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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL I.]

TORONTO, JUNE, 1882.

[No. 6.

EDITORIAL JOTTINGS.

ATTENTION is directed to the several notices in our official column bearing upon the approaching Union in Brantford, commencing Wednesday, 7th inst., regarding which we content ourselves with saying that we trust the old Hebrew psalm, the one hundred and twenty-second, will be in every heart, yea on every lip, and this will we do if we remember we meet as Christians, not as party politicians striving for victory, but to inquire "What, Lord, wouldst Thou have us to do?"

IN *re* our INDEPENDENT. Many, yes many, subscriptions yet are due. Will pastors and delegates make an effort to bring very many of such with them to the Union? and can nothing be done meanwhile to extend our slowly—too slowly—increasing subscription list? One or two have lately subscribed, not because they are Congregationalists, but because the paper is worth the money—the lesson notes themselves being an equivalent for "that dollar." Not to speak boastfully, there are few periodicals which give to Congregationalists, in Canada at least, such a *multum in parvo* of matters that concern them.

NOTORIETY seems to be the sure road to public favour; worth is nowhere. Let but a man have brazen impudence enough to force himself upon public notice and he becomes a hero, and the memory of his death as the memory of a martyrdom. A son of a Baptist minister at fourteen years of age applied for a guerilla post during the late American civil war, and was refused because too young. He soon began campaigns on his own account, aided in the sacking of Lawrence, Kansas, and in the murdering of nearly all the male inhabitants; killed thirty-two sick and helpless Union soldiers on a captured railway train for sheer fun; took to train wrecking and bank

robbing for gain, shooting in gentlemanly style those who sought to remonstrate with him in these exploits; manifested his continued bravery by occasionally shooting the inoffensive and unarmed; kept Kentucky and Missouri in constant terror, living with a growing price on his head by society that feared him from 1868 till a few weeks past; was at last shot, as he had shot scores of others, by a discarded companion, an offer of \$10,000 for him dead or alive stimulating the deed; and now society weeps for him. His funeral was such that many, in anticipation, would feel proud of. The services were commenced by singing, "What a friend we have in Jesus!" and the wonderful discovery was unearthed that he had been converted in 1866, before some of his darkest deeds had been committed; and now his memory is virtually enshrined in the sympathy of a kindly public, who can allow scores of self-denying missionaries and earnest truth seekers to live in the shadows and die neglected because some brazenfaced imposture or daring deed of wrong has not "dragged them into fame and chased them up to heaven." Of course there was heard at Jesse James' funeral some ill-timed sentiment about Christian forbearance and Christ's forgiveness. The world is full of such lip sentiment; but where is outraged justice, and the long arrears of wretchedness which lie at the door of a man whose life was one of continued outrage and murder?

CHARLES DARWIN is dead, and Westminster Abbey has added another name to the illustrious roll of those whose dust reposes within its walls. Christianity, through its representatives, has at last done justice to itself by dropping a tear upon the grave of the patient, conscientious, reverent scientist. Whether his theory of evolution be accepted or not, he has made the world his debtor by his accumulation of faith, and his candour is manifested by the

freeness with which he forsakes a position his own research proved untenable. "I have fallen into a serious and unfortunate error" he wrote in the front of a second volume, whose first had been given to the public previously, and proceeds to show how his former explanation was "wholly erroneous." Theologians might learn from his example.

AMERICA has lost LONGFELLOW, one of the few poets whose works contain no line we would desire blotted out. A young friend in this number drops a tear upon his grave. And RALPH WALDO EMERSON, too, has passed into those eternities whose secrets he waited patiently to learn, and who, by a loyalty to his convictions, has earned the respect of all whose life is not bounded by their own contracted *ego*.

THE double assassination in Ireland of Lord Cavendish and Mr. Burke, with its brutal butchery, has startled the civilized world, and demands from every editorial pen a line. We unhesitatingly present ours. With the Boston *Congregationalist*, we protest against the view advanced by Mr. Parnell and other Land Leaguers, that the horrible assassination of the new Chief Secretary of Ireland and his Under Secretary, in Dublin, on Saturday night was due to an "evil destiny," which has pursued that unhappy people "for centuries," unless that evil destiny be the passions of men encouraged by hot-headed politicians and demagogues who obstruct, boycott, and justify with scarce bated breath the illegal violence which is designed to make Ireland "too hot for any but the Irish." The evil destiny complained of is the inevitable destiny of reaping the whirlwind where the wind has been sown; of gathering thorns where briars have been planted. As our contemporary vigorously says, it is as cowardly as it is shallow for men to throw upon an evil destiny the legitimate work of their own hands. Politicians at home and in America are continually appealing to all that is excitable in a naturally impulsive people, and thereby strengthen the baser elements at the expense of the higher. The encouragement given to Fenianism on this continent in the neighbouring States, and the obstruction policy of the Parnellites at home, all tend in the same direction, and it is miserable cant to talk of "destiny" and a clinging fate

in view of these facts. Let us remember, too, the impatience of restraint and determination to have one's own way too often displayed in our party politics, in strikes, and our maudlin sympathy for vile acts, is as surely, unless checked, sowing for us a whirlwind harvest of disaster if not of ruin.

THIS is the way an American contemporary puts it:—"Is Church government the *only* point of difference between Congregationalists and Presbyterians? And, if so, why should a small community try to sustain both?" Strictly, and as usually occurs historically, there is no difference of any consequence between the two denominations, except that the one Church is self-governed, and the other is governed by its Session of elders, and by the Presbytery, the Synod and the General Assembly; both 'for substance' holding the same doctrinal views. There would seem to be no good reason why, in a new town, supplied with a good and growing Congregational Church, a Presbyterian Church should be started, because the large liberty of Congregationalism will make all willing Presbyterians, Episcopalians, Methodists, Baptists and other evangelical believers, perfectly at home in its ranks. Sometimes, however, where a Presbyterian Church already exists, because its narrower administration cannot offer any like privileges to evangelical believers who are not prepared to become Presbyterians, a Congregational Church may seem to be thus made a necessity as the only feasible standpoint of evangelical union." Only let us beware lest our liberty become licentiousness, and then men desirous of peace will rather endure tyranny than dwell under anarchy.

OUR worthy friend, Dr. Stevenson, of Montreal, has been dispensing his favours. Some time since he delighted the brethren at Ottawa with his lecture on the Poets. An account in our columns this month reports his visit to Hamilton. The following evening he addressed the Upper Canada Bible Society in Toronto, pressing upon this rising Dominion of ours the old but ever true doctrine that "righteousness exalteth a nation." The Sunday following finds him at Cobourg, speaking brave words in the *baccalaureate* discourse to the friends there. His theme was "The ideal in life"—Heb. xi. 27—from which we cull a few of

the closing practical injunctions; we would that we had space for more: "The great problem for us to solve is how to live a noble ideal. That must be done, or else our nation, instead of being the noblest birth of time, as it is the youngest, will be rotten before it is ripe, and fall from the tree of history like untimely fruit. Even now there are signs in the sky by no means reassuring to those of us who love our country. Our political life is already far too full of fraud and chicanery, of cunning and insincerity. What will not a politician do for a vote? And is professional life of other kinds wholly free? Is journalism perfectly true? Is literature among us a teacher of righteousness? Are trade and commerce penetrated by the spirit of sturdy and whole-hearted honesty? To ask these questions is to answer them, and to answer them is to make us tremble. You, my young friends, ought to make the future. In what spirit will you make it, and after what pattern? Will you sink into moral commonplace and then into moral and spiritual ruin, and drag the community down with yourselves, or will you hold up before your own eyes and ours an ennobling righteousness? Will you live and help us to live in the ideal? If so, you must attend to the conditions on which alone the ideal life can be united with the secular and common, so as to elevate it and temper it. Again, if the ideal is to ennoble our life, we must recognize the relations of life as an appointment of God. There is a sort of impression among some good men that the Church and the Sabbath are made by God, but the family life and our friendships, as well as all political affairs, and the whole circle of matters involved in business, in buying and selling and getting gain, are in some way an invention of men. They seem to think that these are the products of sin, and have themselves a sort of flavour or odour of sin about them. They fancy, or have fancied, that if man had not fallen we should not have been fathers and mothers, sisters and brothers, husbands and wives. At all events, they think we should not have kept stores and offices, or voted for members of Parliament. Yet why do they think so? Was Adam idle in Paradise? was he even unmarried? And if men were ever so innocent, would they not need food and money to buy it, and clothes too, at least if they lived in Canada? I am not at all sure

that even recreation and amusement would not have been given to us also. I can believe that the gladness of song and merriment of laughter would not have been less fresh and full in an innocent than in a guilty world; perhaps very much more so. And there must have been government, too; but if government, then politics, though I must admit of a very different character than we have now. In truth, all these things are bound up with human life, and are part of the destiny which God has marked out for us. They are as much the creation of God as we are. He who makes the organ makes the function. The creator of the eye created seeing also, and the maker of human affections is the founder of family life, and, therefore, society and all that society involves. If we can thoroughly take in this view that the employments and relations of daily life are the appointments of God, we shall see that business and social activity, as well as public and political duties, are in themselves sacred and divine. Man did not make them. God called him to them, and placed him in them. If so, these employments belong to God as truly as the sacraments of the Church. He is in them, and they may be begun, continued, and ended in Him. We talk of divine calls to a work of a minister or a missionary, but there are divine calls to other work than these. God may call a man to write books, to edit a newspaper, to heal the sick, to give advice on matters of law, or to buy and sell clothing or food. There is no honest work in which man may be served and society advanced where the presence of God may not be felt. We may do His will behind the counter or sitting behind an office desk. Old George Herbert saw that when he said:—

"To reverence God's laws
Makes drudgery divine;
Who sweeps a room as for His cause
Makes room and action fine."

The Monday following, Dr. Stevenson delivered at Cobourg his lecture on John Milton, and is now, we trust, again doing his constant and efficient work in his charge at Montreal, wearing the additional laurels his trip has justly accorded him.

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THERE has been a long ecclesiastical battle in Andover over the appointment of a professor to the Congregational College there. The chair to which the trustees appointed Dr.

Newman Smyth was endowed on specific conditions. These required subscription to a creed based virtually upon the old Westminster and Savoy Confessions, which we need scarcely characterize as extremely orthodox. An opposition, headed by the Boston *Congregationalist*, vigorously assailed the appointment, not, as it appears, from any decided objection to Dr. Smyth's tendencies or views, but upon the ground that they were not in accord with the confessedly antiquated document of the deed of trust. The result has been that the "visitors," with whom rests a veto power, have annulled the appointment by a vote of two to one. The reason given is simply that Dr. Smyth's habit is "to use language more as expressive of his feelings than his thoughts, and to conceive of truth sentimentally and poetically, rather than speculatively and philosophically." His theological views the visitors declare themselves satisfied with. They admire his "natural frankness, his moral earnestness, and his Christian sincerity," and the brilliancy of his style; but do not find that precision and definiteness of thought which is desirable in a professor of dogmatic theology.

THE position assumed by our contemporary in Boston seems only capable of one explanation. It certainly is no maintainer of the principle of creed subscriptions. Is it pressing this case, therefore, as a *reductio ad absurdum*? It may thus render good service; for we frankly question not only the wisdom but the right of one generation seeking to bind, *nolens volens*, all succeeding generations to its ways and will. It, however, is open to grave doubt whether the cause of Andover is served by the course the *Congregationalist* has taken.

THE Constitution and Creed of Andover Seminary were the result of a compromise. New England Congregationalism contained two parties, equally evangelical, equally loyal to the Scriptures and earnest in defence each of its own particular philosophical mode of interpreting the nature of man and the cardinal doctrines of Christianity. But, whatever differences between them, often vehement and sometimes bitter, they were altogether agreed as against Unitarianism, Universalism, Arminianism, Socinianism, etc. At this point the

history and the creed of Andover have been a unit. Nor did the founders object to "improvements in theology" along *their* line of thought; hence their creed, which, if it must be taken in its exact and complete literalism, is "a complicated and iron-bound endeavour to anchor the orthodoxy of the future as by a chain-cable to one of its particular phases in the past, and affording more provocation to mental reservation and promise of dishonesty than of doctrinal advantage." The trustees, however, would treat the Constitution and Creed in a spirit that will not forbid, but the rather promote, a large and tolerant orthodoxy, and the development of larger views, and of a more free but none the less reverent and Christian spirit in theology. We allow them to speak for themselves: "This Creed is to be interpreted in accordance with the general law of Creeds, as well as with its explicit language. It is not put forth as a complete statement of Christian doctrine, nor of any single doctrine. It asserts the great Protestant principle, that 'the word of God, contained in the Scriptures of the Old and New Testaments, is the only perfect rule of faith and practice.' It requires of every Professor this pledge: 'And furthermore I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office, according to the best light God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mahometans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians and Universalists; and to all other errors, ancient and modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men.' It thus limits its own obligations by the supremacy of the Scriptures, and by the solemn promise exacted of each Professor to teach the truths of the Creed according to the best light God shall give him—a light which, in the preface to the Creed, it is clearly recognized God is constantly shedding forth in His works of creation, providence, and redemption. Moreover, these truths are to be maintained in opposition to certain specified heresies. This portion of the Creed, in its public read-

ing, makes an unhappy impression. It is supposed to pledge the Professor, at his inauguration, to a polemic service. But the Creed, in this statement, simply follows the methods of theological creeds from the Nicene down. And all careful students of the history of symbols are aware that such specified antagonisms are indications and limitations of the intent and meaning of a Creed. Any interpretation of the Andover Creed which opens the door to any specified heresy is illegitimate. On the other hand, its correlative Articles are properly held so long as the truths are maintained which exclude these specified errors. No Universalist can take that Creed, even though he accept the brief Biblical phrase in which the future condition of the wicked is described. But the Creed does not point out, nor undertake to point out, by a literal and a *lute* definition, how in all time to come these various specified errors are to be met, and what forms Christian Theology shall take in excluding them. It draws certain definite lines. It gives also a wide liberty, outreaching at various points its special phrases. True loyalty to the Creed lies in preserving its substance in forms adapted to the progress of Christian Theology, and the practical necessities of the Christian pulpit." It is the old question of how far the utterances of a dead past are to bind the energies of the living present, which can only have one solution. The growing Samson *will* burst the cords that would bind him; were he permitted to simply use them, they would prove objects of his reverential care.

A DISCUSSION is now going on among our English brethren regarding liturgical services in their places of public worship. More correctly, the question deals with improvements in the forms of worship which have been followed in the nonconforming chapels. Several suggestions have been made, *e.g.* that responsive Scripture reading should be frequently practised, that prayers should be shorter, that parts of the prayer-book litany should occasionally be used, and that another voice than that of the minister's should be heard during the service, either in a prayer or in a Scripture reading. The interest evidently taken in the matter manifests an uneasy desire for something not possessed. Is it the restless spirit of the age, ever changing,

and, as in dress, striving for some *new* thing? or a legitimate longing, for that which satisfies the nature with which our Creator has endowed us?

I purpose to present a few root thoughts which may tend to direct our temper and judgment in a scriptural direction, and practically aid us in fulfilling each our part in what we are pleased to call the public worship of God.

I. Is the distinction implied in "*place* of public worship" and "*public* worship" a scriptural one? It will not be questioned that such passages as Psalms v. 7 have reference to outward acts expressive of reverence and adoration: "But as for me, I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship toward Thy holy temple;" nor that the New Testament declaration, James i. 27—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the word"—finds its anticipation in the prophet's call, Isaiah lviii. 3-8: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable way to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." We cannot therefore be wrong in concluding that whilst the true litany is the joy of doing good, and acceptable worship the dealing out of bread to the hungry, Scripture

also contemplates some place of public worship whose acceptable service is the rendering, with sincerity, outward acts indicative of reverence, gratitude and love.

The Book of Psalms, confessedly the universal prayer and praise book of Christendom, is rendered meaningless without the acknowledgment of this principle, e.g. its closing Psalm: "Praise ye the Lord. Praise God in His sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him according to His excellent greatness. Praise Him with the sound of the trumpet; praise Him with the psaltery and the harp. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs. Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

II. It is freely acknowledged that the New Testament records the introduction of a new dispensation, or at least a new realization of truths, which had been but dimly seen through types and ritual, the shadows of things to come. Yet there are plain indications that this double aspect of worship is still to be maintained. We know that the apostles frequented the synagogues: Acts xiii. 14; xviii. 4. In the former passage they entered apparently as worshippers, only on invitation rising to proclaim that Jesus was the Christ: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." xvi. 13 speaks of a *proseucha*, a place where prayer was wont to be made, whither the disciples went on the Sabbath day when in Philippi. There were eucharistic gatherings, 1 Cor. xi. 33, and exhortations regarding the assembling of ourselves together, Heb. x. 25, which receive confirmation in the well-known lines of Pliny, Governor of Bithynia, to his master, the Emperor Trajan, about A. D. 100. The letter is written asking for special directions regarding those who profess Christianity. In it we find the following: "They," i.e. the Christians, "met on a certain stated day, before

it was light, and addressed themselves in a form of prayer to Christ as to a God, binding themselves by a sacrament (*sacramento*), not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up." The "assemblies" at the house (Rom. xvi. 5; 1 Cor. xvi. 19) and in cities point to the fact that not only "in the closet" and by lives of mercy was God worshipped, but in places of concourse also.

III. These gatherings were celebrated by praise, prayer, Scripture reading and exposition, by "sacraments" and mutual salutations. The necessity of such gatherings must appear without any effort to maintain the same when we consider the simple requirements of life, and their objects may be briefly stated as being the cultivation of a reverent and devout spirit, united praise and prayer, Scripture knowledge and mutual edification. Christ's expressed reverence for "His Father's house" when with the whip of small cords he drove from the temple the traffickers, His promise to hear when two or three agreed to ask concerning the kingdom, the singing of a hymn with His disciples as they rose from the Passover supper, the constantly implied duty of edifying one another, all direct us as to the spirit and the work of our public worship and places of gathering.

IV. Nor are we to forget that though, as a matter of ecclesiastical—or shall we say of assembly order—there is a New Testament distinction as to officers in the Church, in the great Christian order we are all "priests unto God." In which connection arises the duty of each one contributing of his or her talent and opportunity to the service of the whole.

How, in the simple matter of public worship, is this to be attained? How render our services devotional without being tedious? instructive, edifying, and at the same time truly attractive?

At present the service of song is the only part in which, added to a reverential bearing and conscientious attendance, the people generally take an active part. Is the one talent given? it is not thereby to be stored up in a napkin; "wicked and slothful servant" is the verdict the Master records over such an act; and much has been done of late years to render this part of the service effectual, yet in

this as in every other department we need individual consecration—the devotion of the talent or talents we all in measure possess to the edification, building up, of the body of Christ.

How far other parts of our public service may be shared in by the people generally, not only in quiet sympathy and reverence, but in the more active rendering of service to the edification of all, is a question ever open to Christian consideration, seeing we have no rigid liturgy or form laid down for the New Testament Church, though many see in such passages as the following at least indications that liturgical services were at least in germ in the Apostolic Church: 1 Tim. i. 15, 17—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." Jude 24, 25—"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

FAITH'S ROLL CALL.—VI.

JACOB.

The history of Jacob is instructive as being that of a man by nature very much as others—selfish, even crafty, overreaching, with conscience not over-tender—led by grace to be faithful, true—a very prince with God. "Worshipped upon the top of his staff" (Heb. xi. 21) is one of the several examples where the New Testament follows the Septuagint in its departure from the Hebrew text, which reads "bowed himself upon the bed's head" (Gen. xlvii. 31). There can be little doubt but that the form "bowed himself," as it appears in the Hebrew text, suggests the thought of worship or reverence (e.g. Gen. xxii. 5); and that in the unpointed Hebrew texts the orthography of "staff" and "bed" are identical (mta). It will scarcely be questioned by any competent to form an opinion of the Hebrew text, that its construction very naturally suggests the rendering of the LXX., as adopted by the writer to the Hebrews, "worshipped upon the top of his staff" (leaning being an emendation of the English transla-

tors), though the rendering of the Rheims New Testament, "adored the top of his rod," has no justification, save to those who desire to find a text on which to rest a plea for relic worship. We venture to suggest the following explanation of the New Testament, or LXX. rendering, which we prefer: Joseph was virtually king. The staff or sceptre has ever been a mark of rule, even as now the marshal has his baton.* To hold out the sceptre (Esther v. 2) was a royal mark of favour. Jacob required of Joseph a royal favour—that he might be buried far from his present home, in the burial place of his father. "Swear with me," insisted the parent. "And he sware." The royal staff was stretched forth, according to custom. Jacob accepted the sign, bowing upon it as thus stretched forth, as though he had said "I am content."

To obtain a correct view of Jacob's faith regarding things to come, we must draw the contrast between different and successive stages in his life. It is much more difficult for some men to be unselfish and to present a correct deportment than for others. A man of strong passions and prejudices may appear much less amiable to his fellow-men than one gifted naturally with an amiable character, with surroundings, also, that have tended to develop such a character; and yet, in his strivings to be Christ-like, God-fearing, the former may excel. I am by no means disposed to accept the poet Burns as a moral mentor; he, however, suggests a truth in these oft-quoted lines:

"What's done we partly may compute,
But know not what's resisted."

Keeping this truth in mind, let us glance at Jacob, the supplanter, at Bethel and at Peniel, when he became no longer a supplanter, but a prince with God. I need scarcely remind you that the patriarch's names are indicative of character (Gen. xxvii. 35, 36; xxxii. 27, 28), thus certain sure indications are given for our general estimate of Jacob's. Isaac was evidently gentle, contented, truthful, and righteous. Rebekah as certainly possessed a dash of that strong-

* Both the oath "by the life of Pharaoh" and the custom of bowing upon the staff of an officer are to be traced on the monuments and papyrus rolls, e.g., in describing the oath of a witness at Thebes, "He made a life of the royal bow, striking his nose and his ears, and placing himself on the head of his staff."

handed cunning which characterized her brother Laban, as found in his dealings with Jacob (xxix.). Thus the open-hearted, dashing Esau would be specially the object of the father's regard, whilst Rebekah would find in Jacob a son after her own heart. The seeds of family jealousy would thus be sown. In an oriental home great importance was attached to the position of the firstborn; and though Esau was not ready to forego the home privileges of the firstborn, he had little faith in the promises attached to the birthright blessing, therefore he "despised the birthright" (xxv. 34). A generous brother would have counselled Esau, but Jacob, ever on the watch, seized the opportunity, selfishly bargained and plotted to gain the coveted prize. He succeeded, and now began the necessary consequences, "the tangled web" deception weaves. He is constrained to leave the old home, with the paternal blessing. "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram—to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mightest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Padan-aram, unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother." Nevertheless by constraint:—"And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau, her elder son, were told to Rebekah; and she sent and called Jacob, her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence; why

should I be deprived also of you both in one day?"

Like the swineherd in the far country, he must have remembered his father's home and felt the absence of a too partial mother's service, and thus burdened, sorrowing, lonely, with the consciousness that his own course had been crooked, and that selfish policy had gained what, if rightly his, had come to his hand undarkened by a brother's curse, he journeyed eastward, back from the land the promise gave, towards Haran. The sun was set; night gathered round; the path on the mountain ridge would be strewn with white sheets of bare rock, whilst detached fragments would stand up here and there in the brief twilight, or under the star-gleam, like spectres of Esau and his avenging host; and towering beside him would be the beetling cliff, ascending like steps up to heaven's blue. He slept and dreamed. The promise was renewed. Ministering angels declared that place a Bethel, and the memorial stone bore testimony to a vow that owned an all-encompassing Providence which watches over even the unconscious instruments of the Divine will, and is very near to every lonely child. This was evidently the turning point in Jacob's life. He met God by the way—the God of the father whose home he had been constrained to leave—and he went on, a new man. But after the crisis has been turned, convalescence is not health. Jacob was not yet Israel, and life's sharp discipline had yet to be endured. Laban's craft in substituting Leah for Rachel after the seven years' hard service (it must be remembered that during the marriage ceremonies, until the bridal tent would be entered, the bride was veiled), had a retributive justice which is quietly hinted at (Gen. xxix. 26)—"It must not be so done in our country"—whatever may have been allowed in yours—"to place the younger before the firstborn." Laban's hard service was at length left—not without some sharp practice on Jacob's part—but now "the angels of God met him" (Gen. xxxii. 1). The dark and uncertain prelude of Jacob's life was over, and though in the deception his sons in Joseph's case (Gen. xxxvii. 33, 34) practised upon him, he must in after years have seen his own measure again meted and pressed down into his own bosom, from that time he had not only found a Bethel, but

face to face had met a personal God, he was Israel, for he met God and prevailed. Henceforth it mattered not where his steps were here bent; a pilgrim and a stranger, he looked for a better country, that is, an heavenly,—

“There was his house and portion fair;
His treasure and his heart were *there*,
And his abiding home.”

And in that hope, the soul's anchor, he blessed the sons of Joseph, gave to all his children his parting blessing, gathered up his feet into the bed, and departed to find his home in the city of the foundation, whose builder and maker is God.

Jacob's faith comes, therefore, before us as a salvation worked out with fear and sorrow and trembling (Isaiah xlvi. 8):—“A transgressor from the womb.” And Isa. xliii. 27—“Thy first father hath sinned.” Deut. xxvi. 5—“A Syrian ready to perish was my father,” became constant mementoes of the hard nature that had to be subdued ere Jacob could become the Israel of blessing and of faith. Yet all evil *can* be subdued, the living hope bestowed, the assurance of things hoped for given, if we, too, meet the hosts of God, and wrestle with the secret one.

“Come, O thou Traveller unknown,
Whom still I hold but cannot see!
My company before is gone,
And I am left alone with Thee.
With Thee all night I mean to stay,
And wrestle till the break of day.”

“Yield to me now, for I am weak,
But confident in self-despair.
Speak to my heart, in blessing speak;
Be conquered by my instant prayer.
Speak! or Thou never hence shalt move,
And tell me if Thy name be Love!”

“My prayer hath power with God; the grace
Unspeaking I now receive;
Through faith I see thee face to face—
I see thee face to face and live!
In vain I have not wept and strove—
Thy nature and Thy name is Love.”

How mellowed and truthful the closing experiences of that disciplined life. “And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh.”—“And he blessed Joseph, and said, God, before whom my fathers

Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.” “All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.”

One can scarcely add a word to these simple yet exceedingly suggestive lines.

Jacob's character cannot be called exalted, noble, fit for high purposes. The strongly-marked lines of faithful Abraham are but faintly traced on the children in the line of promise; indeed, upon the whole, we may be inclined to view Jacob as neither amiable, as Isaac, nor great, as Abraham. He was weak in purpose, manifesting the craft of weakness without the manly qualities which dashed Esau's character; yet it is before us the character of a man that grace can fashion—“the worm Jacob” made the prince “Israel;” a man crafty and selfish by nature, even covetous for gain, a patriarch of promise, a plain man dwelling in tents and looking away from earth's possessions, which erewhile had such temptations, to the home in the heavenlies whither earth's pilgrimage leads. Thus this varied, chequered, troubled history has for the consciously selfish ones instruction—yea, comfort to any sorely exercised soul. Weak in himself, suffering from others, only as years roll on purged from the old leaven, dying at last a weary but hopeful pilgrim full of years, we may be strengthened as we too follow our

guide; and in running the race set before us amid many temptations, faults and fears, be encouraged by the God of Jacob's revelation of care to truthfully sing, while walking as strangers and pilgrims here, "I have waited for Thy salvation, Lord."

After life's fitful fever is over, may the God of Bethel watch our slumbers; and when we awake, the night struggle over, may it be to no longer know in part, but to know as we are known.

"I shall be satisfied when I awake with Thy likeness."

WORDS OF CHEER FOR PREACHERS,
TEACHERS, AND WORKERS.

(From the *Evangelical Magazine*.)

We would correct a few sophisms. In one word, to adopt Bacon's view of idolatries, let us smite idols of the mind, which often darken the hearts of the true children of God; and let us try to cheer all workers in the great harvest-field of the Church. We are hurt sometimes by what a writer once called the "worldly holies"—those who, perhaps all *unconsciously* to themselves, bring worldly estimates into the Church of God.

There is the sophism about wealth. It is well, it is pleasant, if wealth come into the Church, leaving its large gift on the altar. Where this is done with true sympathy and friendship, it inspires others; but if done with pride and ostentation, it hurts and depresses those who have lesser offerings, involving, perhaps, greater sacrifice. But if wealth does not come to your church, or, coming, leaves it for causes beyond control, why should you mind? Did you ask Christ to give you souls to care for, or wealthy men? Did you consecrate yourself to the service of building up a wealthy church, or a spiritual church in the highest sense of manliness and moral strength? Or supposing it said to you as a matter of comfort, "Wait and work, and wealthier ones will come again," do you *really* find comfort in that? Is your eye strained for a vision of rich men with gold rings coming into the church? Then shame on you! You have no right to seek or to take such comfort. The wealth you ought to honour is the wealth of love, of pity, of sacrifice, whatever the measure of the earthly gift of gold and silver may be. You have not to seek that each should have a costly chalice, but that, though even of the poorest earthenware, men may give a cup of cold water to the thirsty and the needy. Beware, then, of judging a *religious* work by the *takings*.

There is the sophism about numbers. It is plea-

sant to preach in the crowded church—very pleasant; it is right to seek for a large ingathering—very right. But supposing for a time *that* is denied you. May not a crowd be dearly purchased by lack of fidelity in *training character*—by some omission of the practical aspects of a Gospel which does not vitalize after all, unless it makes men meek, patient, gentle, charitable, forgiving, and Christ-like? Supposing you have the five hundred instead of the thousand hearers, or even the fifty instead of the hundred. Granted! Then if the merchant be made so faithful that he becomes true, tender, kind to and interested in all his employees, so that they say, "How noble, how good, how Christian this man is to us!"—is not that better than if he be left giving his thousands to subscription lists, and yet be indifferent to his human and divine influence over the men about him? Or if your hearer be a servant, and that life is trained to such sweet sanctities as to make the home Christ-like in service, is not that better than if such a servant were only a demonstrative "outward" one, who had little inner life? What are numbers compared with realities? So that if some one said to you, "Adopt such a style, imitate such a man, and you will crowd your church," you must smite the idol to the dust—must say to yourself, "Perhaps my life-work may be to train to highest use and divinest life the souls I have." Beware, then, of judging a *religious* work by the *countings*!

Then there is the sophism about reputation. What have you to do with your reputation? God will guard that. Take care of your *character*, and leave your reputation to take care of itself. Your character is *what you are*; your reputation is what is *said about you*. Besides, a reputation, what is it? Two generations at the longest will bury all that. The blast of Fame's triumph dies out as you listen. The flowers in the wreath fade as they are woven. When we see men trying to build up a reputation, we see children building the sand-houses which the laughing wave will presently smite down. He, therefore, is a sophistical reasoner who says reputation is worth thought, and time, and toil. It is worth none of them. That which will live longest, and which only lives indeed, is a character that has translated truth into life. Beware, then, of judging a *religious* work by the *plaudits*.

Let us think on these things. Let every worker take heart. He who preaches Christ and the Cross, he who lives Christ and the Cross, wherever he is, and to whomsoever he is sent, will work best for men, and will win the crown of life which fadeth not away.

A WESTERN editor, in response to a subscriber who grumbles that his paper is intolerably damp, says it is "because there is so much dew on it."

MISS ESTHER'S OPPORTUNITY.

BY MRS. C. E. K. DAVIS.

"If one only knew what to do, and the wise way to do it! One can see with half an eye that there is work enough, but I am puzzled to know how and where to begin," and Miss Esther Craydock, who had been standing by the window and gazing out upon the narrow busy street for the past ten minutes, now crossed the room and sat down in front of the fire.

"Yes, there is enough to do," said Miss Esther's mother, smiling placidly over her knitting. "It isn't work but workers that are wanted in the Lord's harvest field."

"I know, I know," rejoined Miss Esther, almost impatiently; "and I believe I am ready to do what I can there; the question that vexes me is, what *can* I do? Answer me that, mother dear, if you please."

"Saint Pau' asked that question of the Lord Himself," said Mrs. Craydock. Miss Esther sat looking into the fire. She, too, had asked the Lord every day since they left their quiet country home for this busy, closely settled town, but as yet the answer had seemed withholden.

"One knew just what to do in Brookside," she said presently.

"There was the church and our regular church work, Sunday-school and district visiting, with dear Mr. Ellersley to direct it all, but here—"

"Here is regular church work, too," interrupted Mrs. Craydock.

Miss Esther shook her head. "There are a great many who are doing it," she said; "the church is rich and full, but there are hundreds outside of it, and no one cares for their souls. It breaks my heart to see them staggering along under their burdens of sin and shame, and hard toil, while I sit here by the fire, warm and comfortable. I want to do something for the neglected ones."

"Keep your eyes and ears open, and watch your opportunity." This was Mrs. Craydock's advice, as she smiled over her knitting.

Just then, Betty, the maid of all work, came up stairs to say that there was an old woman at the door, who insisted on seeing the mistress, "and all I could do, she wouldn't take herself away, till I'd brought you word, and there she sits under the stoop, a-trotting of her foot, and a-shaking her head, and a-mumbling over words as I can't understand nor make sense of, and a-twirling of her thumbs."

Miss Esther rose with alacrity, and was half way down stairs before Betty had finished her tale.

Under the porch she found the feeble old woman, waiting with bowed head. At the sound of the light step on the stair she lifted her face—a poor, pinched

face, full of sorrow and of years—and rising, dropped a curtsey.

"Is it the mistress?" she asked, and Miss Esther answered gently:

"Yes; what can I do for you?"

"Is it the mistress that put a flower into the hand of my little lass next Saturday four weeks, and bade her love the Lord?"

Miss Esther pondered a moment. It had been such a very small act of kindness that the memory of it had quite escaped her, until it was thus recalled.

"It was on the steps of your own door," continued the woman, eagerly, "and my little lass was passing by; do you mind her, mistress, with blue eyes, and hair like threads of gold, and a smile like the dawning of the day?"

Miss Esther nodded.

"Then, for the good Lord's sake, that you bade her love, come with me, mistress, for my lass is dying, and she begged old granny to fetch you."

Miss Esther waited to ask no questions, but slipping on her shawl and bonnet, quietly followed the feeble but rapid steps of her guide. It was a long and dreary walk from No. 15 Hawthorn street to the small house at the end of Slater court, and but few words passed between them until they reached the door. Then the poor grandame paused, and laid her trembling old hand on her heart. "Go ye in first, mistress," she gasped; "go ye in first, for if the change hasn't come a'-ready to my little lass, she'll grieve to see granny so out of breath: she's wonderful pitiful, is my little Em'ly!"

Miss Esther stepped across the bare creaking boards of the entry, and pushed open the door that stood ajar. The bit of a room within was darkened by an old quilt pinned up at the window, but in one corner Miss Esther spied the bed on which lay the little lass so white and still, that for an instant she thought the change dreaded by the old grandmother had indeed come. Another old woman, left to watch, had fallen asleep, and sat at the bed's head with her chin dropped upon her breast, breathing heavily. As Miss Esther drew near, little Em'ly opened her eyes with a glad smile of recognition.

"I thought grammy'd find you," she said in a very weak, pitying voice. "I told her the street, and just how the house looked, and just how you looked, and I knew you'd come!"

"I was glad you sent for me," said Miss Esther, kneeling beside the bed, and tenderly smoothing the child's bright hair. "What can I do for you?"

"You said for me to love the Lord, and you gave me a posy," answered little Em'ly, "and every time I looked at the posy, I thought I must love the Lord. So then I told grammy how was I to do it? and grammy said He made me, and I must be good, and

I tried real hard, but one day I got sick, and I kept growing sicker, and I've got to die, and be put into a box and buried up in the ground, and old Vickey says I'll go back to dust. But will I, Miss? What did the Lord make me for, if He was going to send me back into dust again, when I'm such a little girl? Please tell me about the Lord. Won't He take care of me?"

"That's the way she runs on, Miss," said old Vickey, rousing herself at the sound of voices; "out of her head more'n half the time, you see." But Miss Esther knew better. She bent over the bed, and in simple, loving words, told of the Lord Christ, the Saviour of sinners; the friend of all suffering souls; the resurrection and the life; the old, old story, that has brought peace, and comfort, and light to millions of burdened hearts.

Little Emily listened, and the troubled look on her face passed away, the brow smoothed, the blue eyes brightened, and a "smile like the dawning of the day," parted her lips.

"Now, I'm not afraid any more," she said, folding her hands across her breast. "Vickey, do you mind what I tell you? I'm not afraid any more, and don't you be, either, Vickey. You and grammy must love the Lord, and then when you die He will take you home to heaven. Did you hear what the mistress said, grammy?"

Every word, my little lass," sobbed the old woman, as she tottered into the room, with the corner of her shawl at her eyes.

"Then you'll let me go, grammy, and you won't cry, either. I wish you were going, too; you'll be so cold and hungry and lonesome this winter!"

The poor old creature sank down upon the side of the bed, and lifted her tearful eyes to Miss Esther's face.

"I've got to lose her," she cried; "I've got to lose little Em'ly, and in all the wide world, mistress, there isn't another soul that'll care for me. But it's no use for me to think of going where she's going, mistress. Those words you spoke are only for innocent lambs like my little lass; they aren't for old white-headed sinners like me."

"Oh, yes, they are, grammy!" and little Emily took the wrinkled old hands between her own, and held them fast. She said, "Whosoever would might come to the Lord, and whosoever means you as much as anybody. You will come—won't you, grammy?"

"Oh, little lass! Oh, little Em'ly!"

"Love the Lord, grammy."

"Oh, little Em'ly!"

"Promise, grammy—promise, grammy!"

"Anybody? Anybody—even such as me," repeated the old woman, as if striving to grasp the truth that she could not understand.

"Whosoever will," said Miss Esther, gently. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

"That seems like me. Oh, little Em'ly, if He would only leave you a bit longer, you'd show me how to believe it!"

"I want to go" said the child, wearily. "I'm wanting to see the Lord, and when I see Him the first thing I'll ask Him will be to fetch you, too, grammy. I'll tell Him all about how poor you are, and how 'fraid you are, and I'm sure He will fetch you before it is very cold."

"If He's got a mite of a corner, Em'ly," said the old woman, humbly, and rubbing her shawl into her eyes again; "just a bit of a corner somewheres out of the way, behind the door, may be, where I could just peep through the cracks once in a while and see you shining and happy among the angels, my little lass. You might tell Him that I'd keep very still, and not harm anybody, and I'd be that grateful for the chance, as I can't find words to tell."

Little Em'ly nodded her head. She was too much exhausted to speak aloud. The shadows of evening were gathering in the dingy room; and Miss Esther had her long way to make home before night should fall.

"I will come again to-morrow," she said in answer to the pleading looks of grammy and her little lass.

"You may look for me early in the morning," and so she went away, thanking God for the opportunity of pointing these two souls to the Lamb of God that taketh away the sin of the world, and offering the silent prayer that the Holy Spirit would enlighten the understanding of poor old grammy.

Early in the morning Miss Esther returned, laden with flowers to brighten little Emily's bedside, but the angels had been there before her, and borne the child away to the garden of the Lord.

BURNING OUT A WASP'S NEST.

Some time ago, while walking in an American city, we asked a coloured man, in one of the parks, the names of the several churches in view. Giving us what information was in him, he said:

"An' dat church, I don't know de name of, but dat is de one dat burned down."

"Who burned it?" we asked.

"The sexton," he said.

"Why, how could it be that a sexton would burn down his own church?"

"You see, sar, dere was a wasp nest dere, an' de sexton, he tried to burn out de wasps."

"Well, did he burn out the wasps?" we asked.

"Yes, sar; he burned out de wasps, an' he burned down de church, too."

We meditated on this story as we walked. Wasps have their uses; but, so far as we have been able to discern, not in churches. Their utilities are decidedly non-eclesiastical. But sometimes wasps will come into churches. It is very undesirable to have them there. One thing may be said of these insects, that the less you trouble them, the less harmful they are. Another thing is quite obvious: that a greater evil may be brought to pass by an attempt to be rid of a smaller evil. It was bad to have the wasps; it was worse to be compelled to rebuild the church.

And yet, perhaps, the apparent disaster was providential, and the moral which Christendom may learn may be worth the money spent in rebuilding the church.

Into a church membership wasps may come. If, when they are in their nest, the nest can be quietly lifted, and it and its inhabitants set in the open field, so much the better; but don't let us destroy a church in order to destroy a wasp's nest. Let the evil be borne awhile. By-and-by the time will come when the wasps will depart, or be in such a condition that they can be removed with impunity. But whenever any Christian society shall determine to free itself of the wasps, let it be careful as to its modes of extirpation; above all, let it heed the counsel to avoid burning wasps out.

"THE HARVEST IS PASSED."

Just a little trifling; just a little fun;
Just one little hour too late, and life's work is done;
Waiting, vacillating, halting but an hour;
Reaching, grasping, stretching—life's beyond thy power.

Just a little moment slighting offered love,
And with folded wing, far off, grieves the heavenly Dove;
Just a day's neglecting; slowly sinks the sun;
Slowly drops the curtain, and life's work is done.

—Selected.

THE AMERICAN HOME MISSIONARY SOCIETY OF CONGREGATIONALISM.—Work for fifty-five years:—Churches organized, 4,153; brought to self-support, 2,120; members gathered in, 297,700; churches organized in 1871-81, 912; missionaries employed in 1880-81, 1,032; supplying 2,653 churches and stations, and having oversight of about 100,000 Sunday-school scholars; monthly circulation of *The Home Missionary*, 23,000 copies; resources for the year 1881, \$311,365. More than twice this amount needed annually to push the work.

COUNT VON MOLTKE, Germany's greatest military strategist, thinks the invasion of England through the proposed Channel tunnel a sheer impossibility. "You might as well," he exclaimed to a distinguished Prussian officer, who had mentioned the subject, pointing to his library door—"you might as well talk of invading her through that doorway."

Mission Notes.

IN one of our leading British reviews of February last, an article appeared enquiring whether science had yet found a basis for morality? A constrained negative answer is at least implied. Blind force. Annihilation, have not yet proved their fitness to be a basis on which to erect a moral fabric, and yet the imperious nature of man demands such a refuge. Religion *does* satisfy man's longings "as nothing else can do." The following voice, from the same Japan paper above quoted, the *Osaka Nippo*, gives a similar cry, *de profundis*. Thus writes a correspondent:—

"I believe in no religion myself, and I place myself outside the restraints of religion. Yet in the existing imperfect stage of society, and for this imperfect race, I readily see the usefulness of religion. Hence I believe that it is not altogether useless to write about it. It is a question whether we have, or have not, any religion original to Japan. Those who say there is none, affirm that Shintoism never had a *religious* power over men's hearts, but that it is simply a system of honour and respect paid to the imperial family. . . . Were I obliged to choose a religion, I should prefer that of my own country. But our Shintoism is imperfect as a religion, and its influence is limited to the ignorant of this and of past ages. It has no power to make my head bow down before its throne. Year by year it is declining, and at last it will altogether disappear. The reason is evident: it is imperfect as a religious system; it is imperfect as an educator. More than that, it never had a great teacher like Buddha, who underwent the pains of ten years in the Himalayas for the development of his doctrine. It has no disciples like Sakya, who have compiled its scriptures. It has no Moses, no Christ, no Confucius. From the gods of mythology down, there has been no religion of the style of Shintoism. [That is, with so little of that which is essential in a religion.] It has no sacred writings like those of Buddhism and Christianity; it has only traditions and the imaginations of later ages. To be sure, during the reign of Ashikaga, Urabe Kanetomo formulated the system of doctrine, and taught the people; but it was an imperfect system, and had no influence in arousing the feelings of worshippers. Though great men, like Hirata and Motoori, have arisen to make Shintoism powerful, yet because its place was already filled by Buddhism it has never been a popular religion in Japan."

CENTRAL South Africa is still an unknown land. So far, however, from being desert, it would appear to have natural capacities which may yet render Africa, under Christian auspices, one of the most prosperous and civilized of the continents of the earth. Nor

is it destitute of population. The central districts have for generations been the hunting field for slaves, for every one of which who finds a master ten have been sacrificed in war, cruelty, or by the hardships of the journey coastwards. The truth seems to be that Central Africa teems with population—Bushmen, Negroes, Kaffirs, and half-breed Arabs from various tribes and interests. The name of Livingstone is inseparable from African discoveries, and we know how earnestly he pleaded for the spread of the Gospel there as the only means of healing that open sore of the world. Slavery, we well know, not only degrades the slave, but brutalizes the master. No man can treat a fellow as a chattel without himself becoming lost to the true sympathies of humanity. Twenty-nine slaves were shot peremptorily in the sight of a Christian trader, who till then had justified slavery, and that in spite of his efforts with his brother trader to have them respited. What was their crime? They had simply gone on their own account to get some meat which another trader had killed; and they were shot without mercy! Of course there is the old stock argument still to be heard in Africa, "No other way of getting the lazy nigger to work;" but, as a missionary has put it, on what ground can you maintain the right of making one lazy nigger work in order that another lazy nigger may be idle? Slavery is dying hard in Central and Southern Africa yet.

Though it is an old story, it is too real even now to be ignored or left out of sight, that if the native tribes of Africa are degraded, the brutal violence of white settlers, liquor merchants, slave dealers, and lawless adventurers is not tending to elevate those tribes, and the feeling of rage against the white man thus naturally evoked does not commend the religion of the white missionaries to the consciences of the poor benighted African. It says something for the missionary that, notwithstanding all these hindrances, he still gains the confidence of the tribes and the respect of their chiefs.

On one of the southern tributaries of the Zambesi, in 1849, Livingstone discovered a lake, Ngami, at an elevation of about 2,500 feet above the level of the sea, and on the north-west limits of the Transvaal. The chief of the tribe settled around this lake sent repeated invitations to Mr. Hepworth, of the London Missionary Society, a missionary in a neighbouring state, to visit the district, where a small church of some forty members had been gathered. The journey was made some four years ago, and the account thereof has within the past few weeks first reached the directors of the London Missionary Society. It must be remembered that railroads, telegraphs, even stages, are not known in these parts, and such a visit as Mr. Hepworth undertook takes weeks to plan and execute.

Attention is drawn to this visit because it reveals the kind of work our missionaries are doing. Charity should never be bestowed in such a manner as to cultivate a pauper spirit, nor Christians be converted in such a manner as that they are led to think religion is benefited by their patronage, rather than that they are the receivers of the blessing. There are too many pauper Christians, who ever cry, but never hear, "Give."

At Shosong, where the mission station is, Mr. Hepworth intimated his readiness to visit the lake, with four representatives from the Shosong Church. A hint was given that as the journey would consume means, an opportunity would be afforded of showing goodwill to Christ's cause. Gifts of meal, money, sheep, and three dogs, useful to guard the camp from wild animals, were speedily received. We are reminded that a dog of this character is in value equal to an ox. Thirty trek-oxen were lent for the journey, and an ox for slaughter on the road was given by the chief of the tribe where the mission was stationed. On Sunday, March 20th, the four natives were formally set apart for the deputation after the apostolic mode of Acts xiii. 2, 8. Some thousands gathered. The service began at sunrise, and was conducted entirely by the blacks themselves, the missionary, with other Europeans, being interested onlookers only. Praise and prayer and addresses were the exercises engaged in. They were now assembled, not merely as a Church of converts, but as a missionary Church, sending forth from their midst men to carry the glad tidings to their needy brethren of another tribe. The chief took an active part in the movement, and with some of the leading members of the Church, laid hands upon the four brethren, sending them forth in the name of God, and imploring the anointing of the Holy Spirit. The key-note of the addresses given is thus summed up: "The work in which we are this day engaged is not the work of the kingdom of Bamangwato; it is the work of the kingdom of the Great King, Jesus Christ. It becomes us to be faithful, to be earnest, to do what we are doing with our hearts and not with our lips, and to rejoice that God has given us such work to do."

The entire Sabbath was spent in continued services. In the afternoon the children's hand was seen. "We have brought the children's gifts for you to count," they said to Mr. Hepworth, and he counted—one sovereign, eleven half-crowns, thirteen two shillings, one hundred and twenty shillings, one hundred and three sixpences, and twenty-four threepences (*no coppers*)—two hundred and seventy-two gifts, making a total of £12 11s. sterling. We do not read that they have as yet introduced the civilized system of Christian bazars, etc.

This was the result of one year's faithful work, but

there were special openings of the door of entrance for the Gospel; yet it must not be thought that the work is done. First love sometimes hastens to cool by its very intensity; this is the firstfruits of an infant Church in the very centre of a profound heathen settlement, which will require much watchful care and sympathetic counsel.

The journey to the Ngami Lake would seem to have taken five weeks, many small towns and settlements being passed on the way, to the people of which, as opportunity offered, the Gospel was preached, and from whom came the constant enquiry, "When will you come and teach us?"

The first afternoon after arrival the missionary's ears were pained by the sound of blows from a rhinoceros-hide whip in the hand of a relentless master upon the quivering back of a pleading slave, continued until the hand was unable to strike effectually, and the screams had subsided to the sobbing murmurs of a dying man. The following day, Sunday, Mr. Hepworth spoke after the New Testament fashion upon the reciprocal duties of master and slave, and on Monday an indignation meeting of shame was held expressing itself against the cruelty witnessed on Saturday. The work had begun and is continuing, and thus the "dark continent" is finding the clouds dispelling before the rising beams of our great Sun of Righteousness.

ADVICE TO A NEW CHOIR SINGER.

DEAR MISS: This is an important epoch in your life. The 1st thing to make a good quire singer is to giggle a little.

Put up your hair in curl papers every Friday nite soze to have it in good shape Sunday morning. If your daddy is rich you can buy some store hair. Then git a high-priced bunnet that runs up very high, at the high part of it, and git the milliner to plant some high grown artafishels onto the highest part of it. This will help you sing high, as soprahno is the highest part.

When the tune is giv out, don't pay attention to it, and then giggle.

Whisper to the girl next you that Em Jones, who sets on the 2d seat from the front on the left-hand side, has her bonnit with the same colour exact she had last year, and then put up your book to your face and giggle.

Object to every tune unless there is a solow into it for the sophrano. Coff and ham a good eel before you begin to sing.

When the preacher gets under hed wey with his preachin, write a note onto the blank leaf into the fourth part of your note book. That's what the blank leaf was made for. Git sumbody to pass the

note to sumbody else, and you watch them while they read it, and then giggle.

If anybody talks or laffs in the congregation, and the preacher takes notis of it, that's a good chants for you to giggle. The preacher darsent say anything to you bekaus you are in the quire, and he can't run the meetin' house at both ends without the quire. If you had a bow before you went into the quire, give him the mitten—you ought to have sumbody better now.—*Josh Billings.*

LONGFELLOW.—A REQUIEM.

"There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath."

And thou hast claimed the loving heart that beat alone
For others' good, and moved outside of self away;
Or if within, but to respond to chords vibrating
In souls his own strains had awakened from out deep slumber.

Why are ye thus so sore dismayed? the poet's power
Hath but the deeper struck into a nation's heart;
And death, forsooth, hath sealed the gentle lips in vain.
For far o'er land and sea, where'er heart beats to heart
In countless homes those sweet songs aye are household words,

Well known and loved of all who yield unto their fellows
The grace and courtesy of life in kindly friend.
Hath he not taught the speech wherein friend speaks to friend,

With truest measure, touching now the inmost recess
Of hearts, that chance long chilled and 'stranged, revive
once more

With sudden glow as tender thoughts are stirred again?
And brought the little children nearer to great minds
Throughout all time, by winning words of simple truth,
And heart so large that many a crevice opened wide
For them to steal within, and therein be enshrined,
Leading the fainting soul to rest in nature's halls,
And from her temple pointing upward to her God;
Thus adding steps unto the scale by which we climb
From out earth's dim shadows to tread the "fields of light,"

"Breathing songs at night" when life's most fitful fever
Throbs wearily in restless pulse and swelling vein
Unchecked, until thy music falls with soothing power.
Then lay with reverential hand thy snowy wreaths
Upon the breast of him who, with unceasing love,
First sowed the seeds of thought that long hath bloomed
unfading—

That, through the endless ages of eternity,
Shall shed undying perfume for the saints who rest.

Toronto.

EMILY A. STEES.

MY concern is not whether God is on our side, my great concern is to be on God's side; for God is always right.

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.

THE most efficient canvass that we can make in favour of the Sabbath as a rest day will fail, unless we show that we regard and love it as a holy day.

News of the Churches.

MONTREAL.—The adjourned annual meeting of Calvary Church was held in the lecture hall on March 1st, Rev. J. L. Forster in the chair. The report of the deacons, from Mr. J. Redpath Dougall, church secretary, was most encouraging, as were the reports from the various associations. Calvary Church elected its first deacons in 1877, the membership then numbering 42, with an average congregation of 75, and a debt of \$13,000. A year later the Sunday school was started in the afternoon, with a roll of 17 teachers and 140 scholars. Now, after a careful revision of the roll, by which 50 names were struck off owing to removal or death, the church membership is 167, the debt is reduced below \$9,200, and the Sunday school numbers 27 officers and teachers, and 268 scholars, with an average attendance of 191, and supports a native missionary in India and another in China, each with a large congregation. The Ladies' Missionary Association raised \$356 during the past year, and the London Missionary Society's magazine is taken by 48 families. Two of the young men of the church are studying for the ministry, and others are preparing with the same end in view. A warm and growing interest is manifested by the members of the church in the success of the Congregational College, and in the new and prosperous Manitoba Missions. The officers for the current year are:—Deacons: John Ritchie, Seneca Page Rowell, C. Cushing, John Redpath Dougall, Robert W. McLachlan, Robert S. Weir, Peter W. Wood, and Robertson Macaulay. Trustees: Robert W. McLachlan, Benjamin Lamb, Joseph L. Gurd, P. W. Wood, C. Cushing, Thomas B. Macaulay, and George McGarry. Church Clerk, C. Cushing. Treasurer: Peter W. Wood. The congregation shows a gratifying increase, and an active spiritual interest exists as well as a cordial reciprocal attachment between pastor and people. During the winter, sermons on prominent subjects have been preached on alternate Sunday evenings by leading ministers of the Presbyterian, Methodist, and Baptist denominations in the city, which have been well received, and have been productive of much good feeling and brotherly love.

HAMILTON.—The new pastor of this church was ordained in 1869 over the Evangelical Union church, Dalkeith, Scotland, having studied at Glasgow University and the Theological Hall, of which Dr. James Morison is Principal. In 1880 he removed to Falkirk, and after two years, on account of ill-health, resigned, coming to Canada, where he was born. Mr. Morton is not unknown to the literature of the body with which he was connected. Whilst in Canada with his family, and intending to cross over to the United States, he was invited to preach in the Hamilton church, and

called by that church began his pastorate on Sunday, 7th May last, under most happy circumstances. On Tuesday, 9th, a welcome meeting was held. Excellent refreshments, prepared for the occasion by the ladies, were served in the school-room, which was tastefully arranged. When the company adjourned to the church, Mr. A. Alexander took the chair. The choir sang an opening hymn, and Rev. Mr. Magill led in prayer. The chairman read apologies from Rev. Messrs. Powis, Warriner, and McGregor, Toronto, Hunter of London, and several ministers of the city, who, regretting their inability to be present in person, assured the friends that they were present in heart, and expressed the warmest good wishes for the future welfare of the pastor and congregation. The chairman then said that he felt sure Mr. Morton's coming among them was not an accident, but that he was intended in the providence of God to minister to them. He recounted the circumstances that led to his being called, and trusted that the union thus happily established would grow stronger. He assured the pastor that he would always have the active support of a congregation which was not an exacting one, and that the welcome tendered was hearty. He then called upon Mr. Morton to take the chair, amid applause. Upon assuming the chair, the new pastor said that to be happy one must have no thoughts of self—an extremely difficult matter at that moment, when he was there to receive a welcome from the congregation which he felt assured was most hearty. He was thankful to be welcomed to the city by the ministers of so many friendly churches, and although he could not as yet reasonably expect their confidence to a very great extent, he was sure that they would stick to the old principle of taking a man for an honest man until they had proved him otherwise. He hoped he would always be worthy of the sympathy of the congregation. He came as a servant of the congregation, and his pulpit speeches would be those of a believer. He did not view the pulpit as the place where doubts were to be expressed, therefore he came to the pulpit strong in faith, and hoped that the union would long remain to be a blessing to all concerned. He resumed his seat amid applause.—Rev. Dr. Stevenson, of Emmanuel church, Montreal, followed in a short and happy speech. He had been interested in the study of ethnology, and it puzzled him that Scotland could send more of its race out than it kept at home. Scotchmen were found in all parts of the world, and it was impossible to walk without stumbling over one. If they were not such downright good fellows this would be a nuisance, and he believed that the Congregational Church of Hamilton had caught a good Scotchman in its new pastor. The first and best attribute of a good minister was to be a man, and he believed that Mr. Morton was a man in

every sense of the word. He referred to the excellent teachers under whom Mr. Morton had been placed, and congratulated the congregation on its choice, and the new pastor on his excellent charge.—Rev. J. L. Robertson, M.A., Presbyterian minister of Strabane, followed, speaking in feeling terms of a long friendship with Mr. Morton, and expressing his hope that a course of spiritual power and blessing might be continued to one to whom he was bound by many associations.—Rev. Mr. Burton, of the Northern, Toronto, followed, urging the family and home feeling upon the Church, that thus a permanent Well-come might be tendered their new pastor. He referred to his meeting with Dr. James Morison on the Manchester platform—a noble man—and expressed pity for the Church too orthodox to retain such men within its bounds. Feeling, in common with Dr. Stevenson and others difficulty in recognizing some who had been called by churches to the pastorate, and that a mere formal recognition was dishonourable alike to him who gave and to him who received, he rejoiced that there had been placed before them in this case a record clear and honourable, enabling those who were called upon to participate as pastors in this welcome meeting to extend, without reserve, a brother's hand and a brother's welcome.—Rev. Mr. Allworth, of Paris, joined in the general welcome, expressing his pleasure in being present among old associations and friends, and making feeling allusions to his relations to the early pastors of the Hamilton church.—Brief congratulatory addresses were given by many of the city ministers, and two old and personal friends of Mr. Morton (ten addresses occupying forty minutes—*ministers can make short speeches*), and the company separated about half past ten from a meeting which, though not ecclesiastically formal, was characterized by Christian earnestness, love, and happiness. May the Hamilton Church, with its new pastor, enter upon a career of blessing as they thus thank God and take courage!

BOWMANVILLE.—A council invited by this Church, composed of representatives from Kingston First, Cobourg, and the Northern, Toronto, met in Bowmanville on Thursday, May 4th, Dr. Jackson being appointed chairman, and Mr. H. Pedley secretary. Advice was sought in relation to some matters affecting the general interest of the Church, and much friendly consultation ensued. The principal item was the tendering by the pastor of his irrevocable resignation of the pastorate of the church—an issue which was the subject of general and deep regret. The council expressed with the church and congregation their deep sense of the unique and eminent services Mr. Heu de Bourck has rendered to the church at Bowmanville, and dismissed with recording their continued and full confidence in the energy and Christian earnestness of their self-denying brother. The accounts of the church

building were laid, audited, before the council, and accepted by all parties. The resignation of the pastor takes effect at the close of the Union meeting, and the free use of the parsonage has been tendered to Mr. Heu de Bourck for three months thereafter.

PARIS.—The anniversary services of this church took place on Sunday, 30th of April, when the pulpit and platform were beautifully enshrouded in flowering plants. Rev. Mr. Cutler, of Brantford, took the morning service, and preached from John xiv. 2—The Mansions of the Blest—dwelling on the literalness of Bible descriptions of heaven. In the evening Rev. W. Hay, of Scotland, preached an earnest discourse from "Whosoever loveth father or mother more than Me is not worthy of Me," strongly urging the giving up all for Christ. On Monday the anniversary supper, which has usually been a notable affair, was held. It was a rainy night, but in spite of the unfavourable weather there was a goodly number to enjoy the delicacies provided in the basement of the church by the ladies, with their usual good taste. A few short complimentary speeches from Rev. Wm. Hay and the town ministers—Baptist and Presbyterian—made the evening a very pleasant one. The treasurer reported the church debt as now reduced to about \$1,700, with a prospect of soon reducing it further and wiping it out altogether. The proceeds of the services amounted to between \$130 and \$140. Church sheds have been lately built, and considering that this Church has never appealed to the sister Churches to help her, and has lost some of her wealthiest members, she has done well to realize property worth about \$18,000, so nearly paid up. It has never been the way of this Church to grumble about the debt, and say "We can't," but to keep up cheerfully and say, "God helping us, we will."

W. H. A.

MAXVILLE.—The readers of the CANADIAN INDEPENDENT will remember the account given some time ago of the opening of our new church here. Since that time the work has steadily gone on. The services on the Sabbath are very well attended; Sunday-school, which meets in the afternoon, is growing in numbers and interest; and the Wednesday evening prayer-meeting, at which the S. S. Lesson is studied and explained, has been very successful. A hotel has been put up near the church. License was at first refused it, but the matter was reconsidered by the commissioners, and in spite of the petition of five hundred of the inhabitants, the license has been granted and the work of death begun. So, it will be seen, the Church has a work to do right at its doors for the temperance cause. Our pastor, Mr. Macallum, whose voice never gave forth an uncertain sound on this subject, delivered a sermon on the Liquor Traffic last Sunday. He took as his text Prov. xxvi. 18, 19, and found

counterpart of the mad man throwing firebrands, arrows, and death in the liquor seller. The sermon was eagerly listened to by a well-filled house. We pray that it may have God's blessing, and do much good.

OTTAWA.—The new Congregational church parsonage was the scene of a very pleasant social gathering on April 28th. A very interesting programme of music, recitations, etc., was gone through, which was very much enjoyed. Just before supper was announced, Mr. Jarvis took the pastor and his family very much by surprise by beginning to read an address to him (beautifully engrossed by Mr. Mingard) expressive of the high esteem and love in which he and his family are held by his people, and asking his acceptance of a purse containing \$83 (here presented by Mrs. Stephens), in token of their hearty appreciation of his work. Mr. Wood thanked all for their great kindness, and expressed the hope that as pastor and people they should continue to work harmoniously and heartily together for the good of the church and the glory of the Lord.

YORKVILLE—On 3rd May, Rev. W. H. Warriner, B.A., tendered his resignation of this Church, over which he has been settled pastor since April, 1878, having supplied as student the previous summer and accepted the invitation of the Church in August of the same year. A resolution passed by the Church, in accepting the resignation, speaks of his "sincerity and ability in Christ's work," of "words spoken that will remain in hearts," of personal attachment and esteem. Under such circumstances the severance is to be regretted. Why was it permitted? Mr. Warriner has won the esteem of those with whom he has come in contact, and we trust some field of usefulness will be found awaiting him in Canada.

YARMOUTH.—We clip the following from the *Herald* regarding our friends in this city: "The 'Friday Evening Talks' at the Tabernacle closed a week ago last Friday. The first of this course was given, as by announcement in this paper, on the 11th November, 1881, and they have been continued weekly since, with growing appreciation. Mr. McGregor interwove with his biographical sketches of representative men of the past and present, reminiscences and impressions of his two late visits to Europe, redolent of 'sunny memories,' which contributed in no small degree to the pleasure and profit of the course. As a graceful close, a very flattering resolution of thanks and appreciation was moved by Mr. Geo. E. Lavers, and enthusiastically adopted by the meeting. It is also gratifying to note that a movement in the same week, in which the young people in the Tabernacle took a prominent part, towards securing a new organ for the church, resulted, in a few hours' canvass, in a subscription list amounting to upwards of \$1,500.

SARNIA.—The annual social gathering of this church was held at the parsonage, May 6th. After a social tea had been enjoyed by all, the annual report of the church was read, from which we gather that we have lost a number of members during the past year by removal from the place, and one by death. Two new members have united in church fellowship, and two more proposed this month. Then followed the report from the Church Building Fund, Ladies' Aid Society and Sunday School, all of which were very encouraging, especially the Sunday School, which was never more interesting and prosperous than at the present time.—W. F. S.

Official Notices.

CONGREGATIONAL COLLEGE OF B. N. A.

MR. EDITOR,—I desire, with your permission, to say a few words for the information of the friends of the college respecting the response made to the circular recently sent forth to our churches in the Dominion, and to the district associations of Ontario and Quebec, by the board of directors. Answers have been received to date from the following churches:—Yarmouth, N.S.; Sheffield, N.B.; Calvary, Montreal; Emmanuel, Montreal; Granby, Kingston First, Kingston Second, Lanark, Douglas, Garafraxa, Newmarket, Yorkville, Guelph and Paris. Most of these have endorsed, *simpliciter*, the plan set forth in the circular; some have done so with the expression of the opinion that, under other circumstances, Toronto would be preferable for the locality of the college; one is of the opinion that the whole plan is too advanced and expensive for our present condition and resources; and one asks for further information. The District Associations have answered as follows:—

(1) Western Association: "Moved by Rev. Duncan McGregor, M.A., and seconded by Rev. Chas. Duff, M.A., and resolved, That while this Association would prefer Toronto as a more suitable place for our college, yet, in view of the liberality of the Colonial Missionary Society and of the Montreal brethren, and in view of the necessity of immediate action in response to the proposals now submitted, we pledge ourselves to do all we can to make the 'new departure' a success."

(2) The Central Association replies:—"Resolved, That this association, having had under consideration the circular regarding the college, expresses pleasure in the prospect of renewed usefulness opening up to this important institution, and pledges itself to use every effort towards the efficient maintenance of the same."

(3) The pastors in the Eastern Association reply: (1) "We highly appreciate the interest and generosity

evinced by the Committee of the Colonial Missionary Society in the proposals they make to send out from England a suitable man to assume the Principalship of the college, and to contribute one-half of the means for his support. We are convinced that this course would largely further the interests of the college and of the denomination, stimulating and encouraging our churches throughout the Dominion to increased liberality. (2) While the churches within the bounds of this district are by no means negligent of the claims of the college in their benevolence, we as pastors and ministers will pledge ourselves to do what we can to augment in the future such annual collections. (3) We desire to express our pleasure that steps have already been taken towards the erection of a proper college building, so long needed. We appreciate the liberal measures devised therefore by brethren in Montreal, and shall rejoice in seeing this measure brought to a speedy conclusion. (4) The continuance and increased efficiency of the college we regard as of vital moment in relation to our existence and increase as a denomination in this great country, and therefore would urge large benevolence in its behalf from the Colonial Missionary Society, our churches, and individuals interested in this work before us. What we urge upon others we would assume for ourselves." (Signed) Samuel N. Jackson, Thomas Hall, Hugh Pedley, Benjamin W. Day, Robert Brown, John Wood, W. M. Peacock, D. Macallum.

(4) From the St. Francis Association I have not yet received any reply.

GEORGE CORNISH,

Secy. Cong. Coll., B. N. A.

Montreal, April 18th, 1882.

The forty-third annual meeting of the Congregational College of British North America will be held in the Congregational church, Brantford, Ont., on Friday, June 9th, at 10:30 a.m.

GEORGE CORNISH, L.L.D.,

Secy. Cong. Coll., B. N. A.

Montreal, May 13th, 1882.

The following subscriptions have been received for current expenses, and are hereby thankfully acknowledged: Zion Church, Toronto, \$22.60; U. & O. Band, Western Church, Toronto, \$31; Rev. Thos. Baker, Hamilton, \$10; Cong. Church, Yorkville, \$14.17; Mrs. McGregor, Listowel, \$1; Cong. Church, Guelph, \$14.90; First Church, Garafraxa, \$17.25; Emmanuel Church, Montreal, \$405; Cong. Church, Cobourg and Coldsprings, \$60.59; Cong. Church, Cowansville and Brigham, \$67.80; Cong. Church, Embro, \$10; Cong. Church, Lanark village, \$24.50; Cong. Church, Granby, \$40.10; Northern Church, Toronto, \$40; Cong. Church, Vankleek Hill, \$3; Cong. Church, Inverness, \$15.77; Rev. George

Purkis, \$2; Mrs. W. Silcox, sr., Frome, \$5; W. Somerville, Esq., Bristol, Eng., \$97.33; Rev. R. McKay, Kingston, \$2; Cong. Church, Ottawa, \$20; Calvary Church, Montreal, \$17; Cong. Church Sunday-school, Guelph, \$4.81; Unionville Cong. Church, \$15. Total, \$940.82. Previously acknowledged, \$573.96; received from Col. Missy Society, London, Eng., \$1,172.13; interest from investments, \$1,360. Total, \$4,046.91. Balance from last year, \$244.50; payments to date, \$3,611.36. Total, \$3,855.86. Balance on hand, \$191.05.

R. C. JAMIESON,

Treasurer.

Montreal, May 6th, 1882.

THE annual meeting of the Canada Congregational Missionary Society will be held in Brantford, in the Congregational church, on Thursday afternoon, June 8th, at 3 o'clock. All subscribers of \$1 and upwards are members of the Society. District Secretaries will please have their reports ready to present and publish. The general committee of the society will meet in the vestry of the church on Wednesday, June 7th, at 2 p.m.

The public missionary meeting will be held on Thursday evening, the 8th, at 7.30 o'clock. Collection in behalf of the Society. SAMUEL N. JACKSON,

Home Secretary.

Kingston, May 10th, 1882.

THE annual meeting of the Canada Foreign Missionary Society will be held in the Congregational Church, Brantford, Thursday, the 8th of June, at 2 o'clock p.m.

A MEETING of the Provisional Board of Directors will be held in the vestry of the Congregational Church, Brantford, on Wednesday, June 7th, at four o'clock p.m.

T. HALL, Secretary,

Kingston, May 18th, 1882.

THE Secretaries of our various denominational Societies are respectfully informed that the tenders now out for the printing of the Year Book for 1882-3 specify that the printing is to be completed by August 10th. The printers will require their MS. at an early day; therefore will all the Secretaries kindly furnish the Editor with their parts as soon after the annual meetings as possible, and greatly oblige,

SAMUEL N. JACKSON,

Editor.

Kingston, May 10th, 1882.

UNION ARRANGEMENTS FOR TRAVEL.

The Grand Trunk and Great Western Railroads will issue double journey tickets—to Brantford station only—for a fare and a third, on presenting certificates signed by myself. The Richelieu and Ontario Navigation Company will grant returns (including meals

and state rooms) at the following rates : Montreal to Toronto and return, \$15 ; Cornwall and return, \$12 ; Brockville and return, \$9.75 ; Kingston and return, \$7.50 ; Cobourg and return, \$3.50 ; Toronto to Hamilton and return, \$1 (meals extra). Steamers leave Montreal, at present (and probably till after the first week in June), tri-weekly, viz., Tuesdays, Thursdays, and Saturdays. Steamer of the Ogdensburg line will leave Brockville for Toronto June 6th, 7th, and 8th, at 2 : 30 p.m. Return tickets, \$8. When sending for certificates, please say by what lines you intend to travel.

JOHN WOOD.

OBITUARIES.

There departed this life on the morning of last Sabbath an old and much-esteemed member of the Congregational body. Mrs. Learmont was born in Quebec about the year 1815. Soon after her marriage she removed to this city, and became a member of the St. Maurice street Congregational Church, of which Dr. (then Mr.) Wilkes had recently become the pastor. Mr. Learmont soon began to take part in the good work of the church—in its Sunday school and other movements—and he continued to the end of his life most faithful and energetic. He filled the office of deacon for many years, as also that of chairman of the Financial Board—the Trustees.

In these and all other affairs he enjoyed the hearty co-operation of his wife. Giving good heed to the ways of her household, she found time to render valuable assistance in business so long as that was needed. At once thrifty and generous, economical yet benevolent, she could save and yet be most kind and liberal, especially to the poor. Indeed, although she was the succourer of many, avoiding ostentation and quietly seeking out the distressed, there was no stint in her help to the Church and its institutions. This became especially the case after the death of her husband, when matters necessarily came into her own hands.

She had a comparatively early trial in the death of a beloved brother. Joseph Bowles had been trained in the Theological Institute conducted for a season by Messrs. Carruthers, Wilkes and Milos, and had become the pastor of a church at Chateaugay, giving promise of a long and useful life. Having preached on a week evening a sermon in view of the approaching communion, he entered his sleigh to drive to his temporary home, using the road on the ice of the river. It was dark, and driving too near an air-hole, horse and driver were thrown in and drowned. His body after a couple of days was found, and brought to Montreal for interment. She bore this with Christian fortitude ; as in many years afterwards, when she was called to endure a great trial in the unlooked-for

death of her husband, she knew that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth,"—and she, calmly submitting to the Divine will, rose up to encounter the new and weighty responsibility laid upon her.

Some time after the death of her husband, she and her family joined the goodly company who went forth from old Zion to found the new church called Emmanuel. Her first pastor was present at her funeral, and spoke of her in relation to former times ; her second, Mr. Chapman, was not there ; but Dr. Stevenson, with whom her relation has been throughout cordial and very happy, spoke of her in befitting terms, doing honour to her memory.

Mrs. Learmont's health had been for many months unsatisfactory, when at length paralysis supervened. This of course prevented the utterances which sometimes come so sweetly from the lips of the dying disciple of the Lord Jesus. We know on whom she had long reposed her faith and hope, and whom, amid conscious imperfections, she sought to serve and to obey, and we followed her remains to the tomb in a sure and certain hope. H. W.

Montreal, 14th April, 1882.

To the family and acquaintances of our departed friend and brother, Mr. Alexander Christie, it is due to furnish some memorial of his life and labours, and not less to the churches of Christ, with which he long lived in active and unblemished fellowship.

He was the third son of Mr. John Christie, iron-monger in Leith, Scotland, where he was born September 2nd, 1816, whence he removed with his family to Greenock, the place of his education ; to Montreal in 1831, as his place of transit ; and to Toronto in 1835, as his remaining place while in the body, his providential place of Christian life and labour, and his place of departure to the heavenly home.

His life-long characteristics of truthfulness and kindness were remarkable in his boyhood, when, in the judgment of his mother, his Christian course began, though his public profession dates only from a series of special religious services during the pastorate of the Rev. John Roaf, of Toronto.

By an error of judgment not infrequent, he was turned from mechanism, that he liked, to commerce, that he never liked—with what result it is easy to surmise and needless to say. Some years after his father's death he relinquished his mercantile business, and became an accountant and general agent.

At home he was early distinguished by unassuming obedience to his parents, and always and everywhere by kindness, cheerfulness and probity. In Christian experience he was reticent, in the church outspoken and ready to serve, among the churches a

loyal Congregationalist and a catholic Christian, and in walks and ways of evangelistic usefulness never hesitant or doubtful. To Zion Church, Toronto, the first of his choice, he never ceased to cling affectionately, serving it well for many years as deacon and secretary. His honest, intelligent face and genial manner were well known in the annual gatherings of the Congregational Union, especially in his strict and steady service to the CANADIAN INDEPENDENT. He was the first Treasurer of the first Young Men's Christian Association in Toronto, in 1858, and his was the second essay read in it, on "Model Churches."

In the Upper Canada Tract Society he was long a director, and for the last two years a secretary, giving daily attendance at his office until the last fortnight of his life, when he caught a severe cold, the precursor of his death. In the Upper Canada Bible Society, in sequence to his father, he was a director continuously from 1849, and for the last four years minute secretary, discharging his duties most faithfully and efficiently. In the Temperance cause he was consistent and earnest. Not to himself, and not in vain, did he live and work.

His last illness was short, and almost painless, and his death was an almost imperceptible transit from mortality to life. On Tuesday, March 14th, his spirit, summoned hence, "burst its encumbering clay," and is now resting from toil in blessedness in Christ; and doubtless on the glorious shore that is undimmed by sorrow and unshaded by care, he has already received numerous greetings from those who preceded him to the heavenly country, since "there all the ship's company meet who sailed with the Saviour beneath."

His remains were laid in the grounds of the Toronto Necropolis on the Thursday following his death. The funeral was attended by a large number of persons, who showed by their demeanour their respectful and affectionate remembrance of their departed friend.

D. H.

Correspondence.

CONGREGATIONALISM IN MASSACHUSETTS.

Having recently had the pleasure on two occasions of attending gatherings of Congregationalists in the city of Boston, at which matters were discussed throwing light on the theological attitude of the churches here, I venture to set down some of my impressions for the benefit of the readers of THE INDEPENDENT. One of these gatherings was the North Suffolk Association of Congregational ministers, which met at the house of the Rev. Dorus Clarke, D.D., a Puritan of the old sort, eighty-six years of age, who has not by any means let go his grip of the work of

the Church. The other was the Suffolk South Conference of ministers and churches, which held its forty-second semi-annual meeting in South Boston on April 19, and was entertained by Phillips Church, whose pastor, Rev. R. R. Meredith, is a good example of an ex-Methodist minister, genial, earnest and enthusiastic. This conference occupied the afternoon and evening of one day, and besides business and devotional exercise devoted itself to the hearing and discussion of two able papers, one at each session. I observed that they began and closed promptly on time, and that while no moment was wasted, every one who wished to speak had his say, seven minutes being allowed to each speaker, and also to the essayist (whose paper had occupied half-an-hour) in concluding. Between the sessions refreshments were served in the basement, and all were invited—no small crowd either. The body of the church, which is about as large as old Zion, Montreal, and reminds one, in its home-like internal arrangement, of that blessed old house, was packed to the doors, and all seemed to stay. The evening session began at seven and closed at nine, and street cars were waiting at the door when the congregation was dismissed.

It was something for a Canadian Congregationalist to attend a County Conference representing twenty-three churches, a membership of 4,778, and an annual expenditure of about \$135,000, of which nearly \$14,000 were for Foreign Missions. It looked like business. Of course, part of Boston is in this conference.

As to the topics of discussion, the one of special interest, as showing the theological position of the churches here, was on Creeds and Church Membership," opened by Rev. E. N. Packard, of Dorchester, one of the younger men, whose paper was among the best things I have heard in New England. It was an earnest and eloquent plea against imposing any conditions on candidates for membership in addition to those authorized by Christ. I had heard a day or two before, with some surprise and doubt, that subscription to the creed was actually a condition of membership, and I was very glad of the chance to hear from the ministers themselves on this point. As a result of the discussion, I gathered that most of the churches in this Conference have hitherto either insisted upon this condition or been puzzled what to do about it. Some few were in favour of requiring subscription to the entire creed of Calvinism; others would take out the "essentials" and require subscription to those. One minister was asked if he would reject a candidate who believed in probation after death, and with a good deal of accompanying explanation he avowed that he would as far as he was concerned, but that the matter rested with the Church. The general sentiment was fairly expressed by this gentleman when he advocated the retention

of the full creed, every article of it, but merely as the declaration of the position of the Church, which the candidates were not to be *required* to take, but which it was expected that they would take after being admitted to the Church and properly instructed.

The whole discussion would have seemed to me to indicate a position painfully behind the times if I had not been prepared for it by a paper read by Dr. McKenzie, of Cambridge, at the ministers' meeting the day before. This was a review of the Unitarian controversy in New England, and went far to explain the difference between Congregationalism here and that freer form of it which I have been used to in Canada. Congregationalism here is split in two. Claiming the same old Puritan ancestry, and cherishing the same traditions up to the beginning of this century, the two wings are diametrically opposed in doctrinal tendency, and there is no mediation between them. "No compromise!" shout the sturdy old Puritans; "the creed, the whole creed, and nothing but the creed!" They wait for the time when the Unitarians will come back to the true fold, as the Bishop of Ely waits for the Methodists; but they have no notion of making it any easier for them to come. The Unitarians, on their side, seem as a body to be going further and further away. Most of the younger men seem to have broken with traditional Christianity altogether, and instead of the positive and definite faith of Channing and Norton, are embracing (if such a thing be possible) a nebulous Pantheistic sort of belief which leaves no place for real fellowship with God, and makes the doctrine of Christ's resurrection not worth discussing.

My impression, as I listened to the conversation which followed Dr. McKenzie's paper was, that the great schism was due mainly to two causes—1st, the connection of State and Church in Massachusetts, which left them the parish system, making it possible for the non-members in the parish to unite with the unorthodox members, and outvote the orthodox portion, driving them forth to seek a new habitation, and changing the doctrine of the original Church in accordance with Unitarian views; 2nd, the hardness and dryness of the orthodox creed. In those days any departure from the "highest" kind of Calvinism was regarded with suspicion and dread by the faithful; an altogether disproportioned value was attached to the creed, and the living power of Christianity was buried. I do not wonder that the "unregenerate" got restless and wanted something else. I cannot agree with Dr. McKenzie and his brethren that the trouble is to be explained on the ground of the love of the natural man for error; on the contrary, I doubt not there was a deep feeling that the truth was to be found elsewhere than in the long, dreary discourses on Decrees, Justification, Sanctification,

Adoption, Perseverance and the like, which these persecuted New Englanders had to listen to from their preachers. If the minds of people could have been diverted into another channel for a time, till a juster view of the relations of Christian doctrines had grown up; if, as Dr. Clarke, the Secretary of the American Board, suggests, missions had been started ten years earlier, so that there should have been a healthy movement of spiritual life as distinguished from mere doctrinal activity, the crisis might have been tided over, and such men as Channing, Ware, Longfellow, Bellows, Hall, and even Parker, might have lived and died in good orthodox fellowship.

I have said there is no mediation between the two. Yet the movement at Andover to appoint Dr. Newman Smyth Professor of Theology points in the direction of a letting down of the orthodox bars, while the fact that Dr. McKenzie of Cambridge is delivering the same course of lectures at Andover and Harvard, on the Theology of the New Testament from the orthodox standpoint, may indicate a softening towards the old faith within the ranks of Unitarianism. Of course this last matter may be misunderstood. Any hopes which may be built upon it that Unitarianism is inclined to old-fashioned orthodoxy are sure to be disappointed. The English squires may as well look to see stage-coaches drive the railways from the field, as we may look to see New England Orthodoxy take the place of New England Unitarianism. But it is possible that a new orthodoxy, embodying all the real eternal truth of the old, will soon be found, to which the deeper spiritual life of Unitarianism will respond. Unitarians at least want to hear the claims of orthodoxy. Many of them have no sympathy with the Free Religious movement, but would rather be glad to find a common ground on which they could have fellowship with all reverent disciples of the Lord Jesus Christ. The hearty endorsement of Newman Smyth's appointment to Andover by the Faculty and Trustees goes to show that the orthodox are also looking about them to see what obstacles to a common faith are even now waiting to be taken out of the way. When the ice begins to shove, it is not a long way from the opening of navigation.

C. L. PEDLEY.

Cambridge, Mass., May 1st, 1882.

MR. EDITOR,—Permit me a few words on a part of the very excellent sermon you published in the May number. Most heartily do I accept its teachings respecting the atonement of our great High Priest, who "through His own blood has entered into heaven itself, now to appear before the face of God for us;" and most heartily do I agree with the writer that "the Church to-day needs more faith in the 'parousia' of her Divine Head;" but I must take exception

to his assumption that the fulfilment of the promise, "Lo, I am with you alway," is identical with the "parousia." I accept his definition (in the foot note) of the "parousia" as a noun; and though not myself a classical scholar, I believe the revisers have always rendered it correctly as "coming," with a marginal note as "presence." In the texts quoted (e.g. 1 Cor. xvi. 17; and 2 Cor. vii. 6, 7, and x. 10), the "parousia, *presence*" of Stephanus and his friends, of Titus and of Paul, manifestly are dependent on their "parousia *coming*," and obviously imply a prior state of things in which they were *not* present. In the quotations from Matt. xxiv. the "parousia, *coming*" must have meant a something different from the mere "presence," for the disciples were then in the enjoyment of His personal intercourse; and it does seem to me that both in that chapter and in other parts of the Lord's teachings, and also in the quotations made from the Epistles, the "parousia, *coming*" of the Lord is presented to His Church as an event to be looked for, expected, watched and waited for, agreeing with 1 Thess. i. 10, and is therefore a promise, the fulfilment of which must necessarily be in the future. But the Lord's promise, "Lo, I am with you," is manifestly in the *present* tense, and in that sense the Lord has *never* left His Church. I take it that the presence referred to in this Scripture is that of the Divine Spirit of Christ, the Holy Ghost, one with the Father and the Son, concerning whose coming Christ spake to His loved ones, as found in John xvi. 7-14—a coming so important, so essential to His Church, that in order to its fulfilment it was even expedient that the Christ should "go away." And I hope to be pardoned if I say that nowadays the distinctive official place and authority of the Holy Spirit in the Church are not so clearly defined and recognized as they should be. The late Rev. Dr. Mellor, in his sermon preached before the Congregational Union in 1879, recognizes this, and says that "the Gospel is as much the Gospel of the Holy Spirit as it is the Gospel of the Son of God;" . . . and asks, "Has not the Spirit been grieved and forgotten, as if the dispensation over which He presides were nothing more than a theological dream?" To me this studious ignoring of the presence, office, and work of the Holy Spirit, notably by those who claim to be the leaders of "advanced thought," is one of the saddest defects of modern religious teaching. But in order to the clear understanding as to the Divine presence in the Church, I think correct views as to the Person of the Christ are essential. I take it that He is not God *plus* man, but that in His Person the two distinct natures of God and man are mysteriously united, the Word becoming flesh; and that He is now in the presence of God for us as our great High Priest, *risen and glorified* MAN; for it should be remembered

that the Incarnation was an indissoluble act, and was not spent or exhausted by His resurrection and ascension any more than by His earthly life and sufferings and death, He being in *this* sense "the same *yesterday*, and to-day, and for ever;" "The living One, who was dead and is alive for evermore." And when He speaks of His *parousia*, either in His own personal teachings or by His inspired apostles, it is of a *personal, visible* "coming and presence," just as He promised His disciples in John xiv. 8, and as expanded by Paul in the unfolding of the Divine purpose given in 1 Thess. iv. 15-18. Please also notice that the Lord always spoke of His "parousia" as that of the "Son of MAN, evidently a visible, personal "coming," very different to the manifestation of the Spirit in the Church, or even to the Theophanies of the Old Testament. Nor is the Church limited in her hope of the personal return of the Lord to the interpretation of the word "Parousia." His future coming is called the "revelation," 2 Thess. i. 7; "appearing," 2 Tim. iv. 8; "being manifested," Heb. ix. 25, 26, 28; 1 Peter v. 4; and the incidental allusions to it and its cognate topics are sown broadcast through the New Testament.

But I dare not go on. This topic is of intense interest, as it lies upon the broad face of God's revelation (albeit it may not accord with many of the popular views of the day, notably the assumption that the present Dispensation [of the Spirit] is to be the final one, and that the mission of the Church is to accomplish the conversion of the world by the preaching of the Gospel, for neither of which do I find any Scriptural warrant), and will well repay the labour of the earnest, docile student of the Word, who seeks the teaching and guidance of Him whose office it is to glorify the Son by revealing Him. To me, the whole web of New Testament teaching is interwoven with this great truth, from the parables of the Lord to the closing of the sacred canon, with the promise of the Divine Bridegroom, "Yea, I come quickly," to which the Bride responds, "Amen, come Lord Jesus."

I presume that the gifted author of the sermon is a Congregational minister, and that therefore he will not be offended that a simple layman should endeavour to present a different view of the "coming and presence" than that set forth by himself. I fear I have been lengthy. I hope I have not trespassed on your space, and with thanks for your courtesy, I am, dear sir, yours very truly,

Hamilton, May 5, 1882.

ED. SAVAGE.

WHEN the law of God is written in our hearts, duty will be our delight.

THE Christian warfare consists in watching, guarding and keeping the heart.

Literary Notices.

"OUR LITTLE ONES." (The Russell Publishing Co., Tremont Street, Boston. \$1.50 per annum.)—The number for May is a perfect nursery gem, and children of a larger growth may find a pleasure therein. Illustrations of first rank; letterpress ditto. Our little one has just run off with it in gleeful triumph.

THE GREAT REVIVAL of the 18th Century, by Rev. E. Paxton Hood, with a supplemental chapter on the Revival in America. \$1.25. (American Sunday-school Union, Philadelphia.)—A most seasonable republication of a series of papers which first appeared in the *Sunday at Home*, from the pen of a ready writer. At a time of religious deadness, when brutal sports, wilful luxury led by a reckless Deism, prevailed; when the clergy threw off their surplices to rush to the games on the village green; and with a population not much in excess of Canada for the kingdom, the city of London could hang a criminal every week of the year, the great movement with which the names of Whitfield and Wesley are inseparably connected began. The England of the eighteenth century should be commended to the study of those who esteem the former days as better than these. Cock-fights and bull-baiting were among the more innocent sports of the day. Coarse profanity and indecent jocularity characterized the refined company of the time. Let the coarse satires and poems of Woolcot and Prior be read and pictured as forming staple quotations in literary circles, and Paley's charge to the clergy, where adultery is deprecated on the part of parsons as likely to spoil their influence for good; let a state of society be conceived, so far as the great mass was concerned, divested of all the educational, philanthropic and benevolent activities of modern times, and some vivid realization may be formed of what England was when Whitfield, the Luther, and the Wesleys, the Calvin of this reformation, began their work. The rise of lay preaching, spite of Wesley's early indignation against it—"Thomas Maxfield has turned preacher, I find," said John Wesley—is an interesting chapter, and instructive. The names of Walsh, Fenwick, Nelson, Bradford and others are worthily preserved in connection with this aspect of the movement. The revival of sacred song, too, and the impetus given to the hymn movement, have left permanent lines. The general feeling regarding the singing of the revival may find illustration in the case of the man in the north of England, who, when taken by a companion to a great Methodist preaching, replied to an enquiry at the close as to how he liked it, "Weel, I didna care sae mich about the preaching, but, eh, man! yon baliants were grand."

A chapter is taken up with incidents from the life of an all but forgotten name, Silas Told, a seer of dreams,

a hearer of Wesley, and the indefatigable comforter of the condemned cell, which in those days was often tenanted by men and women more sinned against than sinning. Most seasonably in this hour, when faith is loosening and religion emanating, do these lines record anew how the old Gospel is, under all circumstances, when received, the power of God unto salvation.

REVIVALS, by Dr. Herrick Johnson (F. H. Revell, Madison Street, Chicago), is a manual of 34 pages, full of earnest, sympathetic common sense on the place and power of revivals in the Church. Its scriptural character may be gathered from the paragraph on the "Conditions essential to *Revival*" (which is truly pointed out as having a place in renewing the failing life of a Church), which simply quotes, without comment, 2 Chron. vii. 14; Psalm li. 10-13. Pastors and people may read and ponder with profit.

THE SUNDAY SCHOOL TIMES of Philadelphia continues its weekly visit, freighted with wise and weighty words for the advanced pupil, teacher, and pastor. Its position is too much assured to need favourable comment. Perhaps the best we can say is that it fully maintains its well-earned character.

THE CENTURY for May opens with an interesting sketch called "The Canadian Mecca," a pleasant, racy description of St. Anne de Beaupré and some Quebec scenery. Its contents that follow are all worth reading, and full of instruction. *Saint Nicholas* for the same month is an exceptionally good number, which implies, as we mean, no small praise. Its article on Wolf-reared Children is vivid and suggestive. The children read or listen with awe that leaves a salutary lesson behind. The Century Co., New York, is not only sustaining but increasing the reputation of these deservedly popular magazines.

THE TREASURY OF DAVID (Vol. II.), by C. H. Spurgeon. (Funk & Wagnalls, New York.)—Funk & Wagnalls are doing a great work in thus reproducing, with their *Homiletic Monthly*, these volumes of Spurgeon's, and at a cost scarcely covering the labour of production. Of the work itself we would briefly say that it bears the impress of its author, and opens up the mine of old Puritan literature from which some of his brightest gems and quaintest thoughts have been gathered. It is a complete "Treasury" of sayings and of comments, original and gathered, upon the marvellous psalms which have been the chosen vehicle of praise utterance in all circumstances of the Jewish and Christian Church. In war and in peace, in trouble and in joy, by land and by sea, at home and abroad, these psalms have companioned life's pilgrim, and there are few men living better fitted than Spurgeon to gather around them the reverent criticisms and expositions of those to whom they have been strength indeed. This he has faithfully done.

International Lessons.

June 11, } **THE AFFLICTED CHILD.** { Mark 9 :
1882. } 14-32.

GOLDEN TEXT.—"All things are possible to him that believeth."

TIME.—The next morning after our last lesson on the coming down from the Mount.

PLACE.—If Hermon was the scene of the Transfiguration, then this took place in one of the villages near its base.

PARALLEL.—Matt. 17 : 14-23; Luke 9 : 37-45.

Notes and Comments.—"When He came:" to the nine, whom He had likely left in one of the villages at the foot of the mountain. Luke says (9 : 37), "the next day:" the power given to the twelve for the special object of their mission was lost by them; they could not work the cure sought.

Ver. 15. "Amazed:" Why? Had the Transfiguration glory not yet died out? That is the most likely explanation; but it did not, like the glory on the face of Moses, repel them, for they ran to Him and "saluted Him:" welcomed, did Him respectful obeisance.

Ver. 16. "He asked the scribes:" *REV. "them:" "what question ye:" margin, "among yourselves;" the two changes give the true idea.

Vers. 17-18. They did not answer, neither did the Scribes, but there was one whose heart was full of the occasion, the father of the afflicted child; he tells in a few strong words of the sufferings of his son, his only son (Luke 9 : 38), and the failure of the disciples to help. The man did not know of the absence of Christ. "Dumb spirit:" the possession caused the boy to be speechless; he was also deaf, ver. 25; he could, however, utter a cry, Luke 9 : 39. "Wheresoever," etc.: the symptoms are of epilepsy. Some of the possessed had other symptoms. "I spake—disciples—could not:" Why? because of their unbelief, Matt. 17 : 19-21. Their faith failed in face of the difficulty.

Ver. 19. "Faithless:" a fourfold picture of unbelief—the multitud. who looked for signs and wonders, John 4 : 48; the Scribes, more than unbelieving—bitterly hostile; the father with his "if thou canst," ver. 22; and the disciples themselves, weak, doubtful, and so, helpless, Matt. 17 : 20. "How long?" before you have faith in Me, so John 14 : 9. "Suffer:" have patience with you in your unbelief, and then with calm assurance He commands that the boy be brought to Him.

Ver. 20. When the lad saw Jesus the demon "tare him," etc.: a terrible picture (we have had others similar; see Lesson for March 12th) of the physical sufferings of those over whose bodies evil spirits had obtained mastery.

Vers. 21-22. "Asked his father:" partly, as it would seem, to show the desperate character of the malady, and partly to bring out the faith of the father; and the sufferer had been in this state from his earliest years. "If thou canst:" the desperation of weak faith; it was not strong at first, and the disciples' failure had weakened it further. "Have compassion on us:" he identifies himself with his suffering boy. Are we afflicted if our loved ones are possessed by an evil spirit?

Ver. 23. "If thou canst:" REV. omits "believe," making the sense, it is not what is possible with me, but with thee. *Alford*, however, retains the word; to be able, and

* REV. means Revised New Testament; lit., literally; marg., marginal reading.

to be able to believe, are with the Lord the same thing, especially in this Gospel. "All things are possible:" a fundamental law of the kingdom of God.

Ver. 24. How natural and how touching the picture: the yearning affection of the father for his child. "Help thou mine unbelief:" an earnest plea for more faith. There is no paradox, no inconsistency here; it has been the cry of many since that day. Weak faith is yet faith, and as it leads to prayer it gets stronger.

Vers. 25, 26, 27. "People came running:" likely they had been listening to the declamation of the Scribes, but now they are attracted to the other group, while Jesus, wishful, as usual, to avoid much publicity, proceeds to the cure. "I:" emphatic, in contrast to the disciples. "Come out—enter no more:" as the spirit would have desired. Then followed the inarticulate cry, the rending of the child by the demon, with such fearful power that "the more part" (so REV.) "said, He is dead:" But Jesus did not leave the miracle thus incomplete; He "took him by the hand, lifted him up;" and the child recovered strength—the cure was complete. It is Mark alone who tells us of these successive steps in the cure; Luke 9 : 43 gives the effect of the miracle on the people.

Vers. 28, 29. The disciples ask the reason of their failure. They had received "power over all demons:" Luke 9 : 1, and to cast out unclean spirits, Matt. 10 : 1. Why had they failed? Matt. 17 : 20 gives the answer more fully: it was because of their unbelief—see Isa. 58 : 3. Three thoughts are here: the omnipotence of faith—to it the promise is illimitable, John 15 : 7—the helpfulness of prayer, ("and fasting:" is omitted in REV.); and that there are gradations of evil and evil spirits—see Eph. 6 : 12.

Ver. 30. "Passed through:" lit. a going aside, or passing by; He avoided the populous places, and followed unfrequented roads; He did not want a crowd to follow Him.

Vers. 31, 32. We have now the second announcement of the passion (the third if we consider the utterance to the three on the Mount). "He taught:" was teaching, not casually, but systematically; "delivered:" an additional particular to any yet given—all this by the counsel of God, John 10 : 18; "rise the third day:" how explicit, how plain, and yet so dull were they that they "understood not;" "were afraid to ask Him:" Why? We can only suppose, possibly lest He should rebuke them as He had done before, Ch. 8 : 17-33, possibly lest they should hear more to further destroy their expectations of an earthly kingdom.

HINTS TO TEACHERS.

Cautions.—These miracles of our Saviour, presenting as they do many points of similarity, especially on the line of the power and the compassion of Jesus, may tempt the unstudious teacher to dwell again and again on those points to the wearying of the class and the destruction of all interest. Don't do that; look for fresh points, new developments and manifestations of the truth. You are, it is true, to give "precept upon precept, line upon line," but it is to be "here a little, and there a little." Truth is wide, the Gospel is many-sided; teach all round, do not run in ruts; only see that your teaching leads up to the great central truth of our faith, the atonement of Jesus.

WHAT AND HOW TO TEACH.

PREFATORY.—What is the central truth of this lesson? Plainly, as we think, the question of ver. 22, and the reply-question of ver. 23, which, crystallized into a single thought, may be stated as teaching us that our blessings are measured by our faith in Jesus. Picture to your scholars the marvellous change from the mountain to the village beneath. In the one was the outcoming of that glory which He had with

the Father before the world was; communion with the spirits of just men made perfect, and the testimony of the Father to the Son. In the other, the uproar and strife of the crowd; human misery; unbelief and sin; the renewed opposition of his enemies, and fresh conflict with the power of evil. In a small degree it resembled the coming, at the first, from the bosom of the Father to a world of evil and suffering.

Topical Analysis.—(1) The failures of unbelief (vers. 14-19). (2) The success of faith (vers. 20-29). (3) A teaching not understood (vers. 30-32).

On the *first* topic show how different the result now to that when the twelve went forth at the command of their Master, and accomplished just such miracles as they here failed to perform. Then, it is evident, they had a strong faith in their mission—they believed in the power given to them; now their faith was weak, and in the presence, perhaps, of such a manifestation of evil as they had not encountered, it broke down, and so it came that the severe rebuke fell upon them of being included with those around as a "faithless generation." The father, also, as we see, had but weak faith; he doubted even the power of Jesus; not like the poor leper, who believed in the ability, but was not sure of the will (chap. 1: 41), and so there was a faithless crowd, and the poor sufferer would have gone unhealed if the Master had not interposed. Teach here that doubt is defeat. In human affairs an assurance of success goes far to bring it; but in spiritual things, where faith is the laying hold of a higher power, it ensures it. Peter began to sink through want of faith (Matt. 14: 31), and the Saviour's rebuke showed him the cause of failure.

The *second* topic teaches the opposite truth. The possibilities of faith are unlimited; even weak faith, as we have seen in previous lessons, can produce mighty results. On the passage in Matthew's version (17: 20-22), *Stier* says, "Faith cannot make it its concern, in a literal sense, to be removing mountains of the earth. But if it could be and ought to be its concern, then faith would be able, literally, to remove mountains." Whatever the loftiest faith has achieved is within the reach of God's children.

The *third* topic shows us how slow to get rid of preconceived opinions as to the Messiah were the disciples, and in showing us that we have an additional proof of the truthfulness of the narrative. These men did not conceal their dulness and unbelief; they did not rise at once to a recognition of the claims of Jesus, but very slowly they were compelled to receive the truth. And is not the doctrine of the Cross hard to be understood to-day? Are you sure that your scholars have received it? But they must, if they are to be made wise unto eternal life.

Incidental Lessons.—That Jesus times His coming to the needs of His people.

That the world expects much from the disciples of Jesus.

That it rejoices in their failures.

That when men feel their own helplessness, then they are ready for the coming of Jesus.

That a child can be possessed of the devil. (Are there such in your class?)

That if such, they must be taken to Jesus—"Bring him to Me."

Satan a Tormentor and Destroyer; Christ a Saviour, here as everywhere.

Main Lesson.—On *Faith* (1) Our spiritual failures are from want of faith, Matt. 17: 20; Heb. 3: 18, 19; James 1: 6-8. (2) Our faith is the measure of our success, Matt. 21: 21, 22; Mark 11: 24; Luke 17: 6; John 14: 12. (3) That Christ will increase our faith if we seek it, ver. 24; Luke 17: 5. (4) Victories of faith, Matt. 8: 10, 11; 1 Tim. 6: 12; 2 Tim. 4: 7, 8; 1 John 5: 4, 5.

June 18, } **THE CHILD-LIKE BELIEVER.** { Mark 9:
1882. } 33-50.

GOLDEN TEXT.—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isa. 57: 15.

TIME.—July, A.D. 29 (probably), a few weeks after the last lesson.

PLACE.—Capernaum.

PARALLEL.—Matt. 18: 1-14, except as to vs. 38-41; Luke 9: 46-50 (very brief).

Notes and Comments.—Ver. 33. Christ has reached Capernaum again, by the sea of Galilee—His usual residence, the place at which He was taxed, Matt. 17: 24-27. "What was it?" not that He did not know, but to awaken a preparatory feeling in their hearts. "Disputed:" lit. talked about, discussed. REV. has, "What were ye reasoning in the way?" not necessarily quarrelling.

Ver. 34. "Held their peace:" then this which they thought unnoticed was known, they were conscience-stricken; "who—the greatest:" the glories of the Mount had filled their minds, for it is likely that notwithstanding the prohibition to the three, it had been discussed in their circle—to them it meant dignity, power. Perhaps the preference given to Peter, James and John had something to do with the dispute.

Ver. 35. "Sat down:" as teachers did. "If any man:" ch. 10: 43 explains this—"Whosoever will be great among you shall be your minister," the same word here translated "servant." The highest position in Christ's Church is that of service. The downward path of *humility* is the upward path of *honour*.

Vers. 36-37. "A child:" likely one of the household, possibly Peter's; tradition says the child became the confessor and martyr Ignatius. "In his arms:" so ch. 10: 16, an object lesson for the disciples; Jesus loves the little ones. "Whosoever shall receive:" a double meaning, literal and spiritual; children of tender years, and as plainly in Matthew, men of child-like spirit, "Me—Him that sent Me:" "what is done to the least in My name is done to Me, and not to Me alone, but to My Father:"—Matt. 10: 40; 25: 40; John 5: 23. God and a little child united in Christ!

Ver. 38. "In my name," reminds John of an incident, one not of their number casting out devils in the name of Christ; and, like a good many to-day, John would rather the demons remain than be cast out by unauthorized hands, so "we forbid him."

Vers. 39-40. It is evident that the man had faith in Jesus and was acting in a right spirit, so Jesus says, "Forbid him not:" his spirit different to the Jewish exorcists, Acts 19: 13-15. Christ gives two reasons: "If he works a miracle in My name, he will not 'be able quickly to speak evil of Me;" so REV. Another in a proverbial form, "He that is not against," etc., Matt. 12: 30, is the other half of this truth. *Alford* says, "This is said of *outward conformity*, that in Matthew of *inward purity of purpose*." As regards Christ and His people there can be no neutrality.

Ver. 41. Even the smallest service to them will be rewarded; giving them a cup of cold water, because they are Christ's people, will be considered as done to Himself. This motive transfigures the little deeds of life into glorious acts of worship.

Ver. 42. Christ now returns to His text, the little one still in His arms. "Whosoever shall offend:" REV. "Cause to stumble:" causing others, especially children,

to cease from serving Christ, or be misled in their approaches to Him. "Millstone:" not a Jewish mode of punishment, so the more vividly picturing a violent and shameful death. Death in any way is less terrible than sin.

Vers. 43, 45, 47. "If thy hand," lit. cause thee to "offend." Here again REV. has "stumble." The idea in these three verses is, of course, the same. The hand, the foot, the eye; hand, to do what is wrong; foot, to go into wrong; eye, to desire what is wrong, lust for, covet. Let nothing stand between you and life,—not the dearest thing, the most useful. If this is the only way to avoid sin and hell, take it. We are not to suppose that there are maimed persons in heaven, the place of the spiritual body, but that it is better—ininitely better—for us to suffer any sacrifice here, and to become partakers of eternal life, than to retain the good here, and have the portion of eternal death, "Hell:" Gehenna, the place of punishment; not here Hades, the place of the dead. "Fire—never—quenched:" certain, fearful, hopeless punishment.

Vers. 44, 46, 48. The first two of these verses are omitted in REV. "Worm" of the body, "fire" of the soul. The reference is to Isa. 66 : 24. The terrible meaning of these words we cannot understand in their fulness; but we read there, utter and eternal hopelessness.

Vers. 49, 50. A difficult passage, with many interpretations. The most likely meaning is, "The salt is the Divine teaching which leads us to denial of self, to peace and concord with others; those who evade this are salted by a sterner discipline of God;" or, "The same fire of God's holiness (love) which must forever consume the unclean and the dead, must salt all it touches by destroying all in it that is worthy of death."—*Sister*. Remember in your explanations that "salt" is the symbol of preservation, "fire" of purification; "lost his (its) saltness;" the self-sacrificing spirit of Christ. "Have salt—have peace:" keep this spirit of Christ, then there will be no questions as to "who should be the greatest."

HINTS TO TEACHERS.

Cautions.—It will be simply impossible to do justice to this very full portion of Scripture. We have here taught humility, or child-likeness; toleration, or rather a rejoicing in good done, no matter by whom; self-denial, with the solemn lessons of the last two verses. Choose thoughtfully how much you will teach and do it thoroughly. A good plan in making a choice is to see if you have already, in this series of lessons, had any of these topics, or if they are lessons to come, and select those points to teach which have not arisen and do not arise in the near future. Beware of dwelling too much on what you know nothing of—hell fire. A teacher was recently telling the writer how, when she was a child in a class, her teacher drew, from a strong imagination, a vivid picture of the details of the torments of the lost, producing terror, frightful dreams, and well-nigh insanity. The words of the Saviour are solemn; seek not to raise the veil He has mercifully let fall over the details.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) Jesus teaches humility and a child-like spirit (vers. 33-37). (2.) Jesus teaches the unity of all who work for Him (38-42). (3.) Jesus teaches that any earthly loss is nothing to eternal loss (43-50).

On the *first* topic we may show how Jesus condemns the spirit of strife and worldly ambition among His followers. These disciples—strangely, marvellously as it appears to us—ignoring all that the Master had said respecting His sufferings and death, or possibly looking upon the resurrection of which He spoke as a return to seize supreme power, had debated among themselves who should be greatest—have the post of honour in His kingdom! Christ knew their folly, and when He asked them as to their dispute, they were ashamed and "held their peace." Then, as an object lesson, He

took a little child, and taught them that unless they became as little children they could not even enter His kingdom; that pre-eminence there came from service; and that the path to honour lay through the valley of humiliation. We must therefore teach that all *self-seeking, pride and ambition* are utterly opposed to the spirit of Christ's religion; each must esteem others better than himself, and be willing to become the servant of all. This may be "a hard saying," but it is the truth of God. It is he, and he only, who "shall humble himself as this little child" who shall have a place—the greatest place—in the kingdom of heaven. Then how Jesus Himself illustrated this truth: "He made Himself of no reputation;" "He humbled Himself;" He washed His disciples' feet. Humility is the foundation grace of the Christian character.

On the *second* topic show how Jesus condemned *intolerance and exclusiveness*. There is a tinge of Pharisaism in John's report of what happened. Were they jealous because this man could do that which they had failed to do (see last week's lesson)? And our Saviour's words are a rebuke to every manifestation of such a spirit. It is a matter of thankfulness that the spirit of the age is broadening in its charity, and that there is a more earnest desire to love all who love the Lord Jesus. Encourage this by your teaching, and point out that as we all draw nearer to Christ we draw nearer to each other. We must, however, be careful to guard this—the rule of ver. 39 must be our guide, and we must remember that "the wisdom that is from above is first pure, then peaceable."—James 3 : 17.

In the *third* topic we have an intensified re-statement of the truths contained in the lesson for May 28th, which see. It is *loss and gain*. There, the denial of self; here, cutting away, so to speak, of self, that if anything hinders our service of Christ, be it as important to us as a hand, a foot, an eye, it is to be sacrificed without hesitation. Teach here that no sacrifice is too great that we may at the last "enter into life."

Incidental Lessons.—On the *first topic*—That power and pre-eminence are not to be sought in Christ's kingdom.

That the ambition the world applauds is a crime in the Kingdom.

That the standard of exaltation in the Kingdom is a child-like spirit.

That all believers will be exalted in the Kingdom above.—2 Tim. 2 : 12; Rev. 20 : 6.

That disputes sometimes arise about what may never happen.

That there is a true way of greatness.

Man's idea of greatness—ruling; God's—serving.

That true greatness consists in perfect lowliness.

On the *second topic*—That the Master welcomes as His all who sincerely work for Him.

That every true worker for Christ should be welcomed by the servants of Jesus.

That humility and service go hand in hand.

That we should rejoice in the success of the Gospel by whomsoever preached.

That the humblest service done for a believer is done for Christ.

That we should throw no stumbling-block in the way of the humblest worker.

On the *third topic*—That all earthly loss for eternal life is infinite gain.

Main Lessons.—The *danger* of (1) pride; (2) intolerance; (3) opposition to the work of the Gospel. (1) Gal. 6 : 3; James 4 : 5. (2) Jer. 4 : 7; Luke 9 : 55. (3) Psa. 2 : 1-12; Luke 17 : 1.

The duty of (1) humility; (2) large-heartedness; and (3) self-sacrifice. (1) 2 Sam. 7 : 18; 1 Cor. 15 : 10. (2) Num. 11 : 29; Phil. 1 : 18. (3) Luke 14 : 26, 27, 33; Phil. 3 : 7, 8.

SECOND QUARTERLY REVIEW, 1882.

June 25.

We think it well to reprint the introductory remarks to the first Review of this year, for we find that a considerable amount of misapprehension prevails as to the nature and methods of review, and a disposition on the part of some teachers to avoid them altogether, if possible. We believe that, rightly understood, Review Sunday may be made the most interesting and profitable of the quarter.

"Review:" what do we mean by it, and how shall we conduct it? It is literally a second view, a looking over again of the lessons of the quarter; and how to accomplish this in the most efficient manner is the question. Various methods are used in reviewing. Sometimes the bare machinery of the lesson—the outside setting—is recalled, as the Titles, Topics, Golden Texts, etc.—better than nothing; still, that should not be all. It is like attempting to recall a beautiful structure newly erected, which you and your scholars have been viewing, by asking as to the number of ladders, the height of the scaffold poles, the amount of brick and stone used in the building, etc. These might help to remember some aspects of the building, but you would not rest there. You would talk of the design, the plan, the style of architecture, with its adaptation to the purposes of the building, the material, the cost, and so on. Just so with our lessons. The points first noted are but the scaffolding, which, useful in its place, may yet, if we are not careful, obscure our view of what is more important to be remembered.

Another and better method, though, like most things that are of value, involving more labour to the teacher, is to take a comprehensive survey of the lessons of the quarter, to find the bond of unity—the central thought of the series—and to show how all the lessons radiate from that as a common centre, or how they all revolve around it. For, as the Bible is many books, and yet one; as its teachings are varied, and yet all spring from one thought—the relationship of man to God—so, in any number of lessons that may be taught, and especially in a selection like that we are now considering, there will always be found a harmony and unity, the bringing forth of which will be pleasant to the teacher and helpful to the scholar.

We are assuming that the Review is conducted by each teacher in his or her class. It is not uncommon—perhaps we might say general—for the Superintendent or Pastor to review the whole school from the desk. Such a review must, of necessity, be superficial: it can only partake of the character of the first plan we indicated. Such a review may do for secular schools on secular subjects, by teachers uniformly trained, and where, to a certain extent, there can be no variation in the answers; but in Bible schools—where, unhappily, there is too little study in common by the teachers, sometimes, we fear, too little study of any kind, and where, as a consequence, there is wide divergence in the teaching, the facts impressed, the truths brought out, the connection shown, and the general tenor of the whole—it cannot be of service. The teacher who has during the three months endeavoured to explain the lessons, is the right person to review, to recall them; and although a review from the desk may be tolerated, the other is the more excellent way.

In reviewing the past quarter we want to get the facts and the teachings—not so much of the separate lessons, as of the twelve. It will be well with a small map to trace the movements of the Saviour. They have not covered a very large circuit. He has not been south of Galilee, into either Samaria or Judea; backward and forward across the lake, teaching and healing on either side, feeding the five thousand and the four thousand, up northward as far as Cæsarea Philippi and Hermon, and north-west to the borders of Tyre and Sidon. Ask for any special circumstances outside

of the healing and teaching of Jesus, such as those contained in lessons 1, 2, and 10. You will note, on the one hand the growing hostility of the Scribes and Pharisees to Jesus; their dogging of his steps, and determination to get Him out of the way, with increasing plainness in His dealings with them, and His exposure of their formalism and hypocrisy; and, on the other hand, His growing popularity with the people, the multitudes following Him wherever He went, unmindful of their own comfort or needs, that they might see His miracles and hear His teachings; forgetful also that he needed rest and quiet, which He sought more than once in vain.

In the quarter's lessons we have had before us a large number of truths affecting the Christian life; how shall we weave them together so that they may present something of a complete lesson? Suppose we take the idea that the Great Teacher is setting before us, *Warnings and Encouragements*, showing us by voice and action—symbolic teaching—the dangers to which we are exposed, and the help we may receive to guard against those dangers. Then let the scholars be asked to mention some of the warnings and encouragements they have heard in connection with the lessons during the quarter. Write down the answers they give, that you may sum them all up; if difficult, as it will be in some classes, to get replies, help the scholars by suggestions; for instance, ask in what lesson occurs these *warnings* (bringing out one at a time, of course):

Against foolish prejudice (1).

Against rejecting Jesus (1).

Against tampering with sin (2).

Against thinking the path of duty a path of ease (4).

Against making our religion a mere form (5).

Against supposing that outward service can atone for want of heart religion (5).

Against the defilement of sin (5).

Against the beginning of evil, which is like leaven (7).

Against carnal ideas of Christ (8).

Against preferring anything to the soul (9).

Against bringing discredit on the Gospel by our want of faith (11).

Against pride and bigotry (12).

Against attempted neutrality in religion (12).

So on then as to the *Encouragements*:

To man who labours—Jesus laboured, it is honoured (1).

Our Jesus is Lord of the universe (1).

Jesus is full of compassion (3).

Jesus can give the bread of life (3).

Jesus knows every difficulty and danger of His servants (4).

He who has faith in God will not miss the blessing (6).

Christ can supply all our needs (7).

The Valley of Humility leads to exaltation and glory (9).

Where Jesus is, there is bliss and glory (10).

Our smallest gift to Christ's people in His name will not go unrewarded (12).

[The figures at the end show the number of the lesson in the quarter.]

It would be easy to multiply these; in fact we had several others prepared, but these thoroughly brought out in connection with the lessons where they occur will help very much to fasten in the mind of the scholars facts and teachings alike.

The *S. S. Times* suggests a slightly different connection of thought to the above, "Dangers and Duties." We prefer our own, but for the sake of any who are teaching very young children, and who want to get "through the eye to the heart," we make on that basis a little slate (or black-board) illustration, as last quarter:

DEGRADING PLEASURES (2).
 ANGRY DISPUTINGS (12).
 NOT REMEMBERING FORMER MERCIES (4).
 GAINING MUCH, LOSING ALL (9).
 EXTERNAL SERVICE ONLY (5).
 REJECTING JESUS (1).
 SETTING ASIDE THE WORD OF GOD (5).
 DENIAL OF SELF (9).
 UNBELIEF TO BE PRAYED AGAINST (11).
 TAKING OUR FRIENDS TO JESUS (6).
 INVOKING GOD'S BLESSING ON HIS GIFTS (3).
 EARNESTNESS IN PRAYER (6).
 SEEKING GOD IN PRIVATE (3).

Get these as far as you can from your scholars; simplify the hard words, taking care to connect the incidents of each lesson with its truths, so as to be more easily remembered. Weave in any little incident as an illustration of the above; one from your own experience or observation is always best. Take the first of "Dangers"—intoxication is a degrading pleasure; or the "Duties"—to stay at home and help mother on a holiday, when the little one would like to be out with other children at play, is self-denial—and so by these simple illustrations you can lift the minds of your scholars to higher spiritual truths.

A final word. Never leave out of the picture you draw, Jesus; make Him chiefest among all, and bring up your class finally to the utterance of the amazed multitude, "He hath done all things well."

THIRD QUARTER.

July 2, }
 1882. } **A LESSON ON HOME.** { Mark 10 :
 1-16.

GOLDEN TEXT.—"I will walk within my house with a perfect heart."—Psa. 101 : 2.

TIME.—Six months after last lesson, in the spring of A.D. 30, about a month before the crucifixion.

PLACE.—East of the Jordan, on Christ's last journey to Jerusalem.

PARALLEL.—Matt. 19 : 1-15, with vers. 13-16; Luke 18 : 15-17.

CONNECTING LINKS.—During the interval since the last lesson several incidents omitted by Mark, but narrated by Luke and John, had occurred. Sending out of the Seventy, Luke 10 : 1-16; passing through Samaria, Luke 9 : 51-56; John 7 : 2-10; healing of ten lepers, Luke 17 : 11-29; at the feast of Tabernacles, John 7 : 11-53; the woman taken in adultery, John 8 : 1; Martha and Mary, Luke 10 : 38-42, and some other minor matters.

Notes and Comments—Ver. 1, "from thence : " Galilee, so Matt; it was His final departure from the place where He had taught and done so much, until after the resurrection; "coasts : " borders, frontier; "beyond Jordan : " so REV. Petrea proper, most likely; "people resort : " Matt. great multitudes; "taught : " and "healed : " so Matt. The blessings of Christ's words and Christ's healing were brought where they had not likely been before : "as He was wont ; " note and imitate the habits of Jesus, Luke 4 : 16.

Ver. 2 "The Pharisees : " their hate carried them where Jesus was found. "Is it lawful : " Christ was now in the dominion of the Herod who had put John the Baptist to death for his faithfulness on this very point. The Pharisees were sure that Jesus would agree with John, and they would

have been glad that He also should feel the vengeance of the king.

Vers. 3, 4. Jesus puts the question to them, What is the teaching of the law as given by Moses? What is the authority? "Moses suffered : " Deut. 24 : 1-4; it was a permission under certain circumstances only, which compared with the practice of other nations was a great restriction.

Ver. 5. "For the hardness : " meaning either to protect the wife against your cruelty he thus guarded her, or, because of your stubbornness, this was the best law practicable, although not actually the best, as he goes on to show.

Ver. 6. "From the beginning : " this was God's purpose, one wife for one husband, and this was to be the law of the race.

Vers. 7, 8. The first doctrine of the family relation, as set forth in Gen. 2 : 24, is here repeated by Christ, "for this cause ; " and the Apostle Paul, quoting the same words, applies them to the connection between Christ and His Church, Eph. 5 : 31; "twain—one flesh : " apart, incomplete—complete only in their union.

Ver. 9. "What therefore God hath : " lit. did, "join together," i.e. at the first, "let not man : " it is sin to attempt to alter what He has ordered. The position of woman as the helpmeet of man, esteemed and honoured, is the fruit of revelation; it was not so in heathenism.

Vers. 10, 11, 12. The disciples were still too much under the influence of Pharisaic tradition readily to accept these teachings of the Master; they thought if these sayings were true, if the bond was indissoluble, it were better for a man not to marry, Matt. 19 : 10. Jesus repeats to them what He had just said to the Pharisees (so Matt. 19 : 9) thus emphasizing the truth.

Ver. 13. "They brought : " who? doubtless the parents, the mothers, the loving instinct of the maternal heart seeking blessings for their little ones; "young children : " Luke, "infants ; " likely babes and others older, still "little children ; " "should touch them : " Matt., "put His hands on them and pray." This did not meet the views of the disciples, who were having an interesting discussion with Jesus on the marriage question, and they "rebuked them that brought them : " they thought, too, very likely, that their Master should not be interrupted by such a small matter as this.

Ver. 14. Not so thought Jesus; when He saw it "He was much displeased : " at the action of the disciples. The REV. makes the idea stronger, as it should be "He was moved with indignation." He had already warned them against "offending" little children (Lesson for June 18), "Suffer *the* : " not these alone, all "little children—to come—forbid not : " they who would forbid were ignorant alike of the spirit of Jesus and the character of His kingdom; "for of such : " "to such belongeth the kingdom of heaven," is the rendering preferred by the American Revisers. There are children, multitudes in heaven, and those who are not children in years are child-like in spirit. None too young, too small, for the kingdom.

Ver. 15. A continuation of the idea, enforced by the emphatic "Verily." If any one will not enter the kingdom of heaven as a little child—with a little child's simplicity and faith—he cannot enter at all. Christ passes beyond the reception of children by Him; not only can they be received, but all coming to Him must be like them.

Ver. 16. The mothers brought their children that Christ would "touch them : " He does more, as He always does for those who ask, trusting His love, "He took them up in His arms and blessed them : " The laying on of hands has always been held to accompany ordination; we have no definite account of Christ laying hands upon His Apostles, but He did upon the children, and so ordained them to the kingdom of heaven.

HINTS TO TEACHERS.

What and How to Teach.—Prefatory.—The earlier verses of this lesson, those relating to marriage and divorce, would hardly have appeared in a lesson except in the course we are following this year, taking every verse of one book. It may be said, will be said, that it is a part of God's word, and should be taught. Unquestionably; yet, as we think, not to the average classes in our schools. No wise teacher, especially those having quite young classes, will dwell upon it—do nothing more, in fact, than indicate the general spirit of the lesson. The other section is so teachable, so rich and full of thought, that those who confine themselves to it altogether will find that they have a full and suggestive lesson.

We have, however, given full notes upon the verses, and other remarks will be found under the Topics.

Topical Analysis.—(1) The sanctity of the home, vers. 1-12. (2) The blessedness of little children, verses 13-16.

On the *first* topic we would abridge some remarks from *Peloubet*, which, if they do not all bear upon the words of the lesson, are suggested by the thoughts which cluster around it—"The law of marriage is so strict and so strong, because the most important institution both to religion and the State is the home. The true family is a Church in miniature, and a State in miniature, where are cultivated the worship, the knowledge of the truth, the influences of the Spirit which belong to the Church, and the obedience and moral virtue which lie at the foundation of the State. I. A true home is the nearest earthly return to Eden man has lost. Here Christ was born, worked His first miracle, and almost the last words He spoke on the cross were to His mother about her home. II. How may the home become what God has made it? (a) Obey the laws God has laid down in 2 Cor. 6: 14, and elsewhere. (b) Love one another. (c) Be truly religious, for religion binds souls together. (d) Never neglect the little courtesies and attentions of life. (e) Make the home the centre of happiness for all its members. III. What can the children do to make home happy? (a) Honour and obey their parents. (b) Be full of helpfulness. (c) Be courteous and polite to parents and one another. (d) Bring the Christian spirit into the home. IV. What spoils a home? (a) Selfishness; (b) neglect of one another; (c) clamouring for rights; (d) irreligion; (e) thoughtlessness; (f) passion; (g) crime."

On the *second* topic. First let us rejoice that those Jewish mothers were filled with a desire to bring their little ones to Jesus. Blessed women, little they knew what they were doing for the mothers and lovers of children to all generations; they were bringing forth words from the Saviour which have filled myriads of hearts with rejoicing since the day they were first spoken; words which have been the silver lining to many a dark cloud of bereavement, which have sounded over many a tiny grave, and brought calm peace which nothing else could bring. In this short narrative we may remark that there is *the Duty of Parents*. These little ones were brought, there is no doubt, by their parents, though we are not expressly told so; the very absence of any contrary statement is to us proof, for who so proper for the blessed duty? Parents can do it now, and they should. Let the influence of the teaching reach them to lead to this duty. We see that *the disciples of Jesus may make mistakes in this matter*; they did here—they have done so again and again. Pastors, elders, deacons, old members shake their heads when the very young would make a profession of faith in Jesus, and it is to be feared have often chilled the upspringings of warm affection in the heart. Teachers, it is yours especially and emphatically to guard against this error; teach, encourage the little ones to come to Jesus. But *Jesus was angry with His disciples*, and may He not be

angry with many now? The warning of Matt. 18: 6 should be remembered. And then *He blessed them*. We can't think of one of those little children who had thus been held in the arms of Jesus growing up other than holy men and women. Teacher, this is your golden opportunity, do not miss it; be absent any other lesson but this one; tell this old, old story over again, and when your scholars are ready to break out and sing,

"I think when I read that sweet story of old,"

show them the same Jesus with His open arms to receive and to bless, even them. We do not trouble ourselves with the doctrines drawn from this passage; what we desire is to impress the practical truths which should be taught.

Incidental Lessons.—On the *first* topic, That the home is an ordinance of God.

That the ideal home is where all are one in the service of God.

That sin against the sanctity of home is sin against God.

On the *second* topic, That all parents should do as these—bring their little ones to Jesus.

That the Master rejoices when children are brought to Him; so should His disciples.

That the rare anger of Jesus was here shown against those who would hinder the little children.

That little children are in the Church above; should they not be in the Church below?

To mould the clay before it hardens in the fire of worldliness.

That little children are the hope of the Church.

Main Lesson.—How to bring children to Jesus—(1) Teach them His truth, Exodus 10: 2; Psa. 78: 2-8; 2 Tim. 3: 15. (2) Bring them into contact with Divine things, Deut. 31: 12; 1 Sam. 1: 24; 2: 11; Ezra 10: 1. (3) Pray with and for them, Gen. 17: 18; 1 Chron. 22: 11-13; Matt. 15: 22, and similar passages. (4) Set them an example of holy living, Gen. 18: 19; Josh. 24: 15; Eph. 6: 4; 2 Tim. 1: 5.

PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

PRIZE BIBLE QUESTIONS FOR JUNE.

Give the words the Psalmist twice uses (nearly identical) to show the universal wickedness of men.

What symbol of our salvation, referred to by our Lord, became an object of idolatry, and as such was destroyed?

Quote a passage addressed to the Jews returned from captivity, and neglecting the rebuilding of the temple, showing by a striking figure how profitless all labour and getting is when that which should be given to God is withheld.

So long as we set our affections on things above, things below cannot corrupt us.

THE seed which is surest to come, and will yield the heaviest harvest irrespective of country, climate, or soil, is oats—wild oats. There is only one way to lose a harvest, and that is by dying before the harvest comes.

TEMPTATION is far better shunned than grappled with. We may get strength by a victorious encounter, and so gain the heatitude, "Blessed is the man that endureth temptation." But we may be worsted in the trial, and so get the spoils of the conquered—wounds and bruises and dishonour. South says, truly: "To grapple with temptation is a venture; to fly from it is a victory."

Children's Corner.

SOMETHING TO DO.

Think of something kind to do,
Never mind if it is small;
Little things are lost to view,
But God sees and blesses all.

Violets are wee, modest flowers,
Hiding in their beds of green,
But their perfume fills the bowers,
Though they scarcely can be seen.

Pretty bluebells of the grove
Are than peonies more sweet;
Much their graceful mien we love
As they bloom about our feet.

So do little acts we find,
Which at first we cannot see,
Leave the fragrance pure behind
Of abiding charity.

A CHAINED BIBLE.

The most remarkable evidence of the spread of the English Reformation was the sight, which began to appear about 1537, of Englishmen reading the Bible in their own language. In 1536 the king (Henry VIII.) directed a translation to be made. The translation which Coverdale had completed the year before was placed in the king's hands. He told the bishops to revise it, and asked their opinion. They said it had many faults. "But," said the king, "has it any *heresies*?" They said they found none. "Then," said the king, "in God's name, let it go abroad among my people." So he ordered a copy of the English Bible to be chained to a pillar or desk in every parish church. The Word of the Lord was, in this sense, precious in those days. It was *chained*, lest the desire to possess it should tempt some one to carry it to his home. Many a little company might at that time have been seen around those chained Bibles, silently listening to him who read.

Some of our readers may perhaps have seen an engraving from a beautiful picture of the same subject, by the late Sir George Harvey.

What a change since then! Bibles never were so cheap, or so easily got, as in our own day. The whole Word of God *for a shilling, or less!* We hope every one of our young friends who is able to read the Bible, has a Bible of his or her own.

DO WHAT YOU CAN.

A MISSIONARY MOTTO.

Don't think there is nothing
For children to do,
Because they can't work like a man;
The harvest is great,
And the labourers few;
Then, children do all that you can.

You think, if great riches
You had at command,
Your zeal should no weariness know;
You'd scatter your wealth
With a liberal hand,
And succour the children of woe.

But what if you've nought
But a penny to give?
Then give it, though scanty your store,
For those who give nothing
When little they have,
When wealthy will do little more.

It was not the offering
Of pomp and of power;
It was not the golden bequest—
Ah, no! 'twas the mite
From the hand of the poor,
That Jesus applauded and blessed.

CHARACTER.

Many people seem to forget that character grows; that it is not something to put on ready-made with womanhood or manhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we

will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things will never be a noble, generous, kind man—a gentleman.

THE MOUNT OF OLIVES.

A few hundred yards east of Jerusalem, and separated from it by the valley of Jehoshaphat, and the brook Kidron, rises Mount Olivet, a ridge 2,786 feet above the level of the sea, 453 feet above the valley, and 190 feet higher than the most elevated part of the city. It has three summits, from the central one of which tradition reports the ascension of Christ to have taken place. Over this hill also the Saviour often passed on His way to Bethany, and hither He often retired to rest and pray. Here He delivered some of His parables, and here, in the Garden of Gethsemane, on the declivity near the foot of the hill, He passed the early part of the night on which He was betrayed.

"Honour thy Father and thy Mother."

THE South Sea Islanders pray, "Let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up, and hidden in a box until another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies—ineffaceable till death."

SPARE MOMENTS.

A boy, poorly dressed, came to the door of the principal of a celebrated school one morning and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr. —," said he.

"You want a breakfast, more like."

"Can I see Mr. —?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bade him follow. After talking awhile the principal put aside the volume that he was studying and took up some Greek books, and began to examine the new comer.

Every question he asked the boy was answered readily.

"Upon my word," exclaimed the principal, "you do well. Where, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. A few years later he became known all the world over as the celebrated geologist, Hugh Miller! What account can you give of *your* spare moments?

A FEW weeks ago a chief called at the mission house in Liberia, asking for a teacher to come to his town, and instruct his people. He has a house ready for the teacher. His petition was very touching—"We be all night; we no light; we be getting old; we be no wanting our children to grow up in dark night like we; we want them learn good book. God palaver; we be so glad some one teach them."

