past year than our own mission churches. Among these runaways, five at least are graduates of our college, and as this is the season of the year when the heart longs for home and the conscience is quick, perhaps they might heed a call from some of our vacant churches to return to the "green pastures" of Canada. I am dear Sir,

AT HOME.

January 1st, 1883.

MR. EDITOR.—I received and accepted a most kind invitation, to spend my Christmas holidays at the home of the Rev. Mr. Macallum, of St. Elmo. Found all the inmates of the parsonage well and happy. To a student there is positive enjoyment in spending a short time where he can enjoy the comforts of a home, and such I found it there. Both host and hostess, with all the family, down to the chubby-faced baby-boy, did everything to make the visit a pleasant one.

Our church at St. Elmo, is in a good condition. The pastor, Mr. Macallum, is popular with all classes, has secured for himself the affection of his people, and in his own quiet way is doing a good work. Besides St. Elmo, he has in charge Martintown, distant some fifteen miles. He preaches there once a fortnight, but the distance hampers him in his work there.

On the morning of the 31st December, 1882, I had the pleasure of preaching in a log church, about half a century old. It was well-filled by an attentive, intelligent congregation. In the evening the service was in the "new church." There was a magnificent congregation, and it was a pleasure to preach to them.

On Monday evening, New Year's, was the grand event of the season—the annual *soiree*. It was a typical winter night, clear, cold, starry, and plenty of good sleighing. People came from everywhere, of all kinds, ages, descriptions and sizes; a right merry, good looking, happy throng. Everything went off well. The provisions were noble, the music enchanting, the speaking ditto, and the chairman, a worthy man for such a position. Receipts \$76.

Mr. Macallum's eldest son has just gone to Oberlin College, Ohio. Intends studying for the ministry. Before going, his Sunday school class presented him with a purse of thirty dollars, as a mark of their good opinion. From many others did he receive tokens of friendship and esteem. Success to him.

Miss Macallum goes to Constantinople to take charge of a school there, under the auspices of the American Missionary Society. Those of us who stay at home cannot honour too much those who thus give themselves to such a work. She will meet with drawbacks and difficulties, and may have to exercise self-denial. But it is a noble purpose, and God sees His workers.

I cannot close without a reference to the Rev. Mr. Peacock. He lives in a little cottage near the church. He cannot go out very often. It did me good to see him, to hear him talk. Such a strong spirit one rarely sees. Such brave words as he spoke were an inspiration. He is a perfect example of a strong soul, hampered by a weak body.

So the time slipped away. College work clamored for attention, and I left for Montreal, carrying with me the memory of a most enjoyable visit. JAMES W. PEDLEY.

*Cong. College, Montreal.*

#### THE INDIAN MISSION.

Mr. J. C. Copp, 14 St. Mary Street, Toronto, Treasurer of the Society, intimates to us that the Indian Missionary Society is anxious to secure the services of a suitable person as General Agent, to succeed the late Rev. James Howell. To a suitable minister or other gentleman, well known to the churches, the Society could offer a permanent position, and the opportunity of doing much good.

#### SUNDAY DINNER QUICKLY PREPARED.

"I've had it on my mind for several weeks to write you something about Sunday dinners. You know when there is a family of five or six persons, more or less, and all want to go to the morning service, and stay to Sunday school, their appetites are pretty well sharpened by the time they get home, especially if there is a ride of two or three miles. I have experimented in various ways that we may have our dinner as soon as possible after getting home, or each one begins to help himself, which causes much confusion and spoils the meal. I find that by leaving the tea-kettle on the stove, and filled, with a little fire, the water is in a condition to boil quickly, and mush is soon prepared. In cold weather nothing is better than oyster soup, which requires but a few minutes cooking. A good meal is quickly prepared by having a chicken made ready over night by dressing and stuffing, and then it is ready to put into the oven when the family sit down to breakfast. It requires little care, and is nicely browned by church-time, and keeps warm in the oven until wanted for dinner. I find it a great help to have potatoes ready to warm over. Often meat is boiled or roasted on Saturday, which relishes well cold. A rice pudding, made without eggs, and left in the oven, is nice with sugar and cream." It is easy by taking thought, especially a day or two before, to so provide that Sunday shall be not only to the family, but to the help, a "day of rest."—*American Agriculturist.*

#### THE DYING MOTHER.

Lay the gem upon my bosom,  
Let me feel the sweet warm breath,  
For a strange chill o'er me passes,  
And I know that it is death.  
I would gaze upon the face  
Scarcely given ere I go;  
Feel her rosy, dimpled fingers  
Wander o'er my cheek of snow.

I am passing through the waters,  
But a blessed shore appears;  
Kneel beside me, husband dearest,  
Let me kiss away thy tears.  
Wrestle with thy grief, my husband,  
Strive from midnight unto day;  
It may leave an angel blessing  
When it vanisheth away.

Lay the gem upon my bosom,  
'Tis not long she can be there;  
See! how to my heart she nestles,  
'Tis the pearl I love to wear.  
If in after years beside thee  
Sits another in my chair.  
Though her voice be sweeter music  
And her face than mine more fair.

If a cherub call thee "father,"  
Far more beautiful than this,  
Love thy first-born, O my husband!  
Turn not from the motherless,  
Tell her sometimes of her mother,  
You can call her by my name  
Shield her from the winds of sorrow,  
If she errs, O gently blame!

Lead her sometimes where I'm sleeping,  
I will answer if she calls,  
And my breath shall stir her ringlets,  
When my voice in blessing falls.  
Then her soft black eye will brighten,  
She will wonder whence it came;  
In her heart, when years pass o'er her,  
She will find her mother's name.

It is said that every mortal  
Walks between two angels here,  
One records the ills, but blots it  
If before the midnight drear  
Man repenteth; if uncancelled,  
Then he seals it for the skies;  
And the right hand angel weepeth,  
Bowing low with veiled eyes.

It will be the right hand angel,  
Sealing up the good for heaven,  
Striving that the midnight watches  
Find no misdeed unforgiven.  
You will not forget me, husband,  
When I'm sleeping 'neath the sod;  
Love the little jewel given us,  
As I loved thee, next to God!

## International Lessons.

BY REV. W. W. SMITH.

Feb. 11, }  
1883. }

### NONE OTHER NAME.

{ Acts iv.  
1-14. }

**GOLDEN TEXT.**—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 12.

**CONNECTION.**—Peter, taking advantage of the interest excited by the cure of the lame man, was preaching to the people. The temple authorities, in concert with the Sadducees, perhaps incited by them, determined to arrest the apostles.

**NOTES.**—Sadducees, named either from Zadok, a disciple of Antigonus, or Zadok the famous high priest in Solomon's time (1 Kings 2: 35). They were one of the most influential Jewish sects in the time of Christ. In opposition to the Pharisees, they (1) denied the doctrine of the resurrection (Acts 23: 8); (2) denied the authority of the oral law; (3) accepted the teachings of Moses, being strict observers of the Mosaic law; (4) held also the absolute moral freedom of man. The four speeches of Peter rise in publicity and boldness, the first to the eleven; the second to the Pentecostal assembly; the third to the multitude in the temple; the fourth before the highest court of the nation. Rulers. Some say "civil magistrates" are here meant, but it more probably refers to "rulers of the synagogue." Elders, chief persons. It formerly was applied to heads of families, then to older men having influence; lastly to a special class having authority among the Jewish people (see Num. 11: 16 25). Scribes, a learned and respected class among the Jews, who copied, read, and explained the law. Council. Sanhedrim, the highest Jewish court, and believed to have been composed of seventy-one (some say seventy or seventy-two) members, twenty-four being chief priests, heads of the twenty-four courses of priests, and the others being selected from the "rulers," "elders," and "scribes." It is said to have had its origin in the seventy elders appointed by Moses to aid him (Num. 11: 16, 24, 25).

**I. THE APOSTLES IMPRISONED.**—Ver. 1—Captain. The high constable, or chief secular officer of the temple; whose duty it specially was to preserve order.

Ver. 2.—The resurrection: there is generally a choice of arguments, and he is wise who uses his strongest! The resurrection of Christ, was the great miracle, which they could not undantly prove. If God thus raised him from the dead, God must love and acknowledge him. If so, then His words and His claims must be all true. And His promises to His followers, that they should rise in glory, would come true also—John 11: 23-26.

Ver. 3.—In hold: we find by Acts 12, that the prison (doubtless the same here), was very strong and securely guarded.

Ver. 4.—Five thousand: perhaps it means that the number of believing men now amounted to five thousand, having been converted at Pentecost. It was a good "application" of a great and powerful sermon. Mark, its strength was in its unimpeachable facts.

Ver. 5.—On the morrow: the apostles were arrested late in the day. The next day they were tried.

Ver. 6.—Annas, Caiaphas: Annas, appointed high priest by the Roman Governor of Syria A.D. 7. Joseph Caiaphas, his son-in-law, by similar authority succeeded, A.D. twenty-three. Annas (still living) seemed to have the chief place in the council, or Sanhedrim, John and Alexander. We have no further information about these two. Gathered

together. Many of these men had been concerned in condemning Christ.

Ver. 7.—By what power: literally, by what kind of power, by what kind of name? The Jews thought there existed mysterious powers and influences for good and evil. "What was the influence that had healed the lame man? What magic or sorcery was it?" And people among us, who are ready to mock at the superstition of the Jews, believe that a "seventh son" has supernatural power; or that it is "unlucky" to commence anything on Friday; or that a horse-shoe nailed over the door will keep evil from the house.

**II. PETER'S DEFENCE.**—Ver. 8.—Filled with the Holy Ghost: a great necessity was met with, a great inspiration of the spirit. The promises of Matt 10: 19, 20: Luke 21: 14, 15, were abundantly fulfilled.

Ver. 9.—The good deed: the council spoke of it as "this," or "this thing." Peter calls it a "good deed." It was a good deed, a deed of mercy; and to be presumed therefore to be pleasing to a God of goodness and mercy: and this Peter goes on to demonstrate.

Ver. 10.—Name of Jesus Christ of Nazareth a bold declaration. The Jesus of despised Nazareth, compare John 1: 46. Peter wanted them to know whom He meant, and uses the very designation Pilate had put as a title on His cross, whom God raised. He came back at once to the Resurrection. By the power of Him, raised from the dead and now in heaven, this man is healed.

Ver. 11.—The stone: an allusion to Psalm 118: 22; and to our Lord's application of it, in Matt. 21: 42. (*Revised*, "He is the stone.") It is thus clearly shown to be a prophecy concerning Jesus.

Ver. 12.—None other name: the question whether we trust in Jesus, alone, for salvation, must decide whether we are saved or not. To reject Christ, is to reject salvation. The Jews professed to love God; while they insulted Him by hating and crucifying His Divine Son.

**III. THE SOURCE OF POWER.**—Ver. 13—Unlearned and Ignorant: meaning untrained in the schools, and unversed in the abstruse (and often puerile) literature and theology of the Rabbies. The only explanation they could think of, was that they identified the apostles as having been taught by Jesus. Do men—even our enemies—recognise this in us.

Ver. 14.—Say nothing against it: the council could not deny the fact of the healing. The man stood there; and a hundred witnesses could testify concerning His healing! So when a wicked man is converted. It demonstrates beyond all reasonable doubt, the power and mercy of God.

#### PRACTICAL TEACHINGS.

1. Opposition will come: but Christ's power will also be seen. The storm uproots a few of the trees, but strengthens all the rest, and roots them the firmer in the soil.

2. The spirit is always present with the believer, giving him wisdom and strength. Christ's promise is every day fulfilled.

3. Christ is the *only* source of salvation. To trust in anything else, is to deny Christ.

4. For men to take notice that we "have been with Jesus," may be the first beginning of blessing to themselves!

5. Men cannot deny the blessings Christianity has wrought. Make the great facts of revelation and experience, as *hammers* to strike with.

**NO OTHER NAME.**

Feb. 18. }  
1883. }

## CHRISTIAN COURAGE

{ Acts iv.  
18-31.

GOLDEN TEXT.—“If God be for us, who can be against us.”—Rom. 8: 31.

CONNECTION.—After Peter's defence, the council, having consulted among themselves, recalled Peter and John; and, afraid to punish them for doing a good deed, sought to silence them by threats.

NOTES.—Herod: there were six (really seven) Herods named in Scripture: (1) Herod the Great, who built the temple and killed the babes of Bethlehem. (2) Herod Antipas, son of Herod the Great and tetrarch of Galilee and Peræa; Jesus was sent to him by Pilate, and it is this Herod who is referred to in this lesson, or it may refer to Herod the Great and this son also. (3) Herod Archelaus (see Matt. 2: 22). (4) Herod Philip, a private person (Mark 6: 17). (5) Herod Philip, tetrarch of Gaulonitis (Luke 3: 1). (6) Herod Agrippa I, king A.D. 37-44, who beheaded James and sought to kill Peter (Acts 12: 1). (7) Herod Agrippa II., king A.D. 50-100, before whom Paul was brought (Acts 26: 28). Pilate, the sixth Roman procurator of Judæa. (See lesson 5).

I. CHRISTIAN COURAGE SHOWN.—Ver. 18.—Not to speak at all: the council gave no reason for this command and a command founded on prejudice or wrong, is not to be obeyed.

Ver. 19.—Whether it be right: this must decide the case. Christ charged them to preach His name. The council forbade them. They decided for God and left the council to judge whether they were not right.

Ver. 20.—Cannot but speak: it is sometimes as sinful to hold our peace, as at other times it is to speak. Their Master had *commanded* them to testify for Him.

Ver. 21.—Threatened them: the people were excited and watching; and not finding a good excuse to punish the apostles, they hoped by threats to drive them away, or secure their silence. A believer, among ungodly neighbours, is often a great trouble to them. They would do almost anything to get rid of him. All men glorified God. This one example of the power of Christ, brought great glory to God. So now, our conversion is sure to be a blessing to more.

Ver. 22.—Above forty years old: his crippled state was therefore not only well known, but in all men's eyes perfectly incurable by human means.

II. CHRISTIAN COURAGE SUSTAINED.—Ver. 23.—Went . . . and reported: it shows they expected to be received with favour, and not blamed for their boldness and non compliance. The only safe rule is to do what is right in God's sight, and then all God's children will sympathize with us.

Ver. 24.—Lifted up their voice to God: no doubt they had been in prayer before. See Acts 12: 5, 12, had made heaven and earth. It is not only right to magnify God's power and wisdom, but doing so excites love and faith in our hearts.

Ver. 25.—Thy servant David: the Psalms were no doubt as greatly valued by the early Christians as by us. God knew and foretold Christ's rejection. Too often, men and things are judged by their prosperity and apparent success.

Ver. 26.—Kings. . . rulers, against the Lord: perhaps this was the first time these prophecies were perfectly understood. They are always given, mainly to *strengthen faith when they come to pass*. See John 14: 29.

Ver. 27.—Holy child Jesus: (Revised, “Holy servant Jesus.”) It is not Jesus, as a very young person, here referred to, but in his relation to God. A child serves and obeys his father; and Jesus “took upon him the form

of a servant,” Phil. 2: 7. Against this innocent one, the authorities of the nation had combined.

Ver. 28.—Determined before to be done: God has determined that I shall die. He has the right so to do, for He is my Creator. But if my fellow man determines on my death, that man is a murderer! He violates my right, and he violates God's law. God had determined to pour out Christ's soul unto death, as an offering for sin. The wicked rulers determined to put Him to death, on the cross. Their action was wicked; and none the less wicked, that God knew it all beforehand. Their action was cruel, wicked, and unnecessary. They are distinctly said in ver. 26, to be “*against* the Lord, and *against* his Christ,” and therefore, could not in that very action, be doing God's holy will. And yet God wrought in their rage and wickedness, to the accomplishment of His loving design of giving His Son for the sins of the world. Rotherham's translation of the Greek text of Tregelles, is “For they were gathered together, of a truth, in this city, against thy holy Servant Jesus, whom thou didst anoint—both Herod and Pontius Pilate, with Gentiles and peoples of Israel—to do as many things as thy hand and thy counsel, marked out beforehand to come to pass. And, as to the present things, Lord! look upon their threatenings, and give to thy servants, with all freedom of utterance to be speaking thy word, by thy stretching forth the hand for healing, and bringing to pass both signs and wonders through the name of thy holy servant Jesus.” The occasion of the prayer seemed to be this—God had defeated the rage of the rulers against Jesus, by making it all work into His divine purpose, and now they prayed He would do the same with the present outbreak of rage.

III. CHRISTIAN COURAGE INCREASED.—Ver. 29.—Grant unto Thy servants: they prayed not against any more arrests and threatenings; but that they might be bold and faithful—and that God would do more and more mighty works. A good example for us. Our prayers should not be for mere safety; but to be useful and holy, and wise and courageous. There is more real safety in trying to do God's will, than in seeking for safety, directly as an object.

Ver. 30.—Stretching forth Thine hand: they prayed for more healings—more mighty works; that men and women might be convinced of the God-head and goodness of Jesus. Child. The word here and in ver. 27, is literally “child;” but better rendered “Servant,” as in the *revised*; There is another word for “Son.”

Ver. 31.—The place was shaken: in token of acceptance of their prayer; filled with the Holy Ghost. O, to be so filled with the Spirit, that it will be far sweeter than any will of our own, to do His will. Then shall we “speak with boldness;” then shall others hear, and then shall Christ's name be made glorious on the earth.

## PRACTICAL TEACHINGS.

1. The true disciple will obey God, even if man opposes.
2. God will be responsible for his own followers.
3. Christian sympathy is the human sympathy, a true Christian seeks.
4. In trouble and threatening let us go to God.

ILLUSTRATION.—*Courage*. We fear men so much because we fear God so little. (*Gurnall*). The king of France offered Prince de Condé a choice of three things: (1) to go to mass, (2) to die, (3) to be imprisoned for life. He answered firmly, “To the first I am determined never to go; as to the other two, I am indifferent, and leave the choice to your majesty.” A poor boy at school had a large patch on his knee. One of his comrades nicknamed him “Old Patch.” “Why don't you fight him?” cried the boys. “Oh,” he answered, nobly, “you don't suppose I am

ashamed of the patch? I'm thankful for a good mother to keep me out of rags, and honour my patch for her sake."

**C**HRISTIAN  
ALM BEFORE THE  
ANNOT OBEY JEWS'  
ANNOT DISOBEY

**C**OURAGE.  
OUNCIL.  
OMMAND.  
HRIST.

Feb. 25, }  
1883.

## ANANIAS AND SAPPHIRA.

{ Acts 5 :  
1-11.

**GOLDEN TEXT.**—"Lying lips are abomination to the Lord."—Prov. 12 : 22.

**CONNECTION.**—The great revival continued. There was great unity of love and labour. Many of those who had property sold it, and gave the money to the church. Everyone seemed to have a care for everyone else. Barnabas is specially mentioned for his benevolence.

**NOTES.**—Ananias, Greek for "Hananiah" "mercy of God." Nothing is known of him, except from this account. Sapphira, "beautiful," from the precious stone sapphire. The disciples were not compelled to sell their lands or possessions; this was a voluntary act of love. Ananias wished to get the credit of holy love and zeal, and of giving the whole, while selfishly keeping one portion for himself. It was deceiving the apostles and a lie to God. Satan, that is, "enemy," the great tempter and enemy of man, the devil (Job 1 : 6; Matt. 4 : 1). Community of goods, the poverty of some caused the benevolence of others to abound, and a community of goods among the early disciples. There was no forcible taking of property, nor was there any abolition of the right of personal property, as Peter's question clearly shows. "Their community of goods was no joint stock company like that advocated by communists, in which each one claims a share, but it was a free contribution, as far as was necessary to relieve the wants of the distressed." (*Hague*).

**I. THE JUDGMENT ON ANANIAS.**—Ver. 1.—Ananias: good names; borne by people of bad principles. There never was a revival yet, but Satan tried to work some mischief in it! If he could only get hypocrisy into the hearts and lives of the disciples, he would be quite satisfied! So he enticed this man and woman to pretend to great and unusual benevolence, but keep back part of the money for themselves.

Ver. 2.—Brought a certain part: if they had come and given a half, or two-thirds, or any portion of the price, and told the truth about it, it would have been thankfully received. But perhaps they were jealous of the praise Barnabas got. The property sold might be small, and the amount reserved insignificant; but it was the deceit and falsehood that was condemned.

Ver. 3.—Peter said: Perhaps Peter could not tell how he knew; but he *did* know. He was led by the Spirit direct to the truth—that this man was acting deceitfully. And he charged Ananias with having allowed Satan to fill his heart. Let us watch against Satan's entrance! Wrong thoughts—then wrong words—then wrong actions. It is like the letting out of water.

Ver. 4.—Was it not in thine own power? He might have kept his property. He might have sold it, and kept the money. He might have given a part of the money. He had no more necessity laid upon him than all men have—to enjoy God's gifts, and make others happy as far as they can!

Ver. 5.—Gave up the ghost: God punished this great deceit by a great judgment. And we may be safe in saying, that the stroke of God's hand on Ananias and Sapphira has done a world of good in keeping people from deceit and lies. It was no "fatal coincidence," or sudden apoplexy. It was God's hand in judgment.

Ver. 6.—The young men arose: the "younger" men; perhaps as opposed to "the elders." The younger brethren; accustomed to act where bodily activity was required. So it would be now—the younger and more active men would volunteer their services in any such emergency. Buried him: in the East burials are always on the same day as death. In other, or cooler, countries, it is different. In Quebec Province, the law forbids burial till the day after death.

**II. THE JUDGMENT ON SAPPHIRA.**—Ver. 7.—Three hours after: in their simple manner of life, probably some of the brethren lived and slept in that "upper room"—for it was, very likely, the same room as at pentecost—and all day long "the meeting" would be going on.

Ver. 8.—Tell me . . . Yea, for so much: Sapphira, who had plotted this wickedness with her husband, had another and a last opportunity of speaking the truth, and repenting of her sin. She chose to utter a solemn lie. A terrible warning to us! Liars will be shut out from Heaven. Rev. 21 : 8; 22 : 15.

Ver. 9.—Agreed to tempt the Spirit: to try to deceive God: as if to put him to the test, whether he could find out or punish this sin. Behold the feet: the younger brethren were just now probably coming in from burying Ananias. Peter was moved by the spirit to prophecy her immediate death.

Ver. 10.—Fell down straightway: she died on the spot. The young men gave her burial. And her name and character remains for a *beacon*, to warn us away from her sin!

**III. THE EFFECT.**—Ver. 11.—Great fear came: all felt the solemnity of being beneath the eye and knowledge of God. And those tempted to *other* sins as well as lying, would fear and repeat. Hypocrites would fear to join the church.

### PRACTICAL TEACHINGS.

1. God provides a place for us, though we may refuse to fill it. Ananias might have stood beside Barnabas, as a benefactor and father of the church.

2. Satan is always tempting us to *keep back* something from God.

3. Evil is sure of detection. God cannot be deceived.

4. God, in punishing Ananias and Sapphira, shows that he hated the sin. Does he not hate covetousness, lying, and insincerity *now*!

5. "When Christians are afraid to *sin*, and sinners are afraid because they *have sinned*, then the Gospel will prosper."—*Peloubet*.

## REMEMBER

March 4, }  
1883.

## PERSECUTION RENEWED.

{ Acts 5 :  
17-32.

**GOLDEN TEXT.**—"We ought to obey God rather than men."—Acts 5 : 29.

**CONNECTION.**—The apostles did many miracles. Many and large meetings were held in Solomon's Porch. From the country round about, the sick were brought in, and healed. Multitudes were converted.

**NOTES.**—High Priest: the chief religious officer among the Jews; he was distinguished by his dress, privileges, duties, and powers from the other priests. He must be free from bodily defect, was forbidden to mourn the death of relatives, was to enter the most holy place alone, once a year, to offer an atonement for the people. He usually presided at the meetings of the great council or Sanhedrin, and had great influence in civil affairs. The high priest at this time was Caiaphas, though Annas still retained the title. (See Acts 4 : 6). Senate: here used in its original sense of

"older men;" a full formal meeting of the Sanhedrin was called to consider and decide this matter.

I. IN PRISON.—Ver. 17.—The high priest rose up: Annas, or Caiphas. It does not appear that they were Sadducees, (who were specially active at this time against the Christians), but they equally hated Christ; and plotted and counselled against his followers. They were specially incensed against Christ's resurrection being preached.

Ver. 18.—Common prison: the ordinary place of detention for accused persons. We know not how many apostles were arrested on this occasion.

Ver. 19.—Angel: the Sadducees denied the existence of angels. They also denied the resurrection, and imprisoned the disciples for preaching it. But the *risen Saviour* sends his *angel* to open the prison; and all the city would soon know it! Another convincing call for the priests and Sadducees to believe!

Ver. 20.—Speak in the temple: go, and continue your teaching of yesterday: the same doctrines; in the same place of concourse; and to the same people! This life: not the human life; nor the future life merely; but the "life in God;" salvation; the new life.

II. IN THE TEMPLE.—Ver. 21.—Early in the morning: people in warm countries work and worship early in the morning. A few years ago, the Emperor of Brazil astonished the people of Glasgow by driving about and visiting public buildings at six o'clock in the morning. Called the council together: they, too, met in the morning; not knowing that the prison was empty. Another fulfilment of Psalm 2: 2.

Ver. 22, 23.—Found them not: the officers, the temple guard, found the prison empty. The outer guards at their post—the prison locked and bolted—yet no prisoners within! *And all the city would hear this report; and every candid and thoughtful man would know that God had interposed a miracle on behalf of Christ's followers.*

Ver. 24.—Doubted of them: (*Revised*, "much perplexed.") The council were confounded. "Where would this thing end?" They seemed to have a dim apprehension that they were distinctly fighting against God. Yet they repented not!

Ver. 25.—Came one and told them: someone told them where the lately-imprisoned men were. And now the apostles had a new "text"—God had sent His angel to help them: and therefore God approved their teaching!

III.—IN COURT.—Ver. 26.—Without violence: Self interest made them gentle toward these escaped prisoners. Violence would have exasperated the people.

Ver. 27, 28.—Set them before the council: how they would remember the words of Jesus! See Matt. 10: 17-20. Did we not straitly command you? Mark, the council asked not how they had escaped prison. They seemed anxious to have *that matter* hushed up! This name: how carefully they avoided all mention of the *name of Jesus!* A murderer does not like to talk of his victim. "Conscience makes cowards of us all." But the believer loves to name his Saviour. Doctrine: rather, (as in the *Revised*), "teaching." It was not that Jerusalem was full of the belief of Jesus, but that it was full of preaching about Him. Bring this man's blood upon us: "ye are seeking to bring public condemnation upon us, as his murderers."

Ver. 29.—We ought to obey God: they answered as before, that they ought to obey God rather than men. And especially were they fortified in this position, by the direct command of the angel the night before; ver 20th: The apostles would never *do* what was wrong—no matter what human authority commanded it: yet they patiently *suffered* wrong at the hand of human power. They were responsible

for what they *did*: they were not responsible for what *was done* to them.

Ver. 30, 31.—Raised up Jesus: how often is it said that God raised up Jesus! Yet the Jews slew Him, and "hanged Him on a tree." Exalted . . . a Prince and a Saviour. Christ rules over men—He is their "Prince:" He redeems them—He is their "Saviour." To give repentance . . . and forgiveness: God leads men to "repentance"—the turning from sin, and grants them "forgiveness" of sin. Some men refuse to be led; as these rulers, and as Jerusalem generally. (Matt. 23: 37).

Ver. 32.—We are witnesses: they offered themselves and their brethren as witnesses of all the facts they asserted. They saw Christ crucified; saw Him when risen; saw the miracle of pentecost; could testify of their own knowledge concerning the fulfilment of God's most glorious promises. So is the Holy Ghost: He witnessed, by bestowing the gifts they testified of; and thus He testified with them.

#### PRACTICAL TEACHINGS—

1. The Sadducees did not believe in angels; yet an angel defeated them, by releasing their prisoners.
2. Those who hate and wrong Christ do not like to speak His name. His friends delight in His name.
3. Christ's blood is upon every man, either for cleansing, or for condemnation. With *me*, which?
4. If we wish Christ as a Saviour, we must also take Him as a Prince.
5. Christians are to be witnesses for Christ.

ILLUSTRATION.—A young Christian soldier in the army was often assaulted by his tent-mates while at prayer at night. He sought the advice of his chaplain, and by his counsel omitted his usual habit. But he could not endure this. He chose rather to have prayer with persecution than peace without it, and resumed his old way. The result was that, after a time, all his ten or twelve tent-companions knelt in prayer with him. In reporting to his chaplain, he said,

"Isn't it better to keep the colours flying?"

#### PRIZE BIBLE QUESTIONS FOR 1882.

After a careful examination of the answers sent in to the questions for 1882, we find that the following, were the successful competitors:

*First Prize.*—Marion McColl, Middleville, Ont., aged fourteen.

Hattie E. Eckardt, Unionville Ont., aged 15.

The above two are equal, each having answered thirty-two questions correctly out of the thirty-six given. Looking at the great merit of their answers, the donor has decided to give to each the full value of the first prize.

*Second prize.*—Hattie Clark, Toronto, aged fifteen, who has answered thirty-two questions correctly.

*Third prize.*—Homer Eckardt, Unionville, Ont., who has answered twenty-nine questions correctly.

The following have come so near to the successful competitors, that we think them worthy of honourable mention.

R. S. Ross, Montreal; Clara E. Bridges, Sheffield Academy.

Each of the above answered twenty-eight questions correctly, only one less than the third prize.

H. F. Thomas, Toronto; Grace MacKay, Kingston. These answered twenty-seven questions correctly.

Mary E. McKillop, Inverness, Que., twenty-six questions.

Carrie A. Perry, Hebron, N. S., twenty-three questions.

We have been exceedingly gratified with the result of this competition. It has shown an amount of Bible knowledge amongst a number of our young people that is highly creditable. The results have not been attained by mere concordance work. In but few of the replies would a concordance have been of any assistance. They required careful study, close and extended reading with a diligent examination of parallel passages. We may remark that three of the questions have not been answered correctly by any one. The replies to these, we have withheld, as we shall probably use them all again. In fact one is given this month, although somewhat altered in form.

To those of our young friends who have not obtained one of the prizes as the result of their labour we would say, "Try again," you may be successful next time, and even if you do not succeed in gaining one of the prizes you will be treasuring up a stock of Bible knowledge, in the possession of which you will rejoice as you grow older. One of those who sent replies, shows the right spirit. She says in a note, "I found great pleasure in trying to find out the answers." We trust that this year will witness many more studying the questions, and that the results may be an advance on last year, good as that has been.

The following are the answers to Prize Questions for 1882

1. Honey.—Ex. 3 : 8 ; Lev. 2 : 11.
2. Ezra 10 : 9.
3. Alexander—Acts 4 : 6, 7 ; 19 : 33.
4. Hezekiah—2 Kings 20 : 1-11 ; 2 Chron. 32 : 24-26 ; Isaiah 38 : 1-8.
5. Not answered correctly by any—see above.
6. Romans 8 : 35-39.
7. The Gadarenes—Mark 5 : 17, afraid of further miracles. The Nazarenes—Matt. 13 : 53-58, because of His lowly birth. His brethren—John 7 : 5, unbelief. The Jews—Matt. 27, pride, unbelief, mistaken notions of the Messiah, hardness of heart.
- (a) Elisha—1 Kings 19 : 9 ; (b) Amos. 1 : 1 ; (c) Ezekiel 1 : 3 ; Jeremiah 1 : 1.
9. Cornelius—Acts 10.
10. Not answered correctly by any—see above.
11. The vine and its branches—John 14 : 5 ; the shepherd and His sheep—John 10 : 11-15.
12. Onesimus—Philemon 10-19.
13. Saints—Dent. 33 : 2.
14. Tent-making at Corinth—Acts 18 : 1-3.
15. Never man spake like this man—John 7 : 46.
16. Psalm 14 : 1-3 ; 53 : 1-3.
17. The Brazen Serpent—2 Kings 18 : 4 ; John 3 : 14.
18. Haggai 1 : 5-11.
19. Thou God seest me—Gen. 16 : 13.
20. Of God—John 20 : 17 ; The Devil 8 : 44.
21. Joseph—Gen. 30 : 24 ; Luke 1 : 27 ; Mark 15 : 43 ; Acts 4 : 36, (*Revised Version*).
22. At the feast of the dedication of the temple—Aaron's rod, and the pot of manna—1 Kings 8 : 9.
23. Snow, wool—Dan. 7 : 9 ; Rev. 1 : 14 ; compare with Isa. 1 : 18.
24. (a) Man with withered hand—Matt. 12 : 10-13 ; (b) the confident man at Bethesda—John 5 : 1-9 ; (c) man born blind—John 9 : 14 ; (d) woman with a spirit of infirmity—Luke 13 : 11-17 ; (e) man with dropsy—Luke 14 : 1-4 ; (f) man with an unclean spirit—Luke 4 : 31-35 ; (g) Simon's wife's mother—Mark 1 : 10-31.
25. To call down fire from heaven—2 King 1 : 10-12 ; Luke 9 : 54.

26. Matt. 1 : 20-25 ; 2 : 13-20 ; 4 : 11 ; 28 : 2-7 ; Mark 16 : 5 ; Luke 1 : 11-20 ; 26-38 ; 2 : 9-15 ; 23 : 43 ; 24 : 4.
27. Ethiopian Eunuch—Acts 8 : 27-30.
28. Rehoboam—1 Kings 1 : 12-20.
29. Not answered correctly by any.
30. There are two answers to this, Nebo—Isa. 46 : 1 ; Num. 32 : 37, 38 ; Dent. 32 : 49 ; Rimmon—2 Kings 5 : 18 ; Josh. 15 : 32 ; Judges 20 : 45-47.
31. Elah—1 Kings 16 : 8-10.
32. Three—1 Kings 17 : 17-24 ; 2 Kings 4 : 32-27 ; 13 : 20, 21.
33. Shiloh—Gen. 49 : 10 ; Joshua 18 : 1.
34. By a vision—Acts 10 : 9-16.
35. Phil. 1 : 21-23.
36. Exodus 22 : 22, 23.

We received from one Post Office, eight replies which we regret to be obliged to rule out of the competition, from the fact that every answer in each paper is the same, and not only alike in substance, but almost identical in details. Where the answers are correct, they are correct together ; where an error they are in error together. This shows that there must have been mutual consultation, an excellent thing in Bible study generally, but not allowed in this competition, as none were to receive help from others. The united result, although not equal to the third prize, was very good, and if these young friends will "Try again," being careful to keep the results to their individual selves, some of them will, we think, occupy a good position this time next year. We may add that three or four of these papers appeared to be in the same handwriting.

#### PRIZE BIBLE QUESTIONS FOR FEBRUARY.

4. Quote a sentence of two words which shows how strong was the human love and sympathy of Jesus.
  5. The Psalmist and the Saviour describe in identical terms, the reward of those who possess one of the fruits of the spirit. Give it.
  6. Jesus and His servants are each said to be, spiritually, like one of the greatest temporal blessing we enjoy. What is it ?
- There was a printer's error in question Two last week, it should read, "What passage speaks of the transforming effect of the vision of Christ upon His people?"

MR. WILLIAM BLACK is supposed to be making the largest income of any English novelist living.

THE death of the French Cardinal Dounet raises the number of the Princes of the Church who have died since the accession of Pope Leo XIII. to fourteen. There is but one cardinal surviving of Gregory XVI's creation, Cardinal Schwarzenberg ; while forty-seven of those created by Pius IX. are still living.

The chaplain of the Auburn State Prison says : "There are in the United States forty-four prisons, with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each ; making 440,000 who suffer from this source. The long line of sorrow could be traced to one of three causes—viz. idleness, licentiousness, and intemperance."

It is a fact worth noting, that Mrs. Oliphant has now been upwards of thirty years on the staff of "Blackwood's Magazine." The first story she wrote for Old Ebony, "Katie Stewart," appeared during the year 1852. She has probably written a greater quantity of matter for that venerable magazine than any other contributor it has ever had, not omitting even Prof. Wilson or Sir Archibald Alison from the account.

## Children's Corner.

### WE NE'ER REGRET.

We ne'er regret a kind word spoken,  
A sharp retort that is unsaid;  
An angry word hath often broken  
Fond hearts that have in secret bled.  
We ne'er regret a kindly action,  
However it may be received;  
To do it gives a satisfaction  
The heart will treasure though deceived.

Ah! many eyes are red with weeping,  
And many hearts are sore distressed,  
In sad remembrance ever keeping  
A word in angry tones expressed.  
How many lives are darkened ever  
By shadows worse than those of death;  
How many friends are doomed to sever  
By but a cruel whisper's breath.

We ne'er regret the hearty greeting  
That cheers the weary, care-worn heart;  
The friendly grasp exchanged at meeting;  
The warm "God bless you" as we part.  
We ne'er regret a brother lifting  
Out of the depths of his despair;  
The clouds that darken his life, rifting  
And letting in the sunshine there.

We ne'er regret the looks of gladness,  
The cheerful smiles we can employ,  
To comfort hearts bowed down by sadness,  
And turn their mourning into joy.  
The man who thus lives liveth rightly,  
And has few things he would forget;  
He lives, with few cares pressing lightly;  
He dies, with nothing to regret.

### DO IT HEARTILY.

"Whatsoever ye do, do it heartily, as to the Lord."—  
Col. iii. 23.

In 1 Chron. xxxi. 21, we read of Hezekiah that "in every work that he began, he did it with all his heart, and prospered." And this morning's "bell" rings a New Testament echo—"Do it heartily"—like a little peal of bells.

See if that does not ring in your ears all day, and remind you that it is not merely much pleasanter to be bright and brisk about everything, but that it is actually one of God's commands, written in His own word.

I know this is easier to some than to others.

Perhaps it "comes natural" to you to do everything heartily. This is very nice, but it is not enough. What else?

"Whatsoever ye do, do it heartily, *as unto the Lord, and not unto men.*" He knows whether the industrious, energetic boy or girl is wishing to please Him and looking up to Him for His smile, or whether He is forgotten all the while, and only the smile of others and the pleasure of being quick and busy are thought of.

But perhaps it is hard for you to do things heartily. You like better to take your time, and so you dawdle and do things in an idle way—especially what you do not much like doing. Is this right? Is it a little sin, when God's Word says, "Whatsoever ye do, do it heartily"? Is it not just as much disobeying God as breaking any other command? Are you not *guilty* before Him?

Very likely you never thought of it in this way, but there the words stand, and neither you nor I can alter them. First, ask Him to forgive you all the past idleness and idle ways for Christ's sake, and then ask Him to give you strength henceforth to obey this word of His. And then listen to the little chime: "Do it heartily! do it heartily!" and *then* the last word of the verse about Hezekiah will be true of you too—"prospered."

"Up and doing, little Christian!  
Up and doing while 'tis day!  
Do the work the Master gives you,  
Do not loiter by the way;  
For we all have work before us—  
You, dear child, as well as I;  
Let us learn to seek our duty,  
And to 'do it heartily.'"

### OBSURE HEROISM.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the daily routine of home life, and imagine we could be far happier in other scenes. We think of life's great battlefield,



and wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no title as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances for heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care of the sick, may all seem as nothing, yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest is one we will be proud to garner.

#### *THE CRY OF THE CHILDREN.*

Hark! a voice from India stealing!

Children's voices we discern;

Voices sweet and full of feeling,

Such as come from hearts that burn:

"Come and teach us;

We are young and we can learn.

"From our idols, scorned and hated,

Wooden gods that we could burn,

Unto Him whose word created

Heaven and earth, we fain would turn.

Come and teach us;

We are young and we can learn.

"We have heard of One who never

Little children's prayers doth spurn:

Guide us to His feet, and ever

Heartfelt thanks will we return.

"Come and teach us!

We are young and we can learn."

#### *REMEMBER POOR JACK.*

A sailor, half sober, sauntered one evening into the bright bar of our "Sailor's Rest." Throwing down a half-crown on the counter, he called out to one of the servers to give him a glass of half-and-half; "and mind you make it stiff," he added. Instead of looking grimly at him and reproving him, she at once said with a woman's tact, "We haven't your sort of half-and-half, but please try some of ours?"

"Yours!" was the response. What is that, then?"

"Well," she said, "will you have something hot or cold?" He smiled. "You seem to have something more than cold water, I'd like a jorum of something hot."

"Well, would you like a cup of coffee?"

"Yes, that I would," he answered; "it's a long time since I've had much in the coffee line." Looking at him and thinking she would bait the hook still more, she said, "Are you a Devonshire man?"

"To be sure I am, a west countryman to the backbone," was the prompt answer.

"Then," she said, "you'll like a little Devonshire cream in your coffee?" This fairly carried the day. Jack's eyes fairly danced in his head as he said, "I've been round the horn, and I don't know where besides, but it is a long day since I and Devonshire cream have met. Thank ye, missus, kindly," and he sat down to enjoy the first cup of coffee he had tasted for many a day. When he had finished it she brought him back the half-crown which he had thrown down, saying, "Can't you give me a penny instead of this?"

"A penny!" he exclaimed, "You don't mean to say you are only going to charge a penny for all this and the Devonshire cream into the bargain. Well, if Miss Weston gives away things like that, she'll have to shut up the place." It was explained to him that on every cup of coffee a profit of at least a half-penny was made; and he went away to tell his ship-mates to come and try the "new-fangled" public house he had found. Thank God, this visit, and this cup of coffee given by a kind Christian woman, was the beginning of a new life to him; he became a temperance man, and afterwards gave his heart to the Lord Jesus Christ, besides persuading many of his ship-mates to give up drink.

"All along," as he said, "under God, of that kind word and cup of coffee."

FAITHFUL are the wounds of a friend: but the kisses of an enemy are deceitful.